

Advent and Sabbath Advocate.

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

VOL. XXV.

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SERVICE is culture; but service rendered for the sake of culture will come short of being true service, and will fail to yield true culture. "In spirit and in truth" is the formula for Christian work as well as for Christian worship. As self-consciousness neutralizes heroism, so does any calculating admixture of self with service destroy its beauty and diminishes its benefit. "Ourselves our servants for Jesus' sake;" there is the true motive, serving, not for your sake, much less for self's sake, but "for Jesus' sake." That is the trellis on which a soul may grow to its noblest proportions and its supreme loveliness.

A FAITHFUL brother once remarked: "Whenever I go to the house of God praying for the preacher, I always get a good sermon."

There is much in this preparation of the heart. The sermons, doubtless, were mainly prepared before the prayers were offered. Some other hearers slept under the same sermons, while others criticised them severely. What was the reason that to Brother A—they were a feast of fat things, while they did not keep Brother B—awake, and Brother C—thought them unsound, and Brother D—said it "was time we had a new minister." The whole secret of the matter was in Brother A's—coming to the house of God praying for the preacher.

How many professing Christians think of the watchman on Zion's walls, and pray for special grace that he may speak a word in season that may fall into soil prepared for it?

To use a terse and homely phrase, my friends, let us mind our own business. There is enough to decide in our own lives; let us be unmindful of the affairs of others, except in so far as we can be helpful and of real benefit. Let us be charitable in all our conclusions mindful of the fact that we so often would wish to be judged, so let us judge others—always with a kindly spirit, ever with a belief in the better part of self. Fill your flower where others throw a stone. Fill your life so full of sunshine that evil reports will find no place where you are. Stop a petty scandal by some pretty story of womanly kindness. Make your life a bright spot in the world, and where you see a frown there you throw a smile, and whether it be morn, dusk or night, let the sunny side of your nature be at full meridian. Difficult? Ah, no! Be

simply what you are, a woman! God's own chosen angel of brightness and cheer. Woman was made after God's own image: and she is never so much like Him as when she follows His teachings of love and consideration for others.

MANY people spend half their time in hunting lies! You see a man rushing anxiously about to correct a newspaper paragraph, or a husband, with fist clenched, on the way to pound some one who has told a false thing about his household. Oh, the folly of such a hunting excursion! Falsehoods are monsters with thick hide. After a shower of bullets have struck their sides they lift their hind foot to scratch the place, supposing only a black fly has been biting.

Henry VIII, in a hawking-party, on foot attempted to leap a ditch in Hertfordshire, and with his enormous avourdupois weight went splash into the mud and was hauled out by his footman half dead. And that is the fate of men who spend their time hunting down lies. Better go to work and let the lies run. Their bloody muzzles will have tough work with a man usefully busy. You cannot so easily overcome them with a sharp retort as with adze and yardstick. All the howlings of California wolves at night do not stop the sun from kindling victorious morn on the Serra Nevada, and all the ravings of defamation and revenge cannot hinder the resplendent dawn of heaven on a righteous soul. By all reasonable means set yourself right, but do not get hot and fretful and exasperated, for in such a mood you do yourself more injury than all your enemies can possibly accomplish. Under all the assaults of this life cultivate a Christian good-humor. But my chief object in these lines is to excite a disgust for the gossip and scandalize-tion abroad in every community. This disposition to hurl people down and gloat over their disaster is simply diabolic. Our Lord, in the best sermon he ever preached, said: "Judge not, that ye be not judged." Put me down for the defendant in every case that comes up between now and the hour of my death, until the guilt of the defendant is demonstrated: and then instead of gloating over his fall I will try to help him up, and pray for his pardon to an all-forgiving God.

I wonder what would become of us if God was as hard on us as we are hard on our fellows? I am sorry for all who pass through criminal courts to incarceration, whether their imprisonment be righteous or unjust. I am sorry for anybody in trouble. I abhor the spirit which says in regard to the fallen: "Good for him!" Such a spirit is poor return to God who decreed that the cradle of our infancy should be rocked by Christian mothers and who has all our lives long encompassed us by elevating influences.

Give all who are assailed the benefit of the doubt. Peddle no scandal. Listen not to whispers, and remember the resounding and portentous words of the inspired apostle who declared: "He shall have judgment without mercy that hath showed no mercy."—*Christian Herald.*

Arcostic.

BY J. WILBUR.

CHILDREN of our heavenly King,
How important that you bring
Unto Him who reigns above
Righteous deeds, and words of love;
Coming 'oft, by faith and prayer,
Honoring Him with zealous care.
"Of whom the whole family" in earth and heaven
Fathers' dear name has been graciously given.
Go to Ephesians Three Fifteen (3:15)
One verse to read, and do not SLEEP
Duty demands that the truth should be seen.
Stanberry, Mo.

The Sermon.

"And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10: 7.

Church of God.

BY JACOB WILBUR.

Why should God's people, be called by the name "The Church of God" in this dispensation?

