

# Advent and Sabbath Advocate.

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

VOL. XXV.

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You have seen a ship out in the bay, swinging with the tide, and seeming as if it would follow it; yet it cannot, for down beneath the water it is anchored. So many a soul sways towards heaven, but cannot ascend thither, because it is anchored to some secret sin.

It is poor relief from sorrow to fly to the distractions of the world; as well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting place on its topmost wave, as the child of sorrow seek a place of repose amid the bustling cares and intoxicating pleasures of earth and time.

THE age and the day demand much and there has come an exhortation, solemn, profound and comprehensive: "Draw nigh to God, and he will draw nigh to you." The power that gives us strength to resist evil, and energy in life of obedience lies in watchfulness and prayer. In our desire for the gift of a pure and holy life, we must voluntarily place ourselves in the light of divine wisdom in order to draw nigh to God so that he may draw nigh to us.—*Ex.*

If you are wholly sanctified your money is the Lord's and you hold it simply as a steward. You need therefore to be careful what you do with it, especially in holiday times. Careful consideration should be given to every proposed expenditure. You cannot devote any portion to what will not be for His glory. And if there be perplexity at any point ask for special Divine guidance, so that you may have an intelligent judgment. And as you are called to carefulness at this point as respects yourselves, so also in regard to your children. Rule well your house.—*Guide to Holiness.*

CHRIST is rare indeed, and precious to a sinner; he is a miracle, and a world's wonder to a seeking and weeping sinner! But yet such a miracle as will be seen by them who will come and see; the seeker and the sinner is at last a singer and enjoyer; nay, I have seen a dumb man get an alms from Christ. He that tells his tale, and sends such a letter to heaven as he hath sent to Aberdeen, is very likely to speed with Christ; it becometh God's mercy to complain heartily for sin. Let wrestling be with Christ till he say, "How is it sir, that I cannot quit of your bills and

your mislearned cries?" And then hope for Christ's blessing; and His blessing is better than ten other blessings.—*Samuel Rutherford.*

Those who teach in Sabbath Schools could hardly do better than study and keep ever before them the example of Christ as a teacher. When we ourselves are acceptably taught we ought not, if we are again to teach others, to fail to try to tell ourselves why our teacher succeeded. Not that success is to be reached by imitation; but a successful teacher becomes a more successful one by the assimilation of the elements of success in others. We can learn much from one another, but most of all we can learn from the one perfect ideal. It will be steadily claimed and argued that Jesus was in all respects this highest ideal.

Successful teachers always really love their pupils. Pestalozzi says: "I looked with admiration from the heights of Gurnigel upon the immense valley with its mountain border; and yet I thought at this moment more of the badly instructed people it contained than of the beautiful scenery. I could not nor would I live without accomplishing my aim." This is the spirit of the true teacher.—*Ex.*

JOHN ERICSSON, the inventor, had not only genius, but the "immense capacity for taking pains," which sometimes accompanies it. All his work was so exactly done that he could demand from workman the most rigid observance of details in the drawings furnished for their guidance, without fear that they might go astray.

When the steamer "Columbia" was built, its engines were put in according to his designs. It was customary at that time to get the length of the piston-rod from the engine itself, and a man was one day engaged in measuring it with a long baton. Captain Ericsson chanced to go on board just at that moment, and going up to the workman, he roared:—

"What are you doing there, sir?"  
"Getting the length of the piston-rod, sir."  
"Is it not on the drawing?"

"Yes, sir."  
"Then why do you come here with sticks? Go and get the length from the drawing, sir! I do not want you to bring sticks when the drawing gives the size."

At another time, a workman was endeavoring to put in the engines of a steamship, and found great difficulty with a small connection which is described as "being crooked as a dog's hind leg." Finally he went to Ericsson, and informed him that the rod could not be put in its place.

"Is it right by the drawing?" was the query.  
"Yes, sir."  
"Then it will go in."  
And on another trial, it did. The master brain had left nothing to be supplied by the ingenuity of others.

