

Advent and Sabbath Advocate.

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

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KEEP looking to Jesus, dear soul, and you
will have the peace that passeth all under-
standing. Cleave you to Jesus, be joined to
him by faith, and you shall be one spirit;
you shall be made warm and vigorous and
full of activity in God's service.—*M. Cheyne.*

THE doctrines of Socialism have always
had a fascination for some people, but we
confess that we see nothing in them to attract
a Christian. It is claimed that property is
unevenly distributed, and that there ought to
be a re-distribution. No doubt this is true,
but this re-distribution can only take place
when lazy men become industrious and spend-
thrifts are provident. All this railing against
capitalists is not only unjust but foolish.
The great enterprises of the world are carried
on by capital in connection with labor, and to
try to produce antagonism between them is
supreme folly.—*Secretary.*

Who can tell the value of a smile? It
costs the giver nothing, but is beyond price
to the erring and unrelenting, the sad and the
cheerless, the lost and forsaken. It disarms
malice, subdues temper, and turns hatred to
love, revenge to kindness, and paves the
darkest paths with gems of sunlight. A
smile on the brow betrays a kind heart, a
pleasant friend, an affectionate brother, a duti-
ful son and a happy husband. Its adds a
charm to beauty, decorates the face of the de-
formed, and makes a lovely woman resemble
an angel in paradise.

DEAD and alive Christians need a new resur-
rection. They want something more than
Easter music and Easter flowers and religious
entertainment; they have got to have an
Easter in the soul. A new conversion, a new
baptism of the Holy Ghost, a new infusion of
the life of Christ, would make them new be-
ings. Gasping for breath is not living; it is
not pressing toward the goal of a high calling;
it is not joy in the Holy Ghost, nor is it glo-
rifying God in the bearing of much fruit.

No little crude nonsenss has been said and
sung about the "higher life." But the word
of God does describe such a life, and it is the
only sort of Christianity that the apostles
preached and practiced. Jonathan Edwards
got a fresh installment of it when he said:
"From that time I began to have a new idea
of Christ, and of the work of redemption."

John Wesley had such a spiritual Easter
when he began to realize that "the law of the
spirit of life in Christ Jesus made him free
from the law of sin and death."—*Sel.*

THERE are many young theologians who
are mystified over their want of pulpit suc-
cess, and the difficulty they possess in get-
ting a society to admit that they want them.
The difficulty is often with themselves.
They lack the appearance of sincerity. Dr.
Parker once explained to a young man why
he didn't talk "as if he was trying to get some-
thing into my mind, but something off yours-
and that's why you don't succeed." This
reminds us of the young city theologian who
preached for Rev. Dr. Todd in Pittsfield,
when the doctor was at his best in wit and
eloquence. The young fellow was very airy
in the pulpit, spent much time in posing
with his handkerchief and smoothing down
his front hair. Dr. Todd offered the conclud-
ing prayer, and asked the Lord to bless his
young servant for his labor of love; "bless
him, O Lord, prick him with the spirit, yea,
prick him Lord, and let the wind all out of
him." That young theologian found out
what was the matter with him.—*Chelsea
Record.*

CANON GRASSI, who recently died at Rome,
closed his defense before that "court of hell"
as follows:—

"O, you inquisitors, pontiffs, cardinals, and
prelates; God speaks to you! To what have
you brought the true church! She that was
so pure, so beautiful, so glorious, you have
betrayed, violated, despoiled, wounded, and
crucified by your doctrines, superstitions and
immorality, and sealed her tomb by your
blasphemous 'Dogma of Infallibility.' Hear
what God says to his suffering children: '*The
God of peace shall bruise Satan under your feet
shortly.*' Do you not tremble at these words?
Who but Satan instigated and inflicted the
tortures of this place? O could these walls,
within which so many have been burned,
speak; could this roof but echo back the cries
of agony from your innocent victims, and the
vaults beneath us reveal the corpses of those
who have been buried alive, no other sentence
of condemnation would be required.

But the breath of God has forever exting-
uished the fires of the Inquisition, and swept
away your power; therefore I stand before
you today and declare these truths, while you
dare not touch a hair of my head! Yes, God
has begun the work, and soon this tribunal,
these walls and instruments, will be bruised
under our feet, and scattered as ashes to the
four winds, proclaiming to the world that the
"Most Holy Universal Roman Inquisition" is
dead. Dead because God has crushed it un-
der the feet of his children."—*Sel.*

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

"Hold Fast Till I Come."

BY ALBERT SMITH.

COURAGE still, brother,
Help draweth near;
Angels are watching,
Be of good cheer;
Hold fast the Hope yet,
Daylight will yet come;
Morning shall find thee
Safely at home.

Trials though heavy
Soon will be past;
Joy cometh winging,
Joy that shall last:
Fleeting afflictions,
Sorrow and strife,
Work for thy glory,
Eternal life.

Unknown and lonely,
One for thee cares;
Knows all thy struggles,
Hears all thy prayers:
Hold fast the Hope yet
Though dark the sky;
Christ walks the waters,
He draweth nigh.

Hold fast for others,
Lest they too fall;
Cheer fainting brothers,
And strengthen all;
Demons may threaten,
Billows may roll;
Angels are near thee,
God guards thy soul.

Leicester, England.

An Open Letter to Elder D. Sommers.

[Editor of the *Octography Review*, Richwood,
Ohio.]

DEAR SIR:—Having had the privilege of
listening to you in your effort to preach to
your brethren of the Disciple Church, in the
town of Frankton, Ind., on yesterday, (Sun-
day;) and, in so hearing you, being made to
realize that you there did great injustice to
the cause of Bible Truth; and even violence
to the written Word of God itself, I feel it to
be my duty to call your mind to a brief re-
view of some things there and then said by
you. And will here say to you that, should
it occur to your mind, on seeing this letter,
that you have the moral courage to defend
in public discussion, what you so boldly
preach; (and no man should have the audaci-
ty to preach what he will not for can not de-
fend in open and fair discussion) we here
ask you to come forward and do so. You
can cheerfully have the opportunity of doing
so orally in the town of Frankton, or you can
have the opportunity of doing so through the
columns of both your own paper, and those
of this—the ADVENT AND SABBATH ADVOCATE.
Publishing both sides in both the papers.
And we here admonish you, that the usual
reply which your ministers generally make
to the offers we make them as to discussing
"The Law of God and the Sabbath" question,
that it is "unprofitable;" and "not worth
while etc.," are about worn out with the peo-
ple here. No sir, just as long as you by
such efforts as you put forth on yesterday,
manifest the anxiety, and the great fears you

have of the Sabbath day question, you cannot satisfy the people that it is "not profitable for it to be discussed." But your bold (?) attacks upon the Sabbath-day, and upon those who observe it, as seen in your discourse on yesterday; and then refuse, (as those have done here) to meet and defend the things so said, is convincing many of the insincerity of your ministers, and that you dare not undertake to defend what you so preach, and so cowardly affirm. But we will wait and see whether you have the sincerity, and the moral courage to come before the public, letting what you preach as well as what you "print" be seen or heard side by side with what "Sabbath papers" may have to say to it. It is very easy to make blatant assertions and declarations from the "sacred desk" when none present dare (being tied by the rules of a decent and moral civilization) make reply or call them in question. But honesty, and moral courage are what lead men into discussion.

