

Advent and Sabbath Advocate.

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

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No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this: It is your own doing, not God's. He begs you to leave the future to him, and mind the present.

In eternity it will be a terrible thing for many a man to meet his own prayers. Their very language will condemn him, for he knew his duty and did it not. Those fervent prayers which the good man labored to make effectual, will be "shining ones" in white raiment to conduct their author into the banqueting house of the Great King. But the falsehoods uttered at the throne of grace will live again as tormenting scorpions in the day of the Lord's appearing. "Be not rash with thy mouth, nor let thy heart be hasty to utter anything before God," is an objection that forbids more than irreverence in prayer. It forbids us, by implication, to ask for that which we do not desire. Above all it forbids the asking from God those blessings which are hindering by our neglect, or thwarting by our selfishness and unbelief.

In speaking of the power of kindness, Elihu Burritt once remarked of the voice:

"There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, do it with a soft touch. But there is no one thing that love so much needs as a sweet voice, to tell what it means and feel; and it is hard to get and keep in the right tone. One must start in youth, and be on the watch night and day, at work and at play, to get and keep a voice that shall speak at all times the thoughts of a kind heart.

It is often in youth that one gets a voice or tone that is sharp and it sticks to him through life, and it stirs up ill will and falls like a drop of gall upon the sweet joys of home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that sings as well as shines."

A LIVE Christian takes abundance of exercise. "If the stars did not move," said Hor-

ace Bushnell, "they might rot in the sky." Assuredly, too many members in our churches are dry-rotted with utter inactivity—like some of the old frigates chained up to the dock in yonder navy-yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to do; but "well doing" comes to nothing unless there be "patient continuance" in it through all weathers. Too much of the so-called Christian work in our lands ends in a spasmodic spurt of enthusiasm. An able-bodied, able-hearted, long-winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community.

He is prayerful, he is patient, he is persevering, he is philanthropic, he is powerful with the indwelling of the Holy Spirit. These five P's constitute the model of the live Christian.

If God gives me work to do, I will thank him that he has bestowed on me a strong arm; if he gives me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him humbly to make me fit for my task.—Hill.

So far as it goes, there is a virtue in the development and use of one's power. The only thing that is void of any virtue is sheer inaction. Some persons would rather not have powers than be called upon to use them. They seem to think they cannot 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 and won't do, doing nothing may be worse than anything you can do.—H. Clay Trumbull.

WHAT three little words could be more blessedly descriptive of the Christian than these? Not "faint and sitting down;" not "faint and giving up;" "but faint yet pursuing." We have to do with him who "giveth power to the faint," and who, "to them that have no might, increaseth strength." It is a blessed use to make of our faintness and weariness, that of drawing out of the supply of grace and strength in Christ. It is said: "Be strong in the Lord, and in the power of his might;" but to whom? To the one who has no strength in himself—who would give up his course if strength were not supplied to him? One victory achieved, the conflict goes on afresh. Do we find ourselves failing in spirit? Still let us go on, for God giveth strength to the weak. We like not this trial of strength to the weak. We like not this trial of faith. It is very painful, doubtless, to feel faith. It is very painful, doubtless, to feel faith after day our own weakness. We want to feel that the battle is over, but let us remember that now is our time of war.—Bible Standard.

Sabbath.

BY MARY ADAMS.

Mark 2: 27.

SABBATH! Sweet day of rest,
I love thee more and more;
And may I ever faithful be,
And reach the shining shore.
There pain and sorrow cannot come,
In Eden's bright eternal home.

Sabbath of God—our own,
For it was made for man.
And may its hallowed influence be
A shield, I know I can.
With Jesus' help, ever faithful prove,
And rest where death cannot remove.

Sabbath! sweet day of rest,
The best of all the seven;
I feel to thank my God for thee,
And ask to be forgiven
My many sins. I crave that rest
Which doth remain for all the blest.

Sabbath! most holy day,
We know when time is o'er,
And all things earthly passed away,
Thou art forevermore.
And we'll enjoy thy blessed rest,
In yonder mansions of the blest.

Bald Knob, Ark.

The Fight of Faith.

I WANT to say a few kind words to young men who are going into the battles of life. You cannot swing through life in a hammock, or escape fighting if you try; and you cannot hire a substitute. Success or failure—one or the other—is inevitable. You may have physical conflicts with sickness and suffering; You will have mental conflicts with adversities and disappointments and the unkindness of ungrateful people. Every one of you has to contend with certain weaknesses and besetting sins. You cannot avoid that old and never-ending contention which Paul so vividly describes "between the law of God and the law of sin in your members."

As if these internal foes were not enough, you are surrounded with forces that are hostile to both happiness and holiness. Evil fashions and customs must be encountered, and many a pathway is mined underneath with explosives that are as deadly as dynamite. In these times there is no little malaria of skepticism in the air. But in spite of all these enemies, internal and external, you may come off conqueror if you adopt one principle and stick to it. A certain glorious old field-marshal condensed it into one line when he wrote to a young man, *fight the good fight of faith!* Don't misunderstand this injunction. Paul did not exhort the youthful Timothy to do battle for the system in Christ, although that was to be a part of his high calling. Chiefly Paul meant to impress upon the young man's mind that faith was to be the actual weapon, and faith was to be the *fighting force*.

Even in this secular affairs of life, faith is a prodigious power. It has been well described as "winged intellect—the human mind at its best and bravest." All the greatest deeds

have been achieved under its inspiration. From the time Christopher Columbus struck the first track across an unknown ocean to the time when two Americans underlaid that same ocean with a telegraphic cable, faith has been the invincible factor in all difficult undertakings. Abraham Lincoln is our noblest statesman because he displayed the loftiest exhibition of this supreme quality. The stronger the convictions the greater is the impelling force. Millions of young men are pushed back with a straw, from sheer lack of any moral stimula; and if you make an utter failure for this world and another, it will be from the same cause.