That is a good hand which helps along the sick and the weak, the helpless and the poor.

That is a good hand which does its work well; whatever it may be, wherever it may lie, and it doeth its work so it is worth its wage.—*Selected.*

## The Ministry of Evil.

BY ALBERT SMITH.

It's a tale of sorrow and woe,  
When we hear the story through;  
And go where-e'er you like to go,  
Or where you may not like to,  
You will hear the aged confess it at death,  
And the child which cries at its very first breath.

How is it we suffer and die,  
And the whole creation groans?  
There must be a good reason why  
We hear such pitiful tones:  
Are pessimists right who say all's for the worst?  
The world left to fate and forever accursed?

We have sinned in breaking God's law,  
And not done the things we should;  
We've forgotten to "stand in awe,"  
Of that which is holy and good;  
And so we are reaping just what has been sown,  
That God may be heard and his truth better known.

Sin, Error, and mischievous Vice,  
All painted with art and skill,  
Are clothed in a beautiful guise  
Our health and morals to kill:  
Ask food, physic, fashion, and "science" too,  
Why

Though thirsting for life we all sicken and die?

He long shall we folly endure?  
Diplomas, faculties, fail;  
But Jesus has power to cure,  
The world's Deliverer hail:  
God so loved the world that he gave his own  
Son!

There is hope for us yet if his will be done.  
Christ showed how the law to obey,  
And how to suffer and die:  
The Life, and the Truth, and the Way  
To a Father's love on high:  
That "all things are working together for good!"  
To those who love God and his truth as they  
should.

Leicester, England.

## Are Ministers too well Paid?

THE day has gone by when you will find any considerable proportion of the church who object to the just remuneration of pastors who serve them. Now and then, however, you may chance to find one who seems to think that pastors should "preach for nothing and board themselves."

With these you expect to hear the old threadbare cant about "hiringlings," and "preaching for money." With such, we desire to waste no words. But with many who do believe in supporting the preached word, it seems to me that a few words might be helpful, and possibly might set the question in its true light, thus enabling them to do cheerfully their own part in this work. There are too many in all our churches who are prone to look upon the money paid for the pastor's support as money given in benevolence, instead of honorable payment for value received. This cultivates the habit of regarding the pastor as sort of a mendicant to be supported by the charity of the people. Nothing can be more humiliating to a pastor. And I believe that few things are more damaging to the progress of humanity, either at home or abroad, than is the habit among Christians as regarding

their payments for gospel work as gifts of benevolence. They are not such by any means, but simply our honest dues. And God's word makes it robbery to withhold them from his cause.

There are two propositions regarding this matter that I would like to emphasize a little, if the readers of the *Advocate* will lend me their ears (or eyes) for a moment.

1st. Common sense and the laws of common honesty assure us that it is right for pastors to receive salaries. This needs no demonstration. If any class or society of people ask, and receive, the services of an individual, who gives them all his time, and is thus hindered in making a living in other ways, and that people are benefited by his ministrations, it is only honest and right to return him a fair equivalent for his time and labors.

2nd. Remuneration in any calling should be somewhat commensurate with the expense and sacrifice that are needed to fit one for his work. This proposition may need some demonstration, in order to understand all it implies. It contains a principle too often overlooked; and you sometimes hear people comparing the pastor's salary with the earnings of the day laborer, or the net savings of the farmer or business man, as though he was receiving too much. Now let us see if we do not find that such comparisons are superficial and misleading.

First, then, no church would be satisfied to have a pastor and his family live and dress as the day laborer must live and dress. They make demands upon him that enforce him to a more expensive living. For him to ignore these demands would undoubtedly result in his rejection by his people, or at least would injure him in their estimation, to the great detriment of his work. Again, he must expend more money for books and papers than others of his flock, if he would keep up with the times, and be fresh and strong in his preaching. Should he neglect this command made upon him by his people, they would soon tire of him, and seek for another. Hence this demand also, is inexorable.

