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Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, APRIL 7, 1891.

NO. 45.

ubscription Price, \$2.00 PER YEAR. \$1.50 TO NEW SUBSCRIBERS.

General Conference Committee

SABBATH ADVOCATE, Stanberry, Mo.

SERVICE is culture; but service rendered for the sake of culture will come short of being shower of bullets have struck their sides true service, and will fail to yield true cul- they lift their hind foot to scratch the place, "In spirit and in truth" is the formula supposing only a black fly has been biting.

Henry VIII., in a hawking-party, on foot for Christian work as well as for Christian worship. As self-consciousness neutralizes attempted to leap a ditch in heroism, so does any calculating admixture and with his enormous avourdupois weight of self with service destroy its beauty and diminishes its benefit. "Ourselves our servants for Jesus' sake;" there is the true motive, fate of men who spend their time hunting sake, but "for Jesus' sake." That is the trellis on which a soul may grow to its noblest proportions and its supreme leveliness.

Why should God's people, be called by the name "The Church of God" in this distributions and its supreme leveliness. serving, not for your sake, much less for self's down lies. Better go to work and let the lies proportions and its supreme loveliness.

for the preacher, I always get a good ser- on the Serra Nevada, and all the ravings of Our Savior was called God, (John 1

pared before the prayers were onered. Some right, but do not get hot and trettul and extended the members of this body take a name that asperated, for in such a mood you do your, while others criticised them severely. What self more injury than all your enemies can be in the members of this body take a name that is in harmony with their exhalted Head? He is also called the Bridegroom in Matt. with countries of the second that to Brother A—they were possibly accomplish. Under all the assaults 25:1-10. Should not the bride, or wife, take was the reason mat to Johnson possion accompanied and the assaults 25:1-10. Should not the bride, of wife, to a feast of fat things, while they did not keep of this life cultivate a Christian good-humor, the name of her husband? Rev. 19:1-9. a feast of rat sings, while the state of the Brother B-awake, and Brother C-thought But my chief object in these lines is to expended a sandalization of the Brother B-awake, and Brother C-thought But my chief object in these lines is to expended as a sandalization of the Brother B-awake, and Brother C-thought But my chief object in these lines is to expended as a sandalization of the Brother B-awake, and Brother C-thought But my chief object in these lines is to expended as a sandalization of the Brother B-awake, and B-awak them unsound, and Brother D-said it "was cite a disgust for the gossip and scandalization to the day of redemption," is called the them unsound, and Brother D-said it was cite a disgust for the gossip and scandarization to the day of redemption," is called the time we had a new minister." The whole setion abroad in every community. This created the matter was in Brother A's—comcret of the matter was a second of cret of the house of God praying for the er their disaster is simply diabolic. Our Lord, when the foundations were laid, and "the

son that may fall into soil prepared fo it?

friends, let us mind our own business. There for his pardon to an all-forgiving God. is enough to decide in our own lives, to the affairs of others, except be unmindful of the affairs of others, except was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as hard on us as we are hard on our fel. 8.14. "For as many as are led by the Spirit was as a second of the spirit was as a second of the spirit was a second of the spir in so far as we can be helpful and of read benefit. Let us be charitable in all our conclusions mindful of the fact that we so often need the cloak of charity ourselves. As we need the cloak of charity ourselves. As we need the cloak of charity ourselves. As we need the cloak of charity ourselves as let us judge other than the results of the fallent need the cloak of charity ourserves.

I am sorry for anybody in round.

I am sorry for anybody in round.

I am sorry for anybody in round.

Luke 20: 36; Gal. 3: 26. flower where others throw a stone. Fill your life so full of sunshine that evil reports will scandal by some pretty story of womanly kindness. Make your life a bright spot in the ness. Make your life a bright spot in the ness. Make your life a bright spot in the ness. Make your life a bright spot in the ness. Make your life a bright spot in the ness. Difficult? Ah, no! Be at full meridian. Difficult? Ah, no! Be would wish to be judged, so let us judge out the spirit which says in regard to the three 20:36; Gal. 3:26.

Paul said in his letter to the Ephesians, "Good for him!" Such a spirit is poor realways with a kindly spirit, ever with a belief in the better part of self. Strew a belief in the better part of self. Strew a belief in the better part of self. Fill your infancy should be rocked by Christian knees unto the Excusp for Col. 1.5.

Advent and Subbath Advocate, simply what you are, a woman! God's own chosen angel of brightness and cheer. Wo-General Conference of the Church of God, she is never so much like Him as when she man was made after God's own image: and follows His teachings of love and consider How important that you bring

J. C. BRANCH.

Address all communications, and make all graph, or a husband, with fist clenched, on the way to pound some on with the way to pound some on which was all communications and make all graph, or a husband, with fist clenched, on the way to pound some on which was to pound some on which was to be a man rushing anx.

Honoring Him with zealous care.

Of whom the whole family "in earth and heaven graph, or a husband, with fist clenched, on the way to pound some on which was to be a man rushing anx. false thing about his household. Oh, the folly of such a hunting excursion! Falsehoods are monsters with thick hide. After a Stanberry, Mo.

went splash into the mud and was hauled out by his footman half dead. And that is the FAITHFUL brother once remarked: as with adze and yaussies. All the how it is eminently proper that the children as with adze and yardstick. All the howl-"Whenever I go to the house of God praying stop the sun from kindling victorious morn should take the name of their Father. defamation and revenue cannot hinder the read the Son of God, (John 3:18; Heb. How many professing Christians think of "Judge not, that ye be not judged." Put of God shouted for joy." How many professing Christians think of "Judge not, that ye be not Judged. Fit of God shouted for Joy."

Good men, in every age of the world, have me down for the defendant in every case that me down for the defendant in every case that hope of my because all at the transfer of the world, have

BY J. WILBUR.

ion for others.

Unto Him who reigns above
Righteous deeds, and words of love;
Many people spend half their time in Coming 'oft, by faith and prayer.

The Sermon.

Hertfordshire, of heaven is at hand."—Matt. 10: 7.

Church of God.

BY JACOB WILBUR.

