

Advent and Sabbath Advocate.

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

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It is not after the storm has arisen, or the telegraph has reported that his ship has struck, that the merchant runs to insure his goods. He effects the insurance while the sun is shining and the air is calm; he effects the insurance before the ship has cleared the dock, or at all events before she has left the river. Go and do likewise, living, but dying men—*Ariol*.

"I HAVE no religious creed, but I know there is a God," said Mr. Edison the other day. This is all very well. But suppose any one were to say, I have no opinion about phonographs, I do not care for the telegraph or for the electric lights, but I know there is electricity. To know there is a God and have no beliefs concerning Him and His ways is not very scientific and grand.

CHRISTIANITY may easily be a full leaved and full fruited tree whose roots science discovers and confesses, but whose final branches it does not look up to behold. But this may all be natural, for the men who dig colors out of the earth are not the men who paint; the hand that makes the harp or piano, is not the hand that plays; and thus, science, finding the deepest principle of religion, rests these and leaves all the hymns and prayers of worship there to be sung or whispered by other hearts. In the dictum of these moderns slept the germ of Christian faith. But the germ grew and passed far beyond that seed-shell; and as the oak, after being a hundred years in the forest, cannot be placed back in its acorn, so religion having passed out of that single word, "mind," energy, can never again be compressed in such a narrow germ. It has passed from its early weakness to its days of beauty and power.

THERE is a tendency among us to be satisfied with a shallow religious experience, and this disposition is, in a great measure, chargeable to the men commissioned of God to preach the word. They frequently fail to emphasize the essential truths of the Bible concerning sin, repentance, faith and holy living. We do not favor sensational preaching, but we do assert that the watchman should warn the people with all the earnestness of his redeemed nature.—warn them against every form of ungodliness and worldly lust; and with a pathos and fervor born of love to God and men, he should enforce the duty of complete consecration to Christ.

Formalism and indifference have in many places dried the very fountains of religious life, the fashion of the world has crept into the church, the chilly atmosphere of ungodliness has stolen into the pulpit, and we are in a pitiful plight, having the form of godliness while we deny its power.

What is the remedy?—Let the preachers tarry till they are endued with power from God; let them not go forth till they are clothed with strength of pentecostal grace; let them be filled with the Holy Ghost and with faith; then let them preach out of the fullness of a blessed experience, relying on the promise of God that his word shall return void, but shall accomplish that whereunto he has sent it.—*Aiabama Advocate*.

THE Church of Jesus Christ is the source of all the spiritual power—derived from its Head—that there is in the world; not all the moral power, but of all the spiritual power. There is a difference between the two; the former is natural and is derived from the natural conscience, the latter is supernatural and emanates from the Spirit of God; the former may be shared in by all men, the latter by regenerate men only. The former can be efficacious in local forms only, and that to a partial extent only; the latter aids as an agency in the world's complete deliverance. The moral power of mankind is variable and uncertain and feeble. It becomes mighty when it is stimulated and braced up and energized by spiritual power behind it. Great moral reform societies are found only in Christian lands, or where Christianity has gone before. They are run by a combination of moral power and spiritual power. Were it not for the incorporation into it of the latter the former would wilt, and become as the morality of the heathen lands. Men in general may themselves furnish much of the former, but the latter must come wholly from churches of regenerate men, and the churches must get it from the closest study of the written Word, and from personal contact with the Living Word of God. Yet this complex force is simply known as moral "power," and the church, instead of getting the credit which is its due, is berated for inadequacy by those who have tapped its life-currents, and, by transfusion, are drawing off the blood to energize their enfeebled morality and fill up the empty veins of the moral-reform associations.

While rejoicing that the church is able to supply all the need, and legitimately too, yet she needs a vast development of spiritual power on her own account. But a great incentive must be the precursor of great development of power. We contend that a compliance with the Great Commission and effort to carry it out is the only motive vast enough to call up and draw out the full spiritual power which is lodged in the church, and to develop it symmetrically in the line of and to develop it in the line of the church's divine purposes. When the church really addresses herself to this supreme work, the evolution of spiritual power will be like the evolution of electricity in a mighty thunderstorm, and will make the nations to fear and tremble all over the earth.—*Dr. Ashmore*.

"Be not far From Me."

BY ALBERT SMITH.

WHEN sad and lone, I fail
To feel Thee near,
Great Spirit, Mighty *Al*,
My Spirit cheer.

This all my prayer shall be,
Be near, my God, to me,
Be near to me.

Could mortal rise to Thee,
Like thy great Son,
Light in intensity,
He were undone;
But Thou canst shine on me;
Let me thy glory see,
Be near to me.

If weary in the way
I rest on stone,
Lip-locked too weak to pray,
Leave me not alone:
My faith looks up to Thee,
Reveal thyself to me;
Be near to me.

When cares my spirit vex,
And foes are nigh,
When clouds my path perplex,
To Thee I cry.
Let my cry come to Thee,
High Priest of sympathy,
Be near to me.

When rising waves prevail
And billows roar,
If faith begins to fail
Oh, give me more:
A mighty Savior be
Reach forth thine arm to me;
Be near to me.

Deathless and Uncreate
Alone art Thou,
If I to mortal fate
In death must bow,
Oh! be not far from me,
Forgive iniquity;
Be near to me.

Let thy good Spirit then
Reveal Christ's blood;
Promise of life again,
Father how good!
Lend Him again to be
Emmanuel to me;
Be near to me.

—*Leicester, England.*

* *Al*, or *El*, God, the *Mighty One*.

Counterfeits.

I ASKED a man on the banks of the Illinois River, a swearing, Sabbath-hating man from New England, something concerning his observance of Bible precepts. He raised his broad face with a satisfied grin, and asked me which Bible. He stated that the Mormons had a Bible, and that being a poor, illiterate man, he was unable to decide which was the word of God. The exultation within him seemed to say, "I have at last found out how to cast away that thirty years of preaching which I was compelled to hear in the land of the Pilgrims."

The following are some of the facts which I was able to see plainly before me at that time:

1. This man is very capable, when it is necessary to distinguish between a valuable horse and one that is inferior. He can tell a

dollar of real silver from one of copper, only plated with silver, as speedily as many a chemist.

2. He is a better judge of a good or a bad bargain than most able arithmeticians of the nation. It would be easier to cheat many a profound mathematician than to overreach him. He has labored to qualify himself in many things, and has succeeded so far that his knowledge in these matters surpasses that of millions of his race.

