

# Advent and Sabbath Advocate.

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

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TRUE religion will evoke feeling. There is nothing so calculated to stir the believer's heart as the Gospel of Christ. There may be, however, much feeling without any real spiritual life. The ceremonials of false religion often exerts a wonderful spell for a time. The novel may possess descriptions which will evoke floods of tears, but feeling is worthless if it does not tend to our own improvement and the service of others.

So far as it goes, there is virtue in the development and use of one's powers. The only thing that is void of any virtue is sheer inanity. Some persons would rather not have powers than be called upon to use them. They seem to think they cannot do anything very wrong if they never do anything worse than nothing. But one's powers unused for good is an opportunity for another's powers to be used for ill. If you can do and won't do, doing nothing may be worse than anything you can do.—H. Clay Trumbull.

STANDING on the top of the Cheviot Hills, a little son's hand enclosed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the limitless hill and dale, and sweeping his hand and eye over the whole circling horizon, he said: "Johnny, my boy, God's love is as big as all that!" "Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the very middle of it."—*Christian Standard*.

STRANGELY do some people talk of "getting over" a great sorrow—overleaping it, passing it by, thrusting it into oblivion. Not so. No one ever does that—at least, no nature which can be touched by the feeling of grief at all. The only way is to press through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.—*Muloch*.

The French Revolution, with all its horrors, was but a gentle zephyr compared with the whirlwind that will soon overtake not only the grasping and despotic England, but all the hoary despots of the earth. The clusters of the vine of the earth are already ripe, and the treading of the dreadful vintage when

the blood shall reach the horses' bridles is near at hand. The end of a dispensation is always a time of judgment: "The great and terrible day of the Lord." Such was the fact in the time of Noah, and the end of the Jewish age was distinguished by war and bloodshed the most terrible to contemplate. The cataclysm approaching will be universal, marking the end. After this night of despotism, darkness, and blood, will come the glorious light of another day, and the garden of Eden with all its delights will again return.—*Flaming Sword*.

PRAYER is a rational exercise. No one can carefully read the Bible without perceiving how essential it is to true religion. We continually find it referred to as a duty and a mark of Christian life. Those who question the efficacy of prayer doubt the truthfulness of God. John Foster says: "Though God has certainly pre-determined what he will do, and his purpose cannot be changed, yet, in many instances, he has pre-determined it to be done, as in answer to prayer, and not otherwise or separately from it; so that, not to petition for the supposed good, involves a certainty of not obtaining it, and *vice versa*."

IT is possible to be sound in faith as to the doctrines people believe, and sound asleep as to a practical application of their truths. Many hold fast to a form of sound words, but they have never "sounded out the Word of the Lord." They like apostolic life and zeal. If they do not hold the truth in unrighteousness they certainly do not manifest it in righteous living and efforts to do good. All talent should be consecrated. The man who possesses skill in business ought to use it to gather treasure that he may lay it at the feet of Christ, for heaven itself proclaims that the Lamb is "worthy" to receive "riches." Whatever position any Christian man occupies, in it he ought to serve Christ.

PERSEVERANCE is necessary to the completion of Christian character. It is not repentance, however deep; it is not faith, however true; it is not love, however ardent; it is not humility, however genuine; nor all the graces of the Christian life, if they fail and do not have their perfect work, that will finish our course. There must be perseverance in all these, like the sun which shines more and more unto the perfect day. The hand must keep its hold on Christ till the conflict is over and the victory is won; the eye must be kept steadily fixed on Zion till its glorious heights are gained. It is this which nerves the arm with power over every evil, which braves all dangers, and wins every godlike virtue. Perseverance is followed by success. "Then shall we know," said Paul, "and are not turned aside by any allurements, that His going forth is prepared as the morning," that success will follow as sure as the sun will come out of the East in the morning. "If any man draw back, my soul shall have no pleasure in him." "But," says Paul, "we are not of them that draw back, but them that believe to the saving of the soul."—*Selected*.

## The Primrose and Prayer.

BY ALBERT SMITH.

UNDERNEATH the budding hawthorn  
Hedging in the rustic lane,  
Early roses wild and free-born,  
Catch the genial drops of rain;  
Watch the thorns essay'd to keep,  
But relenting, give and weep.  
See the pale, the yellow primrose,  
With her unassuming air;  
Scarcely nodding when the wind blows,  
Peeping from her leafy fair!  
Scattering bloom along the mound  
Where the coarser weeds abound.

Thou' the rich and proud pass by thee,  
Notice not thy spotless hue,  
I will come and sit beside thee,  
Sip thy golden cup of dew;  
Tremble not, my careless feet  
Shall not crush a flower so sweet!  
Simple flower, I admire thee,  
With not idle, vain pretence;  
Calm emotions now inspire me,  
Gazing on thine innocence!  
Purity has pencill'd thee;  
Sin, alas, has sullied me!

Oh! thou great benign Creator,  
Who camest from a flow'r so fair;  
Exercise thy power as Savior,  
And on me bestow thy care;  
Let me wash in Mercy's flood,  
Sprinkle me with Jesus' blood,  
And from nature's soil within me  
Let the plant of grace arise;  
Bid thy Spirit, working in me,  
Make me fit for paradise;  
Beautify me with the dress  
Of the Lord our Righteousness!  
And upon my heart and conscience  
Seal thy righteous Law and Truth;  
So shall I reflect thy glory,  
Now and in eternal youth:  
Like this flower I would be  
Clothed with God and purity.  
*Leicester, England.*

## Is the World Growing Better?

If we believe the roseate pictures that are drawn from the platform and pulpit, concerning the wonderful progress of the present age, we should be obliged to answer the above question in the affirmative: and optimistic interpretation of Scripture would be the necessary result. But when we look at stubborn facts, as they weave themselves into the history of these last times, it puts a different shade on the face of affairs; and that the mere statement of such facts as current history, makes us pessimists in spite of our selves.

We cut the following from an exchange:  
The constant increase of crime is arresting the attention of men of thought all over the civilized world.

The following will speak for Germany.  
"Forty years ago the German immigrant was almost invariably pious and God-fearing, frugal, honest and industrious."

But Paulus and Strauss, Scheukel and Renan, have succeeded in impressing the German mind that the ancient faith was "harsh," "blood-thirsty," "repellant." And they



were enabled to instil the new theology into the heart of the nation, working a complete revolution in faith, if not in morals. Let the change be described by Germans themselves.

Says a recent statistical writer:

"Germany is reaping the harvest of advanced thought or skepticism. Crime increased during the six years, 1873-79, in Prussia, from 50 to 200 or 300 per cent; the imprisonments in Prussia, Hanover and the Rhine provinces alone have arisen from 102,077 in 1872, to 133,734 in 1875, and the number to-day is reckoned 150,000. The prisons are all full, and patriotic men are urging the necessity of a penal colony on some island on the Pacific, or section of western Africa."