In your sermon you selected and read, Col. 2nd chap. and on reaching v. 14, you made the "Blotting out the hand writing of ordinances etc." to mean that it included the decalogue or God's ten commandments as he wrote them upon two tables of stone. You did this, to get rid of the fourth commandment, as was plainly made manifest, when you came to and read v. 16, which you very adroitly read and then grossly perverted. For then in reading and commenting upon the 16th v. you undertook to make your hearers believe that it meant the weekly Sabbath-day of the 4th commandment. You, so far as you could, covered up the fact that the "Sabbath-days" there spoken of were the Sabbath-days of the ceremonial law, as they are declared and set forth in Leviticus Chap. 23d.

Yes, you proceeded then to the next verse in which it says of the things alluded to in the verse just read; "Which are a shadow of things to come," and you then dragged the seventh day or weekly Sabbath-day into your "Shadow;" and with all your powers of sneer, sarcasm and elocution, you dwelt upon it and the idea of people observing it under the gospel age, calling it, "A shadow! A shadow! A shadow! Yes, a shadow!" And you looked like you felt to be eloquent in the performance. And it may be that your brethren (i. e. some of them) thought it grand, but it did seem to me that such preaching was calculated to make the good angels weep; and, the fallen angels rejoice. Such preaching is killing your church. It is making the world worse. And, fighting the "Law of God," will finally kill (morally and eternally) any minister; for it makes his prayers an abomination in the sight of God. Prov. 28: 9.

All the Sabbaths, and all the ceremonial feasts etc., which are here called "shadows," were written in the book of the law of Moses. They were in his "hand-writing;" and they were ordinances. They were a "Shadow of things to come." And they were all "blotted out," or abolished at the death of Christ. But the "book of the law of Moses;" and the "Royal law" of God as he wrote it in the two tables of stone, with his own finger, are no more the same law, than the law of the school-teacher is the law of the United States of America. God's law has been in force with man ever since the days of Adam. But God never authorized any man to write his law, and to sign his name to it. He declared his law to man with his own voice. But he did not write it in the tables of stone, and give it to Moses for more than forty days after the book of the law had been finished, and its

covenant had been properly sealed with blood. God's law was placed inside the ark. But the book of the law was kept outside, or by the ark. God's law has neither a shadow, ordinance, nor a ceremony in it. It is God's moral law. The seventh day weekly Sabbath was never a "shadow" of any thing. It is a memorial of creation; and will ever be a memorial of it. It had its origin at that time, and unless creation could be gone through again, and in some different order, the seventh day must ever remain to be the Sabbath day to all who properly worship the living and the creative God. And since he has made it "a sign," (not a shadow) between himself and his people the Israel of God, to hear and those who stand as priests before the people those who stand as priests before the people deriding the "Lord's holy Sabbath day;" and declaring "God's law abolished;" and to see them trying to wrap the "name Christian" around, about every thing of human form that they can get to baptize, regardless of the observance of God's law. I no longer wonder at the demonstration of moral decay as it appears all over the churches of such faith. And in conclusion, let me say to you Elder Sommers, please carefully read, and consider well the things said in Isa. 56, and especially the description of the priests of the last day. And also Proverbs 28: 9. Yours most respectfully in Christian love of the truth.

Frankton, Ind.

Cause and Effect.

BY JAMES BARTLETT.

SHOW me an effect, and you may depend upon it, that behind it there is a cause. We often hear the remark, "Why is it that my children are not inclined to be religious. The effect you see; they are not inclined, hence there must be a cause for this effect."

Dear readers of the *ADVOCATE*, "come, let us reason together." You see some children whose whole tendency is to piety—united with the church early in life, interested in devotional services, and growing in strong attachment to the Savior, while perhaps yours are becoming day by day more worldly. "Oh, why is it," is the oft repeated remark, "I send them to Sabbath-school, and to church every fair Sabbath, yet I see no saving impressions made?" Allow me to say, would it not be far better to go with them, rather than to "send them?" You will bear with me, if I ask you a few questions?

Do you show any particular religious example daily to your children in the home circle? Do you occupy the holy hours of God's Sabbath in discussing the sermon or the Sabbath-school lesson, or do you occupy the time in discussing other topics, weather, crops, stock, politics, and the shortcomings of your neighbor across the way? There is a people called a "peculiar people, zealous of good works." Titus 2: 14, hence their conversation should be of heavenly things, "from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3: 20. Do you ever speak to them personally about religious duties? Do you have family worship? Deut. 6: 5, 6, 7. What do they read? Anything that they may fancy? Novels of romance, "love," so-called; fiction and trashy literature? Do you assist them in the selection of their companions, or do you allow them to select their own from the ranks of the ungodly? Godless society rather like forms of pleasure; than forms of godliness, from such we are told to "turn away."

Every one exerts an influence—even a wooden man, for, not unfrequently you will see a "sign," all wood, in front of a saloon or cigar store, inviting your child to enter; perhaps one holds a painted imitation bunch of cigars, the other, a painted resemblance of a glass of beer—it has its influence. Yes, all wood, not capable of vocal articulation, still, it has an influence. Do you, will you say, I have no influence? Well the vendors of tobacco and beer know that even a wooden man wields an influence. So do you; and you are human; and an intellectual being, in the image of God.

Mothers, and fathers, if you do not influence your children, some one will do it for you. Satan and the worldly ones are trying to allure them to destruction, God, and the dear Savior, are both willing and ready to assist you in the salvation of your own "flesh and blood." Dear brethren and sisters, up, arouse ye! Be in earnest, "Let your light shine" in the home circle, at the church, in the Sabbath-School, the social science in every place; and praise ye the Lord. Then you will see a different effect in your children.

Think of these things, they are solemn duties.

Stanberry, Mo.

Resolve to be a Christian.

WHETHER you ever resolve to be rich, famed, or highly intellectual, is not so important as whether or not you resolve to be a Christian. Religion will regulate your life and settle all the less essential points that trouble so many young heads. A true Christian don't want to dance. A sincere seeker after the truth will settle the question that tobacco and whisky belong only to those who wish "to be filthy still." An upright person will feel that only an honest occupation can belong to a Christian, and so the many snares and sins set for the unwary feet, can easily be detected in the light Christian duty. Religion makes no compromise with sin. It points heavenward with the same certainty the that needle points to the pole, and will suffer no variations. It is the foundation on which to build for both worlds; and temporal life loses half its importance if circumscribed by the grave. A little flattery, a little applause from the lips that must soon turn to dust; this must never be the end of earthly ambition; but the Christian passes the boundary of the grave, as a mere tunnel in his onward journey, and soon he will emerge from the darkness into fields of light and glory with quickened powers, to live forever! And throughout eternity he never will regret that he resolved to be a Christian. —Sel.