3. He has not striven to acquaint himself with the Bible; for, although reared in a land of Bibles and of schools, he is not able to tell the most common incidents on the holy page. Of the chronology of scriptural events, he is perfectly ignorant. He does not know whether Abraham or Cyrus of Persia lived first. You might tell him that Pilate and Caesar were Israelites, and he would know no better.

4. If he had put forth one-half of the vigorous research after Bible knowledge which he has expended after skill in gainful pursuits, he would not have been ignorant; yet his ignorance is now his excuse why he is unable to judge concerning revelation.

If we were to receive a kind letter from some powerful earthly monarch, some splendid king, making us many rich offers, and proposing to us honor and wealth, telling the terms over and over, that we might not mistake, it would be expected of us that we should inform ourselves perfectly as to who brought it, its contents, its authenticity, etc. If we were to have it a full year, and never read it at all, it would be deemed strange indeed.

5. Most unbelievers, like this man, do not know one fortieth part of the great King's letter, nor one fortieth part of the evidence of its genuineness, nor one fortieth part of its beauties, its grandeur, its proposals, promises, or threatenings; while one half the time they waste in wickedness, or at least in nonsense and frivolity, would be enough to furnish them with that knowledge the want of which aids in their ruin.

Finally, the decisive characteristics and distinguishing marks between the true and false religions in the world, are more numerous and more notorious than are the marks between counterfeit coin and pure gold or silver; yet men become judges in the last case, and remain uninformed in the other.

If a young man were to hold up an article formed of brass, but made to resemble gold, and were to exclaim: "I can see but little difference between this and gold; I do not know that there is any; this seems as bright, and as smooth, and as beautiful as any I have seen," his friends would tell him there was a difference between pure and pretended gold—that they were to be distinguished by the sight, and by the ring, and by trial or chemical tests. They would tell him that unless he should inform himself in this matter, he must suffer; but that by noting two or three signs scrupulously, he might decide without danger.—*Nelson on Infidelty.*

Thoughts on the Fifth Vial of Rev. 16.

BY D. W. LAMB.

"AND the fifth angel poured out his bowl upon the throne of the beast, and his kingdom was darkened, and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores, and they repented not of their works." Rev. 16:10, 11. Revised Version.

When our Lord had told the disciples the

signs that should precede his coming and that would indicate its near approach, he gives them this warning, see Matt. 24:42, "Watch therefore; for ye know not what hour your Lord doth come;" also see Mark 13:23, "Take ye heed, watch and pray; for ye know not when the time is." It is only by watching the fulfillment of the sure word of prophecy (2 Peter 1:19) that we may know the approximate nearness of the coming of the Lord. What will the events predicted as taking place under the fifth vial tell us? Let us see. A beast in prophecy represents a kingdom; his throne the seat of the chief ruler. On what kingdom was this vial poured out? On France the leading power of western Rome, and the principal sustainer of the papacy, as we shall see. On the renowned field of military glory, Champ de Mars, near the close of the eighth century, Whitikind, the most valiant and renowned of the Saxon chiefs, laid down his arms and received baptism. The law of Charlemagne was that or death.

In 1792, on the same field, there assembled 300,000 citizens, 1,200 musicians, 300 hundred priests and deputies from the army and navy, the president of the national assembly, the king and queen, to accept the new constitution and swear to support it. On the 26th of May, 1792, they passed a decree commanding the immediate banishment of every ecclesiastic who would not take the oath. The chain that had bound the dragon was then broken (see tract by S. S. Brewer); the bowl was poured on the throne of the beast, and now let us see its effects. Louis, king of France, was guillotined on the 21st of Jan., 1793. They next beheaded the queen, and massacred the royal family and over 100,000 priests. Thus was this vial poured out upon the throne of the beast and terror was supreme. On the 10th of Nov. 1793, the convention abolished the Christian religion and substituted the worship of reason. Thus Christianity, the light of the world, was banished from the kingdom, and thus it was full of darkness. V. 11 says "And blasphemed the God of heaven." The comedian Mozart in the church of St. Roche carried iniquity to its height. He said, "God, if you exist avenge your injured name." Again he said, "I bid you defiance; you remain silent, you dare not launch your thunders; who after this will believe in your existence?" Thus they blasphemed the God of heaven. Here is Satan loosed out of his prison; here is the beast that ascendeth out of the bottomless pit; an instrument in the hand of the Almighty in breaking forever the persecuting power of the papacy. It initiated that series of events which led to the judgment rendered by the allied powers of Europe which granted free toleration of religious creeds, to wit: that all the different creeds of Christendom were to be accorded full and equal rights in the alliance (the holy alliance). This alliance was formed between Emperor Alexander I. of Russia, Francis of Austria, and king Frederick, William III. of Prussia, and signed by them Sept. 26, 1815. Then was fulfilled the prediction of Daniel, concerning that horn (power) that should speak great words against the Most High. See Dan. 7:25. But the judgment shall sit and they (the judges) shall take away his dominion to consume and to destroy it unto the end." His power to persecute is ended, and here are some of the great words which this horn spake. See Divine History, page 181. "Vicar general of God on earth, and Divine infallible Pope, the most holy and most happy, who is the arbiter

of heaven and the Lord of the universe; the father of kings, the light of the world," "From Papal Rome As It Is" page 181. "Great words! blasphemous assumptions!" Here is Wicked to whom Paul refers: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12. It was the pouring out of the fifth vial (bowl) that initiated that series of events which led to the judgment of that wicked power (the papacy) as shown by the angel spoken of in Revelation 17:1. "And these came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore upon thee the judgment of the great whore that sitteth upon many waters." Waters signify peoples, and multitudes, and nations, and tongues, ver. 15. The woman represents a church, and the beast the civil power that sustains her. This beast is the one that ascendeth out of the bottomless pit, which was France, first infidel, afterward sustaining the papacy. "And the woman which thou sawest is that great city which reigneth over the earth." Rev. 17:18; that is Rome, the church of Rome.

In September, 1870, the pope (the false prophet of Rev. 19) lost his temporal power, and Rome was quietly occupied by the troops of Victor Emmanuel. Historic facts show us that the time of the 5th vial is in the past, and since the Greek revolution of 1821, we have been living in the time of the 6th vial and the drying up of the symbolic Euphrates, the Turkish empire, and the warning is given, "Behold, I come as a thief." "Blessed is he that watcheth." Rev. 16:15.