Answer: Because God is their Father, and

There is much in this preparation of the splendent dawn of heaven on a righteous 1:8); and he is said to be "the head of the There is much in this preparation of the head of the heart. The sermons, doubtless, were mainly prepared before the prayers were offered. Some pared before the prayers were offered.

the watchman on Zion's wans, and play to special grace that he may speak a word in seasons and the hour of my special grace that he may speak a word in seasons of God." Gen. 6:2; monstrated; and then instead of gloating over sent themselves before the Lord.' John 1:12. To use a terse and homely phrase, my his fall I will try to help him up, and pray "But as many as received him, to them gave he power to become the sons of God, even or his pardon to an antiologicing code.

I wonder what would become of us if God to them that Belleve on his name." Rom.

gospel 18 work hen no ek and hat we

> hrist: e the with each: or in The as of reals gosthe for is

God." 1 Cor. 1: 2—"Unto the church of God?" and 15: 9—"1 persecuted the church of God." In Galatians 1: 13 he says he not only persecuted the church of God." In Galatians of the New Testament period. Their nosture of God. The God. lar and ground of the truth." Please remember that the words of Paul come to us with might depend on several contingences.

Dunkard, and so on? I answer nowhere, tually come. Then let all who claim that the Old and New Testament Scriptures are a sufficient creed, drop the nicknames and take a Bible name.

Stanberry, Mo.

Imminence of Christ's Coming.

"The end of the age, I think, may be very

"A glance at biblical history is enough to the race by time-periods, or dispensations, having sharply defined beginnings and endings. Such dispensations, characterized by special modes of divine administration, are the periods from the creation to the fall; from the fall to the flood; from the flood to does not interpose an interval of one thous-Moses. We who are alive to-day have our allotment in another of these special periods, day. to close with the 'parousia,' or personal and glorious appearing of our Lord Jesus Christ.

to be imminent, i. e., always impending, are: First, It is the uniform teaching of the New Testament. Much of the admonitory elespect to it, and warning against forgetfulness

"The truth has a very unique and conspicucient proof of the prominence which it holds published in Christsan Secretary. in the structure of the New Testament revelation, to recall the fact that in the entire book it is mentioned either directly or by implication several hundred times. The Apostle

the redeemed ones of every age? I Thess, with him in glory. Mortify, therefore, your These people are lashed to duty by conscite redeemed ones of every age? I Thess, with him in glory. Mortify, therefore, your These people are lashed to duty by conscite the churches of God which in Judea are in furnished. of the churches of God which in Judea are in furnished his leverage for comfort in trial, on the other hand.

church of God, but he "wasted" it (before his conversion). 1 Tim. 3: 5—"For if a man know possibly within their own lifetime. No New not how to rule his own house, how shall he Testament writer asserts that it would positake care of the church of God?" also 3: 15- tively take place-during his day. Their posture gone on a journey, the time of whose return names as Episcopalian, Methodist, Adventist, his return as possible any day until he did ac-

"Hence the early Christians were not mistaken since they did not assert more concerning the time relations to this event than that it was possible in their day. Manifestly the design of the Lord was that all generations of Christians between his ascension and the second revelation should live under the prevalent sway of this hope. It was designed to give soberness and poise the believer's life, and as a matter of fact did sustain it in fidelconvince any reader that God has dealt with ity and bouyancy under the outset of persecution. The attitude of the church thus ontlined forecloses the idea that the second advent must be postponed until after the millennium, or thousand years' reign of righteousness on earth. The New Testament certainly

day it shall usher in. Men bear the travail ous place in apostolic teaching. It is suffi- they may anticipate it." Dr. Stone's view as

A Cure for Fear-

Many good people are kept in misery and God's providence, has the woes of the world,

2. Fear of man. How great an aggregate of God."

Acts 20: 28—"Feed the church of God, which he hath purchased with his own blood."

Question: Does not that text include all of the redeemed ones of every age? I These, with him in plant. Mortify therefore, your the redeemed ones of every age? I These, with him in plant. Mortify therefore, your These people are lashed to duty by considerable and the redeemed ones of every age? I These, with him in plant. Mortify therefore, your These people are lashed to duty by considerable and the redeemed ones of every age? I These, with him in plant.

tern that holds no water." we have a fear-expelling gospel.

We are urged and encouraged by the Word "Which is the church of the living God, the pil- was like that of a family whose head had of God to that perfect love that "casteth out of God to that "casteth out of God to that perfect love that "casteth out of God to that perfect love that "casteth out of God to that "cast Sup- in the day of judgment. If our salvation could not do this, it is a very weak affair, but the same authority that the other scriptures do. 2. Peter 3: 16; 1 Cor. 14: 37.

Where shall we find in the Bible such where shall we find in the Bible such a corrow.' The family would be looking for the same authority that the other scriptures of the same authority that the other scriptures of the same authority that the other scriptures do. 2. Peter 3: 16; 1 Cor. 14: 37.

'I may be absent a year, I may return to morrow.' The family would be looking for the same authority that the other scriptures of the same authority that the same authority that they have a same authority that the same authority that they have a same authority that the same authority that the same authority that the other scriptures of the same authority that the same au How few know their privilege! How few are exhorted and urged to get that kind of a salvation! The disturbing element of life is inward sin. No one can be free from all fear who has not been dispossessed of all | fear - Christian Witness.

God's Providence.

Norming so helps the unfortunate to bear their burdens as a belief that those burdens are a part of the providence of the world, and come to them with purpose and design, and although not easy to bear now, have a future benefit not only to themselves, but to the whole universe at large. This belief begets a spirit of humility which in itself gives the strength to bear more than half of the hard load, for with its coming departs all that dethe calling of Abraham; from the calling of and years between the early Christians and fiance, all that fighting with fate, which is as the second advent, since they were allowed to useless as it is desperate. And with the willcherish the hope of it as imminent in their ing spirit of humility comes also a capacity for reliance and trust, for dependence on "In the third place, I give hospitality to supreme and fatherly care, that makes all to the teaching of the possibility of the ap- pain seem lighter than it could seem other-"My reasons for believing this latter event pearing of the Lord in our time, for the readwise, and that gives one all the satisfaction son that it is a powerful and perpetual stimu- that the little child has after any hurt, when, lus to Christian activity. The best waiting is a waiting in service. Blessed is that servant lt is a tremendous thing for one to possess ment in the personal teaching of our Lord whom his Lord when he cometh shall find so this sense of the fatherhood and providence himself refers directly to his appearing again. doing.' It is an event of illustrious and in- of the Power that rules the universe. One He is constantly urging to vigilance with re-effable prestage and hope. The groaning and who has it fully, ceases to struggle, rests in heartache of humanity look on to the golden the divine arms; and no matter what deprivation, effort, loss, or sorrow comes, that person pains of sorrow the better for the reason that remains satisfied with the divine will, sees the sun behind the shadow, feels that grief and trouble are temporary but better things are eternal, and finds it easier to endure with that help, as if one were carried over on strong wings.