Answer: Because God is their Father, and it is eminently proper that the children should take the name of their Father.

Our Savior was called God, (John 1:1), and the Son of God, (John 3:18; Heb. 1:8); and he is said to be "the head of the body, the church." Then why should not the members of *this body* take a name that is in harmony with their exalted Head? He is also called the Bridegroom in Matt. 25: 1-10. Should not the bride, or wife, take the name of her husband? Rev. 19: 1-9.

The Holy Spirit, "whereby ye are sealed unto the day of redemption," is called the Holy Spirit of God." Eph. 4: 30. And the angels were called sons of God, (Job. 38: 7), when the foundations were laid, and "the morning stars sang together, and all the sons of God shouted for joy."

Good men, in every age of the world, have been called the "sons of God." Gen. 6: 2; Job. 1: 6. "The sons of God came to present themselves before the Lord." John 1: 12. "But as many as received him, to them gave he power to become the sons of God, even to them that BELIEVE ON HIS NAME." Rom. 8: 14. "For as many as are led by the Spirit of God, they are the sons of God." 1 John 3: 2. "Beloved now are we the Sons of God." They are also called "the children of God," in many places; as in Matt. 5: 9; Luke 20: 36; Gal. 3: 26.

Paul said in his letter to the Ephesians, (Ch. 3: 14, 15), "For this cause I bow my knees unto the FATHER (or God,) of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." What then must be the name if it is not "God?"

But what does inspiration say (2 Tim. 3:16) say about the scriptures? Why it says they are "profitable for instruction in righteousness." Let us go again to them and

all surrounding power, in which alone is recompense for trouble, or hope of relief.

They that disbelieve in God's providence are no wiser than they that believe in it; they themselves openly declare that they do not believe because they do not know, and meantime knowledge is wisdom, and they certainly are no happier. Thus it seems self-evident that in the beginning of misfortune, to be able to experience not only non-resistance and submission to fate, but acquiescence and loving trust, is the part of religion and duty. To be sure; but in view of its capacity of producing comfort and happiness, it is the part of worldly wisdom also.—*Harper's Bazar.*

Search the Scriptures.

"AND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Inseparability of divine things is a chief danger of the church, especially at this time. Unbelief is a powerful narcotic. Worldliness blunts spiritual perception. Pride poisonous and enfeebles Christian affection. Jealously embitters the whole moral constitution. When these, or any of them, get possession the heart is darkened, the mind corroded; every green thing is withered; spiritual death, black and grim, lurks at the portals of the soul. Satan wins when he pre-occupies.

Many fall under the fascinations of the outward world. Visible objects hold great sway over inward character. The lust of the eye is fatal to many souls not firmly anchored to the Rock.

The "cares of this life" are so numerous, so perplexing, so cumulative, so absorbing, that before we are aware we are "overcharged," surfeited; and no vital energy is left for the pursuit of higher and holier things.

"Overcharged." While we are in this world we must be related to the things of the world. Its claims, its struggles, its tests, cannot be avoided. But the world must be servant, not master. It must obey not dictate. Supremacy belongs to God. Christ first, and the world, in the subordinate sense, next; in the absorbing, controlling sense, never.

"Watch ye, therefore." Constant vigilance is the price of safety. An hour's dalliance with a beguiling world may cost the blessedness of an endless eternity. The world's doom came from Eve's listening to the serpent. Great destinies hang on the choice of a moment. An unuttered assent where there should have been bold, decisive denial has settled the fate of millions. Give no place to the devil. Keep the flesh under. Hold the world at abeyance. Cling to the Rock. Abide under the blood. Envelope yourself in the intrinsic, undervalued, infinite merit of the Crucified. "*Cling to the Rock.*"—*Selected*

Things To Remember.

THERE are three self-evident or fundamental truths that the earnest thinking Christian should never lose sight of, they will be a stay and a support, when his faith is being tried. 1st, That God is unchangeable. 2nd, That God is love. 3rd, That God is no respecter of persons.

Do not rest satisfied with a theory of religion that does violence to any of these three principles. God being unchangeable, you have a right to expect him to act in the same manner toward his children in one age as in another. God being love you must expect

him to provide for the poorest and weakest of his children as well as for those who are great and strong. Being no respecter of persons you have a right to expect him to do as ever done for others who have been in like condition, no matter in what age of the world they may have lived. Therefore let each one examine his profession of faith and apply this test, if it will not stand the test be assured something is wrong and you should at once investigate and see where the fault lies. Remember that truth will not conflict with truth.—*Zion's Ensign.*

A Most Foolish Worship.

It is astonishing to observe how false standards of mankind come to be regarded as true standards and worshipped by the masses. Throughout the history of the world mankind has had its eyes fastened on the shadow to the neglect of the substance that cast it.