In the second place, the difference between the pastor's "stock in trade," and that of his parishioners is seldom considered. If this were regarded there would be less said about "paying the preacher too much." Let us look at this difference. Take, for instance, a farmer who is fairly well fixed, with his land well paid for, and a comfortable home of his own. He is one of a score or more who have asked a minister to settle with them, and give his entire time and services in pastoral work and preaching and teaching. How few there are who consider that when that pastor agrees to serve them thus, for a certain salary, he not only engages himself to them with his personal powers, but that he also puts into contract all the "stock in trade" that he has accumulated. While his farmer friends were busy all of the best years of their young manhood paying for their farms and homes, saving their earnings for their own future use, their pastor was spending the best ten years of his manhood in getting his education and preparing for the ministry. Besides these ten years of study he also puts into his education all of the earnings of his previous years. It costs him thousands of dollars; quite as much indeed, as his parishioner's farm or "stock in trade" for business has cost. Now, at the age of forty, he finds that all he could spare from his meager earnings, since leaving school, has gone into a library, in order to make him more efficient in his work among

his people. Thus all the pastor's "stock in trade" thus far in life has gone into his education and his library; while that of the farmer and business man has gone into his land and home, and perhaps into the bank. Here they are, now, at the same age, with families to support. It has cost the preacher and the farmer about the same to get their "stock in trade." And now a church, composed of a score of well-to-do farmers and business men, engages the pastor to give them his entire time and services, with all his advantages of study, for \$500, or \$700, or \$800, or such a sum as the church feels able to pay. The pastor needs no horse and carriage for himself, but he cannot serve his people without one, so a horse and carriage must come into the arrangement. Thus he engages himself, his entire earnings for life, and horse and carriage,—all his "stock in trade,"—to be used for that church, at the salary agreed upon. Now let us turn this question about and ask, Where is the farmer who would be willing to engage himself, his farm, and all that he possesses, to use entirely for the benefit of the church at the above named salary? And to make it equal, he is not to have his living from his farm, for that is now going to the church, but he must live and support his family entirely upon his salary.

But the difference becomes still more apparent when the farmer and preacher come to die. The pastor dies, and lo! his "stock in trade" dies with him. The thousands of dollars put into his education are gone, and his family are left destitute. On the other hand, when the farmer or business man dies, his farm and life earnings are left behind for his family.

It seems to us that if these facts were only kept in mind, there would be much less talk about over-paid preachers than now, and men would be more willing to do their share toward the support of the church.—*Theo. L. Gardiner in Sabbath Recorder.*

#### Erect or Slanting.

There is a great difference between a position which is absolutely perpendicular, and one which is inclined ever so little toward the horizontal. A man absolutely upright can support a large weight, but if he bends or wavers his power is greatly reduced. The position of a man whose moral standing is upright in the sight of God and man, is somewhat analogous. He stands a good deal so long as he is upright, but when he begins to waver, and bend, and falter, and swerve from his integrity, be it ever so little, there is an immense loss of sustaining strength and moral power.

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

It is a great thing to be an upright man, kind, but firm, steadfast but uncompromising, desiring simply to know the right and then to do it. There is many a man who by compromising principle for some present advantage has placed himself in a position of permanent inferiority. His position is held in violation of his convictions. He yields a little for advantage sake. He never recovers

his strength or moral tone. He has lost that power that comes through absolute conscientiousness. He has ceased to stand for truth alone. His eye is not single, nor is his whole body filled with light. Some present gain, some fancied opportunity, some hope of good has lured him from his present steadfastness, he finds himself muddled in speech, hampered in action, lacking in conviction, and destitute of real power. Let Christian men beware of falling into such snares. Let the man who aims to make the most of himself and the best of himself, see to it that he holds fast to his integrity, and in uprightness, steadfastness and honesty, stand for God and truth. Then he can pray with the Psalmist, "Let integrity and uprightness preserve me," his prayer will not fail to be answered.—*Selected.*