Still more recently, Dr. Bauer, one of the Imperial chaplains, in a sermon preached before the Emperor, said:

"Affection, faith and obedience to the Word of God, are unknown in this country, in this our great German Fatherland, which formerly was justly called the home of faith. On the contrary, it really seems as if it were the father of all lies who is now worshipped in Prussia."

A correspondent of a London paper (quoted in *March Quarterly*), says:

"The state of religion and morals in the country is a cause of the greatest grief and anxiety to many of the best citizens. . . . The one chief reason for the degeneration of this once noble people is the substitution of skepticism for faith in the Scriptures." We reprint the following from the *March Quarterly*.

"Germany is scarcely an exception, among the so-called Christian nations of the world. Hear a learned D. D., in one of our own religious monthlies:

"Two-thirds of Christendom lapsed into an apostasy little better than paganism; and of the remaining third, only a meager proportion really spiritual disciples! Without, the whole world lying in the wicked one; and within, perpetual corruptions of doctrine, constant estrangements from faith deadly reprisals of the prince of darkness upon the domain of light!"

Mr. Spurgeon speaks of the evil leaven, working upon the faith of England, thus:

"We see comparatively little of overt atheism, deism, or honest infidelity; but we are surrounded by men who subscribe to our creeds and hate them, employ our terms and attach false meanings to them, and even use our pulpits as places of advantage from which to assail the verities of our faith."

Thus the leaven of deceit and wickedness seems—like the leaven in the parable—to be leavening the "Jump" of the world.

No: the world is not growing better. Crime is increasing everywhere, without an exception; faith is deteriorating, morals corrupting, until "the whole head is sick, and the whole heart faint. From the sole of the foot even to the crown of the head there is no soundness in it; but wounds and bruises, and putrifying sores." Thus Isaiah's figure setting forth the moral rottenness of Israel, becomes equally applicable to the world of to-day; and shows the fitness of the application of the prophecy (Joel 4: 13) to the present time.

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great."—*Prayer Union Quarterly*.

### Resurrection.

THAT the modern church has, to a very great extent departed from "the faith once for all delivered to the saints," is a fact sad

and deplorable, and that such departure is encouraged and sustained by a majority of the evangelical ministers of the day is also indisputable. But that all such ministers entertain an honest, though erroneous belief in the righteousness of their convictions, is also fully recognized.

Among other false, unscriptural and misleading dogmas introduced as strictly orthodox, is what is called "the general resurrection," at the last day, when, it is asserted, the bodies of all mankind who have ever lived, both the good and the bad, will be simultaneously raised from the graves, and the living ones changed. And that this immense host will then appear in general judgment before the great white throne, to undergo a judicial examination for the deeds done in the body.

The main authority advanced for a general resurrection is based on John 5: 28, 29; "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

That anything more than a very slight sustaining influence can be claimed from this passage, is clearly obvious, for it surely fails to prove a one universal resurrection, but rather two of a decidedly distinctive character; viz., a resurrection to life, a resurrection unto condemnation. The hour spoken of is similar in character to the one mentioned in v. 25 of the same chapter. That hour had commenced when Christ was on earth, and it still continues, having already extended to nearly 1900 years.

In Scripture, as well as in ordinary conversation, two or more events are frequently united in one sentence, although widely separated in point of time. A notable instance of this is seen in Luke 4: 19-21, where Jesus read from Isa 61. 2, which speaks of his being "anointed to preach the acceptable year of the Lord, and the day of vengeance of God."

He read to the middle of the sentence, including "the acceptable year of the Lord," and then closed the book. The gospel age ushered in by Christ, and which has already covered nearly 1900 years, was concealed in the middle of the sentence. "The acceptable year" had arrived, but "the day of vengeance" was still in the future, and has not come to hand, although it is rapidly approaching.

Another favorite passage which is claimed to prove a general resurrection is Rev. 20: 12, 13: "I saw the dead, small and great, stand before God." From the context and many other references, it is quite evident that this passage (which says nothing of the living) relates specifically to "the rest of the dead," mentioned in Rev. 20: 5 who "lived not again until the 1000 years were finished, because they were unworthy of a part in the first resurrection of the 'blessed and holy'" (Rev. 20: 6). In 2 Pet. 2: 9, we are told that the wicked are reserved unto the day of judgment to be punished, thus clearly giving the idea of a residue or remainder after a portion had been taken away.

The first resurrection is pointedly distinguished from the second by Christ in all his references to a resurrection, e. g., "the resurrection of the just" (Luke 14: 14), of those who are "worthy." (Luke 20: 35), and in Heb. 11: 35, we are told of a "better resurrection." Paul also tells us of a resurrection or uprising from among the dead, which he was laboring to attain unto (Phil. 3: 11); also about "they that are Christ's at his coming" (1 Cor. 15: 23).

That the saints of the first resurrection will

accompany Christ when he comes to punish the wicked living nations. Antichrist, etc., is plainly set forth in Zech. 14: 5; 1 Thes. 3: 13; Jude 14; Rev. 17: 19; 14, and other places. When Christ tells John that the first resurrection includes only "the blessed and holy," and that "the rest of the dead lived not again until the 1000 years were finished, surely all sincere Christians ought believingly and reverently to bow to the plain meaning of the words, without attempting to distort them to suit the visionary idea of theological symbolizers.—*F. W. in Episcopal Recorder*.

### Which--Word or Spirit?

BY JULIA LAMB.

WE are often made sad at heart when we hear ministers of the gospel laugh at the idea that the Holy Spirit is separate from the word in respect to its office work. Now the teaching of Paul to the Hebrew brethren (Heb. 4: 6) is to the point. He teaches that Christians are enlightened by the Holy Spirit, and are made partakers of that heavenly gift. The few that were assembled with one accord in that upper chamber at Jerusalem claiming the promise of the Father, that the Holy Spirit should endue them with power from on high, it was there God verified his promise and in a miraculous manner they soon saw the conversion of about three thousand souls. Now when was that spirit or power taken away from the disciples of Christ, or changed to read any other way? When Christ left the world and ascended to the Father to be seated on the throne as our advocate, did he not send the Holy Spirit according to promise? Every true Christian in every age has testified that he has tasted that heavenly gift in its quickening power, in showing him his lost condition by nature. Thus he spends sleepless nights, and unless he goes to Jesus for pardon it will avail nothing, for convictions lead him no farther. Will we stay away from Christ when we ought to yield ourselves to be saved by the terms of the gospel, which is repentance toward God and faith in our Lord Jesus Christ? We all may know what it is to taste of that heavenly gift, which is Jesus' will we should, and our knowledge of him in the forgiveness of our sins, which makes us new creatures in Christ.