Denver, Mo.

Effects of Early Impressions.

WHILE visiting an industrial exposition in one of our large cities, the sight that impressed us most was a potter working in clay. The clay was carefully weighed, worked, moulded into its desired shape by his cunning hand. As we watched it, plastic and pliable, growing from a shapeless mass into a beautiful form, we thought, How much like the potter's clay is the mind of the child! Its ideas, habits, and character are formed by the instruction, impressions, and examples that surround its young life. Some, like the clay, are marred in the hands of the potter. Others, though as shapeless and giving no more promise, become vessels of honor. The child's mind receives impressions and the clay gives back the imprint of the pattern placed upon it. And as the soft earth turns to stone retaining the form of things most fragile, so the stamp once imprinted can never be effaced. The principles acted upon, the bent of the mind, the pursuits engaged in, early show the trend of character, and illustrate the fact that,—

"Men are only boys grown tall;
Hearts don't change much after all."

Gibbon reveled in history in history in his early days. Dr. Johnson, the distin-

guished author, devoted principles words and action it is said, spent religious training.

Astronomer F. tions of the heavy herding sheep, and lying on his with bends upon him and the stars in such a position from his paper, and marks, thus making

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finished author, was taught in childhood the devout principles so apparent afterward in his words and actions. The Chicago anarchists, it is said, spent their early years without religious training.

Astronomer Ferguson began his observations of the heavens but when a child. While herding sheep, wrapped in a blanket at night, and lying on his back, he would hold a thread with beads upon it, at arm's length between him and the stars. After placing the beads in such a position as to hide such and such stars from his view, he laid the thread on paper, and marked the position of the planets, thus making a map of the heavens.

An accident first led Sir Isaac Newton to strive for distinction in the school-room. The boy who was immediately above him in the class, after treating him tyrannically, which was hard enough to bear, cruelly kicked him in the stomach, causing severe pain. Newton resolved to be avenged by excelling his persecutor in all their studies; and applying himself to the task with zeal and diligence, soon made his way to the head of his class.

A lad once overheard his friends predicting that some day he would be a minister. From that moment there was no question in his mind as to his vocation. He preached to stones and trees, bent every energy of his mind in preparing for his calling, and to-day gives promise of being a man the world will hear from some day.

How many have wandered from the narrow path of right because of cruel, unjust, and unchristian treatment in their childhood! How many have returned to the Father's house, though sometimes late, recalled by the loving words of a sister, the counsel of a father, the faithfulness of a brother, the prayers of a dear mother, remembered while in the downward road of pleasure and sin! The image of that mother as she knelt beside the little white trundle-bed, praying that her boy might grow into a Christian, useful manhood, is ineffaceable. Though the brow becomes wrinkled, the form bent, the hair silvered, those tender, pure memories of the past can never be forgotten,—no never.

As we consider the serious consequences for time and eternity, resulting from early impressions, should it not cause the utmost carefulness in those who have anything to do in making these impressions? They are writing living characters as enduring as the solid rock. Parents, teachers, every one who has an influence over a child, should make the subject one of careful, prayerful study, that they may hang in the halls of memory beautiful pictures, leading the soul in the path to heaven and eternal happiness. *Vesta J. Olsen in Review And Herald.*

Erect or Slanting.

THERE is a great difference between a position which is absolutely perpendicular, and one which is inclined ever so little toward the horizontal. A man absolutely upright can support a large weight, but if he bends or wavers his power is greatly reduced.

The position of a man whose moral standing is upright in the sight of God and man, is somewhat analogous. He can stand a good deal so long as he is upright, but when he begins to waver, and bend, and falter, and swerve from his integrity, be it ever so little, there is an immense loss of sustaining strength and moral power.

There are multitudes of people occupying

just this position. They wish to do "about right," forgetting that "about right" is exactly wrong. They do not wish to swerve greatly from the path of rectitude, but they are not prepared to act absolutely in accordance with their convictions; hence their conscience loses its controlling power, and under the burdens which press upon humanity they waver, totter and fall.

It is a great thing to be an upright man, kind, but firm, steadfast but uncompromising, desiring simply to know the right and then do it. There is many a man who by compromising principle for some present advantage has placed himself in a position of permanent inferiority. His position is held in violation of his convictions. He yields a little for advantage sake, and he never recovers his strength or moral tone. He has lost the power that comes through absolute conscientiousness. He has ceased to stand for truth alone. His eye is not single nor is his whole body filled with light. Some present gain, some fancied opportunity, some hope of good has lured him from his steadfastness, he finds himself muddled in speech, hampered in action, lacking in conviction, and destitute of real power. Let Christian men beware of falling into such snares. Let the man who aims to make the most of himself and the best of himself, see to it that he holds fast to his integrity, and in uprightness, steadfastness and honesty, stand for God and truth. Then he can pray with the Psalmist, "Let integrity and uprightness preserve me," his prayer will not fail to be answered. *Psa. 25: 21.—The Christian.*

An Age of Unrest.

THE closing decade of the 19th century witnesses a deep widespread spirit of dissatisfaction and unrest. And this, notwithstanding the fact that the past hundred years have seen a greater advance in all that relates to mere material progress than any period of the world's history. It is no exaggeration, even, to say that the growth of discontent and restlessness have kept pace with the physical power, wealth and comfort and with advancement on lines of political and intellectual progress. The world has been growing richer, inventions have multiplied, trade has found new channels, governments have been liberalized, luxury has increased; and all the time men have been growing more discontented; ominous signs of social and national disturbance were never more thick and threatening.

This has been very strongly put by Prof. Bryce, the historian, in a late address in Brooklyn. He said in substance, thirty or forty years ago men thought they saw before them a promised land of satisfaction and happiness. But now when constitutional principles are recognized; when political freedom in thought and speech has been obtained; when trade and power of making money have had an enormous development; when physical science have added a thousand comforts to life; and when nations have become pure democracies;—there is instead of repose, universal melancholy, discontent and despondency. The world does not grow better, the manners of the upper class are not nobler, nor are the masses more contented.