Men of little worth have always been looked up to by men of genuine worth. The trappings of the king have ever drawn the applause of the multitude. Fine clothing has passed as a mark of merit and standing. Wealth has blinded the world to the defects of character, the stupidity of intellect and not infrequently absolute repulsiveness. Wealth indicates nothing, except that its possessors has a capacious pocket and the knack of filling it. Fools, absolute fools as judged from a fair standpoint, sometimes get rich; immorality of the blackest shade becomes wealthy, and the meanest men on earth live in elegant houses and ride in splendid equipages. The man who worships wealth is the most foolish idolator that the world ever saw. He bends the knee to what he knows is soulless, meaningless and powerless except for this foolish idolatry, while the real idol worshiper supposes that there is something within or behind the object of this worship that can speak and act. Wealth gets its power from the subserviency of those who are not rich. It flaunts its elegance before the world because it knows that the world will open its mouth and eyes in devout admiration. It buys its way to place and power because people who admire wealth so much that they desire to be wealthy are purchasable. There is just one standard of social politeness and commercial standing that is worthy of regard, and that is manhood and usefulness. There are more turkeys than pea-cocks in the world; more potatoes than diamonds; more wheat fields than beautiful flower beds; because everything except in the estimate of man of real substantial value is regarded as preferable to the ornamental. A loafer is a loafer even if he is robed in a dress suit; a villain is a villain though he live in a palace, and a villain though he live in a palace, and a despicably mean man is just as despicably mean with millions of dollars to his credit in the bank as he would be if a pauper; while on the other hand the man who is a good citizen, a good husband and father and neighbor, is worthy of all the respect the heart can give him, even though his daily life is spent in the humblest drudgery. O! for time when man, the noblest work of God, and the most splendid ornament of the world, shall hide in the estimation of the world the lifeless, soulless dollar; when manhood and not gold shall be the passport to the highest esteem.—*Western Rural.*

The Sheep That Was Lost.

ON the Aletsch Glacier I saw a strange, a beautiful sight—the parable of the "Ninety

and nine," reenacted to the letter. One day we were making our way with ice-ax and alpenstock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way one sheep got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately one of the party had a field-glass. With its aid we discovered it up amid a tangle of brush-wood, on the rocky mountain side.

It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier waste, knowing that they would stand there still and safe, and went clambering back after the lost sheep until he found it. And he actually put it on his shoulders "and returned rejoicing." Here was our Lord's parable enacted before our eyes; though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realize but those who saw this incident.—*Selected.*

Faith in the Family.

ONE of the most intelligent women, mother of a large family of children, was eminently a woman of faith. She never heard the tramping of boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint; and the counsel was the wiser and the restraint was the stronger for this alliance of the divine and human element in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest one they could speak; and she who had "fed their bodies with her own spirit's life," who had taught their feet to walk, and their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousand fold by the remembrance of an early education that had its inspiration in faith in God, and its fruit in the lives of upright men and women.

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 asher; 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.—*Selected.*

gospel seems to work then no coming to us all. That we o Lord is king.

Christ: space re the with, but each; or in and The as of reals t re. very help gos-tave the live nds for is ed he od re se I e ; t ;

...be provided to sustain the ADVOCATE. Keep it, not only afloat; but onward in the mission of truth and love? It is time we take it up to the importance of this matter, and give it under advisement, and give it consideration. I cannot think for a moment that any considerable number of the readers of the ADVOCATE desire to see the publishing work suspended, but rather that the majority want it to go on. Shall an effort be made on the part of those who are able to do so to increase the amount of the receipts from week to week, or must the receipts fall below the remaining expenses until the work must stop and the editor give up in discouragement? We do not believe for one moment that this work will stop. But who we ask, will come to the rescue? Bro. Long cannot furnish capital to publish the ADVOCATE and MISSIONARY; it is not right that he should. More over it is not right that his mind should be continually burdened and worried for the lack of means to carry on the work. It is no much like expecting a minister to go out and preach "the word" and pay his own traveling expenses and donate his time. Those who are not able to help support the minister should not be deprived of preaching; neither should those not able to help support the publishing work be deprived of the benefits thereof; but those that are able ought to take this matter in hand. Remember the word of God says, "He that seeth his brother in need and shutteth up his bowels of compassion, how dwelleth the love of God in him." 1 John 3: 17.

But I have said enough upon this point, and my only apology for speaking as plainly as I have upon this matter is my love for the truth, and earnest desire to see the work go on. My heart is in the cause of truth and my time is devoted to the Lord and the interest of his cause. I love the Letter Department of the ADVOCATE. Let it be kept alive with warm epistles to encourage and cheer the hearts of the lonely ones.
Let all be done to the glory of God.
J. H. NICHOLS.

Waterville, Ken.

Hold Up the Light.

THE famous Eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way by the leaned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony, used boldly to defy the storm, crying, "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work." But one fearful night the sea swallowed up the tower and its builder.

The light-house was built a second time of wood and stone by Rudgard, the form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rocks as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put: "Except the Lord build the house, they labor in vain that build it," and on its keystone above the lantern the simple tribute, "Laus Deo!" and the structure still stands, holding its beacon-light to storm tossed mariners.