But many stop here and live on for years telling what a grand time it was when they were converted, but it seems to me that a present experience is much needed, not that we should forget the time, but if we have been made partakers of the Holy Spirit, or heavenly calling, God has promised to work in us to will and to do of us his good pleasure, and from this springs practical faith. This will make us spiritual minded which will be shown in our daily life bearing fruit, which is love, joy and peace. Now what is our experience today? Is it easy for us to live for God? Do we all know the preciousness of trusting in Christ? Does the promise in the word of God become real, or are we strangers to that which withholds us from wrong doing? It is a Christian's privilege to become acquainted with the leadings of the Holy Spirit, and we can never be Bible men and women, but by the careful study of the holy Scriptures which will lead us into all truth. It is not merely asking prayers for ourselves, although we believe in fervent prayer as effectual, and no church can long prosper unless endued from on high. Our fellowship must be united in both Father and Son, for if we love God we will keep his com-

mandments. What exaltation of God can enjoy cause of Christ. But if some dry theory, and care of house of God, and are ready little for the spirit, let me another, let me have it word go.

Now I contend that there are inseparably connected press which flows from tian who is endued with gives us each an earnest

Brethren, it is the privilege his saving grace flowing after God, and passeth all understand those who are thus liv slide, for through their power to keep and, is the steps of a good Lord. God forbid v blocks in the way of and careless way of is cursing the church foundation of the God wake up the pr lowly Redeemer, for the Laodicean chu "And unto the angels odoceans write: To the faithful and tr of the creation of that thou art neith thou wast cold or! art lukewarm, and spow thee out of r

Let us resolve t Lord shall become leadings of the s will become a po down the strongh due his people w the prayer of you

Denver, Mo.

### Gibbed

Rev. Dr. TAY counting his jo ed the scene o were put to d or hung in ch from May ut thetic story these dead rock close lous, tireles ing all the corpses fr He then: Right) America this mo ing boy hell, ha in chain father twelve come "Mot up an bed. is ha half thro max his pra wa th



What exalted privileges the children of God can enjoy if faithful in the cause of Christ. But if we are filled with some dry theory, and care but little for the house of God, and are ready to say, I care but little for the spirit, let me have the word; and another, let me have the spirit and let the word go.

Now I contend that the word and the spirit are inseparably connected, and the divine impress which flows from the heart of a Christian who is endowed with power from on high, gives us each an earnest of our inheritance.

Brethren, it is the privilege of all to experience his saving grace with a constant following after God, and enjoy that peace which passeth all understanding. Rest assured that those who are thus living are not apt to backslide, for through their faith or belief in God's power to keep and control them; for true it is the steps of a good man are ordered of the Lord. God forbid we should be stumbling blocks in the way of others by our coldness and careless way of living. This drone life is cursing the churches, and sapping the very foundation of the Christian religion. May God wake up the professed followers of the lowly Redeemer, for it will soon be said as of the Laodicean church in Rev. 3: 14, 15, 16: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou wast cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

Let us resolve to live so that the joy of the Lord shall become our strength. Follow the leadings of the spirit; it is then Christians will become a power in the land in pulling down the strongholds of Satan. May God endue his people with power from on high, is the prayer of your sister in Christ.

Denver, Mo.

Gibbeted in a Living Death.

REV. DR. TALMAGE, in a recent sermon, recounting his journeying in Palestine, described the scene of tragedy wherein seven youths were put to death and their bodies gibbeted or hung in chains, and burial was denied them from May until November. He told the pathetic story of Rizpath, the mother of two of these dead boys, who from her tent on the rock close by the gibbetes, kept up a continuous, tireless watch, by day and by night during all these months, to guard the seven corpses from the vultures, wolves and lions. He then said:

Right here, in these three cities by the American sea-coast, there are a thousand cases this moment worse than that. Mothers watching boys that the rum-saloon, that annex of hell, has gibbeted in a living death. Boys hung in chains of habit they cannot break. The father may go to sleep after waiting till twelve o'clock at night for the ruined boy to come home, and give it up; he may say: "Mother, come to bed; there's no use sitting up any longer." But mother will not go to bed. It is one o'clock in the morning. It is half past one. It is two o'clock. It is half past two when he comes staggering through the hall. Do you say that young man is yet alive? No; he is dead. Dead to his father's entreaties. Dead to his mother's prayers. Dead to the family altar where he was reared. Dead to all the noble ambitions that once inspired him. Twice dead. Only

a corpse of what he was. Gibbeted before God and man and angels and devils. Chained in a death that will not loosen its cold grasp. His father is asleep, his brother is asleep, but his mother is watching him, watching him in the night. After he has gone to bed and fallen into a drunken sleep, his mother will go to his room and see that he is properly covered, and before she turns out the light will put a kiss upon his bloated lips. "Mother, why don't you go to bed?" "Ah!" she says, "I cannot go to bed. I am Rizpath watching the slain!"

And what are the political parties of this country doing for such classes? They are taking care not to hurt the feelings of the jackals and buzzards that roost on the shelves of the grog-shops, and hoot above the dead. I am often asked to what political party I belong, and I now declare my opinion of the political parties of to-day. Each one is worse than the other, and the only consolation in regard to them is, that they have putrefied until they have no more power to rot. Oh, that comparatively tame scene upon which Rizpath looked! She looked upon only seven of the slain. American motherhood and American wifehood, this moment, are looking upon seventy thousand of the slain. Woe! Woe! Woe! My only consolation on this subject is that foreign capitalists are buying up American breweries. The present owners see that the doom of that business is coming, as surely as that God is not dead. They are unloading upon foreign capitalists, and when we can get these breweries into the hands of the people living on the other side of the sea, our political parties will cease to be afraid of liquor traffic, and at the conventions, nominating presidential candidates, will put in their platform a plank as big as the biggest plank of the biggest ocean steamer, saying: "Resolved, unanimously, that we always have been, and always will be, opposed to alcoholism."—*Sel.*

Power.