What is the mightiest of all forces? I answer that it is the *Christ-faith* in a human soul. It is invincible simply because it puts the Lord Jesus Christ into your soul, as an abiding presence and an almighty power. I do not mean "faith" as mere belief in the Bible, or in Christianity. That is only an opinion that may not be more than skin-deep. By faith I mean now that personal loyalty to Jesus as the Savior and Lord which grows out of the fact that *He* has entered into your soul and abides there. Then you can truly say: "I live; yet not I, but Christ that liveth in me." The man who originally wrote this could also say: "I know whom I have believed;" for the Son of man had entered into that man of Tarsus with a supernatural force. When I was a boy it used to be said of a person who was converted that he had "experienced religion." It was too good a phrase to be dropped; for a religion that is not actually a heart-experience is not worth having. If some church-members in these days had ever experienced the incoming of Jesus Christ into the chore of their hearts, and experienced a genuine conversion, they would not so easily topple over into the worldlings, and money slaves, and fashion-worshippers, and often into defalcations of character. Empty bags cannot stand upright. An inveterate religion is worse than none at all; for it exposes you to certain conflicts, with the certainty of being discomfited. Perhaps you may have brought in contact with some of these pious shams, and have been disgusted into distrust of genuine Christianity.

My young friend if you will only honestly try the Lord Jesus Christ for yourself—if you will only admit him into your heart, if you will let his Spirit live in you and rule over you, and then you will not only be born to fight, but *bound to conquer*. Let me tell you some of the victories which this faith will give you. It will "overcome the world." That is, it will lift you above the authority of this world's opinions and customs and fashions; better yet than being "your own man," it will make you Christ's man. You will not depend on circumstances for either your happiness or your usefulness. Instead of being the slave of the seen things. You will live for the unseen things—which are the only solid and endearing things. The faith, in the next place, will overcome the fear of man, give you the true courage. The majority of young men who fail go down through cowardice. In all the hard battles of business life, social life, and of innermost heart life, they are pitifully vanquished, because their spears are made of soft pine, and their backbone is all pulp. How many thousands of these have to be picked up mortally wounded, and carried off on stretchers into the hospitals, or else left to die on the field?

If you will look into the oldest book of biographies on the globe, you will find that the

men who have conquered the strongest temptations, have not only the courage of their convictions, but have the *indwelling power of God*. Joseph, spurning a tremendous temptation, saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero because "the Lord stood with me and strengthened me"—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the *stay-ing-power* which Christ imparts. To stand the sneers of scoffers, to resist the rush for sudden wealth, to conquer fleshly appetites, to hold an unruly temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark, requires a power above your own. Christ's mastery of you will give you self-mastery; yes, and mastery over the powers of darkness and of hell. Faith will fire the last shot, and when the battle of life ends, you will stand among the crowned conquerors in glory.

Perhaps, my young friend, you have been infected with the prevailing skepticism of the times. What is skepticism? It is simply *not believing*. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of your infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also) if you will find a holier pattern living than Jesus Christ, and a surer Savior than he is, I will agree to foreswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed"? What is your denial in comparison with my personal experience with Christ? Skepticism never won a victory, never slew a sin, never healed a heart-ache, never produced a ray of sunshine, never saved a soul. It is fore-doomed defeat. Don't risk your eternity on that spider's web.

The faith-fight is a "good fight," because it is for the best objects; it insures a clean heart, a pure conscience, and God's approval. It is a good fight, because God supplies you with weapons. It is a winning fight, because the omnipotent Christ takes you into his own keeping, and neither man nor devils can pluck you out of his hand. When the Son of God is conquered you will be conquered, and not before.

"Faith is a living power from heaven
It grasps the promise God has given,
Securely built on Christ alone,
Your soul can never be o'erthrown."

—T. L. Cuyler D. D., in *The Independent*.

Dissemblers.

The Psalmist says, "I have not set with vain persons; neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked." Psa. 26 : 4, 5. The man who is to abide in God's tabernacle, and dwell in His holy hill, is one "in whose eyes a vile person is contemned, but he honoreth them that fear the Lord." He has some knowledge of good and evil. He has learned that "The fear of the Lord is to *hate evil*;" that he, as a Christian,

is not only to "cleave to that which is good," but also to "abhor that which is evil." Rom. 12 : 9.

If a man is governed by such principles as these, and gifted with the spirit of discernment which God bestows upon men who are honest in heart and upright in purpose, he will naturally shrink from the society, fellowship, and association of wrong doers and per- siders, and of acts. Thus of the sons of evil desires and acts. Thus of the blessed man it is written, "he walketh not in the counsel of the ungodly; neither standeth in the way of sinners, nor sitteth in the seat of the scornful;" and he abhors evil, he has a special abhorrence for that perversion of right and righteousness under cover of which much that is evil is carried on. For the strength of evil doing is in the concealment which the evil doers practice, and in that pretense of righteousness, under cover of which they try to work iniquity.

There are many persons whose only hope and means of success in evil doing is to conceal their true aims, and hide the dishonest purposes of their hearts, that they may thus beguile the unwary and lead astray those who, if they knew their true character would abhor their deceit and treachery, and turn from all their schemes of wrong. But there are many persons who from consideration of present expediency or hopes of future advantage, are ready to "go in with dissemblers," whose "words are smoother than butter, but war is in their hearts." In business enterprises, in political circles, in religious associations they sit and vote and act with persons whom they believe to be tricky, deceptive, dishonest; in a word "with dissemblers." They may perhaps realize something of the risk they run, but they intend to keep their eyes open. They do not trust the men with whom they associate. They think themselves sharp enough to take care of their own interests; but by their presence they give countenance to evil men, and through their association with them, other people, their friends, and those who know and confide in them, are deceived, misled and betrayed.