EVERY Christian father or mother who has ever heard the click of the latch (that cruel pistol shot aimed at the heart), as it springs for the last time behind the son or daughter going forth into the world, knows that the most blessed balm for the wounded heart is the assurance that the loved one carries the surest antidote against moral poison, that safeguard against contagion—a Christian conscience. Yet how many are left with the bitter thought that they may have neglected to inculcate this principle. But you fathers and mothers who yet have your little ones about you, see to it, before the heartaches come, which shall start a hitherto unopened fountain of tears, that those tears are robbed of their bitterness.—*Christian at Work.*

There is an eternal his truth. Good and mankind, and men agents to take their they will serve. T change the order of) ceed. The result o the wrong tends as from hell. Nearly this fact; yet how the truth and pur their chances with gambling one's ch God, and taking th own soul. God say be well with thee down and serve m cattle upon the th of thine heart. awfully our first the old serpent. sorrow brought up ready men are t choose the evil. mandments decla and his fellow m fessed Christians to be right, but cause me for this t

"I have a spec plish. I desire t and get into pow tan place, popu this I must bow lead of the part same. I unders these matters." says, "I can dri then, or a little and make frien party; but I kn it is wrong to drunkenness thousands of m of heaven away; The rum-sell well as the p voter says, 'I time—high or to demand. the people w ject, will tal two evils, a Then I bel evils in ord and saloot order to know if tl power, th ined in party ha good co through

"As the tex compel nue to our st ficers' Did y fessed the g the s grea eter I do and ing and aw sh

Gambling With Death and Hell.

There is an eternal fixedness of God and His truth. Good and evil are placed before mankind, and men are left as free moral agents to take their own choice as to which they will serve. They may attempt to change the order of God, but never can succeed. The result of following the right or the wrong tends as far apart as heaven is from hell. Nearly every man understands this fact; yet how many will argue around the truth and pursue the wrong and take their chances with death and hell? This is gambling one's chances with the things of God, and taking the chances of the loss of his own soul. God says, do the right and it shall be well with thee; but the devil says, bow down and serve me and I will give you the cattle upon the thousand hills and the desire of thine heart. How deceptive, and how awfully our first parents were deceived by the old serpent. Notwithstanding all the sorrow brought upon the human family, how ready men are to take their chances and choose the evil. The decalogue or ten commandments declares man's duty to his God and his fellow men. Most of men and professed Christians acknowledge the moral law to be right, but say in their hearts: "Excuse me for this time."

"I have a special end in view to accomplish. I desire to see my special party win and get into power, in order that I may obtain place, popularity and profit. To obtain this I must bow down to the methods and lead of the party. I believe in God all the same. I understand just how far to go in these matters." How deluding! The man says, "I can drink a glass of liquor now and then, or a little wine, in order to be sociable, and make friends, and possibly votes to my party; but I know just how far to go. I know it is wrong to drink to excess, and that drunkenness is all wrong." How many thousands of men thus gamble their chances of heaven away by thus taking their chances! The rum-sellers take their chances as well as the politician. The Christian and voter says, "I will vote for license just this time—high or low, as the party issue seems to demand. I don't believe in rum-traffic but the people must be educated upon this subject, will take my chance, choose the least of two evils, and vote for a few licensed saloons. Then I believe in compromising with those evils in order to hold the distillers', brewers' and saloon keepers' influence and vote, in order to keep our party in power, for we know if the opposite party should get into power, the country would be robbed and ruined in a very short time. I know that our party has the most good men in it, and if any good comes to the country it must come through our party."

"As to temperance, our party always was the temperance party; but if men will sell, compel them to pay a big license as a revenue to help pay our taxes, repair and light our streets, and pay our courts', jail and officers' expenses that grow out of the traffic." Did you ever hear such arguments from professed Christians, moral men and ministers of the gospel? Are they not all gamblers for the sake of some selfish end? Is there not the great danger of loss of soul in an endless eternity? In fact are we a Christian nation? I do not find any such license for compromise and practice under the moral law or the teaching of Christ. If not, why such arguments and practice? Is it not despising God's law and putting Christ and his religion to an open shame? Every form of gambling proves a

loss to some one, and if a loss of soul, how great a loss! But this is not all; the gambler in politics or otherwise may lead hundreds of others into the same practice and loss of their lives and soul. Can such men have a conscience void of offense towards God and man? "Ye cannot serve God and Mammon."
—Selected.

The World's Religions.

THE best general statistical work is Daniel's "Lehrbuch der Geographie." Of this the sixty-fourth edition has recently appeared, which contain some interesting statements and figures. According to these, the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people that is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek, or Oriental Orthodox Church, 83,000,000, the Protestant Church, 123,000,000. Besides these, there are about 100 sects of smaller divisions claiming to be Christians, with 8,000,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sets,—the Sunites, Shiites, and Wappabites, while there are about seventy smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahmanism is the most widely spread, and embraces about 138,000,000 adherents; and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over 1,000,000,000 souls who are not Christians.—*Christian Commonwealth.*

The Time of Christ's Return—May We know it Beforehand?

MANY thoughtful persons will allow that we are near some great change. "Men's hearts are failing them for fear and for looking after those things which are coming on earth." Yet all are alike ignorant of the time of their visitation. This is no wonder as regards the children of this world. "For man knoweth not his time; as the fishes are taken in an evil net, and as the birds are caught in the snare so are the sons of man snared in an evil time when it falleth suddenly upon them Eccl. 9:12. But it should not be so with the children of light: "For ye brethren are not in darkness that day should overtake you as a thief." "Ye are all the children of light, and the children of the day." What day? The day "when the Lord Himself shall descend from heaven with a shout, and the voice of the archangel and the trump of God. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air; and so shall we ever be with the Lord" 1 Thess 4: 16; 5: 4. What is the manifest conclusion drawn from these words? Is it not this that the Lord is not to come unexpectedly upon His people, not to come unexpectedly upon His people, the children of the day? If they only watch they need not be in darkness. But "If thou shalt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I shall come upon thee." Rev. 3: 3. Hence it appears that the time of our Lord's appearing may, and will be known, by those who are

looking for him unto salvation. God has never brought judgment on the world without first acquainting some of his chosen servants with his designs. Thus, with reference to the flood, the time was revealed to Noah: "Yet his days shall be one hundred and twenty years." Having said to Noah, "Come thou and all thy house into the ark;" the Lord tells Noah the exact time when the flood should commence: "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth." Gen. 6:1, 4.—*Sci.*

THE dream of the Jewish peoples so long scattered through Europe and America, seems about to be realized. The cruel edicts of the Russian government driving the Jews from their homes in that vast empire, has so roused the sympathy, or rather sense of justice of the nationalities as represented in this country, that a conference held at Chicago lately takes the initiation in the vast movement which may eventuate in the settlement of Palestine again by its ancient owners.