1 KINGS 4: 32-34.

WHAT is power? We shall see. The man of God has gone into the chamber of death and the door is shut. No one questions the rightness of that. Too high and holy a transgression for a parade of witnesses. "And action is this for a parade of witnesses. "And when thou hast entered into thy closet, thou shalt shut thy door and pray to thy Father which is in secret." The man of God had long learned that condition of power. What of the mother now? Had not hope already become more daring? The little chamber where she had laid her dead boy seemed less the abode of death since the good man had entered it upon business holy and merciful. The door was shut; but she knew what was doing within, and she believed. It was not Jesus that was there, to whom the dead seemed within such easy call. But the power was the same. In the house of death was a Servant, the other a Son. Jesus spake and it was done; the son of the widow, the daughter of Jairus, the brother of Mary, lived again at his word. But the servant must strive unto exhaustion. He seems not so near the living Father. The God-man cob and must prevail through faith and work. Flesh touches flesh, eye looks into eye, mouth breathes into mouth, hands clasps hands. He labors thus to impart his own life to the dead boy. At last the child lives; and the mother clasps the prophet's feet before she embraces

her living child. With such a woman, gratitude for love's luxury must precede its enjoyment. Then she took up her son and went out. —*Rev. C. H. Watson.*

Drawbacks to Preaching

Nobody has a higher estimate of preachers than we have, of their learning, their ability, and their eloquence; and yet the effect of their preaching is sometimes marred by slight infelicities in the conduct of the service which may be respected without any want of respect to men whom we all love and listen with interest and instruction. For instance, while eloquence is a great gift, the noblest use of which is in preaching in the gospel, yet on attempt at display, either in pompous words or gesticulation, "sawing and cutting the air," is sure to divert attention from the solemn truth which the preacher wishes to impress. A powerful voice is a great gift for a preacher, but when he raises it too high, and in the fervor of his holy zeal almost screams, he simply deafens his hearer without converting him. A clear, rich voice is better than a loud one; and it is the low, deep tones that betray the most intense emotion, and go straight to the heart.

We say this, not having in our eye any one who is particularly in fault, and whom we wish to criticise, but simply to indicate a danger to which all who speak in public are exposed. We would not abate warmth in the preacher; his manner should show that he is in "dead earnest," but while this may appear in every word, a little restraint in elocution would help, and not hinder, the impression. Again, what appear to be the perfunctory and unemotional prayers of a preacher, prayers which seem to bear a sort of trade-mark, and to be taken down from a shelf and dusted for use, are enough to spoil the very best of sermons, even when well delivered. If the pulpit prayers have not stirred the audience, no sermon will be apt to do it in a healthy way.—*The Evangelist.*

The Right Kind of Religion.

I DO NOT want to be misunderstood. I am working for a revival of religion—a religion that converts people, renews them in the spirit of their mind, creates them anew in Christ Jesus, delivers them from the bondage of sin, injects new ideas, purer, better than the old, brings them out of the world, and separates them unto Christ; a religion that redeems a man from all sin and sets him on holy living—on self-denial, painstaking, circumspection and prayer—that imbues the spirit with love, seasons his conversation with grace, and makes him a witness for the truth as it is in Jesus; an example, a model, an Israelite without hypocrisy or wavering. In a word, let us in the name of the Lord have revival of pure undefiled religion—a sin-killing, sin-hating, sin-forsaking, debt-paying, God-serving, man-loving religion; a religion that makes the church liberal, that lifts up the fallen drunkard, sets him upright on his feet, makes and keeps him sober—that crucifies the pride of life, the lust of the eye and the flesh—roots out the love of the world, and fills the soul with the love of the Father; a consistent, steadfast, uncompromising religion, always abounding in the work of the Lord.—*Bishop Pierce.*

"Hope is the mainspring of endeavor."



Advent and Sabbath Advocate.

"The Entrance of the Words giveth Light."

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

SEASBERRY, MD., MARCH 3, 1891.

Read the Scriptures.

We are asked to state whether we believe in the pre-existence of Christ, and, if so, to give our reasons why we believe it. It has been thought best not to agitate the subject through the columns of the ADVOCATE, therefore we will simply say that we do believe that Christ did exist from the beginning, and will append a few plain, positive scriptures which declare the same.

"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2 This text is right to the point.

Christ had an existence before the world was made. His own prayer declares it: "And now, O Father, glorify thou me with thine ownself with the glory which I had with thee before the world was." John 17: 5.

He was before Abraham. "Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am." John 8: 58.

He took part in the work of creation. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2. "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature. For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. And he is before all things, and by him all things consist." Col. 1: 14-17.

Christ is called the Word. "In the beginning was the Word." John 1: 1. "And he was clothed with a vesture dipped in blood; and his name is called the Word of God." Rev. 19: 13. Under this name Christ was present and talked with Abram. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not Abram; I am thy shield, and thy exceeding great reward." Gen. 15: 1. "And, behold, the Word of the Lord came unto him, saying, This shall not be thine heir." Verse 4.

Before coming to this earth Christ had an existence in heaven. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3: 13. "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" John 6: 61, 62. This could not be said of one who was never in heaven.

Before coming to this earth Christ was in the form of God. "Let this mind be in you, which was also in Christ Jesus. Who being in the form of God, thought it not robbery to be equal with God." Phil. 2: 6.

When in heaven Christ was rich, but in redeeming man he became poor. "For we know

the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9.

In leaving the place with the Father in heaven Christ came to this earth and took upon himself part of our nature. "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had power of death, that is, the devil." Heb. 2: 14.

That the Christ existed in the old dispensation finds strong support in the two following texts: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Cor. 10: 1-4. Verses 8 and 9 say: "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

In conclusion we will say with Job, the man of Uz: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Our Redeemer lived in the days of Job, hundreds of years before some claim he had an existence.

Paying the Preacher.

COUNTRY churches throughout the State of Georgia will be very cautious in the future about letting the preacher's salary fall into arrears. A recent decision of Chief Justice Bleckley, of the Georgia Supreme Court, will stir up a good many lagging religious societies to a keener sense of their financial responsibilities. The decision was that a certain Baptist church must be sold to pay the pastor's stipend. The Court took advantage of the occasion to give churches in general some very sharp and pithy advice in regard to the full payment of pastors' salaries.

He reminded them that the discharge of their financial obligations was just as imperative as the payment of the salaries of its employes by an ordinary business corporation. He declared, and rightly, that if any class of debtors ought to pay and to pay promptly, a good people of a Christian church were that class. He struck a key-note of the highest truth in his statement that justice was the foundation of all moral and social life, and to be just was the first duty of churches as well as individuals and business houses.

Churches all over the Union would do well to pay heed to Chief Justice Bleckley's decision and cogent reasoning. The slackness of religious bodies in the payment of pastors has become proverbial. In country towns this trait is especially noticeable. There is reason to think that it is less pronounced now than formerly. But there are still too many rural churches with men of substance among their members that seem to think that their ministers can subsist chiefly on beans, dried apples, and faith. Such organizations can draw a needed lesson from a Richmond church that increased the pastor's salary \$500 a year. Since the increase the sermons of that pastor have been a revelation to his hearers in their added power and inspiring enthusi-

asm. The reason is plain. Relieved of harrowing anxiety as to the clothing and feeding of his family, the good man was enabled to devote all his heart and energies to his church. Ministers are men, or they could not move men. A half-paid clergyman, struggling along on a meager salary that is all in arrears, cannot do the spiritual work that he could if his mind was relieved of anxiety as to where his bread and butter was coming from. There are hundreds of good and honest men in just this position. But starvation does not conduce to spirituality, and grinding poverty seldom graduates saints. —The Press.