It is a serious matter for good men to sit in the seat of the scornful; to stand side by side, unprotesting, on a platform with men who are tricky and dishonest, and appear to countenance men who at heart they despise; and when at last the evil character of such men is manifest, and it is found that they were acquainted with it all the while, what confidence can their friends after such an experience put in their representations or in their associations?

There should be in every good and Christian man an instinctive shrinking from that which is wrong and evil; and though he is not always called upon to judge or to denounce anything which he regards unworthy of confidence, yet he does owe it to himself and to his God to keep separate from entangling associations, and to avoid misleading others, who through their confidence in his knowledge may otherwise be led to confide in those whom he does not confide, and to approve those whom he in his heart despises.—*Selected*.

Gifts.

BY ERNEST SLYE.

IN assemblies of the saints, let us not try to crowd, or over urge, those who are newly come to the faith. Exhibit them to the exercise of their gifts, but do not urge them out of measure. Paul says, Let each wait

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...that which is his gift. All may not have a gift of prayer; let those who have, exercise it. All may not have the gift of exhortation; let those who have use it. All may not have the gift of singing; let those who have use it. Thus the church will have the benefit of all the gifts. Do not be discouraged, if there is no gift of healing in the church where you are; it is in the world somewhere.

Do not look for it in Sunday keeping churches, you will not find much of it there. If you live sanctified lives, there will be some gifts among us. The gift of healing may not be needed in your particular neighborhood, or in your churches, so much as some other gift. The gift of public speaking, is valuable in these days, when our message is being proclaimed. The gift of discerning of spirits is of us in pointing out impostors and false doctrine.

Exercise the gift which God has set in his church, at the place in which you live, or hold membership. Sunday keeping churches have very little if none of the spirit which brings to us the gifts which belong to God's children.

Do not despise small gifts, or get discouraged because you cannot speak like some other member. Read carefully, Rom. 12: 3, 8, and see that giving is a gift, and is by grace; it is not the smallest thing to know where to give, or when to give. Showing mercy also, is a gift, to know how to show mercy, requires grace. Mistaken ideas sometimes leads us to allow false doctrine to deceive us, under pretence of showing mercy. Do not show mercy to false doctrine or it will undermine your faith. Show mercy to those who hold it, but not to the doctrine itself. Show mercy to our enemies, but not to some doctrines of devils which they hold.

Elsworth, Wis.

"It is not Natural."

"I don't like so much talk about religion," said a rude stranger in a city boarding-house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up, hand and foot. It takes away his liberty; and it isn't natural."

"Oh, no!" answered the lady, "it isn't natural. We have the best authority for saying so. The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. True religion is rowing up stream; it is sailing against wind and tide." A pause for a few moments followed; then the stranger began again.

"People who speak and think so much about religion are queer, any how. I wish they could only know how people speak and think about them; nobody likes them, nor they are so very peculiar."

"Allow me to interrupt you again," said the lady; "but I am so impressed with the manner in which your language cords with Bible language, that I shall have to introduce another question from that blessed book. Ye are a chosen generation, a royal priesthood, a peculiar people."

"Does the Bible say they are peculiar people, then? That's odd! That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays upon us poor sinners are hard. It's thou shalt not, and, thou shalt not, all the time. Why, its precepts and views of things are not

only systematic tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Straight is the gate, and narrow is the way that leads to life.' We have to struggle hard to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness and sloth. It is too narrow for the service of two masters. It is too narrow for covetousness, envy, and all other evil passions. Hated can find no place for so much as the soul of its foot in the narrow way. Good deeds, kind words, faith, hope and charity, occupy all the grounds, and will continue to hold it to the end."

The stranger listened, surprised and annoyed and at last arose and left the room, apparently a more thoughtful, if not a better man.—*Selected.*

Like Christ.

No man's example will precisely fit his fellow man, but there is this strange virtue about the character of Christ that you may all imitate it and yet be none of you mere imitator. He is perfectly natural who is perfectly like Christ. There need be no affectations, no painful restraint, no straining. In a life thus fashioned there will be nothing grotesque disproportionate, unmanly or romantic. So wonderfully is Jesus the second Adam to the new-born race, that each member of that family may bear a likeness to him, and yet exhibit a clear individuality. A man advanced in years and wisdom may put him on, and so may the least instructed, and the freshest come among us. Please remember this; we may not choose examples, but each one is bound to copy the Lord Jesus Christ. You, dear friend, have a special personality; you are such a person that there is not another exactly like you, and you are placed in circumstances so peculiar that no one else is tried exactly as you are; to you, then, is this exhortation sent: "Put on the Lord Jesus Christ." It is absolutely certain that for you, with your personal singularity and peculiar circumstances, there can be nothing better than that you array yourself in this more than royal robe. You, too, who live in ordinary circumstances, and are only tried by common temptations, you are to "put on the Lord Jesus Christ;" for he will be suitable for you also. "Oh," cries one, "but the Lord Jesus never was exactly where I am!" You say this from want of knowing better, or from want of thought. He has been tempted in all points like as you are. There are certain relationships which the Lord Jesus could not literally occupy; but then he took their spiritual counterpart. For instance, Jesus could not be a husband after the flesh. Does any one demand how he could be an example for husbands? Hearken! "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." He is your model and sustained, but which, in every deed, he has more than fulfilled. Wherever you may be, you find that the Lord Jesus has occupied the counterpart of your position, or else the position is sinful, and ought to be quitted. In any place, at any hour, under any circumstances, in any matter, you may put on the Lord Jesus Christ, never fear that your array will be unsuitable. Here you have a summer and winter garment—good in prosperity and as well as in adversity. Here you have a garment for the private chamber or the public forum, for sickness or for health, for honor or for reproach, for life or for death. "Put

on the Lord Jesus Christ," and in this raiment of wrought gold you may enter into the King's palace, and stand among the spirits of just men, made perfect.—*C. H. Spurgeon*

"Fellow-Citizens of the Saints."