Fellow-workers for the salvation of men,

Christ, the light, must be held up before men or they will perish. Let us, then, place him on no superstructure of our own device. Let us rear no tower of wood, or of wood and stone but taking the word of God for our foundation, let us build its structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the light-house will stand.
—Presbyterian Record.

God's Pleasure.

God's good pleasure is, that this world shall one day be totally redeemed from sin; God's good pleasure is, that this poor planet, so long swathed in darkness, shall soon shine out in brightness, like a new-born sun. Christ's death hath done it. The stream that flowed from his side on Calvary shall cleanse the world from all its blackness. That hour of mid-day darkness was the rising of a dew sun of righteousness, which shall never cease to shine upon earth. Yes, the hour is coming when swords and spears shall be forgotten things—when the harness of war and the pageantry of pomp shall all be laid aside for the food of the worm or the contemplation of the curious. The hour approacheth when old Rome shall shake upon her seven hills, when Mohammed's crescent shall wane to wax no more; when all the gods of the heathens shall lose their thrones and be cast out to the moles and the bats; and then, when from the equator to the poles Christ shall be honored, the Lord paramount of the earth, when from land to land, from the river even to the ends of the earth, one King shall reign, one shout shall be raised, "Hallelujah, the Lord God Omnipotent reigneth." Then, my brethren, shall be seen what Christ's death has accomplished, for "the pleasure of the Lord shall prosper in his hand."—Spurgeon.

God loves us, sinners though we be. Christ died to save us from our sin. We are not asked to reason, but to accept a loving Saviour and yield yourselves to a loving will.

In the Picture Galleries of Munich there is a picture of Christ on the cross. It is a picture of great power, and few can look upon it without feeling a sense of awe and admiration, and underneath it are the words, "This I did for thee; what hast thou done for me?" This picture, and another similar one in Paris, have been instrumental in saving many souls, by bringing home to them the great sacrifice which Christ made in dying for them on the cross. If people would but think seriously, and realize what Christ really did for them, more would come to the Savior.—*Ex.*

The sooner we understand that our glorious New Testament does not ask or expect the evangelization of the world to be done by ministers, or even by Apostles, any more than a general expects the fighting to be accomplished by himself or his officers, but in the far greater part by the rank and file—the sooner this A B C truth of the Lord Jesus is ingrained into our very hearts—the sooner will the day of missionary advance begin. The Apostles were so fond of native agency that they did not even send as far as Jerusalem for a foreign pastor, but out of the convents in each town a few native overseers were placed over the flock.—*Missionary Link.*

The secret of successful prayer is faith, the road to faith in God lies through pardon of transgressions; pardon is possible to those alone who are ready to pardon others.

Items of Interest.

—It is estimated that the earth's population doubles every two hundred years.

—The worst snow storm in England was reported March 10.

—Prince Napoleon of France, died at Rome on the evening of March 17.

—Many negroes are returning from Brazil to the Lagos country, West Africa, the land of their fathers.

—French Catholic Societies openly countenance the policy of buying boys and girls in Africa to train them as Christians.

—The Bible has been actually translated into two hundred and sixty-nine languages, and sixty two dialects—three hundred and thirty-one in all. The Scriptures in the whole, or in parts, exists in all of these.

—Prof. Scheibler has invented a machine for producing "artificial smoke" on the battlefield. When deemed necessary, it may be used to counteract the effect of smokeless powder. It is believed that this invention will play an important part in the strategic movements of armies.

—One thousand Chinamen are members of Congregational churches in California and Oregon. These have sent two of their countrymen as missionaries to China. They have organized a Foreign Missionary Society, and given twenty-five hundred dollars for home missions.

—P. T. Barnum some years ago gave to the Historical and Scientific Society of Bridgeport, Conn., a building lot valued at \$50,000. On March 14 he closed a contract for the erection of a suitable building for the said society, at the cost of \$125,000.

—Orders were issued, from General Merritt's head quarters, at St. Louis, to begin enlisting Indians in the regular army. The Indians are to be enlisted for five years, and are to receive the same pay as the whites and negroes now in service.

—America finds it difficult to support missionaries in Africa but from 1882 to 1887 Boston alone sent to the Dark Continent 3,500,000 gallons of strong drink. Shame! Shame!

—It is stated that 55 years ago only two Nestorian women in Persia could read. In 1885, in an audience of about 2,000 persons, nearly one half of whom were women and girls, it was found that 800 could read the New Testament. This is only one kind and one example of the fruit of missions.

—The "Free Thought Depot" in Madras, India, issues 124 works of such infidel writers as Bradlaugh, Ingersoll, Paine, and Voltaire. Some of these have deceptive titles like this: "A Bible Hand book for Mission School Students and Inquiring Christians." Imagine, if you can, a Christian publishing house sending out books with infidel titles!