This is significant and solemn teaching; and it is teaching that comes not from a dreamer or fanatic, but from a very clear-headed and practical observer of human affairs, from one

of the foremost publicists of our day. The witness is true. And it shows how needful it is to turn for instruction, hope and comfort in these times to the prophetic Word. This part of the Holy Scripture is certainly not quoted or enforced commonly in the pulpit as it should be. If this is an age of great and growing discontent, it only serves to confirm the teaching of prophecy, which at the same time furnishes the truest comfort to hearts that are weary. The greater the uneasiness and unhappiness of the times, the greater need of the strength and encouragement which the "sure word of prophecy" gives, and which it was intended to give, as "a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts."—*Christian Secretary.*

One Woman's Experiment.

I HAVE been so wonderfully benefited by an experiment that I relate it, in hopes that it may benefit others. I often found myself at the time for the payment of quarterly dues and other missionary and benevolent appeals short of funds, and my observation discovered many women in a similarly unhappy condition. My conscience reproached me with slackness and ingratitude. I searched for a remedy. I found a superannuated portemonnaie that was precious because of its former ownership, and with great solemnity, on my knees, in my closet, I dedicated this to the Lord, and I promised that one-tenth of all the money that I hereafter received would be sacredly "laid by" in this for benevolent purposes; and that I would on no occasion allow myself to borrow from this fund for any other purposes.

Thus far my plan is a success. If I get two dollars, twenty cents of it goes straightway into this benevolent fund; if I get ten cents, one penny is irresistibly attracted by the magnet of a just benevolence toward this humble receptacle. I have not yet found it so full that there was a surplus of funds after the quarterly payment days, but I have a comfortably sense "dealing justly," and a feeling of inner satisfaction over this little systematic arrangement that no amount of pretty things, of selfish spending, or lavish expenditure for others who have no need, could confer. This gift-giving is becoming a craze, is blocking the wheels of real benevolence, and robbing the treasury of God. The Bible witnesses against it. Is there not a "more excellent way?"

Don't be satisfied, my dear sisters, by a stranger's testimony, but try the experiment for yourselves; "take it on probation" for a year, and then see if it is not worthy of complete fellowship.—*Selected*

ATTAINMENTS are never so well exhibited as when they exhibit themselves. The attainment ought to show the man, not the man the attainment. A small man is generally anxious to show all the size that he can; but a great man's size is seen without his effort to show it. Morally, a Christian ought to be the biggest of men. If he is a man of the Christian size, it ought to show for itself. Any one ought to be able to recognize a Christian on very short acquaintance.—*H. Clay Trumbull*

WHAT can be more foolish than to think that all this rare fabric of heaven and earth could come by chance, when all the skill of art is not able to make an oyster?—*Jeremy Taylor.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., MARCH 10, 1891.

The Fate of the Wicked.

THEY WILL BE BURNED UP.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4 : 1.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3 : 12.

THEY SHALL BE DESTROYED.

"Destroy: To pull down. To put an end to." - Webster.

"The wicked is reserved unto the day of destruction; they shall be brought forth to the day of wrath." Job 21 : 30.

"The transgressors shall be destroyed together: the end of the wicked shall be cut off." Psa. 37 : 38.

"When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Psa. 92 : 7.

"Why boastest thou thyself in mischief, O mighty man? . . . God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living." Psa. 52 : 1, 5.

"The Lord preserveth all them that love him: but all the wicked will he destroy." Psa. 145 : 20.

David was envious when he saw the prosperity of the wicked, he says, "Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction." Psa. 73 : 17, 18.

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29 : 1.

"The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1 : 28.

THEY SHALL PERISH.

"Perish: To be destroyed. To die." Webster.

"The triumphing of the wicked is short, and the joy of the hypocrite but for a moment, . . . he shall perish forever like his own doing." Job. 20 : 5, 7.

"The wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psa. 37 : 20.

"Man being in honor abideth not: he is like the beasts that perish." Psa. 49 : 12.

"As wax melteth before the fire so let the wicked perish at the presence of God." Psa. 68 : 2.

"For, lo! they that are far from thee shall perish." Psa. 73 : 27.

THEY SHALL BE AS THOUGH THEY HAD NOT BEEN.

"For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink and they shall

swallow down, and they shall be as though they had not been." Obadiah 16

"They shall be as nothing and as of a thing of nought." Isa. 41 : 12.

"Wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7 : 13.

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell." (Gehenna) Matt. 10 : 28. He does not say preserve them in hell; nor torment them in hell; but destroy—kill—them Gehenna.

"Every soul which shall not hear that prophet, (Christ) shall be destroyed from among the people." Acts 3 : 23.

"What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted for destruction." Rom. 9 : 22.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction." Phil. 3 : 9.

"The Lord Jesus shall be revealed from heaven with his mighty angels, 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; when he shall come to be glorified in his saints." 2 Thess. 1 : 7-10.

There can be no life in destruction, and as this will be the fate of the wicked, it must be evident that the old dogma of eternal torment is untrue.

Spurgeon's Experience.

THERE is much wisdom in this bit of experience from Spurgeon: I will tell the young Christians here a bit that I learned in my fits of depression. When I at first lost my evidences through the sinking of my spirit I hunted for them with great diligence. It is no small task to hunt for your title-deeds, turning out all the drawers in the house and raking in every place from coal cellar to garret to find them. Mr. Bunyan describes his pilgrim as looking for his roll. I have learned that it is easier to get a new roll than hunt up the old one. It is less expense to get a new deed from the Lord of the Manor than it is to go to law to prove the old lease! It is dreary work balancing probabilities when your heart is faint and quite unfit to judge; it is both easier to begin again by simple faith in Christ. Go straight to Jesus, and get new evidences by believing on him at first. I have learned that this is the short and safe cut to comfort. I have used it many a time.

The devil says, "You are not a child of God." I answer him, "Nor are you." He hisses at me, "You are full of faults," and I reply, "So are you. Why should you, black as you are, bring accusations against me?" "Ah!" he says, "your experience has been a delusion, and your faith has been a lie."

Then I say to him, "If you want my faith and my experience, you may have them and welcome. Much good may they do you." As for me I go anew to Christ as a sinner and believe in him over again as a Savior. This is the simplest and most satisfactory way; for, after all, the comfort gained from old evidences is much like the perfume which may come from stale flowers; but the comfort we get from Christ himself is the living perfume from the rose of Sharon, and there is none like it.

Read and Ponder.

BY JAMES BARTLETT.