"Fellow citizens of the saints." Think for a moment how much is implied in this. What a vast assemblage, what a glorious companionship is that in which you and I, with our frailties, our short comings, our self-seeking, our worldliness, our distrust, our faithfulness are fain boldly to claim a place! All those glorious spirits, venerable patriarchs, righteous kings, rapt seers, glorious psalmists who lived and wrought and suffered in the ancient days in the hope of a better promise; men who through faith subdued kingdoms, wrought righteousness, . . . of whom the world was not worthy; all those apostles and teachers who, kindling their torches at the sacred fire, the glory of the Eternal Son Himself, carried the light of the gospel into all lands, giving up everything for Christ, offering to lose their lives, that by losing them they might find them. All these martyrs and doctors of late ages who handed down the sacred treasure through successive generations, amidst the fire of persecution and the confusion of barbarism and the darkness of idolatry, rejoicing to be devoured by hungry lions and to die at the stake. Poly carp, calm and brave as his flesh quivered in the flame; Chrysostom, with his flowery eloquence; Augustine, with his piercing insight and force; these share, too, in this glorious company whose names live in history. And others, true saints of God, though they appear not in the calendar of whose lives succeeding generations have their inspiration and strength; all whose holiness and purity, whose courage and self sacrifice, whose gentleness and meanness, whose loving charity have been a never failing fountain of refreshment to the weary pilgrim in the thirsty wilderness of the world. And others, too, there are, whose memories shall perish not, though they have left no name in history, but whose brows, nevertheless, God himself will crown with a halo of everlasting glory. Poor despised, unknown artisans and peasants, weak women and feeble children, martyrs in the martyrdom of daily life, saints in the saintliness of homely duty, throngs innumerable of every nation and kindred and people and tongue, clothed with white robes and palms in their hands, standing before the throne of God, and serving him day and night in his temple.—*Bishop Lightfoot*

WIREN Prince Bismark, the great German statesman, was a lad, his father once overheard him speaking to the emperor as "Fritz." He reproved him for the familiarity, and added, "Learn to speak reverently of His Majesty, and you will grow accustomed to think of him with veneration."

The words made a deep impression on the boy. Even in his old age he lowers his voice and assumes a respectful tone whenever he speaks of his sovereign. When a message was brought to him from the palace, either verbal or written, he always stood to receive it.

What a lesson is the custom of this great statesman to the boy who speaks so lightly, if not profanely, the name of the King of kings! —*Sel.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., MARCH 17, 1891.

"All at It."

It was John Wesley who said, "All at it, and always at it." He applied this language to those who were engaged in spreading Methodism in his day, and it applied much better then than now. All who are battling for truth, and whose work is reformatory, should adopt the above language.

Is the statement applicable to us as a people? Can it be truthfully applied to the brethren and sisters generally, and also to the ministry? We must answer, It is not. But very few are "at it," and still a less number who are "always at it." Paul says that "he that warreth entangleth not himself with the affairs of the world," also his instruction to Timothy was to give himself wholly to the work of the ministry. This a minister cannot do and be engaged in some business enterprise.

We have had men who were bright stars, and could preach almost like Apollos, but they have gone out of sight. It is not because God has not called them; not because their labors have not been crowned with success; not because the cause does not need them, but some other reason must have influenced them. Why lay down the Bible and take up an axe, or go into the insurance business, and devote one's time and thought to money-making?

May it not be possible that they have failed to declare the whole counsel of God? They have failed in the particular point in teaching the people the importance of giving of their means to support the gospel, and therefore those who have accepted the many truths of the Bible were not educated upon this important duty?

Giving of our means to support the cause should be a pleasure; should be regarded as a Christian grace, not as a burden. Paul speaking of giving says: "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8: 11, 12. In the seventh verse of the chapter he calls it a grace; and calls upon his followers that they "abound in this grace also."

Yes it is the persevering effort in the fear of God, that will finally prove effective. If present results are not seen, discouragement should not take possession of us.

People laughed at Dr. Judson, the Baptist missionary because he kept on preaching in Burmah five years without a single convert; but to-day there are over twenty thousand of that order in Burmah. Dr. Morrison preached in China for seven years without a single conversion. Many would have given up the work; but to-day there are fifteen thousand in China who love the Lord. Missionaries preached in Bengal seventeen years without a single conversion; the same may be said of Tahiti, yet in all those lands there are thousands who love the Lord.

Courage, courage; onward, onward, should be the motto. Let nothing discourage us, for the cause is onward.

Time of Passover.

In your paper of Feb. 17, you say the time for the yearly celebration of the Lord's supper comes this year on Wednesday evening, April 22. By that I suppose you mean that that is the time of the Passover. My understanding of it is that the time of the Passover is at the first full moon after the spring equinox, which this year comes on March 25, and the Pope's Easter, which always comes on the following Sunday, is set for March 29. If not too much trouble, will you kindly explain? Yours longing for the kingdom, ALPHEUS DAVISON.

REPLY.

The above rule, that the Passover comes on the first full moon after the spring equinox, is not always correct, neither is it true that Easter always comes on the first Sunday after the Passover. They are separated by almost a month this year. In 1883 Easter Sunday was March 25, while the Passover was April 22. In 1875 Easter Sunday occurred on March 28, while the Passover was April 20, nearly an interval of a month separating them in each case.