#### Reverence.

It sometimes seems almost a thing of the past. Reverence for parents, for teachers, and persons in exalted positions, used to be observed with the strictest care, but at the present day nothing so evinces the lax rule which obtains in many families of good standing as the utter lack of respect or deference paid by the young to those that are older and wiser than themselves. Deplorable as we hold it to be that the old-time code of manners and decorum is so rapidly passing away, there is yet a far more important consideration connected with the general lack of reverence prevailing with reference to sacred matters. We read the other day: "It is very easy to lower our standard of reverence for anything. We have only to speak of it habitually in a light way. We may repent of such sin with bitter weeping, but those words can never be to us again what they were before. We may have cut down the bridge we shall some day long to cross." We must confess to having listened with astonishment to what were considered clever conundrums asked by professing Christians, and made by twisting and turning some Bible verse in the most ludicrous manner, and so making it serve to answer in the most laughable question. Years and years ago, in thoughtless years of childhood, a companion much older than ourselves repeated a portion of the Lord's prayer, making the sweet, simple sentence to rhyme with a silly, irreverent line, and long after maturity had been reached the foolish rhyme would force itself into the mind when striving with all reverence to repeat the pure and hallowed prayer. And just so there comes to be verse after verse which has been travestied and been made the subject of a riddle, until, as the eyes fall upon it in the sacred volume, or as the minister reads it from the sacred desk, involuntary in the mind darts the queer, grotesque use that has been made of the verse. Shame that it ever should be so. And great pity it is that anyone professing love for the word of God should be willing to repeat even a very so-called "cate" conundrum, made by misapplying a text of scripture capable of serving a double meaning.

We believe that the Testaments of the Bible are the invaluable legacies by the study of which the life can be ennobled, and through acceptance of their teachings the soul can be saved. They come to us from God the Father and his Son Jesus Christ. What would be thought of a man or woman who would be willing to take the sayings or precepts of a parent and make fun, not exactly of them, but about them? What right-minded person

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would regard other than contempt such really contemptible lack of reverence and respect, such lack of delicacy, of filial feeling and regard? The trouble is that "the standard of reverence," as before quoted, has been lowered by allowing these things to be spoken of repeatedly, if not habitually, in a light way.

A believer in the precious truths of the Bible should remember two things in connection: First, a loose, light application of a scriptural verse is generally the work of some one who is no lover of the precepts themselves, or of Him who gave them. And, again, there comes a time when no other promises than those of the Bible can sustain the fainting, dying heart; no other words comfort and support the spirit when the dark valley of the shadow of death is reached. And yet, some of the most solemn words of the Bible have been used time and again to make the thoughtless laugh, and so cause them to forget or overlook the real, intense meaning of the literal sense. We must sometimes hear such things, but they never need be repeated. Parents, especially, who wish their children to grow up with the idea of reverence for the Bible and for sacred things, should never allow themselves to speak lightly of texts of Scripture, or of all things to repeat a witticism based on some verse of the Bible. No one can afford to make light of the lifeboat which offers the only chance of ever reaching the shore in safety. When the time comes to lean hard on the rod and staff which alone can comfort and support, it will be a bitter thing to reflect that, when in health and strength, all thought of coming dependence was cast to the winds, while the helpful verse was perverted to serve a double meaning and cause a careless laugh.—*Harriet A. Cheever, in the Christian at Work.*

Effects of Erroneous Opinions.

It is very common for those who are quite lose in their belief, or who do not believe much of anything, to ease their consciences by saying, "God will never condemn a man on account of his opinions; it is how a man lives that determines his condition at last." How these people acquired such intimate knowledge of God's plans, so as to be able to speak so definitely of what he will or will not do, is not apparent, for it is very evident from the Bible that a man's opinions have a good deal to do in deciding his final destiny.

It seems never to occur to those who use the expression quoted above, that they are strangely inconsistent with themselves. The very ones who use such language will speak very slightly of one who "has not the courage of his convictions," that is, one who holds opinions which he dare not act out. Such a man they justly accuse of leading a double life; and yet they seem to think that God will be perfectly satisfied with a man who leads such a life.