Paul connects it with nearly every phrase of Christian life, practice and hope. It gives the christian life, practice and hope. It gives and a great many duties that they alone; has to fight with the sun in the face; Christian life, practice and hope. It gives and a great many duties that they rounded fullness and symmetry to Christian their lives, and a great many duties that they has a burden under which the giants of old character. The apostle uses these words in hesitate over or perform as irksome tasks, behis Corinthian Epistle: "So that ye come because of fear. The gospel of Jesus Christ of the effort are as certain as if one undertook his Corinthian Epistic: So that it can be must deliver from fear, or it is not a complete to make a world, or to hold it in correlation Lord Jesus Christ; who shall also confirm system and not the gospel that humanity with the other worlds. It ends either in a in the day of our Lord Jesus Christ' Writ
1. Many are afflicted with fear of death and an equal indifference to pleasure and satising to Thessalonian Christians, the same the judgment. There is nothing that manapostle says: Ye turned to God from idols to kind fears more than the King of Terrors, as neither does one any longer enjoy; or else in apostle says: Te turned to treat from facts of serve the living and true God; and to wait death has been very amply called. Multifor his Son from heaven, whom he raised tudes strive to banish the thoughts of that insurrendered comes peace; comes absolute from the dead, even Jesus, which delivered evitable hour, and take but little comfort on abandonment of all one's self-reliance and resistance; comes completest surrender to the

all surrounding recompense for tr They that dish are no wiser the they themselves believe be and meantime they certainly a self evident tha tune, to be able resistance and s escence and le ligion and duty its capacity of ness, it is the Harper's Baze

Seal

"AND take time your hea ing and drunk and so that da

Insensibilit danger of the Unbelief is ness blunts sons and enfe ously embitte When these, the heart is every green black and g soul. Satan

Many fal outward wo sway over eye is fatal to the Rock

The "care so perplexi that before charged," left for the

"Overch world we i world. It cannot be servant, n tate. Sup first, and next; in never.

"Wate is the pr with a ness of came Great ment. settle to the the ' Abid the

people of the

s not is not must sub-God,

Vord out tion but hey few

all all

d id

gregate duty ! consciy fear odings lation

geence and duty. To be sure; but in view of Remember that truth will not conflict with With its aid we discovered it up amid a factor of producing comfort and happing truth. s, it is the part of worldly wisdom also. -Harper's Bazar.

Search the Scriptures.

the your hearts be overcharged with surfeit-Throughout the history of the world maning and drunkenness, and cares of this life, and so that day come upon you unawares." Insensibility of divine things, is a chief danger of the church, especially at this time. Unbelief is a powerful narcotic. Worldli ness blunts spiritual perception. Pride poi sons and enfeebles Christian affection. Jealously embitters the whole moral constitution. When these, or any of them, get possession the stupidity of intellect and not infrequent the heart is darkened, the mind corroded; ly absolute repulsiveness. Wealth indicates every green thing is withered; spiritual death, nothing, except that its possessors has a cablack and grim, lurks at the portals of the soul. Satan wins when he pre-occupies.

ontward world. Visible objects hold great of the blackest shade becomes wealthy, and sway over inward character. eye is fatal to many souls not firmly anchored houses and ride in splendid equipages. The to the Rock.

so perplexing, so cumulative, so absorbing, the knee to what he knows is soulless, meanthat before we are aware we are "over- ingless and powerless except for this foolish charged," surfeited; and no vital energy is idolatry, while the real idol worshiper sup-

world. Its claims, its struggles, its tests, subserviency of those who are not rich. It could speak; and she who had "fed their bodcannot be avoided. But the world must be flaunts its elegance before the world because cannot be avoided. But the world must be a servant, not master. It must obey not dietate. Supremacy belongs to God. Christ and eyes in devout admiration. It buys its and pray, and illuminated their consciences first, and the world, in the subordinant sente, way to place and power because people who with the great light of righteousness and denext; in the absorbing, controlling sense,

ness of an endless eternity. The world's doom are more turkeys than pea-cocks in the world; came from Eve's listening to the serpent. more potatoes than diamonds; more wheat Great destinies hang on the choice of a mo-fields than beautiful flower beds; because ment. An unuttered assent where there everything except in the estimate of man of garment, the name Mystery on her forehead, should have been bold, decisive denial has real substantial value is regarded as prefer in arrogance and pride; decay had touched should have been bold, declare dental has able to the ornamental. A loafer is a loafer her heart, and under her sparkling robes were settled the late of millions. Give no place to the devil. Keep the flesh under. Hold even if he is robed in a dress suit; a villain is asher; the cup she held was full of "tears and to the devil. Keep the nest under. Took a villain though he live in a palace, and a groans and blood of saints and all abominate world at abeyance. Cling to the Rock. a villain though he live in a palace, and a groans and blood of saints and all abominate world at abeyance. the world at abeyance. Ching to the Rock. despicably mean man is just as despicably tions." The witnesses against her were those Abide under the blood. Envelope yourself despicably millions of dollars to his gredit, who could be a supported by the countries of the support of the countries of th Abde under the blood. Envelope yourself despress, the with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages," How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages," How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages," How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages," How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages," How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages," How long, O Lord, how mean with millions of dollars to his credit who cried for ages, "How long, O Lord, how mean with millions of dollars to his credit who cried for ages," How long, O Lord, how mean with millions of dollars to his credit who cried for ages, where the credit wh

Things To Remember.