Pulpit Earnestness.

MANY preachers are not learned. Very few are eloquent. But all preachers may be ought to be, and must be in earnest. Pulpit earnestness is a power more effective than the latest and richest scholarship, or the most exact and approved elocution. Yet this is a lesson which the modern pulpit is slow to learn. Genuine earnestness is not Andover's to give, or New Haven's. The charter of Boston University does not include this royal endowment. Heart earnestness comes alone of Penitential fire. He who fails to have it is a dead man standing where a live man ought to stand. Yet earnestness is not mere noise and frantic gesture, is not power, truth aflame, words red hot, just out of God's furnace.

It has been said that "Chalmers' marvellous pulpit success came of his blood-earnestness." And Sheridan once said:

"I like to go and hear Rowland Hill, because his ideas come red-hot from the heart." He learned that earnestness was an essential element in gospel preaching. It must always be so. Cold and lifeless words from the pulpit, though possessing all the grace of style and culture, fall short of the mark, and never pierce the heart and conscience. This is what Hill said of himself: "Because I am in earnest, men call me an enthusiast. But I am not; mine are the words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in and bury three human beings alive. I lifted my voice so high that I was heard in the town below at the distance of a mile; help came and rescued two of the poor sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrevocably in an eternal mass of woe, and call on them to escape, shall I be called an enthusiast now?" —Sel.

Spoiling a Meal.

AN easy way to spoil a meal is for each member to tell the sad tale of all that has recently gone wrong. To mention the disappointments and vexations, to tell the slights that were endured and the offences that were given, and to lament over the results of this infelicitous combination of affairs, is enough to counteract the refreshing affect of all the good things with which the most generous housewife can load the table. Better put this complaining off till some other time. What is the best time for it, it is hard to say. Perhaps an indefinite postponement would be a happy thing for all concerned. Half the thing that we groan over to-day will right themselves before this time to-morrow, if we let them alone. —Sel.

Paul said that this was the Christians. Of himself I wish in me." These are we are tempted at times hardly possible that Christ place in any human heart to think that he would mean as Paul was; but the our hearts—oh, can it be our hearts and see so much with amazement at the with amazement at the being any place in our nature thought of it ought to be what a tremendous change to our keeping! Verily us tremble with solemn insufficient to the task. Guest with anything like grace and care which

There is rare comfort Christ is in us, if we ones. It shows that interest in us. It proves convenience himself, helping us to become. It cannot be a pleasant contact with moral while dwelling in our to the touch of spirit our low selfishness. he hears us say here and ours. And pers. he urges us to guests purer motive with ourselves and Oh, what a compass and loyal treatment How devotedly we loving presence!

With

Most people crowd." They fashion to go; it is the fashion they do as of when one man A Christian well trained marbles "football"; they tell dubious They call "milk-sop-mother's stands for the mids fight.

Here ian hon will not the girls tries to girls s quisit a bar ough a b strev for



"Christ in You."

...said that this was true of the Colos-  
...Christians. Of himself he said: "Christ  
...in me." These are wonderful words.  
...are tempted at times to think that it is  
...possible that Christ should have a  
...in any human heart. It is not so diffi-  
...to think that he would dwell in so good a  
...as Paul was; but that he should be in  
...hearts—oh, can it be so? We look into  
...hearts and see so much that is unlovely,  
...and unlike Christ, that we are filled  
...with amazement at the thought that such a  
...being as Christ is should condescend to occu-  
...any place in our natures. How the bare  
...thought of it ought to humble and subdue us!  
...that a tremendous charge is thus committed  
...our keeping! Verily, it is enough to make  
...tremble with solemnity, and feel utterly  
...insufficient to the task of treating this august  
...closest with anything like the respect and rever-  
...ence and care which are due to him.

There is rare comfort, also, in the fact that  
...Christ is in us, if we be indeed his saved  
...ones. It shows that he has a wonderful inter-  
...est in us. It proves that he is ready to in-  
...convenience himself, if need be, for the sake of  
...helping us to become better men and women.  
...It cannot be a pleasure for him to come in  
...contact with moral vileness, as he must be  
...while dwelling in our hearts. He is sensitive  
...to the touch of spiritual uncleanness. He must  
...feel hurt when we crowd against him with  
...our low selfishness. It must pain him when  
...he hears us say hard things against his breth-  
...ren and ours. And yet—wondrous truth!—  
...he bears with us, tries to sweeten our tem-  
...pers, he urges us to higher aspirations, sug-  
...gests purer motives, makes us dissatisfied  
...with ourselves and better satisfied with him.  
...Oh, what a companion he is! What royal  
...and loyal treatment he deserves at our hands!  
...How devotedly we ought to wait on him!  
...How we should profit by his patient and  
...loving presence!—*Zion's Herald.*

With the Majority.

Most people are content to "go with the  
...crowd." They stand on the "popular" side.  
...They do not ask, what is right? If it is the  
...fashion to go riding on Sunday, they go. If  
...it is the fashion to play cards, drink and bet,  
...they do as others do. To stand for God,  
...when one must do it alone, takes courage.  
...A Christian boy goes to school. He has been  
...well trained, but the popular boys who play  
...marbles "for keeps," or bet on foot or base  
...ball; they smoke and drink and swear, and  
...tell dubious stories and utter coarse jokes.  
...They call the pure young man a "baby" or a  
..."milksoy." They say, "he is tied to his  
...mother's apron strings." The boy who  
...stands for what he believes to be right, in  
...the midst of such surroundings, has a hard  
...fight.

Here is a girl who goes out from a Christ-  
...ian home to work in a mill or store. She  
...will not have any share in evil talk, and so  
...the girls sneer at her as too modest. She  
...tries to be faithful to her work, while other  
...girls slight work and cheat. They take "per-  
...quisites." They tell "white lies." She has  
...a hard time to do as her conscience says she  
...ought. She goes home with a headache and  
...heartache. Let us tempted ones be  
...strengthened by grand old Elijah, who stood  
...for God against king and queen and prophets

of a false god. Never forget that one on God's  
...side is a majority. Do right, even if you  
...must stand alone.—*Sunday-school World.*

Deceitful Promises.

It has been stated that King Caneste of  
...England promised to elevate the man who  
...performed the deed, but to his great surprise,  
...when he expected a great reward, the King  
...commanded that the man should be hung in  
...the highest tower in London. The elevation  
...he desired and expected was very different  
...from this. It is always so whenever men are  
...led into sin by the prospect of greater re-  
...wards, and hopes are excited which are never  
...realized. Adam and Eve were told that they  
...would become divine in knowledge if they  
...would only eat of the forbidden fruit. They  
...ate, but instead of greater elevation in knowl-  
...edge and happiness, they were driven out of  
...Eden forever. Satan's promises are deceit-  
...ful. He promises us a great reward, if we  
...follow his suggestions, but we find out at last  
...that we have reaped only shame and everlast-  
...ing contempt. The sparkling wine attracts  
...and tempts us to enter into greater enjoy-  
...ments than we have known, we yield and  
...learn too late that at last it biteth like a ser-  
...pent and stingeth like an adder.—*Central  
...Baptist.*

Little Things.