—There is still in existence in Japan a picture representing the disasters which befell a Chinese armada comprising 150,000 men which was sent to conquer Japan in the year 1274. It appears that while the Japanese and Chinese naval vessels were engaged in battle a tempest nearly destroyed the Chinese vessels, and the Japanese easily disposed of those that escaped the storm. Chinese history says that only three men of the whole force returned to China. To commemorate this great event two Japanese artists made a series of pictures, by order of a Japanese commander, in whose family they have been handed down as heirlooms from generation to generation.

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"Ten Words."

BY ALBERT SMITH.

"Shall we sin (or transgress the law) because we (Christians) are not under the law but under grace? God forbid." Rom. 6: 15.

SHALL we keep the ten commandments,
Or are they done away?
With Christ our great example
Obey, or disobey?

"Ten words" were written on the stone,
Shall nine be kept and one o'erthrown?

They stand or fall together,
Break one, you injure all;
The law is good and holy,
As saith the saintly Paul.
And he who will offend in one,
Is "guilty" and breaks all the stone.

Sin is the law's transgression,
Its wages death has been:
Though now redeemed by Jesus,
Shall Christians practice sin?
Then why the fourth command disown,
And trample God's true Sabbath down?

Has Israel forgotten
The "Sign," the manna stored?
Who calls the Sabbath "Jewish,"
"The Sabbath of the Lord?"
"The Lord thy God," oh, Israel yet;
"Remember"—He will not forget.

"Not under the law but favor;"
Yes, grace, but not to sin!
A favor which avails thee
To keep thy garments clean;
"Lord of the Sabbath," hallowed Name,
Help us to yield thy right and claim.

"Spiritual" the Law is,
Inspired writers tell;
The new man loves its precepts:
Let carnal minds rebel;
But in the heart renewed by grace
The holy law must find a place.

Not marble "read in churches,"
In cold and formal tones;
But in the hearts and lives, of
The Spirit's "living stones;"
The Law is "Truth," and shall be read
In God's own church by Christ our head.

Leicester, England.

An Open Letter to a Swedenborgian.
No. 2.

YOUR letter of nine pages of manuscript and containing an immense flood of light is at hand—light so intense and of such a nature that it enables some people to see a great many things not visible to the naked eye, and also some things that exist only in the imagination. You reply in part to my open letter to a Swedenborgian in the *ADVOCATE* of March 3, 1891, and then proceed to impart to me a vast amount of instruction with regard to the meaning of certain scriptures. You say true doctrine concerning the Lord and concerning the sacred Scriptures can be found in the writing of Swedenborg, and it cannot be found anywhere else. You say Paul visited the third heaven; so did Swedenborg; Paul saw through glass darkly; Swedenborg face to face; Paul's visit was brief; Swedenborg's was of twenty-seven years duration; his qualification for giving the angelic sense of the sacred Scriptures were far superior to those of Paul, hence you say: A man after death is as much a man as before and so completely such that he is not aware but that he is living in the former world, for he walks, runs and sits as in the former world; he lies down, sleeps and walks as in the former world; he eats and drinks as in the former world, and he enjoys conjugal delights as in the former world. From these considerations it is evident that death is not an extinction but a continuation of conscious life, and consequently that it is only a pas-

sage from one state to another. This is in exact harmony with that lie of the serpent in Gen. 3: 4, "And the serpent said unto the woman, Ye shall not surely die." So then to be a Swedenborgian a man must believe that the serpent told the truth and that the Lord God lied when in Gen. 2: 17 he said, "But of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof [dying thou shalt die]."—Margin. He must also be perfectly reconciled to "him that has the power of death which is the devil," (See Heb. 2: 14) as the agent by whom he is introduced into the world to come. He must deny the necessity of the resurrection of the body the Christian's only hope of a future life without which Paul tells us in 1 Cor. 15: 18, "Then they also which are fallen asleep (dead) in Christ are perished;" which if Swedenborgism is true could not be the case, and there would be no necessity for Christ to come to raise the dead as that is rendered unnecessary by the work of him that has the power of death which is the devil.

To sum up the case then in the light of Scripture and plain common sense Swedenborgism must be regarded as a system of devilism, and to be a Christian and a Swedenborgian at the same time is impossible and his system of interpretation is a ridiculous burlesque on the holy Scriptures. And now from all doctrines of devils may the good Lord deliver me.

Now hear the warning of the apostle Peter: "But there were false prophets among the people even as there shall be false teachers among you who, privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Among these false prophets Swedenborg occupies a conspicuous place. They who deny the resurrection of the body have no need of Christ. He that has the power of death, that is the devil, does their work for them by separating the soul from the useless body and ushering it into another world without the agency of Jesus Christ. Now hear what the prophet Isaiah said on this subject. See Isa. 28: 15—"Because ye have said, We have made a covenant with death and with hell are we at agreement when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge and under falsehood have we hid ourselves. Therefore saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." This sure foundation is the Lord Jesus Christ to whom alone we must look for an introduction into the world to come, not by death, but by a resurrection from the dead at the last day when he shall come again to judge the living and the dead, and to give to his children spiritual bodies like unto his glorious body and equal to the angels to die no more and to inherit the kingdom. Ver. 18—"And your covenant with death shall be disannulled and your agreement with hell shall not stand when the overflowing scourge shall pass through, then ye shall be trodden down by it." Ver. 22—"Now, therefore, be ye not mockers lest your bands be made strong, for I have heard from the Lord God of hosts a consumption even determined upon the whole earth." May we be wise that we may escape the evil in that day.