"HEAR ye him," (Matt. 17:5), i. e., hear ye Christ. Will you do it? We pray God you may. Christ says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28. Remember, the Savior does not say fear Me, but fear Him (that is his Father, God.) To this agrees the word of Peter. Fear God! 1 Peter 2:17. We may ask why? and shall find our answer in Heb. 12:29, as follows: "For our God is a consuming fire." No wonder Jesus forewarns us to fear him; for he alone has the power to consume us. Now, let us find the definition of the word consume. Webster says it is "to destroy, as by fire." Jesus indorses this definition by telling us to fear God "which is able to destroy soul and body in hell." To this every true disciple of the Lord will agree; viz., that to God belongs the power to save and destroy. Would not this language pre suppose that He whose right it was to save and destroy, was the ruling power? The angel said to John "worship God," Rev. 22:9. "And if any man shall add unto these things; God shall add unto him the plagues that are written in this book." vr. 18.

Now, dear reader, let us, as we value eternal life, be careful not to garble or twist the holy Scripture to suit our theories or creeds, but let us say we will come up and accept the Scriptures.

We have now learned that God is, or will be, the destroying power. Reader, come with us a step further. In this dispensation and in the New Testament, we read: "There is one lawgiver, who is able to save and to destroy." James 4:12. Jesus has told us that it was God, His Father who would destroy, and this Scripture "given by inspiration of God" says, He who will destroy is the one lawgiver. James 4:12.

We will give a few reasons why he is the one lawgiver, and should be worshiped. God created heaven and earth, and is our daily maintainer. Again, his attributes would dictate this prerogative, which is eternal, immutable, invisible, unsearchable, incomprehensible, omniscient, omnipresent, holiness, justice, knowledge, wisdom and power, faithfulness and truth, mercy, goodness and love.

His names would indicate it. "Father of lights," "God of Heaven," "God of Hosts," "Holy One," "Holy one of Israel," "I am," "Jehovah," "King of kings," "Living God," "Mighty God," "Most High God." Hence his law should be observed in its entirety, seventh day Sabbath and all. For his law is absolute and perpetual. Matt. 5:18. He gave it to Adam, to Noah, to the Israelites, to Moses, and the prophets, and through the ministration of angels, to us, in this dispensation, Acts 7:53; Heb. 2:2. This law of God is perfect. Ps. 19:7, 8, Rom. 12:2. This law is exceeding broad, Ps. 119:96. It is "truth," Ps. 119:142, "holy, just and good," Rom. 7:12, "spiritual, Rom. 7:14, "not grievous," 1 John 5:3.

It requires perfect obedience, James 2:10. It is man's whole duty to keep it. Eccl. 12:13. Christ kept it and magnified it. Isa. 42:21, John 15:10. The test of our love to God is shown by it. 1 John 5:3. Of first importance, 1 Cor. 7:19. The love of it produces peace. Ps. 119:165. The wicked forsake God's law, 2 Chron. 12:1, Jer. 9:13, Jer. 6:19, "Hear

ye him." "If it the commandment God grant we Stanberry, M.

THE word "si two Latin words and originally r to be sincere is terated. In ot Paul wrote to t that they migh might be hone have sole refer It had a much ed the whole Christian relat sired that the in their love, i ment to Christ in their fidelit tentions to the benevolence, a that they migh relations and) spiritual exer love towards (their relations es. Christian iness matters every conceiv God and men, private and in It has been ch although hon neighborly rel affairs; or, to) to be honest i est in their pu a man, no mat cere in public he is also insi relations. No character. I manifest in o in another, b his whole cha ly discerned in his love f his prayers differently) but simply sincere—h

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"If thou wilt enter into life, keep the commandments." Matt. 19:17.
 God grant we may, is my prayer.
 Stanberry, Mo.

Sincerity.

The word "sincere" is said to be made up of two Latin words, meaning "without wax," and originally referred to pure honey. Hence to be sincere is to be pure, unmixed, unadulterated. In other words, it is to be honest. Paul wrote to the Philippians that he prayed that they might be sincere; that is that they might be honest. Doubtless this did not have sole reference to business transactions. It had a much broader scope. It comprehended the whole range of moral conduct and Christian relation and obligation. Paul desired that the Philippians should be sincere in their love, in their professions of attachment to Christ, in their loyalty to the gospel, in their fidelity to the brethren, in their attentions to the weak and afflicted, in their benevolence, and in their prayers. He knew that they might be sincere in their business relations and yet fail to be sincere in their spiritual exercises—in their prayers, their love towards God and their brethren, and in their relations to various Christian enterprises. Christian honesty is not confined to business matters. It extends to and through every conceivable relation which one holds to God and men, in the church and out of it in private and in public, at home and abroad. It has been charged that even Christian men, although honest in their domestic and neighborly relation, are dishonest in political affairs; or, to put it differently, they are said to be honest in their private life, but dishonest in their public life. We doubt this. If a man, no matter what he professes, be insincere in public capacity, or in official relations, he is also insincere in his private and unofficial relations. No one is divided in his real character. His insincerity may be more manifest in one sphere of activity than it is in another, but his insincerity runs through his whole character, whether it is always equally discerned or not. If one be insincere in his love for his brethren, he is insincere in his prayers to God; and if one pray in public differently from what he means or desires, but simply to suit his listeners, he is insincere—he is dishonest.—*Zion's Herald.*

The Resurrection Possible.

No human art or science has ever been able to pass the chasm between the lifeless and the living. No mortal has ever succeeded in creating a bridge over which dead matter may be transformed into living beings. If then at some time, by superior, or divine power, dead matter has been changed to living creatures, who shall say that the same power which wrought that change may not restore these forms again to life after death has crushed and destroyed them? The Savior has crushed and destroyed them? The Savior said to the Pharisees, "Ye do greatly err;" and their erring was twofold. They erred "not knowing Scriptures and the power of God." He who leaves out of account the testimony of the Scriptures, and "the power of God," may be sure that he will err, and err most grievously. He who takes the Scriptures for his guide and believes in "the power of God," will not sorrow as those that have no hope, but can say in the language of faith, "I believe in the resurrection of the dead." For he that formed man of the dust at the

beginning can reform him from the dust at the end, and can "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 21.—*Selected.*

"Am I My Brother's Keeper?"