THE doing the big things for Christ has of-  
...ten more of self in the doing than of Christ.  
..."Every Thursday" puts it thus: "But our  
...difficulty lies in covering the common places  
...with such high heroisms of spirituality. We  
...join a church—we give our children to go a-  
...mong the heathen—any one of these majesties  
...of awful surrender, these painful sacrifices that  
...convulse the soul, we are wont to make with  
...due and dignified solemnity. But these little  
...daily forbearances—dull labors, wretched  
...facts, vexations from children, watching by  
...an invalid's bedside—these we toss off as of  
...no account. We do not seem to think "dy-  
...ing to the Lord Jesus includes them."—*Sel-  
...ected.*

From the Field.

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

REPORT OF LABOR.—In company with Eld.  
...Wilbur we held two meetings at the "Normal"  
...school-house about eleven miles north-east of  
...Stanberry, Feb. 9th and 10th; audience good  
...and interest to hear remarkable. By request  
...we preached on the authenticity of the Script-  
...ures the first night, and answered objections  
...to God's law on the next evening; a good im-  
...pression was made; God's Word is power.

Arrived at the Howell meeting the evening  
...of the 11th, and found God's dear servants  
...patiently waiting our arrival. Found all ready  
...for action. Bro. Jasper Moore, from Pleas-  
...ant Valley, was present and assisted in the  
...meeting. We closed this meeting on Sunday,  
...and after the close of morning service we re-  
...pared to Grand River where, in the presence  
...of a goodly number, we buried two willing  
...souls by baptism "into the likeness of his  
...sins (Christ) death." Three were added to the  
...church, and may God bless, direct, and finally  
...save them is our prayer.

We arrived at Mt. Hope, February 18th;  
...found the members of the household of faith  
...usually well with the exception of our aged  
...Sister Cogdill. The brethren and sisters  
...turned out well at this meeting, notwithstanding  
...the inclement weather. At our our Sab-  
...bath meeting Eld. Jenkins preached an excel-  
...lent discourse on Faith, after which we held  
...social service. A spirit of devotion and con-  
...secration was manifest. Many testimonies  
...were given showing a determination to move  
...forward in God's cause. The brethren and  
...sisters felt strengthened by these meetings.

From here we wended our way northward  
...for Island City. Here, as elsewhere, God's  
...faithful ones were eagerly waiting our arriv-  
...al. The dear Lord brought us through safely.  
...Although the roads were almost impassable a  
...good number were out to hear out of the  
...Word of the Lord. Some came miles afoot  
...to attend this meeting, which was a manifest  
...token that their love for the truth has not  
...waxed cold. May God bless each and all of  
...these tried servants and keep them faithful  
...to the end is the earnest prayer of your  
...brothers in Christ.

JACOB WILBUR,  
...JAMES BARTLETT.

Items of Interest.

—There are now two hundred female  
...preachers in the United States.

—The winter on the Pacific coast has been  
...remarkably mild. No snow has been seen  
...except on the mountains.

—Accidents were so numerous during the  
...recent icy term in London that one  
...company had 226 claims for broken legs in  
...seven days.

—Two sugar plantations in Louisiana have  
...produced the past season 4,700,000 and 4,  
...463,000 pounds of sugar respectively.

—The old mansion at Appomattox, Va., in  
...which Lee surrendered to Grant, has been  
...purchased by a Niagara Falls (N. Y.) com-  
...pany, and will be made a museum for war  
...relics.

—A meteoric stone weighing 400 pounds  
...and resembling granite fell lately near the  
...mouth of Pistol River, in Curry county Ore-  
...gon.

—According to W. S. Wilcox, Ph D., in  
...the *Independent*, there are more divorcees an-  
...nually granted in the United States than in  
...all the rest of the civilized world together.  
...In 1895 the total of this country was over  
...23,000, as against all Christian Europe and  
...America besides.

—At the close of the fiscal year 1890, Ohio  
...had 57,087 pensioners; New York, 50,206;  
...Pennsylvania, 49,578; Illinois, 38,643; Mich-  
...igan, 26,853; Missouri, 23,749; Iowa, 23,189;  
...Kansas, 22,321; Massachusetts, 21,897; Wis-  
...consin, 16,788; Maine, 15,924, and Kentucky,  
...15,909. The number in none of the States  
...comes up to five the figures.

—Covington, Ga., has an orphans' home for  
...friendless negro children. The architect and  
...builder of this monument is a negro woman.  
...Her name is Dina Pace. She is a teacher in  
...the colored public schools of Covington. For  
...years she has been taking care of five or six  
...motherless children, giving them the rud-  
...iments of an education and preparing them  
...for the duties of life. As soon as one child  
...grew large enough to earn a livelihood the  
...devoted benefactress would supply its place  
...with another waif. The institution has the  
...heartly sympathy of the people.



## Watching for the Morning.

We are watching for the morning,  
We are waiting for the day,  
When the rising sun of glory  
Bids its rays shall pierce the caverns  
When its rays shall pierce the caverns  
Where the precious jewels sleep,  
In the mountains, plains and valleys,  
And the ocean's mighty deep.

We are waiting for the morning,  
And we almost catch its gleams,  
As the eastern sky is brightening  
With the sunset's golden beams;  
And we soon may hear the trumpet,  
That will wake the holy dead,  
From their long and silent slumber  
In their cold, earth-pillow bed.

Soon the King will in his beauty  
From the Father's throne descend,  
And the mighty host of angels  
Will his majesty attend.  
Then they'll gather all his loved ones  
Scattered wide all o'er the earth—  
All the ransomed of the Savior,  
Precious gems of priceless worth.

Oh, the thought of our redemption,  
When we know it's dawning nigh,  
Lift our heads and hearts rejoicing  
Toward his coming in the sky;  
When with rapture we beholding,  
The bright glory of our King—  
Grand! the symphony of voices  
From the ransomed hosts that sing.  
—G. L. B., in *Herald of Life*.

## An Open Letter to a Swedenborgian.

DEAR BROTHER: Your letter is at hand. In setting forth your ideas, I notice you proceed upon the assumption that you understand the scriptures which you quote. Let us examine these assumptions in the light of Scripture and find on what they are based.