But the great mistake is in supposing that a man can hold opinions which will not to a greater or less extent influence his actions. The statement by Watts, that "the mind's the standard of the man," is but another way of expressing the truth uttered by Solomon, that as a man "thinketh in his heart, so is he." A man cannot entertain vile thoughts and still have all his actions pure. Neither can a man entertain erroneous opinions without acting in accordance with them, unless his circumstances hinder him; and in that case he is entitled to no more credit than the thief in prison is to be commended for not stealing.

In times past people have suffered severely

on account of their opinions. When Paul says, "By faith the harlot Rahab perished not with them that believed not, when she had feasted the spies with peace," he says in effect that the inhabitants of Jericho perished because they believed not. If they had believed, they might have been saved as well as the harlot Rahab. But they were of the opinion that their gods were stronger than the God of Israel. Somebody might have said to them, "It doesn't make any difference what ideas you have about God; it is your actions that will determine your final lot." But their ideas of God had everything to do in shaping their actions, and their erroneous ideas led them into practices which caused their ruin.

Again we read of the children of Israel: "For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he [Christ] grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3: 16-19. Here we have the plain declaration that it was the unbelief of the Israelites that shut them out of the promised land. "They could not enter in because of unbelief." But would they not have been allowed to enter in if they had not sinned?—Certainly; and they would not have sinned but for their unbelief. Their sin was a necessary consequence of their unbelief.

How was it with the inhabitants of Sodom? when Lot, who believed the warnings of the angels, went out to tell his relatives that God was going to destroy the city, "he seemed as one that mocked." They regarded him as a fanatic; very likely they thought he was losing his mind, and would have to be cared for. But the Lord did destroy the city, and all those who disbelieved perished with it. It was their opinion that they were safe enough, and in consequence of their erroneous opinion they perished.

We may learn a lesson from them. Indeed, their case is recorded for our admonition. Christ says: "As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30. All over the land the coming of the Lord is being proclaimed. The sure word of prophecy foretells that his coming is now very near. Yet these things are to thousands as idle tales. Those who preach the nearness of the second advent are regarded as fanatical. It is the common opinion that the world is just in its infancy. Men say, "Well, it doesn't make any difference how we believe in regard to the coming of the Lord, if we only live right." But still the truth exists that only "unto them that the truth exists that only "unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. Why will this be so?—Simply because those who do not believe that his coming is near at hand, will not be getting ready for it.

Let no one delude himself with the idea that he has "a right to his own opinions," and that he can believe what he pleases and still be safe at last. It is true that so far as other men are concerned he has a right to his own opinions; that is, he is not answerable to any man for what he believes; but all men are answerable to God for their opinions. No man has a right to hold an opinion contrary to what God has revealed in his word.

And those who will cling to their self assumed right to believe what they please, will find at the last that it was a dearly-bought privilege. Among those who "shall have their part in the lake that burneth with fire and brimstone, which is the second death," the unbelieving occupy a prominent place. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—*Signs of the Times.*

The Bible Cannot be Overthrown.

The opposers of the Bible, who are of various kinds and creeds, seem just now to be making a strong effort to destroy its authority in the minds of the masses. Agnosticism, atheism, spiritism, infidelity, hyper criticism, and a number of other *isms* too numerous to mention are at war with the only revelation that God has been pleased to give to man for his spiritual guidance. Although these forces are hostile among themselves, they make common cause against the Bible and Christianity. They hate both, and would rejoice to be able to destroy both from the face of the earth. They are like the enemies of Christ who made a joint war against him in the day of his visitation upon earth. The proud Pharisee, the materialistic, scientific Sadducee, the place loving Herodian, the laughably scribe, and a host of other enemies, united for his destruction, but he pursued to the end the godlike course of his life, the exalted purpose of his coming, the salvation and elevation of the race. And when at last these enemies thought their wicked purpose was accomplished, the Savior arose from the dead in glory and triumph. So it will be with the Bible. It will arise with the greatest power out of every contest with its enemies. Be not uneasy, Christian, the throne of the universe is pledged to sustain the word of God, and it will stand forever. "Heaven and earth shall pass away, but My words shall not pass away" "till all be fulfilled." And when the last words are fulfilled, the righteous shall be beyond the resurrection, beyond the judgment, in the paradise of God; "there the wicked cease from troubling; and there the weary be at rest."—*Truth.*

Ingratitude.