And now I am waiting for the adoption to wit, the redemption of our body. Rom. 8:

23. And giving heed to the exhortation of Jude to earnestly contend for the faith which was once delivered to the saints. The gospel age is called the last days and the last of these days, or day of judgment, the last of these days which the apostle Paul brings to view in Acts 17: 31 as a motive to repentance. "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained whereof he hath given assurance unto all men in that he hath raised him from the dead." He will judge the quick (living) and the dead at his appearing and kingdom. 2 Tim. 4: 1. In that day may we be ready for then we read in Rev. 22: 11, "He that is unjust let him be unjust still, and he which is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still; and, behold, I come quickly and my reward is with me to give every man according as his work shall be." This is the end of probationary time, the last day so frequently spoken of in the Scriptures and the time of reward and punishment for all the living and the dead of Adam's race, the time when the saints are to possess the kingdom then "the righteous shall inherit the land and dwell therein forever." Ps. 37: 29. Ver. 38—"But the transgressor shall be destroyed together, the end of the wicked shall be cut off. These are plain scriptures and easily understood, and I am unwilling to employ Swedenborg to explain them for me as his theory forbids him from understanding them and renders him incapable of explaining them.

I remain as ever contending for the faith and hope of the gospel.

DANIEL W. LAMB.

Denver, Mo., March 25, 1891.

Helps by the Way

"AND this is the promise that he hath promised us, *even eternal life*," 1 John 2: 25.

"Blessed are they that do his commandments, that they may have a right to the *tree of life*, and may enter in through the gates into the city." Rev. 22: 14.

"Cast thy burden upon the Lord, and *he shall sustain thee*; he shall never suffer the righteous to be moved." Ps. 55: 22.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; *trust also in him*; and he shall bring it to pass." Ps. 37: 4, 5.

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which *God hath prepared* for them that love him." 1 Cor. 2: 9.

"For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but *joy cometh in the morning*." Ps. 30: 5.

"Glory to God in the highest, and on earth *peace, good-will toward men*." Luke 2: 14.

"Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary? . . . *He giveth power to the faint*." Isa. 40: 28, 29.

"Into thine hand I *commit my spirit*: thou hast redeemed me, O Lord God of truth." Ps. 31: 5.

"Justice and judgment are the habitation of thy throne: *mercy and truth shall go before thy face*." 89: 14.

"Keep me as the apple of the eye; hide me under the shadow of thy wings." Ps. 17: 8.

"Like as a father *pitieeth* his children, so

the Lord pitieeth
knoweth our
are dust." Ps.
"My *grace*
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12: 9.

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hope, through
Rom. 15: 13

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the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103 : 13, 14.

"My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12 : 9.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15 : 13.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4 : 17.

"Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14 : 27.

"Whom I have chosen, and we will call upon thy name." Ps. 80 : 18.

"Return unto me, and I will return unto you, saith the Lord of hosts." Mal. 3 : 7.

"Surely I know that it shall be well with them that fear God." Eccl. 8 : 12.

"Thou wilt keep him in perfect peace, whose mind is staid on thee : because he trusteth in thee." Isa. 26 : 3.

"Unto you that fear my name shall the Spirit of righteousness arise with healing in his wings." Mal. 4 : 2.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18 : 3.

"Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Ps. 103 : 3, 4.

"Yet a little while, and he that shall come will come, and will not tarry." Heb. 10 : 37.—*Christian Herald.*

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3 : 16.

From Sister Sarah E. Bowen.

DEAR Brethren and Sisters of the Household of Faith: I have not written for some time for our good paper. I appreciate the paper very much, and the privilege of corresponding with the loved ones scattered abroad. I would like to hear from every every member in the Church of God. I feel my weakness and inability to say anything of interest, unless it will be an interest to know that I have turned Zionward. I endeavor to keep on the whole armor of the Lord. I have much to contend with, but I feel the Lord is near. I trust his promises and hope to receive an overcomer's reward in the end.

We had some very interesting meetings in this neighborhood in the last of November, and first of December, conducted by Eld. Jenkins. He is an earnest laborer in the Master's vineyard and, fully able to do much good. He awakened quite an interest among the people who were not full of prejudice, and they liked to hear him; they never heard such preaching before. But it is not yet known how many will stand for Bible truths against the popular creeds. I have been studying some way to get more preaching here, but do not know how, unless we can have a tent or grove

meeting next summer. Bro. Jenkins and some of the brethren and sisters from Mt. Hope made us a pleasant visit in time of the meetings. I do enjoy the society of the faithful.