The Bible represents Cain as offering this very lame apology when Jehovah questioned him: concerning the whereabouts of his murdered brother Abel. Cain doubtless considered that he had very shrewdly avoided the acknowledgment of his crime by disowning any responsibility for his brother. But God did not recognize his evasive answer as at all satisfactory. It was not only no mask for his crime, but was itself a confession of a sinful indifference to his brother's condition.

In effect, the same retort is made by individuals every where who are appealed to on matters of sanitary reform. A man whose broad acres were dotted with hop vines, which annually yielded him a munificent income, when remonstrated with on the ground that his labor was really directly in support of the cause of intemperance, since the product of his farm was almost wholly consumed in the manufacture of intoxicating liquors, replied that it made no difference to him what was done with his hops; he was not responsible for what others might do.

A merchant who was himself a temperate man, and who regarded the use of tobacco as a sin, had no scruples about selling the filthy weed to his neighbors, since, as he said, if they did not buy of him, they would of somebody else, and he might as well have their money as anybody.

On the same principle another quieted his conscience repeating the sale of alcoholic liquors.

The same indifference to the best interests of the race, one's fellow mortals, is apparent in each case. In another class of cases we see the spirit manifested, though in a somewhat different manner. For instance, a man who harbored on his premises a nuisance in the shape of a filthy hog-pen, refused to remove it when requested to do so, because it was sufficiently far from his own house to prevent danger to himself and family, though in very close proximity to his neighbor's home.

Many people have a wicked habit of throwing over upon his neighbor's premises the decaying carcasses of dead dogs, cats, rats, sheep, or hogs, apparently never for a moment considering that the foul emanations from such putrescent sources are quite as bad for their neighbors to breathe as for themselves. Others, with equal impropriety, make the street a depository for everything considered too filthy for home tolerance, giving to every passer by an opportunity to regale himself with the putrescent odors of decomposition.

The spirit of the golden rule demands that the same respect shall be shown to other people's interests as to our own; and in no direction is the bearing of the principle more apparent and more important than in sanitary matters. A man who will knowingly expose his fellow-men to the causes of disease in a manner to incur danger to them, possesses the spirit of Cain, and ought to be branded as an enemy of the race.—*Health Reformer.*

TALE-BEARING emits a threefold poison; for it injures the teller, the hearer, and the person concerning whom the tale is told.—*Spurgeon.*

Items of Interest.

—Emin Pasha has been appointed governor of the western portion of the German territory in Africa.

—Emperor William of Germany is about to propose an international conference to discuss the question of a general European disarmament.

—A terrible storm, followed by floods, recently caused much damage throughout the island of Massawah, on the Red Sea. Over 100 persons lost their lives during the storm; or as a result of the floods.

—The Senate has passed the bill appropriating a sum not to exceed \$3,000,000 for laying a cable between the United States and Hawaii.

—The cigarette law is being vigorously enforced in Cartersville, Ga. A number of small boys have been brought up before the city council, and if it can be learned from whom they bought their cigarettes, the merchants will be punished.

—The *grippe* has taken possession of Fort Logan, Colo., and is playing havoc with the soldiers. Eighty are in the hospital, and four deaths have occurred this week from the disease.

—Tuesday the Geysers Oil Company, one of the most aggressive opponents of the Standard Oil Company in Ohio, went under the complete control of the latter. The price paid for seven sixteenths of the stock was \$1,600,000.

—Miss Grace Gridley, of Amboy, Ill., has just awakened from a most remarkable trance. She went into a comatose condition nearly a year ago, taking no food during that time except a little in liquid form. She has recovered the use of her muscles and is in a fair way to recover.

—A London merchant rejoices because he tried music as a medicine. His boy, six years old, was dying with typhoid, and was insensible with no appearance of being able to live through the night. Knowing his son's fondness for music the father procured a large music box, and caused it to play, with the result that the child's attention was aroused and his life saved by the reaction.

—San Diego County, California, is an unusually productive region. Last year it sent out ten thousand tons of oranges and other fruits, one hundred and fifty thousand tons of hay and grain, twenty thousand tons of vegetables and two thousand five hundred tons of raisins. An experienced raisin-grower estimates California's raisin yield as superior to that of Spain, which has been so long considered the best source of supply.

—A new Spanish steamer has arrived at the Caroline Islands, and another massacre of Spanish troops has taken place. Residents and natives of the islands attacked the Spanish garrison unexpectedly, and killed ninety soldiers and civilians. The troops retaliated by attacking the native stockade, and a terrible fight ensued. The islanders were driven into the jungle, where the Spaniards followed them, but they were repulsed with heavy losses, the natives being armed with Remington rifles, and shooting down the soldiers in large numbers. The Spanish captain shot himself rather than fall in the hands of the natives.

PROUD hearts and high mountains are cold and barren.

The Buried Flowers.

IN the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it had been carefully unwrapped, he found in one of its hands a small, round root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in the course of time, a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower.

Two thousand years ago a flower.

Bloomed lightly, in a far-off land;

Two thousand years ago its seed

Was placed within a dead man's hand.

Before the Savior came to earth.

That man had lived and loved and died.

And even in that far-off time,

The flower had spread its perfume wide.

Sans rose and set, years came and went,

The dead hand kept its treasure well;

Nations were born and turned to dust,

While life was hidden in that shell.

The shriveled hand is robbed at last,

The seed is buried in the earth;

When, lo! the life long hidden there

Into a glorious flower bursts forth.

Just such a plant as that which grew

From such a seed when buried low,

Just such a flower in Egypt bloomed,

And died, two thousand years ago.

And will not He who watched the seed,

And kept the life within the shell,

When those he loves are laid to rest,

Watch o'er their buried dust as well?

And will he not from 'neath the sod

Cause something glorious to arise?

Aye! though it sleep two thousand years,

Yet all that buried dust shall rise.

Just such a face as greets you now

Just such a form as here we bear,

Only more glorious far, will rise

To meet the Savior in the air.

Then will I lay me down in peace

When called to leave this vale of tears,

For "in my flesh shall I see God,"

Even though I sleep two thousand years.

—Selected by T. S. Cordill.

Prophecy Literally Fulfilled.

BY H. L. LOWE.