The most extreme form of thanklessness is the indifference or unbelief which leads to the rejection of Christ as a Savior. In the world of commerce the man who acts as surety for his friend is always remembered gratefully as a benefactor, and loved as an unselfish, helpful friend. What would be thought of the man who, having in a time of need been offered the interposition and generosity of a willing bondsman, should afterwards turn coldly and persistently away, refusing to recognize the service rendered, or even to acknowledge the kindness freely extended? Men hope to win heaven at last. In some way or other they want to be saved. In their innermost hearts they more than half expect to enter heaven at last through the mediation of Christ, the Redeemer of mankind, no matter how remiss in duty they may have been. This is conscious, palpable ingratitude, all the worse that years of maturity admit no excuse on the plea of not understanding the thanklessness involved. How often in life those of us who truly love our divine Master feel impelled to explain fervently with the Psalmist, "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"—*Christian at Work.*

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## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - EDITOR.

STANBERRY, MO., MAY 12, 1891.

## Volume XXV.

THIS number closes Volume XXV in the history of the *ADVOCATE*. For twenty-five years it has gone on its mission work of love and mercy, holding up the banner of truth, and impressing the importance of a strict adherence to all of God's commandments.

It is not our purpose in this short article to review the *ADVOCATE*'s entire history, but merely to refer to a few things connected with its work during the past year. Reviews are profitable; they unfold one's true condition or standing, and they inform us of our prosperity or adversity.

It will not do in these last days to merely hold our own. Holding our own, amid the activities of this age, is to really suffer loss. To simply aim at holding the fort does not require much ambition. Napoleon said that the army that does not go out of its defenses is defeated.

A quarter of a century has passed away since the *ADVOCATE* first went forth untrammeled by the isms of men; its existence is assured, notwithstanding its enemies predicted its downfall long before this. Evidently it has come to stay, and will continue till the Lord comes.

We are glad that we can say that the *ADVOCATE* has more than held its own during the last three years, and the past year has been one of marked prosperity. If every reader will do something toward getting new subscribers we will soon be on a self-sustaining basis.

We know of no better time to commence to work for the increase of the circulation of the *ADVOCATE* than with the commencement of the new volume. With an increased circulation improvements upon the paper can be considered, and fully brought up to where it should be in heralding forth the last message of warning to a dying world. Let the following question be asked by all, Have each of us done our duty in sustaining the publishing work? Neglected duty will be a terrible thing to meet in the judgment. We ought not to fall short of our duty, but zealously perform the whole of it. In laying our sacrifice upon the altar, no one should be guilty of any reservation, a complete consecration should be made.

## Are With Us.

WE have repeatedly made the statement that nearly all the churches of to-day are not living up to their church literature in reference to the law and Sabbath. Nearly all the encyclopedias, dictionaries and works which are intended to be unbiased and authoritative are with us in reference to the law and Sabbath. The following is from the Union Bible Dictionary which was intended to voice the sentiments of quite a number of the denominations. On the subject of the law it says:—

"This word has various significations. The psalmist used it generally to denote the whole will of God. It is applied to Mosaic institutions, in distinction from the gospel, (Heb. 10: 1-18) and sometimes the ritual, strictly speaking. (Eph. 2: 15.) It denotes the ten commandments given to the Israelites, (Ex.

20,) and confirmed by Christ, (Matt. 5: 17,) and opened and explained in their infinite comprehension and spirituality, by Him and his apostles, throughout the New Testament. (Luke 10: 27; Rom. 3: 20; Gal. 3: 10, 13, 19-25.)