Brethren and sisters, pray for my family that they may consider where they stand and return to the Lord; that we may meet in the kingdom of Jesus Christ. Yours in hope.

Clarksdale, Mo.

From Sister Della M. Willse.

DEAR Readers of the *ADVOCATE*: With pleasure I take my pen this bright Sabbath day to tell the readers of my firm belief in the loving Savior, and the truthfulness of the precious promises to the faithful and obedient which we find in God's word. Darkness may seem brooding over us, yet those who are noting the signs of Christ's coming, can look beyond the troubled atmosphere encompassing this earth, to the promise of the eternity on this earth made new. O, eternity! When age on age shall roll along o'er a redeemed and God saved throng. Oh, for the dawn of that glorious morning when tears shall be wiped away from all eyes. Heart-pangs, sickness, sin and death shall be strangers to us then. In Revelation we find several passages referring the overcomers. Let us strive to be overcomers, refusing the temptation of the wicked, and patiently endure to the end; then cometh the crown of victory.

I hope that day is not far distant. May we be faithful to the end, ever trusting in our Lord and the Savior, as we would loving parents. If we have faith and confidence enough to ask our heavenly Parent for our needs, we should be obedient to his will. May every effort put forth for the cause of truth be crowned with success, is my prayer.

I have lately subscribed for the *ADVOCATE*, and like it very much. Remember me and my family at the altar of prayer, that we may be prepared for that great and notable day of the Lord.

Marionville, Neb.

From Bro. W. H. Ebert.

DEAR and Beloved Brethren of the Church of God: The privilege of Christian association is surely a very good one. And, perhaps, none but those who are deprived of it can properly appreciate it. Those who have never been destitute of the necessities of life, and who therefore, were never hungry, cannot properly appreciate what a good thing it is to have plenty to eat. For we can understand things better by contrasting them. We do not fully appreciate good health until disease and pain come upon us.

But, living where we do, and surrounded as we are by the sectarianism of the present day, we believe that we have the contrast; and the full appreciation of what Christian association is worth. And, from some of the letters in the *ADVOCATE*, we feel assured that we are not alone in this. It seems that so many of us are so scattered that it amounts to almost a perfect isolation. But then, as the poet says:

"There is religion in every place;
Religion, encouraging thought;
It gives even affliction a grace.
And reconciles man to his lot."

And, although so scattered abroad, we have the sacred and blessed privilege of communicating with each other by letter; and

through the *ADVOCATE*. We love to read the letters from our brethren, and, would like to have more of them write to us directly. There are some who do so, and we cheerfully answer all of them. And, was it not that I do not wish to occupy too much space in the paper, as it would be in addition to that furnished the Sermon Department, I would write letters oftener. Notwithstanding my age and frailties, which age makes common to all, I am doing the best I can to not only "keep the faith which was once delivered to the saints," but I am trying to "earnestly defend it."

I preach sometimes just as we can get an occasion which seems suitable. Sectarian prejudice runs high here against us. But there is an obvious relaxation of the inveterate opposition that has been here against the Sabbath-keepers. There is an occasional rift in the cloud of opposition against us here and we once in a while see a streak of sunshine make its way through. Nearly all the outside churches here admit that we are right about the Sabbath day. And there are many many in the churches who tacitly admit it. But their preachers, and their controlling members keep a strict and very unrelenting guard over their church-houses. To use the common phrase for it, "Their church doors have the lock jaw" against all "Advent and Sabbath-keeping people."

And, we are too few and too poor to have a church-house here of our own, and the school-houses cannot always be had for preaching purposes. The churches here make it their forte to have their members keep away from hearing us. They are about as rigid in this as the papist were against their people reading the Scriptures. And from much the same reasons. And, up to date they have positively refused to discuss the differences between us. They do so on the grounds as they say, "That it would be very unprofitable." And we believe it would be, to them, so far as their errors may be profitable to them. But, if we can succeed in getting them to go into a public and oral discussion on the subject, we expect to try to get some of our able and practiced ministers to come from Missouri or Iowa, and plant the cause here. This is about all the way by which we can succeed in this country. I have been handing out and distributing through our post-office hundreds of our tracts, and extra *ADVOCATE* papers to those around us; and especially to those of my old brethren of the Disciple Church; and I think many of them are being *thawed out* a little. But my motto is: "Never give up the ship," and let what will, come, for, nothing can be gained by surrendering; but everything to be lost by it.

We expect here to celebrate our passover feast on the 22 of April.

Frankton, Ind.

UNLESS there be some sympathy with suffering, there will be nothing done for its relief, and the ties of human brotherhood will be quickly sundered. If it is a blessing that we are unable to feel the full force of another's sorrow, it is no less a blessing that we have the capacity of feeling a part of it. And this capacity usually needs development rather than restraint. For a few who may grieve unwarrantably for their fancied insensibility there are multitudes who are sadly deficient in sympathy and never grieve at all about it. It should never be forgotten that all social happiness all mutual benefactions and all true benevolence are founded on the presence of sympathy. Were it not for this, we should all be miserable and misery-giving egoists.