THERE are three self evident or fundamental truths that the earnest thinking Christian should never loose sight of, they will be a say and a support, when he says are says are says and a support, when he says are says are says are says and a support, when he says are sa That God is love. 3rd, That God is no re-

Do not rest satisfied with a theory of respector of persons. ligion that does violence to any of these three principles. God being unchangeable, you another. God being love you must expect beautiful sight -the parable of the "Ninety opening portal of the everlasting dawn. -Sel.

him to provide for the poorest and weakest and nine," reenacted to the letter. of his children as well as for those who are that disbelieve in God's providence great and strong. Being no respector of permitted wiser than they that believe in it; sons you have a right to expect him to do and alpenstock down the glacier, when we obgreat and strong. Being no respector of persons you have a right to expect him to do as
served a flock of sheep following. wiser that wise that they do much for you in your condition, as he has herd over the intricate windings between intenselves openry occare that they do not know, themselves openry occare that they do not know, believe because they do not know, ever done for others who have been in like crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the one side of the glacier to the pastures. meantine many are no happier. Thus it seems they may have lived. Therefore let each one on the one side of the glacier to the pastures on the the one side of the glacier to the pastures on the other. The flock had numbered two examine his profession of faith and apply hundred all told. But on the way one sheep examine his profession of faith and apply hundred all told. But on the way one sheep got lost. One of the shepherds in his Ger man loving trust, is the part of respect to the shepherds and something is wrong and you should at man patois, appealed to us if we had seen it. estance and loving trust, is the part of reonce investigate and see where the fault lies.

Fortunately one of the party had a field glass.

A Most Foolish Worship.

It is astonishing to observe how false stan-AND take heed to yourselves, lest at any true standards and worshiped by the masses. dards of mankind come to be regarded as kind 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 trapings of the king have ever drawn the applause of the multitude. Fine clothing has of the multitude. Fine clothing has passed as a mark of merit and standing. Wealth has blinded the world to the defects of character, pacious pocket and the knack of filling it. Fools, absolute fools as judged from a fair Many fall under the fascinations of the standpoint, sometimes get rich; immorality The lust of the the meanest men on earth live in elegant man who worships wealth is the most foolish The 'cares of this life" are so numerous, idolator that the world ever saw. He bends left for the pursuit of higher and holier things. poses that there is something within or be "Overcharged." While we are in this hind the object of this worship that can speak and women, accustomed to the hard strife of world we must be related to the things of the and act. Wealth gets its power from the the world, her name was the dearest one they admire wealth so much that they desire to ty, held their reverence and love, increased a be wealthy are purchasable. There is just thousand fold by the remembrance of an "Watch ye. therefore." Constant vigilance one standard of social politeness and comis the price of safety. An hour's dalliance with a beguiling world may cost the blessed with a beguiling world may cost the blessed and that is manhood and usefulness. There right men and women. the infrinsic, underived, minute merit of the Crucified. "Cling to the Rock."—Selected while on the other hand the man who tare assured to the man who tare as a superior as a super while on the other a good husband and prison; they were scourged; witnesses for tathet and neighbor, is worthy of all the respect the heart can give han, even though spect the near can give min, even mangar Fund arrogance Great Baoyion controlled his daily life is spent in the humblest her Judge, ignorant that her time had come;

The Sheep That Was Lost.

gle of brush-wood, on the rocky mountain

It was beautiful to see how the shepherd, without a word, left his hundred and ninetynine sheep out on the glacier waste, knowing that they would stand there still and safe, and went clambering back after the lost sheep untill he found it. And he actually put it on his shoulders "and returned rejoicing." 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,-

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 ies with her own spirit's life," who had taught early education that had its inspiration in

SHE swept up with golden cup and scarlet

dradgery. O! for time when man, the nob- the ingathering of the storm, the day of venlest work of God, and the most splendid orna geance had risen. The time had come when ment of the world, shall hide in the estimater that such that could with ment of the world, shall hide in the estimater that such that could with ment of the world, shall hide in the estimater that the could with the could be a such that could with the could be a such that could be when manhood and not gold shall be the Christ's kingdom was to be inaugurated. Sorpassport to the highest esteem. - Western row, suffering and sin no more to be, and on torn by the beast. Day for which Christ suffered, day for which the martyr died, long, On the Aletusch Glacier I saw a strange, a long in coming, but knocking now at the 299

seems is work then no ning to ek and us all. hat we e Lord is king-

> hrist: space e the with , but each; or in 1 and The ieals t revery help gos lave the for is

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STANSSICK, Mo., Argen. 7, 1891.

Bridle the Tongue.

who profess religion in these last days have blanches under their terrible power! By mild, and pleasant ones, received God's order, and instead of speaking them the tenderest ties of line are cut assuoften one to mother, speak often one der, building hopes and well formed result-against another. Shame! shame! for one tunns are nipped and driven back into the church member to try to injure another marky durkness of sin and woe, and sonis

great cure we should emerise in regard to king is a child."

scaling tongue, the busy tongue, the being mighty God crush each error low.

of cores kind.

is a bring tougue. In the book of Raveletina rooing to conceal it, I am lost," part in the lake of the and brinstons.

speak his be stropped?

W. C. LONG. . . . EDITOR. Pow, into difficulty, into disgrace, and at last is laid up for use a crown of right-consciss, into the destroying element. It is a true which the Lord, the righteons judge, shall maxim never to chase a lie; let it alone and give me at that day; and not to me on it will run itself to death. How powerful to them also that love his appearing." and wide the influence of words and especi- Lastly, pleasant words. They are like the Instruction says. "Then they that feared one system is affected by them as they are how cheering, communing, the Lord spake often one to another." Many who profess religion in these last does here

This shalp is electly set forth and solemnly unit souls. Each to the front, and in the gates into the city. Rec.

know how to choose the good and refuse the remembered? A court of justice will receive our calling and election same

Notices that the Lord hates, and one of them said, in his last moments, "There is no use in used the children of God.

Salvent and Sabbath Salverate.

Tet a more terrible retribution assuits the "well." The great Apostle Paul said, "I no "The Salvence of the Words givent Light."

The Salvence of the Words givent Light."

The a more terrible retribution assuits the "well." The great Apostle Paul said, "I no play the family take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse. He will "finally take up his now pendy to be offend, and the time of my living sinuse."

and water the influence of words and especially hard and unkind ones? How the new-ous system is affected by them as they are thereached with the property of the property of the conformal consoling.

An Important Letter

DENEX Beloved Bothom and Sisters is member of the flock. The Savier says, "It's her last, while kind and loving ones might cheefe in the word of the flock. The Savier says, "It's last, while kind and loving ones might Christ: We are instructed in the word of the better for him that a millstone were have acted as a stimulant causing a reform in Guld to speak "often one to another" and a longed about his neck and he were drowned the most degraded. With the restraints of theories is neutrinology that the dotte of the sec." the depth of the sea."