Turkey has been called the "sick man of Europe" and has been under the guardianship of the great powers for many years. The plan is a memorial to President Harrison, asking that the secretary of state communicate with the governments of Russia, Great Britain, Germany, Austria, Turkey, Italy, France, Spain, Belgium and all other European countries with reference to holding an international conference on the subject of allowing the Jews to return to their native land.

What a grand consummation and fulfillment of prophecy this would be. Judea's hills and valleys, not yet devoid of great fertility, would sing for joy. Sharon would again bloom with roses and the lilies deck the valleys of the Jordan. A prosperous and happy people, redeemed from all other lands would again become an honor instead of a by-word to the nations; and, to crown the grandure and the glory of the latter days in Canaan's land, who knows but the crucifiers of the Lord might become, as a nation, his most eminent followers.—*Grand Army Advocate.*

SHE swept up with golden cup and scarlet garment, the name Mystery on her forehead, in arrogance and pride; decay had touched her heart, and under her sparkling robes were ashes; the cup she held was full of "tears and groans and blood of saints and all abominations." The witnesses against her were those who cried for ages, "How long, O Lord, how long?" They were beheaded, their bodies torn asunder, they were burned; they were in prison; they were scourged; witnesses for Jesus.

Full of arrogance Great Babylon confronted her Judge, ignorant that her time had come; the ingathering of the storm, the day of vengeance had risen. The time had come when earth's reproach, her tears, her miseries, were to be blotted out; the peaceable morning of Christ's kingdom was to be inaugurated. Sorrow, suffering and sin no more to be, and on the holy mountains, the sheep no more to be torn by the beast. Day for which Christ suffered, day for which the martyr died, long, long in coming, but knocking now at the opening portal of the everlasting dawn.—*Sci.*

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

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Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., MARCH 31, 1891.

The Desolation of the Earth.

"AND the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth; neither will I again smite any more *everything living* as I have done." Gen. 8 : 21.

Is the doctrine of the desolation of the earth during the thousand years a Bible doctrine? Does the Bible teach it in a single text? It does not. God did destroy from off the face of the earth every living thing, but he says he will never do that again. Do we believe the record?

There is no plainer truth in the Bible than that the kingdom of God is to be set up on the earth at the second coming of Christ. If this position is true, it proves that the theory of the desolation of the earth is utterly false. That the kingdom comes when the Lord comes the second time is clearly taught in the following texts:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations. . . . Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 31-34. The time when Christ will take his own throne, and the time when the saints will enter the kingdom are clearly set forth in this scripture—the time is when the Lord comes, and not a thousand years from then.

Take two parallel texts in the writings of Matthew and Luke. Matthew recording the sayings of Christ, says: "So likewise ye, when ye shall see all these things, know that it is near, even at the door." Matt. 24 : 33. Thus the Savior expresses himself in reference to his second coming after the signs have been fulfilled. Luke in recording the same, says: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." This text says that the establishment of the kingdom and the coming of the Lord are events that occur together, and not one thousand years apart.

One more text on this point ought to settle the time of the establishment of the kingdom in the minds of all, no matter how much wedded to a theory an individual may be. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4 : 1. In the face of this plain unequivocal statement, who will dare say that the kingdom is not to be set up when the Lord comes? No one should be so reckless, and thus contradict these plain texts of scripture.

From the foregoing we must conclude that the theory of the desolation of the earth during the millennium is a myth, gotten up by some imaginative person who was more willing to follow the fancies of the mind than the Bible.

The texts relied on to prove the desolation of the earth, are *all* found in the Old Scripture, and every one of them apply back in

past ages of the world, having reference to those ancient cities; and the country surrounding them. Take the very texts which are most relied upon and this will be apparent. Those who believe in the desolation of the earth are not long in finding Isaiah 21 : 1, 3, 20, and conclude that they have strong evidence that the entire earth, sometime in the future, will be entirely desolate; when the truth of the matter is that the language has had its fulfillment. In reading the entire chapter and its connection, this is very apparent.

In the 6th verse of the chapter we read: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate, therefore the inhabitants of the earth are burned and few men left." The expression, "few men left" does not comport very well with the idea of the desolation of the earth. The "few men left" cannot be the wicked, for we are told, by those who take that position, that they are destroyed when the Lord comes, and it cannot refer to the righteous for we are informed by the same party that they have gone to heaven.

Every text used to prove the desolation of the earth during the thousand years, harmonizes clearly with the idea that God was about to bring terrible judgments upon the people in that age of the world, and used strong language in predicting them.

Well, says one, "What are you going to do with the texts which say that the saints go to heaven and remain there during the thousand years?" Some honest souls think there are such texts, and they feel consoled thereby; but we must mildly tell them that they are of the same import, and are found right under the text which says that the first day of the week is the Sabbath of the Lord, and which are correctly denominated "chimney-corner Scriptures."

Let us believe that God meant what he said when he stated that he would not again destroy every living thing from off the face of the earth. "Whither I go, ye cannot come," is an expression used by the Savior (John 13 : 30) just before going to heaven; and the statement was true then, is true now, and will be true during the thousand years. "The righteous shall never be removed; but the wicked shall not inherit the earth." Prov. 10 : 30.

Substance of the Soul.

It is remarkable how little the advocates of a metaphysical soul, though never so exacting in their critical demands upon materialistic theories, ever think of the many difficulties of their own theories, and how quietly they pass them by as part of the big mystery which they feel no obligations to explain or even to consider. If a soul is to be expostulated, surely one is entitled to be told something about it. Of what substance is it made, because substance of some sort it must have if it is individual? If of spiritual substances, what conception of spirit is possible other than a conception of something that is more subtle than the most subtle matter known?

Where was this spirit before it entered into the body? In what part of the body does it dwell? Is it co-extensive with the body and yet itself without extension? Will it when it takes leave of the body be able to feel, and think, and will in the same manner as it does now through the body? And if not, how will it keep consciousness of its identity and continuity of existence as the same being? How does it now act upon the

body, and how is it acted upon by it? How many bodily functions are possible without it, and what is its part and exact range in these functions that are not possible without it? Do the animals that approach nearest to man possess souls, especially those that in some measure think with him, feel with him, and act with him; and if they do, whence came their souls before life, and where will they go after death? Is this animal soul material, and the human soul immaterial? Are we called upon to make three divisions of substances in nature corresponding to differences of properties—the last two of them being sorts of spiritualization of matter—namely, (a) gross and palpable material substance; (b) animal and quasi immaterial; (c) human immaterial.