This discrepancy occurs in consequence of the Jewish leap year, which occurs every second or third year in which they add a whole month to their common year. And also, because Easter is established by a Roman calculation, while the Passover is established by Jewish astronomical calculations. And, as the Lord's supper comes at the time of the Jewish Passover, it is preferable to follow the Jewish time rather than the Roman. The reader will find on consulting a Jewish calendar for the present year, that the first month Nisan of the Jewish year commences April 9, and the first day of the Passover falls on Thursday, April 23, commencing at the going down of the sun on the previous evening, as the Bible commences the day in the evening. At least the two Jewish calendars that we have consulted place it at this time.

Besides this, Adam Clark has given us a table in his Commentary based on these same Jewish calculations in which he makes out all the Passovers for the present century, and for this year it falls on April 23, thus corroborating the time given in the Jewish calendars. The above calculations being correct, the Passover at which we take the Lord's supper falls this year on Wednesday night, April 22d.

To this we might add a word explanatory of the above Jewish calculations. They resulted in an attempt to adjust the solar year with the lunar year.

It is a well known fact that the solar year consists of 365 days and a fraction, while a lunar year of twelve moons as the Jews counted their months consisted only of 354 days and a fraction. So the lunar year is eleven days shorter than the solar year. To equalize these years the Jews added a month every third year, but this lacked three days of being enough. So to meet this deficiency they at stated times added this month every second year, but this occurred but twice in nineteen years. So nineteen years form a complete and perpetual cycle, embracing all the variations of the lunar year and at the same time adjusting the length of it to the solar year. Upon these facts the Jewish calendar is based which regulates the time of the Passover. A. C. LONG.

It was Charles Kingsley who wrote these true words: "Nothing is more expensive than penuriousness; nothing more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh duties at its back."

A Wee Boy in Distress.

THE other day a poor little waif of a boy, ten or eleven years of age, greatly emaciated and exhausted by long-standing disease, was brought up in the hoist to the operating theatre of the Royal Infirmary, in Glasgow, to undergo an operation which was thought might possibly have the effect of prolonging the boy's life. But his condition, however, was so low and unsatisfactory, that there was some fear not only that the operation might not be successful in its results, but that during or immediately following the operation the boy's strength might give way entirely.

After reaching the theatre, which is seated like the gallery of a church, while the operating table was being got ready, the little fellow was seated on a cushioned seat, looking up toward some students who were there to witness the operation, with a pitiful, tremulous voice, he said:

"Will one of you gentlemen put up just a wee prayer for a wee boy—I am in great trouble and distress—just a wee prayer to Jesus for me in my sore trouble?"

The surgeon, patting him on the shoulder, spoke kindly to him; but as he heard no prayer and saw probably only a pitying smile on the faces of some of the students, he turned his head away and in childish tones and words, which were sufficiently audible to those around him, asked Jesus, his friend—"the friend of wee boys who loved him"—to be with him, to have mercy on him in his distress. And while the young doctor was putting the boy under chloroform, so that he might feel no pain during the operation, so long as he was conscious, the voice of the boy was heard in prayer.

The surgeon, as he stood by the table on which the boy lay, knowing that he had to perform an operation requiring some coolness and calmness and delicacy of touch, felt just a little overcome. There was a lump in his throat which rather disturbed him. Soon, however, he heard the words of the assistant who was administering the chloroform:

"Doctor, the boy is ready;" and taking the knife in his hand, lump or no lump, he had to begin the operation. Soon the surgeon was conscious that the prayer which the little boy had offered up for himself had included in its answer some one else, for the coolness of head, steadiness of hand, and delicacy of touch all came as they were needed, and the operation was completed with more than usual ease, dexterity and success.

On the following morning the surgeon going around his ward from bed to bed, and coming to that on which the little boy lay, saw from the placid, comfortable look on his face that his suffering had been relieved, and that all was well with him. Going up to the head of the bed and taking the little wasted hand, which seemed no larger than that of a bazaar doll, the surgeon whispered in his ear:

"The good Jesus heard your prayer yesterday."

A bright, happy, contented look lighted up the boy's face, and with a feeble yet distinct pressure of the hand, looked up into the doctor's face, and said:

"I kin't he would." And then he added: "You, doctor, were gude to me, too." But apparently thinking the doctor was on a different platform and required something tangible for his care and trouble, in a plaintive voice he said: "But I hae noting to gie you." And then a bright thought came into

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his mind, and a little cheer in tone, he added: "I will just pray to Jesus for you doctor."

The surgeon before leaving the ward, in bidding the boy good-by for the day, asked him where he came from, and where he learned to know so much about Jesus and to love him so dearly. He answered, "I come from Bartheild."

"And you were in a Sabbath School."

"Oh, yes, in the Bourrock school."

Our readers will be pleased to learn that the boy made a successful recovery, and is now at home.—*Christian Leader.*

A Prepared Place for a Prepared People.

BY S. S. DAVISON.

WHILE listening to a funeral sermon lately I was interested in a quotation made by the minister and his comments on it. He quoted Christ's words in John 14; 2, "I go to prepare a place for you." The substance of his comments were: "A prepared place suggests the thought of a prepared people, and if we desire to have a part in that prepared place we must each of us make the necessary personal preparation; that preparation must be made in this life, it cannot be made after death; and as no man is sure of life it should be made now." This quotation was not the text, or intended for the foundation of the sermon, but given as a thought suggested by his subject; but I thought here are ideas enough for a long and wholesome sermon to a thoughtful mind.

The hope of a part in the prepared place is quite generally held, but the needful preparation is a matter that I fear is much neglected. In the affairs of this life a cause of preparation is needed before one is fitted to properly fill any desired position. Children are sent to school month after month, and year after year to prepare them for the duties of life. Teachers must fit themselves and pass examination before they are considered prepared to teach. There are colleges and business schools in the principal cities where young people are invited to attend to prepare themselves for their chosen professions and business. The mechanic must go through a preparatory course before he becomes a skillful workman. The farmer must inform himself concerning his business, prepare his fields for crops and prepare feed for his stock in due season. Whatever desirable position we would fill or business we would follow a preparation is needed.