Our words have much to do with our relimited the civine law and the renewing influence of the spirit of God upon the heart, hard, the spirit of God upon the heart, hard, the spirit of God upon the heart, hard, even that, "they shall be mine a with the target, and speaking sound truthful words our chaptes for the kingdom of God tion of our works and the acceptable matter and an interesting to promised upon those that feer the spirit of God upon the heart, hard, even that, "they shall be mine a with Lard, even that, "they shall be mine a with Lard, even that, "they shall be mine a with Lard, even that, "they shall be mine a with Lard, even that," Again we are enumerated, or the targets our chapter for the kingdom of God tion of our works, and the careful in the selection of the law the torque, and speaking sound truthful. While we should be careful in the selection of our works our charges for the kingdom of God tion of our works, yet we should speak hidder words thou shall be justified, and by thy bold words—words us tender as a plant, but short shall be condemned. Junes shown as drawn swords. Of Lather it was says the torque is an unruly member, and resembled in order that it covarily spass declared "we can't." The bold words—words were half battles." In any be properly controlled. "Out of the can," cried two brave hearts, and their country the children home. To fear the abundance of the heart the mouth speakath." all prevailed and Israel took the land. It is The Psalmist says, I will take beed to my said of John Knor. that "he never foured the means for this is the whole duty of man" ways that I sin not with my tragene." In these of clay," Should use? Have we not Keel, 12: 33. "For this is the whole duty of man" Persone's we read, "Peach and life are in the his God? Harnibal once said that he would power of the tonger." If we give attention eather have an army of stars governed by it commandments are not griseness. I bein it is to have and other passages of scripture we can, than to have an army of lious governed. Is a reward for looting obsellences. Gold have will be impressed with the clearness, and the by stags. "Were to thee, O hand, when thy promised. "Blessed are they that do his communities that they may have right to Cost uside quasilluminity. Courage, ye ti- the tree of life, and may enter in lineagh the Tion See Will we head it? We have the strength of Israel's Goldbear the fierest counted with the Loui's jewels, to have a sont words right words good words bold blows, "Impossible, is the adjective of finals," orgin to the tree of line, to enter through the words, tratiful words, kind words, words of said Napolson Romagnets to me who was tim-gates into the city, us have a home in the confect; also unpleasant words, idle words, id. It occurrily is when God commands as kingdom of God, and above all, to be made eril words profune words false words and to do a thing. A true reformer should be us immortal, have the gift of eternal life bestorangry words. These different classes of Jereminh, "A brazen wall, a defensed city, ed upon us, and life of uniimited duration, rds are spoken by the same bougue, the an iron pillar," and in the strength of MI. and of unmeasured lampiness and joy should medie us in action, inspiring us with real. Till trager, the facilish tragers, the sacrestic. The last works of the dying one; how they our hearts with love for God and one math. tongoo, and the lowing roughts. We ought to hang around us how they are cherished and en, and impel us to "give difference to make

the testimony of one who knows he is doing. But instince and ession, I this not take up The uinth commandment is a vaccing. The doing words of infidels are dispuragup per to write a sermon against being deciving, and untratifulness ing to their decirines. Hibbs, the dest,
if every kind.

[Proof the major of the local proof the proof the graped his last breath, said, "I Read the sail accounts in the Scriptures am taking a fearful loop in the dark." «I proaching and with all its grandent, and which came upon these presons for bring long to die, that I may be in the place of perwhich came upon three presents for lying long to die, that I may be in the place of per-These were Gelson, the servant of Elisha, and dition, that I may know the worst of it. My Anomies and Suppliers. In one case the pure-diamention is scaled."—William Pape. "The Annies and Sopplies. In one case the pure parameter is some, — within the instance disease for the insufficially purps of hell."—Francis the Lord when he courses. And that which life, and in the other it was instant death. Newport. "I must die, abundaned of God should must concern and interest as in any men."—Value. The late Gumbette, so that we may show the inheritance prom-

"The Engineer one Comment Engineers" IS is a long totage. It are even to that in the closwe have the owing statement that in the closWint a bountiful contrast in the dying its name implies is disigned to disseminate we have in the first will have their words of Christians. Let us write down the fight upon the adjust of the alternative the list words of a few mildle ones. Dying Steph- Limit's second coming: the Incoming of the Order builten mitous and teles punish on said "Lord Joses, mesite my spirit". By-Cotton boutists minors are greated in Tolan Wesley said, "The best of all is God inguisher with the faith of Jesus," and without with death, or cutting out of the tongun. ing John Wesley said, "The best of all is God inguisher with the faith of Jesus," and without Among certain tribes of the Kindies the low with us." Dying John Powson said "My in affect a medium through which the more requires that a line shall have his mouth death hed is a bed of cases." Bying Thomas half of this can communicate together or require man a second up. The offender has his hands tied Scott said, "This is homen begun." Dring "quest often one to meeting." This home seved up. The officially gas as books on behind him and is led out to a post in a puls. Alexander Martiner said, "The Lard who has the man is it and important distribute output he place is distorted to that and one of the index once of me for lifty years will not cost amoins these affected, should be improved offices appointed for that purpose sees up me of now, givey be to God and to the Limit. For the besself of Classe with some spent for his month with a notedie and throad. Sep. Amon, amon, amon, amon." Being Beautic writing and in the attense of those spoints per all has in our country would be treated said. "I am going to sleep new-good night." In, that all may be encountried in the manner, would not many mostles that Dying Edward Present said, "I find in a sea and this seek Superheave. In it was not a sea of the sea of girs." Dying Washington and "It is important and executably memoral, that

not only along up to the important and it to go on. Shall so the part of those also are; game the attempt of the p to work of Real the new ming espenses not h and the elitter give up a Nath and believe for me and all sup. Be who the reserved fire. Lo opping to publish the first and it is not right that poor it is not right. That entirently inchesel light of means to come a on much like expering and presch "lie word median expense and More who are not allo minister cheerly not be men meditive should the agmentate publishing the Seneth's Surrey south in this this mate her the world to bed on profess in seed and do of municipalities, here there in him." I Links R. M.