That other persons feel as I do, I know by the cries and gestures when they are pained or pleased, and that they think as I do by their words which they have taught me to understand; in both cases, that is, by certain movements that are visible, or, so to speak, audible to me. I know the same of animals as far as gestures and cries inform me, which are, after all, more genuine indications of mental affection than words; and I certainly feel quite sure that the crouching, fawning, gamboling dog is expressing emotional states as I am that a gamboling child or any one who tells me he feels them is. What then can I think of these respective organs? That the same kind of sensation, sentiment, reason proceeds from entirely unrelated sources in the two cases—in one the betokening of the soul, and in the other being the outcome of matter divinely adapted to perform such functions. And if matter be in any case sufficient by itself to perform them, why call in the superfluous aid of a soul to do the same kind of functions in men? If it be argued that the soul of man stands high on a quite special platform, because it has the subjective certainty of an intuition into its own states, still the objection may be made that the revelations of my self-consciousness can only have individual certainty, and that the intuitions of other persons self-consciousness, however certain to him, and by whatever outward means communicated from his *within*, who is to me *without*, to my *within*, can only be the same kind of objective value to me as the revelations of an animal's consciousness states through its modes of communication with me. A subjective psychology, in so far as it is subjective, cannot transcend the personal range, or have more than a personal certainty."—D. Mudsiey in *Body and Will*.

Ecclesiastical Sermon

SOME men choose their religion like they would choose a horse.

1. They look into its mouth to see how old it is. They don't want any old fashioned religion any more than they want an old horse. They want a modernized religion with hell left out and all the worldly pleasures stuffed into it that it will hold.

They want a religion of style; they don't want a plain religion any more than they want a sway-back horse. They want a religion that will give them a social standing. They look about them to find a church where they will have the greatest social standing. They look about them to find a church where they will have the greatest social advantages and recognition, and there are some churches that profess to be this kind of an ecclesiastical horse.

3. They want a religion that will go all the gaits. A kind of a pack horse; one that

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...ness and prances; one that paces to all the
...allies in the country; one that trots
...over the country to any form of worldly
...gements; a kind of a social fair premium,
...eighteen year old and upwards.

And now if the style, the age, the gait,
...and all other things suit, the next question is
...what will this ecclesiastical horse cost him?
...This an important item; what will it cost
...him? And if not too much the bargain is
...made. He mounts his steed, and speeds
...away. A man on the back of a church go-
...ing to hell.

God pity the man who chooses his religion
...for its style. God pity the church that has
...sunk to the level of a social guild or a gener-
...al admiration society, whose standing bid-
...and greatest inducement is social distinction,
...and the countless follies of that hydrheaded
...and rotten old thing commonly called society.
—Rev. G. H. Means

Report of Labor.

ENYART, Mo.—According to appointment
Bro. Dugger came among us expecting to
preach at the school-house near Enyart, but a
minister of the Christian order commenced
preaching a few nights before the time ap-
pointed, and insisted that the interest would
probably demand that Bro. Dugger give way
and let his meeting go on. Therefore Bro.
Dugger and others thinking that it would be
better to suffer wrong than to contend with
him, left him in quiet possession of the school-
house and commenced meeting at the Gra-
ham church. Although this change of the
place for meeting was a disappointment to
many, yet we had a fair interest. Here he
preached five discourses concerning the bless-
ed Savior—duty to study to show ourselves
approved unto God, inspiration of the Bible,
and the divinity of the Christian religion.
The Christian minister spoken of having
then closed his meeting, Bro. Dugger re-
moved his meeting to the school-house where
it was first appointed.

A prayer meeting having been instituted
during this time, the "interest" demanded
that it go on, though quite a number came
out expecting to hear Bro. Dugger preach;
also, after having invited Bro. Dugger to open
the meeting, the "interest" required the min-
ister to repeat the opening exercises, and dis-
course awhile on the views entertained by the
audience. When the next night for prayer
meeting returned, the "interest" impelled him
to come out "loaded to shoot," but he said he
did not see anything to shoot at, there being
but few "Advent brethren" present; so I sup-
pose he reserved his fire for some future oc-
casion.

Bro. Dugger preached twenty discourses at
this place, treating on the different commis-
sions of Christ and the apostles before the
crucifixion, when the new covenant was being
made, showing that they were only sent to
the "lost sheep of the house of Israel" in ful-
fillment of the prophecy "that I will make a
new covenant with the house of Israel and
with the house of Judah." Jer. 31: 31. Also
the law of God, which was to be "written in
their hearts" was permanently implanted in
the new covenant according to the words of
the Savior: "Keep the commandments." Matt
19: 17. When the new covenant was ratified
by the blood of Christ, as the old one was
ratified by the blood of animals, (Ex. 24: 8;
Heb. 9: 18), then the commission was to "go
and teach all nations," etc.

By request of the Christian minister, he
preached on the keys of the kingdom, where-

in he showed that Peter was not the exclusive
possessor of them, or the binding and loosing
power, (Matt. 17: 18; John 20: 23), nor that
the exercise of this power had any reference
to instituting or changing laws, or ordinances
of the church, but to the faults or sins of in-
dividuals. He also clearly brought to view
the facts that Christ was the rock, the chief
corner stone upon which the church is
and has been built in all ages, that the church
kingdom is yet future, coupled with the ap-
pearing of the Savior, an event now pending,
"nigh at hand." Therefore we are not yet in
the kingdom, but are to enter and inherit it
when the great day of separation takes place.
Matt. 25: 34. Not yet are we "delivered from
the powers of darkness" in reality, but still
have to wrestle "against the rulers of the
darkness of this world;" Eph. 6: 12; also the
request of the thief on the cross is to be
granted in harmony with the favor desired,
even to be remembered when the Lord comes
into his kingdom. Luke 23: 42.

He gave two discourses on the holy Sab-
bath, clearly proving that it was made for the
whole race of mankind (Mark 2: 27); that the
seventh was the day that was made a Sabbath
at creation, and that God had never abolished
or changed it to any other day, and nowhere
did Christ or the apostles do so.

Closing his meetings at this time, Bro.
Dugger went to Ford, Mo., and held a series
of meetings. Returned the 6th of March,
and preached four times discoursing upon the
vine and branches, Christian baptism, the
end of the world, and what is hope? By the
scriptures adduced we learned that as Christ
was speaking to his disciples, saying, "I am
the vine, ye are the branches;" so the branches
are the individuals whose lives are molded
after the divine pattern, (John 15: 42), and
not the different denominations as many sup-
pose. We were further shown that the in-
dividual who lives in obedience and trust in
Christ will surely bear fruit, which by inspira-
tion is declared to be "in all goodness and
righteousness and truth," (Eph. 5: 9, and
"gentleness, love, joy, peace, longsuffering,
faith, meekness, and temperance." Gal. 5:
22. These and kindred subject were explain-
ed in the light of revelation, and in all cases
the law of God was shown in its true and
absolute relation to the pardoning love of
Christ in procuring for us the inheritance of
the promises made to Abraham and his seed
which is Christ, the Christian's hope, and the
ultimate entrance into his kingdom. During
the last meeting one came out on the Lord's
side desiring baptism, two others united with
us who were formerly members, and there
were five additions during the first meetings.
Others are apparently convinced, and we pray
that in the near future they will cease to "halt
between two opinions" and serve the living
God.