So, also, if we would have a part in that heavenly country, and hear that welcome invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We must make the required preparation. In 1 John 3: 3, it is written "every man that has this hope in him purifieth himself." What preparation is required? On the day of Pentecost when so many were converted and asked "what shall we do," Peter said unto them "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." The prophet Micah says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Ecclesiastes 12: 13 reads; "Let us hear the conclusion of the whole matter: Fear the Lord and keep his commandments, for this is the whole duty of man." And Rev. 22: 14, says, "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."

Woodward, Iowa.

More Than a Book.

THE Bible is not merely a book. It is a way; it is a chart; it is a guide in the way of righteousness and peace. Put in practice the divine Word, and as you do so you will love it more and more.

Everybody here, I hope, would have something to say about his reverence for the book. Stand to it, come what may. But I want also to give voice this morning to certain earnest hopes that are in my soul; and one is, that I have a lurking hope somewhere about me—I hardly know whether I can speak it very loud, but I will whisper it—I sometimes hope that it is by the way of the Bible that all believers in Christ will come together. Each one here loves the church to which he belongs—or else let him clear out of it.

I delight in the Word of God, with regard to the hope I have of the return of the churches to one common faith, because there are many who have adulterated the Word of God, taking away its tone and spirit, until we are coming to a minimum of faith, when only a few things will be regarded as essential, and even those are questioned. But as we revere the Word of God, we shall come back to the old truth again, for the Word has not changed. We shall, therefore, as we come back to the immutable foundation, come back to the truth itself. God grant that may come to pass!

I look to the Word of God, again, for guidance as to the threatening politics of the age. We are not pessimists or optimists, but with the use of common sense we cannot help feeling that we are entering upon times which, while they speak of progress, also contain a threat of anarchy. Upon whom are we to depend? You, gentlemen, have your favorite politicians. I do not know that I have any. You have probably some philosophical scheme, it may be, or Christian socialism, or Christian this, or Christian that. I have not any scheme. I am so great a fool that all I can do is to preach the gospel, and if I try my hand on anything else I make a mess of it. The great guidance of politics will be to permeate the population with the Word of God. We shall not have riches which be an iron safe only to lock up men's hearts, if they really love Christ and their fellow men; and we shall not have poverty that will sour itself to malice, if our working men love our Lord Jesus Christ in sincerity.—*C. H. Spurgeon.*

In proportion as nations get more corrupt, more disgrace will attach to poverty, and more respect to wealth. There are two questions that would completely reverse this order of things: What keeps some persons poor? and what has made some others rich? The true answer to these queries would often make the poor man more proud of his poverty than the rich man is of his wealth, and the rich man more justly ashamed of his wealth than the poor man unjustly now of his poverty.—*St. Louis Christian Advocate.*

Items of Interest.

—The Emperor of China has decided to take part in the World's Fair at Chicago.

—Mr. Spurgeon, who some time ago suffered from an attack of acute gout, is again well, and his friends are anxious about his condition.

—The Kansas House of Representatives, without an opposing vote, last week passed

a bill removing political disabilities from all persons who volunteered their services against the Government in the War of the Rebellion.

—A Babylonian inscription, just deciphered at the British Museum, turns out to have been a prayer of King Assurnazerpal, who reigned 500 years before the time of Moses. Its phraseology resembles some of the most beautiful passages of the Psalms.

—The Salvation Army has opened a large room in Amsterdam, Holland, and is doing much to relieve the distress of that city. On the second night the building was opened for the purpose, over 200 outcasts was sheltered. The King of Denmark has given fifty kroner to Major Wilson, of the Salvation Army, to help the work of the army in Denmark.

—All the electro-typers of Boston are on a strike. Nearly 300 men have gone out. The strike will seriously interfere with work of 2,000 others in the printing trade. The strikers have a strong union and are backed up by the compositors, pressmen, paper rulers, bookbinders and stereotypers.

—The double pneumatic tube system, for the transmission of packages, is to be tried between New York and Philadelphia. The tubes, which will be laid under-ground, will be made of copper, two feet in diameter, with switches for way stations, and provided with cars which will be propelled, it is expected, at the rate of four miles a minute, the problem of stopping the same being solved by compressed air.

—General Booth has secured \$322,810 in cash and \$189,980 in promises for his scheme of social regeneration. He asked for \$500,000 to start the scheme and \$150,000 a year to carry it on. The Deed of Trust makes General Booth a genuine legal trustee; vests all properties in him as trustee; directs that the moneys and property should be kept quite distinct from those of the Salvation Army; and provides that as trustee in the event of any breach of the trust he shall be amenable to be proceeded against by the Attorney General.

—The mortality rate among the Representatives in the present Congress is larger than ever before known in one term of the body. It should, however, be remembered that the House of Representatives contains several more members than any former Congress has had. The number of deaths in the House of the fifty first Congress is eleven, namely: the Hons. S. S. Cox and David Wilber, of New York; William D. Kelley, Samuel J. Randall and Lewis F. Watson, of Pennsylvania; James N. Burnes and James P. Walker, of Missouri; Richard W. Townshend, of Illinois; Edward J. Gray, of Louisiana; James Laird, of Nebraska, and James Phelan, of Tennessee.

—Dispatches from Arizona, dated March 1, gave details of a terrible flood in that Territory, causing great destruction of life and property. The Gila River was reported as over fifty miles wide in places, the town of Yuma had been nearly wiped out, and a vast tract of country devastated. Eighty miles south of Yuma, where 5,000 Cocopah Indians lived, the country was flooded for eighty miles square; and as there are no hills for refuge, it was reported that over 160 Indians had been drowned.—The great valley of the Colorado was one vast sea of water as far as the eye could see in every direction. The loss in the one county of Yuma will foot up \$2,000,000, of which the railroad will have to suffer to the extent of \$250,000.