But I have sail on and my only maker t as There were the (3000) rett, and enmed her Mr. Mir heart is in the my time is devoted to bertel of his case. partment of the horse silve with more cost Cheer the Bearton Lee Let all be four to to

Waterolle, See.

Hoose Ton

In the Same part of Comments, I Secretary ways for Constally, On DESCRIPTION OF THE PARTY OF THE his structure, and med made to the Daniel Line General By Street Tr the region the sea in The later

The Labor Name Same Street greek lien the mentile, spin for

Mark in the fire Nation of THE RESERVE i was built a Brown The Con-Shuller, but Microsoft State to Territoria The same of

sideration. ork suspended. Shall an effort be made on part of those who are able to do so to inpart the amount of the receipts from week week, or must the receipts fall below the print expenses until the work must stop and one day be totally redeemed from sin; ought to take this matter in hand. Remem-

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1 John 3.17. in him. 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 My heart is in the cause of truth and my time is devoted to the Lord and the mterest of his cause. I love the Letter De partment 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, Kan.

Hold Up the Light.

a fanciful way by the leaned and eccentric for me? This picture, and another similar nearly one half of whom were women and Winstanley. On its sides he put various one in Paris, have been instrumental in savwinstaniey. On its sides he put, and the boastful inscriptions. He was very proud of ing many souls, by bringing home to them New Testament. This is only one kind and his structure, and from his lofty balcony, the great sacrifice which Christ made in used boldly to defy the storm, crying, "Blow, dying for them on the cross. If people O winds! Rise, O ocean! Break forth, ye would but think seriously. and realize what elements, and try my work." But one fearfal night the sea swallowed up the tower and to the Savior.—Ex.

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 per-

awas built, and rivited it to the rocks as the lingrained into our very neares—the somety year 1211 it appears that while the Japanoak is fastened to the earth by its roots.

will the day of missionary advance begin, ese and Chinese naval vessels were engaged will the day of missionary advance begin. From the rock of the foundation he took the The Apostles were so found in marke agency in burner a tempest nearly destroyed the took of the superstructure. He carved upon that they did not even send as far as Jerusa. Chinese vessels, and the Japanese easily distinct that they did not even sent as in as Jetusa Onniese vessels, and the Japanese easily distant boastful inscriptions like those of Winlem for a foreign pastor, but out of the conposed of those that escaped the storm, stabley, but on its lowest course he put: *Except the Lord build the house, they labor in which the state of the Whose the lantern the simple tribute, "Laus been and the structure still stands, holding is beacon-ligt to storm tossed mariners.

Fellow-workers for the salvation of men, The secret of successful prayer is faith in God lies through pardon the road to faith in God lies through pardon the structure still stands, holding the road to faith in God lies through pardon the road to faith in God lies through pardon the road to faith in God lies through pardon the road to faith in God lies through pardon to a Japanese commander, in whose family they have been handed down as hairiooms from generation to generation.

provided to sustain the Advocate Christ, the light, must be held up before men be provided in or they will perish. Let us, then, place him on no superstructure. keep it, not only and love? It is time we on no superstructure of our own device. Let us rear no tower of on no superstructure of our own device. Let us rear no tower of wood, or of wood and to the large of th I cannot think for a moment foundation, let us build its structure upon its ideration. Teams of the readers considerable number of the readers massive, solid truth, and on every course put massive, solid truth, and on every course put spin above are the publishing spin above are the p ApvocAte but rather that the majority may be sure that the light-house will stand. Presbyterian Record.

God's Pleasure.

Gon's good pleasure is, that this world the editor give up in discouragement? shall one day be totally redeemed from sin; will stop. But who we ask, will come so long swathed in darkness, shall soon shine the rescue? Bro. Long cannot furnish out in brightness, like a new-born sun. pital to publish the Advocate and Mission Christ's death hath done it. The stream of it is not right that he should. More that flowed from his side on Calvary shall cleanse the world from all its blackness. That burdened and worried for the hour of mid-day darkness was the rising of a dew sun of righteousness, which shall never on much like expecting a minister to go out cease to shine upon earth. Yes, the hour is preach "the word" and pay his own reling expenses and donate his time. gotten things-when the harness of war and hose who are not able to help support the the pageantry of pomp shall all be laid aside inister should not be deprived of preach-for the food of the worm or the contemplaing; neither should those not able to help ing; neither should those not able to help ing; neither should those not able to help ing; neither should those not able to help when old Rome shall shake upon her seven when old Rome shall shake upon her seven benefits thereof; but those that are able hills, when Mohommed's crescent shall wane to wax no more; when all the gods of the ber the word of God says, "He that seeth his heathens shall lose their thrones and be cast given twenty-five hundred dollars for home brother in need and shutteth up his bowels out to the moles and the bats; and then, when of compassion, how dwelleth the love of God from the equator to the poles Christ shall be honored, the Lord paramount of the earth, Historical and Scientific Society of 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."-Spurge

> Gop 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.

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 adcoast of Cornwall, England, was first built in "This I did for thee; what hast thou done

THE sooner we understand that our glorious New Testament does not ask er 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

Items of Interest.

-It is estimated that the earth's population doubles every two hundred year

-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 battle field. 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 missions.

-P. T. Barnum some years ago gave to the when from land to land, from the river even to the ends of the earth, one King shall reign, one whont chall be raised. (Hallship, 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 In the Picture Galleries of Munich there Boston alone sent to the Dark Continent 3,500,000 gallons of strong drink. Shame! Shame!

-It is stated that 55 years ago only tw THE famous Eddystone light-house, off the miration, and underneath it are the words, Nestorian women in Persia could read. In

-- 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 "A Bible Hand book for Mission like this: School Students and Inquiring Christians." Imagine, if you can, a Christian publishing house sending out books with infidel titles!

-THERE is still in existance in Japan a picture representing the disasters which bewed in the flames.