Bro. Dugger has given evidence to those
that heard him, that he has studied to be ap-
proved unto God, and is competent to rightly
divide the word of truth. We hope to hear
him again in the future, as we understand he
is thinking of again locating in Missouri.
WELTHA A. COMBEST.

Obituary.

"Precious in the sight of the Lord is the death
of his saints;"—Ps. 116: 15.

ADAMS.—Died at Scottville, Mason Coun-
ty, Mich., Solomon I. Adams, aged 82 years,
1 month and 9 days. Father Adams was born

in Rodman, Jefferson County, N. Y., Janu-
ary 15, 1809. He leaves an aged wife, two
sons and four daughters to mourn his loss,
and a large circle of friends and acquaint-
ances. He had been a Sabbath-keeper for
many years. Father and Mother Adams
both became Sabbath-keepers under the
preaching of Bro. Carter, and are known to
many of the readers of the ADVOCATE; hav-
ing lived for many years near Holland City,
Ottawa County, Mich. He was a firm be-
liever in the soon coming of Christ, and long-
ed to depart and to be at rest. He said he
was "prepared to go and waiting." Words
of comfort were spoken by a Free Methodist
minister, from Rev. 14: 13. "Blessed are
the dead which die in the Lord from hence-
forth: Yea saith the Spirit that they may
rest from their labors, and their works do
follow them." He was a faithful advocate of
the truths we hold so dear. May we prove
faithful and meet him "in the earth made
new," where there is no death.

MARY A. ADAMS.

Items of Interest.

—There arrived at New York, recently, 2-
711 immigrants, the largest number on any
single day this season.

—A bill to punish, by fine and imprison-
ment, spurious Spiritualistic manifestations,
was introduced in the Illinois Senate.

—Ex Secretary Bayard has expressed the
opinion that the United States is not liable
for indemnity or reparation in the case of the
Italians lynched at New Orleans.

—Buffalo, N. Y., doctors report an unusual
number of cases of influenza or la grippe,
and of a character more severe than those of
last year.

—The President of Brazil has issued a de-
cree declaring the ports of that country open
to imports from the United States included in
the recent reciprocity treaty.

—The maple sugar season has opened un-
usually early in Vermont and the local mar-
kets in many places are already supplied with
quantities of new sugar of a fine quality.

—The remains of Gen. John C. Fremont
were brought to Sparkell, Rockland Co., N.
Y., March 16th, and interred in the Rockland
cemetery, four miles below Nyack, in the plot
of the "Order of Lafayette," where Gen.
Bleaker lies buried.

—A prominent New York merchant states
in a private letter to a friend in Washington,
that more orders have been received by the
commission houses of New York from Brazil
during the last two weeks, than were ever
received in six months before.

—At Newburgh, N. Y., 16th, the statue of
Washington was unveiled, and the tower of
liberty on Washington's head-quarters
grounds, was thrown open to the public.
The cost, \$67,000, was contributed chiefly
by the United States Government.

—Owing to opposition by Secretary Noble,
it is believed that Congress will repeal the
act recently passed, appropriating \$2,991,000
for payment to Choctaw and Chickasaw Indi-
ans for relinquishment of interests in the
Cheyenne-Arapahoe reservation.

—New York is the first State to receive its
share of the direct tax money, Mr. Nettleton,
Assistant Secretary, having signed a check-
to the order of New York for \$2,213,330.86,
the amount due. The check has been received
at Albany and turned over to the treasury.

The City Of God.

BY E. G. BLACKMAN.

The city of God is coming we know,
The dear blessed Bible has long said so;
Down on the new earth the city will stand,
Home of the redeemed, in the promised land.

The earth is to melt, all things be made new,
And then God's city will be in full view;
Abraham, Isaac, the faithful of old,
Look for God's city of streets of pure gold.

The kingdom of Christ will fill the whole earth,
As angels of old declared at his birth;
Under the whole heaven, Daniel did say,
Christ's kingdom would be at the future day.

The city of God will be the saint's home,
They never no more as pilgrims shall roam,
Their home once reached on the evergreen shore,
Trials and troubles forever are o'er.

God's will then done on earth, as in heaven,
By his saints of every generation;
Upon his own throne the Savior now reigns,
Forever and ever, as King of kings.

Neahe, Mo.

The Advent and the Kingdom.

ONE of many convincing proofs that the coming of Christ will be before the millennium, is found in the accounts we have of the first resurrection. The characteristics of that resurrection are:

1. It will be a resurrection of the just. "Thou shalt be recompensed at the resurrection of the just."—Luke 14: 14.

2. It will be elective. "But they that shall be accounted worthy to obtain that world and the resurrection from the dead."—Luke 20: 25.

3. A proof or manifestation of sonship. "They are the children of God, being the children of the resurrection."—Luke 20: 36.

Now when will it take place? At the second coming of Christ. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 23. Will that be before or after the millennium? The answer is unmistakable: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20: 5, 6. Thus the second resurrection comes after the thousand years, or the millennium, and is a thousand years after the first resurrection, which takes place at the beginning of the millennium.

As that resurrection is simultaneous with the coming of Christ, it follows that Christ will come before the millennium.

The testimony of the Scriptures concerning the kingdom also proves that the coming of the Lord is premillennial. Christ will set up his kingdom in person.—Dan. 7: 13-27; Luke 11: 11-15. But when will he do this? At the end of the times of the Gentiles. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The times of the Gentiles are the times of Gentile dominion and supremacy. They include that portion of history covered by the four universal kingdoms referred to in Dan. 2: 31-45. What is to succeed the times of the Gentiles? The kingdom of God—the kingdom of the Son of man. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall

stand forever."—Dan. 2: 44. Christ is to sway the scepter of unlimited empire over the nations for a thousand years of blessedness.

It may be asked, Must not the world be converted before Christ comes? The New Testament does not teach this, but the very reverse. "When the Son of man cometh shall he find faith on the earth."—Matt. 24: 37. Christ will come when the world will be in such a condition as it is now. It will be full of scoffers and unbelievers, asking, "Where is the promise of his coming?" Iniquity will abound, and the love of many wax cold. There will be wars and rumors of wars at the very time Christ will come.

Then some may ask, How could Christ say three times in the last chapter of the Bible, "Behold I come quickly," when he knew that he would not come for at least 1840 years? Our life is confined in the narrow limits of three score years and ten; but Christ works on a vast eternal scale. "One day is with the Lord as a thousand years, and a thousand years as one day." On the dial-plate of the eternal future, eighteen hundred years is but a passing shadow, a mere moment of time. From this divine standard Christ says, "Surely I come quickly." And let all the redeemed of the Lord say, "Come Lord Jesus, come quickly!"—*Watchword*.

Safety in the Sheltering Rock.

JESUS Christ is no security against storms, but he is a perfect security in them. I have seen a village nestling in the bosom of some great mountain. Speaking one day to the villagers, I ventured to ask if they had many storms during the year.