The Agnostic's Creed.

BY ALBERT SMITH.

"Then that know not God." 2 Thess. 1: 8.
 "We do not know anything, how can we know?"
 The skeptic cried in despair:
 "Then how do you know that you don't know?
 O, oh!"
 Was the answer equal and fair?
 You know that Creation;
 Without generation.
 Could never occur, I suppose?
 That our ancestors were
 All covered with hair
 From the head right down to the toes!
 Oh, yes, you know these things, and many such
 more,
 Occurring in days of yore.

If I were agnostic, I never would boast
 My narrow contracted view;
 I'd try to be humble, at least the most
 To think how little I knew:
 If I truly "believed,"
 And was not self-deceived,
 That nothing could ever be known;
 I'd quietly walk,
 And more modestly talk,
 Nor assume such a lofty tone;
 Lest wrong I prove, and know less than I ought,
 And perhaps some less than I thought!

And if I were n't sure that there is not a God,
 I would not revile his Name;
 For fear I might merit his chastening rod,
 For having profaned the same:
 I'd be faithful indeed
 To negation's creed,
 And own I did not know at all;
 That things might exist
 My poor vision had missed
 Upon and above this "dark ball;"
 In fact I'd not call it a "ball" till I knew
 The truth or not of that "view."

I would not pretend to know "Science" was sound,
 If truth cannot be known here;
 Nor would I presume social-science to found,
 It might seem funny and queer!
 And I never would dare
 At home in my chair
 To tell how the world should be made.
 I would n't pretend
 To know its last end,
 Nor call its foundations "mislead;"
 And if I were ignorant of heaven and hell
 I would be silent as well.

If I did not care for the trouble to find
 Whatever was good and right;
 I would not assume because I might be blind,
 That all men had lost their sight:
 Lest my footsteps should slide
 I would call for a guide
 To save me from pitfall or snare,
 If I heard of relief,
 From beggar or chief,
 Who had saved some men from despair;
 I would test his claims myself, on my eyes,
 I would, indeed, were I wise!
 Leicester, England.

Thoughts on the Sixth Vial.

BY D. W. LAMB.

"AND the sixth angel poured out his vial upon the great river Euphrates and the water thereof was dried up that the way of the kings of the East might be prepared." Rev. 16: 12. That the great river Euphrates in the above text symbolizes the Turkish Empire I think is clearly shown by historic facts. We read in Rev. 9: 15, "And the four angels were loosed which were prepared for an hour and a day and a month and a year for to slay the third part of men." Who were the third part of men? The Greeks were the third ruling power of the world, and therefore called the third part of men, and the slaying of them was the taking away their civil and political existence or independence as a nation. The

four angels are the four principal sultanies of which the Ottoman Empire composed, located in the country, watered by the great river Euphrates. These sultanies were situated at Aleppo, Iconium, Damescus and Bagdad. ("Thoughts on Revelation" by U. Smith.)

The power to slay the third part of men commenced in the year July 27, 1449, and the hour and a day and a month and a year amounting to 391 years and 15 days, ended Aug. 11, 1840, when the independence of the Sultan passed into the hands of the Christian power. But before this could take place, the events predicted to take place under the sixth vial, must commence and a drying up of the Turkish power take place. Accordingly we find that by the death of the Hospodar of Wallachia, Jan. 20, 1821, an opportunity for an outbreak was offered to the Greeks. Before his successor was appointed the Heterists determined to strike a blow for liberty. A band of 130 under Theodore Radimirako, an officer of the Russian service, seized the town of Czeretsis on the Danube. Then he issued a call for soldiers and soon had 12,000 men under his command. This was followed by an insurrection in Jassy headed by prince Alexander Yipsitanti, a Russian officer.

In the year 1822 the Greeks proclaimed their independence. In the same month the Turks besieged Corinth and in April they besieged and captured Scio where they slaughtered 40,000 inhabitants. In July the Greeks were victorious at Thermopylae, and in the same month Corinth was taken by the Turks and all its defenders put to the sword. In April 1823 the Greeks held a national congress at Argos. In Aug. 1824 the Turks were defeated at Samos with heavy loss, and in October following a provisional national government was set up. In December 1825 Alexander I. of Russia died. His son and successor Nicholas I. was understood to desire to interfere in the war between the Greeks and Turks, and the fear that he and the Sultan might conclude a peace by the division of the Danubian provinces between them caused England to interfere. The treaty of London was concluded July 6, 1827 by which England, Russia, and France bound themselves to mediate between the contending countries. They proposed to the Sultan to allow to Greece a nominal independence on condition of the payment of a tribute. This potentate would not listen to any scheme of mediation or compromise with his rebellious subjects. The allied powers accordingly sent a fleet to the Mediterranean, Oct. 20, 1827, engaged and totally destroyed the Tareo-Egyptian fleet near Navarino. Ibrahim Pasha now withdrew his troops from the peninsula and the French Marshall Maison soon forced the Turkish army to evacuate Greece. The Sultan Mahmood however would not give in. Replying to the ambassador of the powers he says, "My positive, absolute, definitive, unchangeable, eternal answer is that the sublime Porte does not accept any proposition regarding the Greeks and will persist in its own will regarding them, even to the last day of judgment. But the march of events did not stay for Mahmood's obstinacy. Russia soon after began a war with him on her own account, but there was little fighting over the Grecian question after Navarino. Count Capo de Istra was chosen president of the State, and by the spring of 1829 all hostile troops had been withdrawn from Grecian territory. In the treaty of Adrianople, September 1829, by which the Russo-Turkish war was ended the Porte acknowledged the com-