Next the great Smeaton was called. He far greater part by the rank and file—the fell a Chinese armada comprising 150,000 far greater part by the rank and file—the fell a Chinese armada comprising 150,000 Next the great Smeaton was canced. If a greater part by the rank and the lord Jesus is men which was sent to conquer Japan in the sooner this A B C truth of the Lord Jesus is men which was sent to conquer Japan in the it was built, and rivited it to the rocks as the ingrained into our very hearts—the sooner year 1274. It appears that while the Japan299

e gospel us work vhen no ming to ek and us all. that we Lord is king-

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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 Panl. 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 Lorn?"
"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; In cold and format 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 ination. You reply in part to my open letter made lies our borg's was of twenty-seven years duration; his bodies like unto his glorious body and equal peace, good-will toward men." Luke 2:14. qualification for giving the angelic sense of to the angels to die no more and to inherit the sacred Scriptures were far superior to the kingdom. Ver. 18—"And your covenant that the everlasting God, the Lord, the Crethe sacred Scriptures were in superior to the sacred Scriptures were in superior to those of Paul, hence you say: A man after death is as much a man as before and so comdeath is as much as much as man as before and so comdeath is as much as man as before and so comdeath is as much as muc pletely such that he is not aware but that he overflowing scourge shall pass through, then the faint." Isa. 40: 28, 29. pletely such that he is not aware out that he is not aware out that he is hving in the former world, for he walks, runs and sits as in the former world; he lies "Now, therefore, be ye not mockers lest your hast redeemed me, O Lord God of truth." Ps. down, sleeps and walks as in the former bands be made strong, for I have heard from 31:5. world; he eats and drinks as in the the Lord God of hosts a consumption even Justice and judgment are the habitation delights as in the former world. From these be wise that we may escape the evil in that fore thy face." 89: 14. an extinction but a continuation of conscious

And now I am waiting for the adoption to

"Keep me as the apple of the eye, many the redemption of the adoption to under the shadow of thy wings." Ps. 17: 8.

as the agent by whom he is introduced into at his appearing and kingdom. the devil.

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 denving 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 ised us, even eternal life." 1 John 2:25. work for them by separating the soul from world without the agency of Jesus Christ. Now hear what the prophet Isaiah said on to the city." Rev. 22:14. and containing an immense flood of light is this subject. See Isa. 28: 15-"Because ye at hand—light so intense and of such a nature that it enables some people to see a great death and with hell are we at agreement when righteous to be moved." Ps. 55: 22. many things not visible to the naked eye, and the overflowing scourge shall pass through, it also some things that exist only in the imag-shall not come unto us, for we have to a Swedenborgian in the Advocate of falsehood have we hid ourselves. Therefore March 3, 1891, and then proceed to impart to saith the Lord God, Behold I lay in Zion for 4, 5. me a vast amount of instruction with regard a foundation a stone, a tried stone, a preto the meaning of certain scriptures. You cious corner stone, a sure foundation; he that hath entered into the heart of man, the things concerning the sacred Scriptures can be found foundation is the Lord Jesus Christ to whom him." I Cor. 2:9. in the writing of Swedenborg, and it cannot alone we must look for an introduction into be found anywhere else. You say Paul visit- the world to come, not by death, but by a res- his favor is life: weeping may endure for a ed the third heaven; so did Swedenborg; urrection from the dead at the last day when night, but joy cometh in the morning." Ps. 30: Paul saw through glass darkly; Swedenborg he shall come again to judge the living and face to face; Paul's visit was brief; Sweden- the dead, and to give to his children spiritual world, and he enjoys conjugal determined upon the whole earth." May we of thy throne : mercy and truth shall go be-

sage from one state to another. This is in ex-act harmony with that lie of the serpent in Jude to earnestly contend for the faith which Gen. 3: 4, "And the screent said unto the was once delivered to the saints. The gospel woman, Ye shall not surely die." So then to be a Swedenborgian a man must believe days, or day of judgment, the last of these that the serpent told the truth and that the days which the apostle Paul brings to view Lord God lied when in Gen. 2: 17 he said, in Acts 17: 31 as a motive to repentance. "But of the tree of knowledge of good and evil thou shalt not eat of it, for in the day which he will judge the world in righteous. that thou eatest thereof [dying thou shalt ness by that man whom he hath ordained die]."—Margin. He must also be perfectly whereof he hath given assurance unto all men in that he hath raised him from the dead," deepth with the dead in the dead death which is the devil," (See Heb. 2: 14) He will judge the quick (living) and the dead the world to come. He must deny the necessity of the resurrection of the body the Chris in Rev. 22: 11, "He that is unjust let him be tian's only hope of a future life without which unjust still, and he which is filthy let him be Paul tells us in 1 Cor. 15: 18, "Then they also filthy still, and he that is righteous let him be which are fallen asleep (dead) in Christ are righteons still, and he that is holy let him be perished;" which if Swedenborgism is true holy still; and, behold, I come quickly and could not be the case, and there would be no my reward is with me to give every man acnecessity for Christ to come to raise the dead cording as his work shall be." This is the as that is rendered unnecessary by the work end of probationary time, the last day so freof him that has the power of death which is quently spoken of in the Scriptures and the time of reward and punishment for all the To sum up the case then in the light of living and the dead of Adam's race, the time Scripture and plain common sense Sweden- when the saints are to possess the kingdom borgism must be regarded as a system of devilism, and to be a Christian and a Sweden- and dwell therein forever." Ps. 37: 29. Ver. borgian at the same time is impossible and 38—"But the transgressor shall be destroyed his system of interpretation is a ridiculous together, the end of the wicked shall be cut burlesque on the holy Scriptures. And now 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 prom-

"Blessed are they that do his commandthe useless body and ushering it into another ments, that they may have a right to the tree of life, and may enter in through the gates in-

"Cast thy burden upon the Lord, and he

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

say true doctrine concerning the Lord and believeth shall not make haste." This sure which God hath prepared for them that love

"Glory to God in the highest, and on earth

life, and consequently that it is only a passivit, the redemption of our body. Rom. 8: "Like as a father pitieth his children, so "Reep me as the apple of the eye; hide me

the Lord pit knoweth our are dust." P strength is t 12:9. and peace in hope, throug Rom. 15:1 "Our ligh moment, wo and eternal "Peace I unto you : n to you. Le ther let it b "Quiken name." Ps. "Return you, saith th "Sarely I them that fo "Thou wi mind is star thee." Isa. "Unto yo Sun of right wings." Ma "Verily I verted, and not enter in

> "Who for healeth all t life from de loving-kind 3, 4.

18:3.

"Yet a lit will come, as

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"Then they one to anothe it and a book him for them upon his nat the Lord of him jewels."

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All grace is sufficient for thee: for my My grade perfect in weakness." 2 Cor. ful. Now the God of hope fill you with all joy through the power of the Holy Ghost."