"Oh yes," was the answer. "If there is a storm anywhere in the neighborhood it seems to find us out." "How do you account for it?" "Those who seem to know say it is due to the mountain which towers above our village. If he happens to see a cloud anywhere on the horizon he beckons to it until it settles on his brow. We villagers call it putting on his nightcap." "Have you had any accidents from lightning?" "Not one. We have seen the lightning strike the mountain a hundred times, and a grand sight it was, but nobody has been killed." "What have you then?" "We have the thunder which shakes our windows and frightens our women and children, but it has not killed anybody; and we have the downpour. The fertility of our village, which you so much admire, is all due to the thunder-shower."

When Jesus Christ became incarnate, he rose like a mountain of God, and all the storm of the ages gathered around his head. There came sweeping up, too, hurricanes from the dreary wilds of eternal night, which hurled themselves in all their fury against him, but he took the lightning in his own breast, and what have we? The thunder-shower. He shall come down like rain on the mown grass, like the showers that water the earth.—*Henry Sima*.

Concerning Guidance.

In the matter of guidance it makes a great difference how we come up to, or come into any present experience. Yesterday's blunder or failure, impedes present procedure till rectified. The best foundation to lay, in this respect, is a well spent yesterday. When Abraham's servant came to seek a wife for his master's son, in speaking of the direction and help he had on his journey, he used these significant words: "I being in the way

the Lord led me." Is it not always so? It is when we are "in the way," the way appears clear, and the index hands of the guidance are easily read. It is when we have once been blundered out of the way, that we get into confusion and trouble. As to getting out of the divine order and so coming into place from the wrong side:

We may be led by self, as was Jonah, plainly against the known will of God. This is pre-emption.

We may get under a juniper tree like Elijah, because, "we cast away our confidence" through fear.

We may lose position by trying to please people instead of God, like Saul.

We may get over a stile into a by-path, or side track by listening to "the instruction that causeth to err."

Self may come the door so unsuspectingly and naturally that we may admit, and find to our sorrow we are on a path of our own devising.

We may be so noisy and busy at work that is good in its aim and manner, and so filled with it as to be unable to hear the further voice of God.—*Selected*.

Lost Time.

BY ERNEST SLY.

SOME people are afraid that time has been lost track of, so that we cannot know when to keep the Sabbath. Let all God's people know that he has set the sun, moon and stars to make the "days and years, times and seasons." Gen. 1: 14. The whole planetary system is moving in exact order. Eclipses foretold by astronomy, are given in exact time to the very minute. Back computation of eclipses extend to five hundred years before the birth of Christ.

The telescope reveals much by way of knowledge of the paths which the heavenly bodies are traveling in. Mars, Venus, Saturn, and hundreds of others, are moving in exact order at all times, and all the calendars that men have made, in ages past, cannot change the real time, as marked by planetary movement. Countless worlds are crossing and recrossing each other's pathways, in such a way as to make the days, hours, minutes and seconds, in a remarkably perfect manner.

We only need to go back to the time of Jesus's preaching for the true time of the Sabbath day, for he who knew what was in men's hearts, and who was sent of the Father, recognized, and kept the proper day. Back computation, shows us to a minute, the proper time, five hundred years before he came. It is not reasonable to suppose that God has left us without a knowledge of the proper time to observe the Sabbath day.

Elsworth, Wis.

Faces in the Clouds.

In one of German picture galleries is a painting called "Cloudland." It hangs at the end of a long gallery, and at first sight it looks like a huge, repulsive mass of confused color, without form or comeliness. As you walk toward it the picture begins to take shape. It proves to be a mass of exquisite little cherub faces, like those at the head of the canvass in Raphael's "Madonna San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim. How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes; but if the soul, instead

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angels of mercy.
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From Sic

DEAR Brethren
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...fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of mercies of mercy. In one cherub face it would say, "Whom I love I chasten." Another cherub would say, "All things work together for good to them that love God." In still another sweet face the heavenly words are coming forth, "Let not your hearts be troubled; believe also in me. In my father's house are many mansions. Where I am there shall ye be also."—Cuyler.

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard them, 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. Adams.

DEAR Brethren and Sisters of the ADVOCATE, Greeting: It has been a long time since I have added my testimony on the side of the truth, but not from lack of interest, but my eyes almost forbid my writing at all. I dearly love the cause of the Master. One by one death calls away our members, and I realize the importance of living "near the cross." We know not what hour the death angel will call for us, are we prepared to go; prepared to meet the searching eye of God? Oh, my brethren, let us be diligent in the Master's cause, for there is no room for idlers in the vineyard. Do we realize that our example, a word, a look, a tone, has turned the purpose of many? How careful we should be that we not only profess Christianity, but possess it, and live it day by day, that those around us cannot say that religion is all a myth—just see your hypocritical church members. There is a joy, a peace in true religion that will make itself manifest. Oh, how necessary that we search our hearts daily and see if we are being faithful to the truths entrusted to our keep. I like so much to read the cheering letters from the absent ones.

I may never hear an Adventist, sermon, or see an Adventist brother or sister to converse with, but I am determined to push on to the end of life, and with God's help I shall meet you in the kingdom; but I know the promise is only to the faithful ones, and oh, may the Lord give us grace to be faithful and overcome all temptation, and meet you in the "earth made new," is the prayer of your unworthy sister in the faith.

Bald Knob, Ark.

From Sister A. P. Sunberlin.

DEAR Bro. Long, and Brethren and Sisters scattered abroad, Greeting:

As we are taught in the word of God to speak often one to another, and that a book of remembrance was written; and as I have not the privilege of meeting with those that meet to worship God, and talk of the glorious appearing of his Son from heaven, I will offer my testimony in the silent language of the pen. I feel this Sabbath morning that I am one day's journey nearer to those mansions that Christ has gone to prepare for those that love him and obey his commandments. I know that I love the Lord, and love his people, and am trying to obey his commandments, while all around me is mirth and

folly, and not only this, but confusion; and those that profess religion join in the world's I ask myself, will there be faith on the earth when Jesus comes? The signs indicate the near approach of the Savior. The churches, where are they? They sanction card-playing, and they see no sin in dancing, and even join in with the world in this innocent diversion, as they call it. Are not these the perils of the last days? The churches have fallen in with the world in their amusements, and even taken the lead. Where is the spirit and life of religion in the different churches? Are they not fallen? Are not all the characteristics that Paul described in 2 Tim. 3: 1 in the churches now?

Paul also tells us that there would be a great falling away. Have not we that have been long in the faith seen all these prophecies fulfilled? Yes, and many more which I have not time to mention. I was converted into the faith of the manifestation of our blessed Savior, in -43, and was one of those who witnessed the falling of the stars. But oh, how many of those that came out with me from the nominal churches have made shipwreck of their faith! Some have denied the faith and have gone back to the beggarly elements of the world; some have been led by the devil into spiritualism, and some to free-loveism. Oh, how it pains my heart when I look over these things, and I will say, You did run well for a season, who did hinder you?