You say, "But the Lord tells us plainly that 'He that liveth and believeth in me shall never die.'" Yes, the Lord did tell Martha what should take place at the last day. John 11: 23-26. Jesus saith unto her that her brother shall rise again. Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Here our attention is called to what should take place at the last day. First see 25th verse: "He that believeth in me, though he were dead, yet shall he live." When? Of course, in the last day. See John 6: 40—"And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life and I will raise him up at the last day." Also see verse 26, "And whosoever liveth and believeth in me shall never die." This has reference only to those believers who are found alive on earth at the coming of the Lord at the last day. This we know, first, because believers and unbelievers all die alike, and will until the Lord comes; and then Paul tells us what will take place. See 1 Cor. 15: 51. "Behold, I show you a mystery; we shall not all sleep (die), but we shall all be changed in a moment, in a twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." That is the time to which the Lord referred in his conversation with Martha when he said he that liveth and believeth in me shall never die, else it would be absurd to speak of the dead in Christ as Paul does in 1 Thess. 4, "The dead in Christ shall rise first." For if all believers in Christ were exempt from death there could be no dead in Christ.

Again, you quote "Because I live ye shall live also." Yes, this also has reference to the future, to the last day, when this mortal shall

put on immortality in the resurrection at the last day. See 1 Cor. 15: 53. Your erroneous views of the above scriptures lead you to the erroneous assumption that man has at present a spiritual body. You say, from which it is clearly evident that our material bodies are not important, our spiritual bodies are the sole dependence of any future. In our spiritual organization is our will and understanding; these are spiritual receptacles of life. It is unto these two vessels of our spiritual bodies that the Lord is continually breathing the breath of life; this continual inspiration of life from the Lord is unending.

Now how happened it, my brother, that you know so much more about the spiritual body than Paul did? He seems to have no idea of a spiritual body existing with or in a mortal body. Hear what he says: "Howbeit that was not first which is spiritual, but that which is natural and afterward that which is spiritual." Thus we see that the natural or mortal body and the spiritual body do not exist co-temporaneously but in succession. Ver. 44—"It is sown a natural body, it is raised a spiritual body." V. 42—"It is sown in corruption, it is raised in incorruption. It is laid in the grave a mortal, corruptible body, it is raised from the grave an incorruptible, immortal body." Here Paul tells us what is to take place with those that are dead in Christ. See John 5: 28, 29. "Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." This scripture shows that two classes will come forth from the graves, the latter class spoken of to suffer the second death, as we learn from other scriptures the first class to the resurrection of life, to die no more.

It is not till that time that any of God's children can have spiritual bodies according to the testimony of Paul, and again I ask where did you get your knowledge that enabled you to know more than Paul did on that subject and to contradict his teaching? It must be founded on that sermon which was preached to mother Eve in Gen. 3: 4, "Ye shall not surely die," and upon which is founded the doctrine of Swedenborg from which you quote and say: "The writings of Swedenborg were written by the Lord through him; so they are the Lord's books." Yes, I see now, brother, where you get your knowledge so much superior to that of Paul, that enables you to contradict him and to set aside his testimony and to adopt a wholesale perversion of God's word, and thus changing it into a lie to lead the simple astray and prevent them from entering the city into which "there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." Rev. 21: 27.

Now, brother, review your theology, reject your errors and believe the truth.

Yours for the truth,

DANIEL W. LAMB.

Denver, Mo., Feb. 16, 1891.

## Does It Pay?

BY EVA A. PRICE.

If we had no hope of a hereafter, would there be any use of us trying to live an upright, honest life?

I have heard a great many say, "If I be-

lieved there was no future reward for doing good, I believe I should just try to have a good time and make all the money I could, good time and make all the money I could, in any way I could, and move right along with the rest of the world."

Others say, "Well, I think I should be convinced that there was no future reward for our good or bad doings, I should try to do right anyhow."

I have heard both these remarks a number of times this winter and have made up my mind that as long as I can believe there is a God to serve, I will try to please him in all things whether he chooses to reward me after this life is over or not, for I believe "The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."

Although the righteous may have struggles, they never get into any such difficulties as the ungodly, world loving people do. There is no danger of a godly man being hanged for murder, or put into prison, there to spend perhaps years of solitary life for stealing, perjury or any other unlawful act. There is no danger of him losing money, character or self respect in a gambling den, or his life in a drunken row. The parents of a God-fearing young lady have no fears of her name and character being ruined by the influence in a ball room, skating rink, or any of the enticing amusements under a modest name.

Truly the devil is cunning. We are told that there is no harm in a social game of cards, a social glass of wine, a dance at a home party; but ah! how many of our ruined young people could trace their first downward steps to such.

It would be hard indeed to make a child of the world see the many blessings we daily enjoy. What a comfort it is, if we have a burden too great for us to bear, to "Take it to the Lord in prayer." But who of us that have tasted of these rich blessings would be willing to give them up, and walk with the world the rest of our days, share their few pleasures and endure their many griefs, which come in consequence of their riotous, pleasure seeking way of living? I would not. "Righteousness keepeth him that is upright in the way; but wickedness overturneth the sinner." Prov. 13: 6.

Only a few days ago I was in conversation with a professing lady, and she was lamenting that the worldly people had so much easier time, and seemed to make money so much faster and easier, than the Christian. But if you think so just look at the 11th verse of this chapter: "Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase." "The sleep of the laboring man is sweet, whether he eateth little or much; but the abundance of the rich will not suffer him to sleep." Eccl. 5: 12.

This lady referred to some of her wealthy neighbors saying, "Just look at them. Truly they do flourish as a green bay tree!" But she did not think of what the Psalmist said, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. Ps. 37: 25 Can that be said of the ungodly? See the many persons who have fallen heir to large fortunes and by their careless, riotous living have died poor, perhaps, without enough to bury them decently.

Go into the city and see the beggars there and conclude for yourselves whether or not they are the right kind of people. Did you ever see a God-fearing, truth-loving man tramping and begging his bread? I am sure I never have.

But as truly as we have a Father in Heaven

so sure is he going  
ward for our well  
life. If we do his  
times seems hard  
work together for  
God, to them who  
his purpose. Re-  
the Lord is again  
off the remem-  
Ps. 34: 16. The  
his children, and  
to them if they  
law.

"If you keep  
abide in my love,  
Father's command-  
love." John 15: 10  
the Son, we shall  
Father. Who  
both Father and  
"Blessed are  
ments that thine  
of life and a  
into the city,  
in so many  
and we ought  
to him. Ho-  
us any way  
Here we have  
ed. "If a  
words, and  
will come  
with him."  
if you do  
15: 14.

Dear brother,  
wish to wa-  
the wages  
is eternal  
Rom. 6: 23  
prayer of  
from us  
poverty  
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and say,  
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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 P. A. Sunderlin.

DEAR BRO. LONG, and Brethren and Sisters: As this is the holy Sabbath day, and a pleasant day it is, I thought that I would write a few lines to you by way of remembrance. I often think of you and the privileges some of you have in meeting together to worship God, and comfort and cheer each other in your heavenly journey, while we are deprived of those blessed privileges, isolated from all those that are looking and longing the appearing of our coming Savior; left to contend with the world, the flesh and the devil, with no one to cheer us or give an encouraging word.