Our light affliction, which is but for a ment, worketh for us a far more exceeding of dernal weight of glory." 2 Cor. 4:17. Peace [leave with you, my peace I give to you : not as the world giveth, give I un-Let not your heart be troubled, nei-

her let it be afraid." John 14: 27. equiken us, and we will call upon thy Ps. 80 : 18.

Return unto me, and I will return od, saith the Lord of hosts." Mal, 3:7 Sarely I know that it shall be well with hem that fear God." Eccl. 8:12.

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

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

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

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

"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 sometime for our good paper. I appreciate the paper very much, and the privilege of corresponding with the loved ones scattered I would like to hear from every abroad. every member in the Church of God. 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 teel the Lord is near. I trust his promises and hope to receive an overcomer's reward

We are not alone in this. It seems that it amounts this capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it amounts the capacity usually needs development rath-many of us are so scattered that it is not capacity usually needs development rath-many of us are so scattered that it is not capacity to the capacity of the Jard and, fully able to do much good. He to almost a perfect isolation. But then, as anakened quite an interest among the people the poet says : The were not full of prejudice, and they liked bear him; they never heard such preaching before. But it is not yet known how many And, annough so cartered annual, we have been studying some And, annough so cartered annual, we have of sympathy. Were it not for this, we should the sacred and blessed privilege of community to get more preaching here, but do not the sacred and blessed privilege of community and all be miserable and misery-giving emists. winget more preaching here, but do not the sacred and blessed privilege or community occurrency. There who could make the sacred and blessed privilege or community occurrency. There who could make the sacred and blessed privilege or community occurrency. There we have a sacred and blessed privilege or community occurrency. There we have a sacred and blessed privilege or community occurrency. There we have a sacred and blessed privilege or community occurrency. The community occurrency occurrency occurrency occurrency occurrency.

port pitieth them that fear him. For he meeting next summer. Bro. Jenkins and through the Advocate. We love to read the brethren and sisters from Mt. letters from the letters from the letters from the letters. meeting next summer. Bro. Jenkins and through the Advocate. We love to read the some of the brethren and sisters from Mt. letters from our brethren, and, would like the some of the brethren and sisters from Mt.

Now the God where they stand and return to the Lord; that we may meet in the lord; that we may meet in the kingdom of Lord; kingdom of Jesus Christ.

Yours in hope. Clarksdale, Mo.

From Sister Della M. Wiltse.

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 obedi ent 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 pas sages 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 of the Lord-

Mariaville, 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 can properly approximate of the necessaries of will, come, for, nothing can be gained by hife, and who therefore, were never hungry, surrendering; but everything to be lost by it. 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 as this neighborhood in the last of November, and letters in the Advocate, we feel assured that has of December, conducted by Eld. Jenkins. we are not alone in this. It seems that so the capacity of feeling a part of it. And we are not alone in this.

"There is religion in every place: Religion, encouraging thought; It gives even affliction a grace.

Hope made us a pleasant visit in time of the to have more of them write to us directly. meetings. I do enjoy the society of the faith-Brethren and sisters, pray for my family 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 inembers 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 postoffice 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

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 in sympathy and never grieve at all about it. It should never be forgotten that all social happiness all mutual benefactions and all And, although so cattered abroad, we have true benevolence are founded on the presence

Adrent & Sabbath Adrocate.

"Tais do in remembrance of me."

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

scriptions, whose names appear in the list of eral coming together of the brethren and sis-

Nichols' letter on the editorial page. Read it your mind about the matter. Let us be and conclude to help sustain the work, so promp in this work. 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 \$2, M p Chaplin \$1, David Douglass \$1, Mrs engage in discussion on the Sabbath and First O M Pratt \$2, Mrs Caroline E Combs \$4.50, day questions with the editor of this paper. Mrs Jane Denman \$1, Emma A Pence (tithes) If the Elder is anxious to bump his head 25 cents, A Friend (tithes) 50cts, Minnie Sheragainst the truth we are just as anxious to rill \$2. 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 \$1. 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-meeings 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, valed at \$400.00, Silver Tea-sets, Sewing Machines, and many other useful and valuable it? an excellent treatise showing that it was not merit. A Special Prize of a 14 kt. Gold Match, 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 the largest list. Everyone sending a list of shows that we are living sending the largest list. 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 eash is given. Send seven 2e. stamps for Complete Rules. Premium Catalogue and a sample copy of the beautifully ilinstrated paper "THE HOME FASCINATOR."
The contest is open to any person in the United States or Canda. In case of ties on

Appointments.

Bro. A. F. Dugger will preach at the Black Notice.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies with out ordering them, they are sent by friends, and persons receiving 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.

Oak school-house, commencing Friday night flows from the second Sunday in April and continuing over Sunday; also at the Centre driving over Sunday; also at the Centre Grove school-house the Monday night follows.

George Richard.

No condemnation in Christ; God's Law of Ten

Nothing preventing there will be a two days' meeting of the Church of God in Michigan to be held at the Rush Lake schoolhouse in Hartford, commencing Friday evening April 24, 1891, to continue over First At this meeting we hope to be able to day. learn more perfectly the wants of the cause THEOUH the promptness of the brethren and the advisability of placing the tent in the and sisters in sending in donations and sub- field this present season. Let there be a genreceipts, we are enabled to issue the present ters to this meeting, for it is but a short time number. cannot come let us hear from you by letter to We request a careful reading of Bro. J. H. be read at the meeting that we may know

L. J. Branch, Pres.

Receipts.

Harriet Walker \$2, Albertus Harlow \$1,

Gen'l Conf. Fund.

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

Tracts Books and for Sale at this Office.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the prin cipal texts of scriptures proving the essentia 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 ets.

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The Change of the Sabbath, who authorized changed by divine authority, but by the Pope of

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.

the largest list the first prize will be awarded Question and Two Laws: a consideration of the Review of J M Stephenson on the Sabbath to the one bearing the earliest post-mark, distance, etc., considered. Address "The Home tance, etc., considered. Address "The Home the New Testament. By Jacob Brinkerhoff, 48 pages, 6 cents.

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Sabbath Question.

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SABBATH MANY years

God, beginnin pulpit and said I have a quest You cannot heaven were h the devil from swer it!" De eye was fixed "the question we neglect se can you answe you intend, de but have you the hope set b cape if you Selected.

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