"FOR as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. We find in Luke these words: "Then he opened their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." Luke 24:45, 46. And again, "And Jonah was in the belly of the fish three days and three nights." Jonah 1:17. If we believe the record is true of Jonah, we must also believe what the Savior said, and he said for as long as Jonah was in the fish he should be in the grave, which was three days and three nights, but if he was to lay in the grave three days and three nights how could he be buried on Friday evening and raised on Sunday morning, and be in the grave three days and three nights? This is a puzzle; however, let us try and count it up and see if it is the fact. He was crucified the third hour, (Mark 15:25) which was from 8 to 9 o'clock A. M. "And when the sixth hour was come there was darkness over the whole land until the ninth hour," which was from noon to three o'clock P. M., and at three o'clock he expired. See Mark 15:34-37.

We have now found the time of his crucifixion, the next step is to find when he was laid into the tomb. Mark 15:42 (R. V.) says at even Joseph begged the body and laid it into the tomb. It certainly was before sundown for we find by reading Luke 23:24 that it was the preparation and the Sabbath drew on. The question is, what preparation did Luke have reference to? Was it the weekly or the passover preparation? John says it was the preparation of the passover. John 19:14. The preparation here spoken of could not have been the preparation for the weekly Sabbath, because the women could not have had time to prepare the spices, for it was even when they laid him into the tomb; neither could they prepare them the next day, for it was the day of atonement and the Jews were commanded to observe it as a Sabbath, and could not do any servile work therein, but must afflict their wronged souls; and you will see that it was the passover Sabbath that John had reference to, instead of the weekly Sabbath, for he says: "And that Sabbath was an high day." John 19:31. So the spices could not be prepared on that day and they had not time to prepare them after the Sabbath was past, for Matthew says the women came to see the sepulcher "in the end of the Sabbath as it began to dawn toward the first day of the week." Matt. 28:1.

Let us see if we can come to a correct solution of the matter and have the Scriptures harmonize. We find that Christ did eat the passover with his disciples, and it must have been on the evening of the fourth day, or Wednesday, as it is now called; and as we have already shown, it was about 5 o'clock or later when he was buried, for it was in the evening and before the passover Sabbath was come. Then he said in Matt. 12:40 that he would be in the grave three days and three nights, so according to his word he was to come forth about that time. Hence the Jews went to Pilate and requested that a watch should be placed at the tomb until the three days and nights should expire. They set the watch and sealed the stone. See Matthew 27:62-66.

If he was buried in the end of the fourth day, or Wednesday, then he must come forth in the end of or late on the seventh day in order that his prophecy be fulfilled. Matt. 28:1. I am aware that some take the position that the dawn spoken of in Matthew 28:1 is the morning dawn. Let us see how this will work. A lady once asked a man that professed Christianity and kept the seventh day Sabbath, to explain to her Matt. 28:1, and when he tried to explain the dawn, he said it meant in the morning; but I can not understand what time he reckons by, for the Bible says it was in the end, or late on the Sabbath, when it began to dawn toward the first day of the week. Does my Bro. S. D. A. reckon time in accordance with the Bible? If so he commences to observe the Sabbath at the going down of the sun, Lev. 23:32, according to God's way of calculating time from creation, Gen. 1:5, but if he calculates time according to the way he explained it to the lady, he must commence at the dawn of the morning, or in other words he observes the Sabbath only from morning until night, for he said Jesus did not lay in the grave three nights and days, only fractions of days, so according to this way of perverting the Lord's word, he is justifiable in keeping only fractions of the Sabbath. Again I read, "but as the days of Noah were so shall also the coming of the Son of man be." Matt. 24:37.

Compare with Matt. 12:40. What shall we do about this matter? shall we believe what Jesus said or shall we believe what man has invented? But again I often hear this expression used: What is the difference whether he arose on the Sabbath or on the first day of the week? This is the difference that I see, if Christ arose on the seventh day Sabbath, which he said he did, for he sent the Comforter or Holy Ghost to inspire the Apostles, and if he inspired Matthew to write what he wrote and it was not truth, then that would be worse than confusion. But Christ never made a mistake, so I believe that Christ would lay in the earth three days and three nights, also I believe Matthew when he said that when the women came to the sepulcher in the end of the Sabbath, the resurrection had taken place. The difference between the truth according to the Bible and the other is a man-made theory without any Bible proof. The first is the truth for it is the word of the Lord; but the other is of the evil one, for the Bible says the devil is the father of lies. So whosoever advocates the theory that Christ arose on first day, does not teach the truth, but whosoever teaches that Jesus arose in the end of the Sabbath, the seventh day, is spreading the gospel, the glad tidings of the Savior, his death, burial and resurrection; his resurrection must be preached as it is a part of the message. Dear reader, what would you think of a minister that professes to claim the gospel and says he does not know the time of Christ's resurrection, and should say that Christ was in the grave only fractions of days. "To the law and to the testimony, if they speak not according to it, it is because there is no light in them." "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33. Then if we handle the word of the Lord, let us carefully teach the truth as it is found in Christ. 1 Tim. 1:3, 4. "Who concerning the truth has erred, saying the resurrection is past already." 2 Tim. 2:18. So we see by this scripture that the resurrection is a truth that some do err in regard to.

Yours for the truth's sake.

Kanawha Station, W. Va.

The Kingdom of Christ.

BY W. H. APPLIGATE.

"THEREFORE being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne." Acts 2:30. David's throne, of which Peter speaks in the above scripture was on the earth; not in heaven, but in Jerusalem, on Mt. Zion. It was there, but where is it now? It is now in ruins, lost amid the wreck and ruins of that ancient city. Then Christ cannot be a king now, sitting on David's throne. God has sworn that he would give David's throne to him. God cannot lie. "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. If the heaven must receive him until the restitution or restoration of all things, it is evident that the "all things" must have been lost; and so we find it. Adam lost his dominion over the earth, and every life was forfeited. The beautiful garden of Eden, the sweet communion with God, his Creator; his kingdom and dominion, all was lost; he was turned out of

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his happy exalted state, doomed to exile, mourning and death; the ground cursed for his sake, and doomed to bring forth thorns and thistles. Later on, the kingdom was partially restored to the Israelites, but because of their wickedness it was overturned, and Israel scattered among all nations. All this will be regained or restored in Christ. All that was taken away will be brought back; all that was torn down will be rebuilt; all that was lost will be found; life will be restored and the earth will bloom again in its Edenic beauty. Amos 9 : 11-15. Psa 89 : 3, 4; 132 : 11.