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Advent & Sabbath Advocate.

STANBERRY, MO., APRIL 7, 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.

"This do in remembrance of me."

THE time for the Memorial Supper is Wednesday evening, April 22.

THROUGH the promptness of the brethren and sisters in sending in donations and subscriptions, whose names appear in the list of receipts, we are enabled to issue the present number.

We request a careful reading of Bro. J. H. Nichols' letter on the editorial page. Read it and conclude to help sustain the work, so that perishing souls may be saved in the great day of the Lord's appearing.

We learn through certain parties that one Clark Braden, who claims to belong to the Christian (Campbellite) Church, is anxious to engage in discussion on the Sabbath and First day questions with the editor of this paper. If the Elder is anxious to bump his head against the truth we are just as anxious to see him do it, and will therefore say we will assist him in doing it. We are ready.

WILL we have a new tent? Will we have a campmeeting this coming summer? We will have both if the brethren and sisters will donate of their means, otherwise we will not. Will it be said that in 1891 the Church of God failed in holding a campmeeting in Missouri? Will there be no tent-meetings held this summer by our people in Missouri? There are many who first heard this truth in the old tent which is now unfit for further use. Will such help to buy a new tent so that others may hear the glorious truth?

THE great "WORLD'S FAIR WORD CONTEST" is exciting universal interest and is one of the absorbing topics of the day. A Free Trip to Europe and \$800.00 for expenses is offered to whoever constructs the largest number of English words from letters contained in the text, "THE WORLD'S FAIR." Additional prizes, consisting of an Upright Grand Piano, valued at \$400.00, Silver Tea-sets, Sewing Machines, and many other useful and valuable articles, will also be awarded in order of merit. A Special Prize of a 14 kt. Gold Watch, valued at \$50.00 will be awarded to the girl or boy, under 16 years of age, sending in the largest list. Everyone sending a list of not less than 20 words will receive a prize. As the winner of the first prize may not care to make the extensive trip offered the option of \$1,000.00 in cash is given. Send seven 2c. stamps for Complete Rules. Premium Catalogue and a sample copy of the beautifully illustrated paper "THE HOME FASCINATOR." The contest is open to any person in the United States or Canada. In case of ties on the largest list the first prize will be awarded to the one bearing the earliest post-mark, distance, etc., considered. Address "THE HOME FASCINATOR," Montreal, Canada.

Appointments.

BRO. A. F. DUGGER will preach at the Black Oak school-house, commencing Friday night before the second Sunday in April and continuing over Sunday; also at the Centre Grove school-house the Monday night following. GEORGE RICHARD.

NOTHING preventing there will be a two days' meeting of the Church of God in Michigan to be held at the Rush Lake school-house in Hartford, commencing Friday evening April 24, 1891, to continue over First day. At this meeting we hope to be able to learn more perfectly the wants of the cause and the advisability of placing the tent in the field this present season. Let there be a general coming together of the brethren and sisters to this meeting, for it is but a short time until the tent should be started. Those that cannot come let us hear from you by letter to be read at the meeting that we may know your mind about the matter. Let us be prompt in this work. L. J. BRANCH, Pres.

Receipts.

Harriet Walker \$2, Albertus Harlow \$1, Mrs A J Couey (tithes) \$1, Mrs L M Woodin \$2, M p Chaplin \$1, David Douglass \$1, Mrs O M Pratt \$2, Mrs Caroline E Combs \$4.50, Mrs Jane Denman \$1, Emma A Pence (tithes) 25 cents, A Friend (tithes) 50cts, Minnie Sherrill \$2.

Gen'l Conf. Fund.

M J and J D Mendenhall \$10, Leah Davison \$5, Olive B Sheffield \$5, Mrs L M Woodin \$1.

Books and Tracts for Sale at this Office.

The Bible Student's Assistant; a compend o 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 Bible Sabbath Defended, by A F Dugger 140 pages Price 25 cents.

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.

These tales 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 B 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 Wick ed, 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 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.

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

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 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.

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Ad

VOL. XXV

Advent and

General Conference

Subscription \$1.50

General A. C. LONG.

Address all Drafts and M SABBATH

MANY years ago God, beginning his work in the world, I have a question You cannot a heaven were h the devil from swer it!" De eye was fixed "the question we neglect s can you answer you intend, do but have you the hope set before you if you Selected.

I LOVE to think through the to sympathize endless work; life; the rollin roll immediat of toil, for we over, is foreve fact that Jes to the cross point in the in Nazareth subject to t What a v its retirem rows, its 1 deaths; an love! It on the pl trying to mankind.

Lot's r perished band, but been pr wife had perished Sodom, looked look. made her, but sook h found loved God g