I praise God that I have been kept by his grace, although many times I have almost felt like giving up the faith, being alone, not having any one to converse with on the subject; or receive one encouraging word, but all the reverse. I bless God that he has upheld me with his spirit, and has given me his word, and the Savior has left on record that he would come again to reward all his saints, and would take them to himself, that where he is to be we may be also. Dear brethren and sisters, let us be faithful a few more days. A few more days of grief, and then we shall be where neither sorrow nor sin can ever come, where sickness pain nor death will be felt any more.

From your sister in the faith of soon seeing Jesus and being made like him.

Irving, Mich.

From Bro. J. H. Knickerbacor.

BROTHER LONG, and Brethren and Sisters: I will now write a few long neglected lines to the ADVOCATE. I am still rejoicing in the truth. I have let out my farm to a Seventh-day Adventist family, and they seem to be workers for the Lord and his cause. We have Sabbath-school and Bible reading, after which we have prayer-meeting. Our meetings are interesting, and the Lord is with us. Praise the Lord; his precious promises are sure to all those that keep his commandments, and have the faith of Jesus. The way never looked or clearer than it does now. Praise the Lord for his goodness, mercies and blessings extended unto us. His ways are good; his paths are pleasantness and peace. Praise the Lord.

Now, brethren and sisters, as the time is so short, let us try to live nearer to the Lord, for soon the reaping time will come and the angels will shout the harvest home; shall we be there? Let us so live that the Lord will be there? Let us so live that the Lord will say, "Well done, good and faithful servant, enter into the joys of the Lord."

Orangerille, Mich.

From Sister Albina Young.

DEAR Brethren and Sisters in the Lord: I love that name that calms our fears and bids our sorrows cease; that cheers the scattered and sorrowful ones along life rugged way. We are still striving to enter in at the straight gate, but we find the Christian's life a continual warfare—fighting without and fears within. Although we have made many crooked paths, still we are bound to overcome through the blood of the Lamb. Oh, that we all may have an abundant entrance into that everlasting home where sorrow never comes. What a blessed hope is ours!

We have no preaching here but the ADVOCATE, and as we often compare it with the Word they both become more precious. May the Lord be our strength in these trying times which are growing worse and worse. Oh, that we will be able to stand, and in the help of the Lord alone I want to be a learner and a doer also. Your sister in Christ.

Bloomington, Mich.

From Bro. Delos Harroun.

DEAR Brethren and Sisters: I thought I would write a few lines to the Letter Department. It does me good to read the letters from others of like precious faith, and perhaps some would like to hear from me. Bro. J. H. Nichols came here to see us, and also preached some while here. He preached one sermon to a small but interested congregation, but on account of stormy weather we postponed the meeting until we could have light nights and better weather. So if he keeps well and the blessings of God attends him he will be here next week to stay a few days with us. We had a good time talking with him pertaining to the doctrine we hold as a people. The people here are anxious to hear him further, and I believe he can tell them the truth, and not only the truth, but the whole truth as it is revealed in God's Word.

I think the article "Can two Walk together Except they are Agreed?" is good, and I am coming to the conclusion that it is high time the world and church were separated. If we are right in the doctrine we believe, and I believe we are, the world and worldly churches are not. In Isa. 8: 20 we read, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." I have heard preaching that did not correspond to the Bible, and I am getting tired of it; I don't believe it is right to help spread false doctrine; there are too many people in the world who are trying to climb up some way of their own; they are deluded and I am fearful some will find it out when it is too late. I have talked to a great many people who seemed to think if they dealt honestly with their fellowmen God would have mercy on them; consequently they are going to be saved by their good works. Paul says not of works lest any man should boast, for by grace, or favor with God, we are saved through faith, and that not of ourselves; it is the gift of God by his unsearchable riches. That is a precious promise to me. I did not receive the paper last week; I missed it very much. Pray for us out here.

Yours in the blessed hope.

Morrow, Kansas.

WE must use means as well as supplication. If a man has "evening prayers," asking for health, and then sits down to a full supper of indigestibles at eleven o'clock at night, his prayer is a mockery.

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Advent & Sabbath Advocate.

STANBERRY, MO., MARCH 31, 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.

BRO. JAMES BARTLETT has decided to permanently locate in Stanberry.

We have received an encouraging word from Bro. R. E. Caviness, and substantial financial aid from Bro. Ebert, Davison and D. W. Lamb. Many thanks for the same.

We hope all who take the MISSIONARY will appreciate the Sabbath-school lessons for the little ones prepared by Bro. Bartlett, which now appear in the MISSIONARY. It is just what the little ones so much need. The MISSIONARY is highly appreciated by many, and an effort should be made to increase its circulation.

In reading Bro. Ebert's letter to Eld. Sommers, on first page, one would conclude that Bro. Ebert intends to earnestly contend for the faith. The necessity of the case, we presume, demands just such active on the part of Bro. Ebert who is one of our regular correspondents and an ordained minister among us.

In a note from Bro. Slye, of Ellsworth, Wis., he says:—

"Still at work; meetings once in two weeks on First day eve (Saturday night) at 7:30 o'clock P. M. Attended funeral service of Loanie Haight, daughter of James and Maggie Haight, who died of lung fever, March 4, 1891, at Ellsworth, Wis., aged 3 years and 7 months."

We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the eternal One, who guides the marches of the stars, is with you.—*Spurgeon.*

The question, "Why is a dram-drinker's nose red?" is answered by Dr. J. B. Johnson, of Washington, who says, "The dram drinker's heart beats about thirteen times oftener in the minute than the heart of one who does not drink alcohol. The arteries in consequence of this increased heart action, carry the blood to the nose quicker than the veins carry it back. The blood therefore remains congested in the overfilled vessels, and the nose, and the face as well, thus becomes habitually red. So stagnant is this blood; that when the dram-drinker's nose meets a sudden current of cold air it immediately turns purple, and so remains until warm air restores the red color. So the red nose is caused by congestion. Every organ in the body is in a similar state—a warning of an impending fate not to be avoided." The stomach of the drinker is in a bad state also, as Dr. Sewell's stomach plates plainly show. They are the best object lessons on this subject ever presented. The best way is to let all strong drink alone.

We must use means as well as supplication. If a man has "evening prayers," asking for health, and then sits down to a full supper of indigestibles at eleven o'clock at night, his prayer is a mockery.

Receipts.

Mrs E H Alverson \$1, Standish Jones 25 cents, Maria B Curry 30 cents, J F Hyten 25 cents, J D Munger \$2, J H Knickerbocker \$2.

Gen'l Conf. Fund.

Eber Davison \$5, D W Lamb \$5, J H Knickerbocker \$3.

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 Sabatarians 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.

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

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

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

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

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

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

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

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

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

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

The Three Angels' Messages of Revelation xiv 16pages, 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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General A. C. LONG.

Address all Drafts and M SABBATH

SERVICE is the sake of the true service ture. "In sp for Christian worship. A heroism, so of self with minishes its ants for Jest serving, not sake, but tellis on w proportions

A FAIT "Whenever for the pre mon."

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