"My covenant I will not break, nor after the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. Psa. 89 : 34-36. Acts 13 : 23; Luke 1 : 69, 70; Matt. 4 : 10; Rev. 20 : 1-6; 21 : 1-3; 22 : 1-5.

John the Revelator, saw an angel come down and chain Satan and cast him into the bottomless pit; shut him up and place a seal upon him, that he should deceive the nations no more. Let us labor to have a part in the first resurrection, when peace shall cover the earth as the waters do the great deep; when sickness, sorrow, pain and death are felt no more.

Your brother in the one hope of eternal life in the eternal resurrection.

Springfield, Mo.

Set the Clock Right.

In one of the daily papers there appeared a story of a colored man, who came to a watchmaker, and gave him two hands of a clock, saying:--

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tellyer dar's nuffin de matter wid de clock clock' cepin de han's, and I done brought 'em to you. You jess want de clock so you can tinker wid it and charge me a big price. Gimme back dem han's." And so saying he went off to find some reasonable watchmaker.

Foolish as he was, his action was very like that of those who try to regulate their conduct, without being made right on the inside. They go wrong, but refuse to believe that the trouble is within their hearts. They are sure that it is not in the clock but in the hands, that are out of order. They know no more the need of a change in their spiritual condition than the poor negro did in regard to the condition of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hands of the Lord is very similar to the reasons the colored man gave. They are afraid the price will be too great. They say: "We want to avoid this or that bad habit." But the Clockmaker says: "I cannot regulate the hands unless I have the clock."—*The Sower*.

Faith brings us into harmony with God.

"Lay Aside Every Weight."

This means that Christians should remove all which would obstruct progress in the Christian course. The weight is not the same thing in all persons. In one, it may be pride; in another, vanity; in another, violent and ungovernable temper; in another, a heavy-laden, insensible heart; in another, some improper and unholy attachment. Some persons would make much more progress if they would disencumber themselves with the heavy weight of gold which they are endeavoring to carry with them. Even a feather or a ring may become such a weight that they never will make much progress toward the prize. The thing that you cling to; the sin that besets you; the temptation that ensnares you—these are things that are to be laid aside if we run with patience the race that is set before us.—*The Christian*.

Cheer Up.

A HABIT of despondency works untold injury to the man who acquires it. Brooding over trouble in advance, when trouble comes he yields to it. His powers of resistance are weakened by despondency and instead of rousing himself for warfare he sinks in despair. The courageous man looks for triumph, not defeat; faces every foe, and expects to be a victor in every fight. If he fails in one instance he feels sure of victory in the next. This disposition never to despair is worth much to any one who has it, and the Scriptures constantly encourage this hopefulness, this bravery of spirit. Men are commanded to be strong, to be bold, to be steadfast, to be of good cheer. Over and over this word rings like a bugle note to stir the hearts of slumbering warriors. Cheer up, ye soldiers of the Lord most high. God lives and Christ reigns, and victory is assured to those who trust His promises, believe His word, and obey His voice.—*Common People*.

Professor Drummond on Touchiness.

PROFESSOR DRUMMOND tells us, in his new Christmas booklet, that, in spite of its innocent name, touchiness is one of the gravest sources of restlessness in the world, and that "Touchiness when it becomes chronic is a morbid condition of the inward disposition. It is self-love inflamed to the acute point; conceit with a hair trigger." If this description of touchiness be correct—and who can question its correctness?—it is a thing to be wondered at that touchiness should ever reveal its presence in Christian churches. For these are the last places in the world in which one would naturally expect to find "self-love inflamed to the acute point." And yet as a matter of fact, are there not many touchy church members? Is not a new pastor often told by his predecessor in the office to be particularly careful how he treats a certain deacon because that deacon is known to be "very sensitive"? Is not the superintendent of a Sunday school often sorely hindered in his great work by the fact that one of his teachers is touchy? Could not scores of our organists and choirmasters testify that they are constantly prevented from doing what they know to be for the good of the churches to which they belong, by the "conceit with a hair trigger," which would be sure to lead particular singers to resign their positions in the choir if they were not asked to take certain important parts, or to occupy certain

prominent places? It would be a glorious thing for our churches if the remedy for this disease of touchiness which has been prescribed by Professor Drummond were used by all those members who are afflicted by it.—*Christian Commonwealth*.

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 Mary A. Broderick.

DEAR Brethren and Sisters: We feel a special interest in the lonely ones who are deprived, like ourselves, from meeting with the church on the Sabbath. Soon will come the time of the yearly observance of the Lord's supper, at the time of year when Jesus ate the passover just before his crucifixion, and commanded his disciples to eat the bread and drink the wine in commemoration of his broken body and spilt blood. Many of us have not the privilege of meeting with the church to celebrate the Lord's supper, but to those I wish to say that we celebrate the event in our own house. We use the juice of the grape with unleavened bread. We enjoy striving to keep the commandments of God, and to have the faith of Jesus, although people think we are very foolish to keep the seventh day Sabbath instead of Sunday, the heathen day of worshiping the sun, but we prefer to serve God and keep his commandments even if we have to stand alone as Elijah did of old. We have distributed papers and tracts. We try to do what we can in our Master's vineyard. If we sow what seed we can by the wayside, God will reward us as seemeth good in his sight. Sometimes we get very lonely, but we look forward to that joyous meeting when Jesus comes. May we all be among that number that shall have part in the first resurrection, is the prayer of your sister in faith.

Pompey Hill, N. Y.

From Bro. O. A. Phillips.

DEAR Brother Long, Editor of the ADVOCATE: I see, by the tab on my paper, that No. 40 is the end of my subscription. Please find enclosed two dollars on subscription for the coming year. Now I would like to ask a question from Matthew 27: 52, 53. What became of those that came out of the graves and went into the holy city and appeared unto many? You may think I am not much of a Bible reader, but I do think it is the best book in the world, and I am studying it for the truth and am trying to do right, for when Jesus comes to gather his children home, I want to be one of the number that shall claim the promise. I would ask the prayers of all the brethren and sisters of like faith, for I do believe we have the truth.

Your brother seeking for truth and eternal life.

Plainville, Kan.

It is not the lake locked in ice that suggests repose, but the river moving on calmly and rapidly in silent majesty and strength. It is not the cattle lying in the sun, but the eagle cleaving the air with fixed pinions that gave the idea of repose combined with strength and motion.—*N. W. Robertson*.