plete independence of Greece. This was fairly commenced the drying up of the Euphrates. But the drying up is still continuing. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal, which was for the time being restrained by the influence of the foreign ambassadors. In 1839 however hostilities were again commenced and were prosecuted until in a general battle between the armies of the sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. In 1840 England, Russia, Austria and Prussia interposed and determined on a settle of the difficulty. The Sultan accepted this intervention and thus made a voluntary surrender of the question into their hands on the 11th of August of that year on which day the 391 years and 15 days time of their power to stay the third part of men ended. The symbolic Euphrates was dried up that the way of the kings of the east might be prepared. Who are the kings of the east? The British in India are the kings of the east. One of the titles of Queen Victoria is Empress of India. And they now have a way for their command through Egypt by a province of the Turkish Empire. Thus facts in history show the fulfillment of prophecy and demonstrates the truth and divine authority of the Scriptures. Ver. 13-15, "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to battle of the great day of God Almighty. Behold, I come as a thief; blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." The dragon in prophecy is classed among the beasts which represent earthly kingdoms and is also called serpent, devil, and Satan to show his religious character, and pointing him out as a very prominent agent of the old adversary the devil. The beast represents the ruling, civil power which sustains and is in accord with the false prophet or two-horned beast or the papacy. Their mouth is their organ of speech, and the unclean spirits out of their mouth is what they say. Egypt is referred to as a dragon in Ezek. 29: 3. "Speak and say, Thus saith the Lord; I am against thee Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers which hath said my river is mine own and I have made it for myself." And what does the dragon say? Herolotus says of the Egyptians: "They are the first of mankind who have defended the immortality of the soul. They believe that on the destruction of the body the soul immediately enters some other animal, and that after using as vehicles every species of terrestrial, aquatic and winged creatures it finally enters a second time a human body. They affirm that it undergoes all these changes in the space of three thousand years. This opinion some among the Greeks have adopted as their own. What can be said in favor of the faith of a people who believed that the human soul is a divine being and a cat is a divine animal." This they accept as true the saying of the serpent, "Ye shall not surely die." Gen. 3: 4, and accepting the theory of transmigration is tenaciously held today by modern spiritualists. This is the religious teaching out of the mouth of the dragon by its unclean spirit. The beast, the civil power and sustainer of the papacy or false prophet,

will agree with the papacy, say? A council of the Lateran under Pope Leo X. pronounced the soul to be an article of faith as follows: "Whereas to assert concerning the immortal soul that is mortal would robate all those who assert that the soul is mortal, seeing that only truly and of itself the form of the human body is the canon of Pope Clemens immortal, and we strictly matizing otherwise, and who adhere to the like shall be shunned and punished as a dragon. See Rev. 16: 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Thus the unclean spirit the false prophet or two as a dragon. See Rev. 16: 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906,

Advent & Sabbath Advocate.

STANBERRY, MO., MARCH 17, 1891.

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

WHAT about the receipts?

THROUGH one of our exchanges we have just learned that Bro. Enoch Williams of Albany, Mo., died March 11th.

THE meeting with the Stanberry Church is still in progress. Several have accepted the truth of the Bible.

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

QUITE a number of letters have been received from the brethren and sisters inquiring if we were not mistaken in the time announced for the celebration of the Lord's Supper. The answer to such is found on another page of this issue.

WE hope that those who are thinking of changing their place of residence will carefully read Bro. Bartlett's article in another column and act accordingly. For a neat, quiet, pleasant little city Stanberry cannot be excelled anywhere.

TRACTS! tracts! tracts! Why not make an effort and dispose of the tracts "Bible Sabbath Defended," and "The Approaching Crisis." Both works fully treat the subject which they present. We will reduce the price of the tract "Approaching Crisis" to 12 cents per copy, or \$1.20 per doz.

A "thus saith the Lord" is what establishes a doctrine. The best thing one can do is to maintain and support a position which is clearly sustained by the Scriptures. A good brother wants to know if another meaning cannot be given to certain texts which support a Bible doctrine, and writes as if that could be successfully accomplished. It most certainly can to the satisfaction of many. But as we are not in the explaining-away business, we must kindly demur from engaging in the work; but would suggest, if the work must be performed, that a First-day minister be employed. He can do the work. He can, without any hesitancy, say that the seventh day does not mean the seventh day.

COLONEL INGERSOLL made a prediction ten years ago, of which Chaplain McCabe has sent him the following reminder: "Dear Colonel,—Ten years ago you made the following prediction: 'Ten years from this time ten theaters will be build for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year 1900." The Colonel will make his predictions for a more distant date, probably, postponing their verification to a more convenient season.

How shall we rest in God? By giving ourselves wholly to him. If you give yourself by halves you cannot find full rest; there will ever be a lurking disquiet in that half which

is withheld. Martyrs, confessors, and saints have tasted that rest, and "counted themselves happy in that they endured." Countless hosts of God's faithful servants have drunk deeply of it under the daily burden of a weary life—dull, commonplace, painful or desolate. All that God has been to them he is ready to be to you. The heart once fairly given to God, with a clear conscience, a fitting-rule of life, and a steadfast purpose of obedience, you will find a wonderful sense of rest coming over you.

Receipts.

Tobias Rauch \$2, Wm C McDermind \$1, W W Sheffield \$2, Alistes Williams \$2, Mrs P W Smith 30 cts, A Shuey 50 cts.

Gen'l Conf. Fund.

Tobias Rauch \$2.44.

Books and Tracts for Sale at this Office.

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

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

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

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

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

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

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

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

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 6 cents.

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

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

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

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

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

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The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff 32 pages,—price 9 cents

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents

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

The Three Angels' Messages of Revelation xiv 16 pages, 3 cts, by A C Long.

God's Law Perpetual: Its eternal obligation by W H Ebert: 16 pages; single copies 4 cts, cts per dozen.

The Bible Sabbath Defended, by A F Dugger. 140 pages Price 25 cents.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 3cts

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