Dear brethren, I do hope that you appreciate those blessed privileges of meeting together, and while doing so remember the lonely ones who are tempted and tried on every hand; aid us in your prayers that we may be overcomers and at last gain an inheritance in the new earth, where sin and sorrow can not enter. Dear brethren and sisters, why is it that we do not hear from each one of you? When I receive the *ADVOCATE* I look for the Letter Department; those loving epistles from brethren and sisters cheering us on our heavenly journey. The good sermons, exhortations and instruction we receive fills us with love and joy, for we know that soon we shall meet all our dear brethren and sisters and the ministers who have been so faithful in feeding the flock, all will meet in our Father's kingdom and join the blood-washed throng. Oh, brethren, pray for me that I may have patience to wait till Jesus comes; then we will be gath'ered home. I am not at home. Shall I complain of foes or sorrow, want or pain? Oh, no; I will bear all for Jesus sake, for this is the trying time.

Dear brethren, we could not do without the *ADVOCATE*. Hope it will be sustained, for it gives us so much light on the Scriptures. How I wish some good brother would come and preach in this neighborhood; it seems to me there might be some good done here. If I had the means how soon I would advance it to have preaching. Bro. Branch, of Wayland, why will you not come?

From your sister in the blessed hope.

Ireing, Mich.

From Sister Almira Wait.

DEAR Brethren and Sisters: I write to tell you there are a few in Bloomingdale who are striving for eternal life and a home in the kingdom of God, where there will be no more heart aches, no more tears to be shed on account of sin and its effect. My prayer is that our heavenly Father may let the light of his countenance shine into our hearts, and that we may overcome every sin. Oh, that we may take hold of God's covenant in earnest, that when our Savior comes we may be found with the people who are keeping the commandments of God and the faith of Jesus. It is through Jesus I expect to be saved from my sins, and to be perfected through his resurrection. Enclosed you will find two dollars for the *ADVOCATE*; it is all the preaching we have; we could not do without it. Remember me at a throne of grace.

Bloomingdale, Mich.

arrangement for having more time with the Lord Himself, and more time at His Word; but when the newspaper has to be read (alas!) "and good books;" and household work had to be done, and the company had to be attended to, for "one's not in bondage you know." But result of it all is this, that the Lord and His Word had to take what was the first fruits of the time instead of getting awake out of sleep and to "redeem the time, to live as men and women who stand on the very end of time—on the very edge of "the glory that is to be revealed." But at this hour we are nearer—nearer than we have ever been to that supreme moment when time for us shall be no more—when at the sound of the trumpet of God we shall mount and sore away to meet our absent Lord and be with him through the undying ages.

Any day—any moment, He may come, at the brightness of mid-day, or the darkness of mid-night, or the dawn of morn, swift as the lightning's flash, He shall come; and in the twinkling of an eye we shall be "forever with the Lord." What manner of people ought we to be? O, then to have our house in order, to be men that wait; abiding in Him, that we may have confidence, and not be ashamed before Him at His coming.—*W. S. in Kingdom Tidings.*

A Successful Worker.

CHRIST must be in us before we have any desire to work for God. In the first place, we must have faith in the power of God to fill us with his Spirit. We must have faith, not only that God can use us, but that God will use us. If we have this faith, great things will be done. We want men who believe that now is the time. It was not Moses and Joshua that did those mighty works; it was their God, and their God still has this power. Abraham was the most famous man that ever lived, except Christ, and was noted for nothing except faith.

Another thing we need is courage. God wants men and women that he can trust; that have courage to speak out their convictions. If we are afraid of hurting people's feelings, we won't accomplish much. If the truth makes people mad, it will do them good.

Another thing we want is holy enthusiasm. We must be on fire for God. Don't be afraid of getting too much fire. The world likes men full of enthusiasm. Who ever succeeded without it?

Another thing we want is perseverance. If we don't succeed to-day, don't give it up; we may to-morrow. We must concentrate our lives into one channel, and hold on. If we are going to accomplish anything for God, we must persevere.

Again we must have love for our work. A lawyer may succeed without loving his clients; a merchant may succeed without loving his customers, but a Christian must work through love for God and the world.

We must have human sympathy. There are many men who are brilliant in thought, but they have no human sympathy. We can't succeed in this work without this. A great many think this world will be saved by manuscript. I tell you, we need more sermons with our hands and feet. Let us learn a lesson from the parable of the good Samaritan. We must get into sympathy with the world. The gospel would soon be carried to the whole world, if we only had sympathy.—*D. L. Moody.*

so sure is he going to give us a greater reward for our well doing than we get in this life. If we do have trials and the way sometimes seems hard, we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8: 28. But, "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." Ps. 34: 16. The Father has greatly blessed his children, and promised many good things to them if they will love him and keep his law.

"If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10. If we have the love of the Son, we shall also have the love of his Father. What a happy thought, the love of both Father and Son!

"Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Rev. 22: 14. Our Father has in so many ways showed his care over us, and we ought in some way to show our love to him. How shall we do it? Has he told us any way by which we may do it? Yes. Here we have a way and a promise combined. "If a man love me, he will keep my words, and my Father will love him and we will come unto him and make our abode with him." John 14: 23. "Ye are my friends if you do whatsoever I command you." John 15: 14.

Dear brethren and sisters in Christ, do we wish to walk in the path of destruction? "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. Let the following prayer be the prayer of each and all of us: "Remove far from us vanity and lies; give me neither poverty nor riches; feed me with food convenient for us; lest I be full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of God in vain." Prov. 30: 8, 9.

Danville, Ill.

The Time is Short

"THE time is short." How swiftly the years are fleeting past! They seem to be hurrying on faster and faster in their onward flight. Each one seems to be shorter than the one that went before. It seems but as yesterday when we stood on the threshold of the past year; and lo! we have reached its close and a new one has begun. The poor world around is reeling madly on to eternity, as if eager to anticipate its terrible doom. But the cry of its Christless multitude has only one voice to use; and that is this: "The time is short." Abounding wickedness, and the love of many waxing cold, alike proclaim "the time is short." The sickly death on the right hand and on the left is telling us with startling rapidity "the time is short," for down the vista of the year that has closed we seem to see the loved ones who sojourned with us for a time. But their place is vacant now; the circle has been broken; their gentle smile no longer greets us as of yore. They heard the Master calling, "Come up higher;" that was all. But His message for us was this, "The time is short."

Ah! beloved such are but few of the voices that we seem to hear coming up from the past. But it has many voices, if we had only ears to hear. This thing was to be done and that other thing was to be done; and yet they have never been done. And there was that