This term is also used to signify the five books of Moses. (Luke 24: 27, 44; Acts 13: 15.) This was what was read in the synagogues; and a copy of it was deposited in the side of the ark to preserve it from injury. (Deut. 31: 26. See Ark of the Covenant.)

When it said of believers that they are not under the law, but under grace, (Rom. 6: 14,) the meaning is, that they do not depend on obedience to the law for justification before God, but on the grace of God as revealed in the gospel.

The ceremonial or ritual law, which stood in meats and drinks and carnal ordinances, (Heb. 9: 10,) was abolished by the introduction of the gospel; but the law, properly speaking, is eternal and unchangeable in its obligations and sanctions. It was fulfilled rather than abrogated by the gospel; and obedience to it is made by the gospel the only evidence of justifying faith. (Matt. 5: 17, 18; Rom. 3: 28; 6: 15, 16; James 2: 18, 26.)

On the Sabbath of the fourth commandment the same authority says:—

"The commandment which stands fourth in the order of the decalogue, (Ex. 20: 8,) remember the Sabbath day to keep it holy, is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires that his creatures keep it holy to him. This commandment is of universal and perpetual obligation. The object to be accomplished by the institution is general, and applies to all people everywhere with like force. Wherever there is a human being capable of contemplating the character of the Supreme Being—of studying his revealed will, and of considering his own immortal destiny—this commandment requires him to consecrate at least one-seventh part of his time to these holy purposes. \* \* \* There is abundant evidence from history that the seventh day of the week has been observed from the earliest times as a day of rest."

## Helps and Hindrances in Leading a Christian Life.

IT is very well for every young convert to inquire: What are the hindrances that I am likely to encounter in leading a Christian life, and upon what help may I depend?

One very common hindrance is a wrong idea of the Christian life. Some regard conversion as the whole of Christian experience, a transaction beyond which there is nothing more to be gained or desired. A greater mistake could not be made. So far from being a finality, conversion is only a beginning. Those who think otherwise, soon lose all the joy and brightness of their early experience, and either go back entirely to the old worldly life, or fossilize into dry and formal professors. Growth is the great law of all life, and especially of Christian life. The path of the just shines more and more unto the perfect day. We are to grow in grace, and in the knowledge of the Lord Jesus Christ. Those who fail to grow soon cease to live. We cannot long maintain a state of equilibrium in the divine life. If we do not advance we must recede.

Worldly amusements are a great hindrance to many. The card table, the dance and the playhouse, have allured thousands from the

narrow path. Never were there more temptations along these lines than at the present time. A tide of wilderness has set in upon the church that has brought spiritual disaster to multitudes. Faithful warnings from the pulpit, and a firm but kind administration of discipline will do much to correct evil.

A fault-finding disposition has ruined the spiritual life of thousands. Unkind criticisms have turned the edge and spoiled the effect of many a sermon. Others have been turned aside, because they have followed men rather than Christ.

If however, there is much to hinder the young convert in his Christian life, there is also much to help, and the help is much greater than the hindrance, for "they that are with us are more than they that are against us?" "Our rock is stronger than their rock, our enemies themselves judges."

"Prayer is a great help in living a Christian life." It "moves the arm that moves the world." "Satan trembles when he sees the weakest saint upon his knees." Prayer brings the unseen within our grasp. It is the key with which we unlock God's storehouse of grace.

Another help is the reading of God's Word. Are we in darkness? God's word is a lamp. Are we surrounded by numerous foes? It is a sword of defense. Jesus met every shaft of the adversary in the great temptation with a quotation from the word of God.

We will find great help in attendance upon the means of grace. Spiritual, like physical growth, depends upon the right use of the right means. If we stay away from the preaching of the word, and from the social means of grace, we will starve from the want of soul food.

Giving to the cause of God will help our Christian life. Covetousness will eat out all the spiritual life, like a canker. Paying according to our ability, is as religious an act as praying.

In leading others to Jesus, we will find great and rich spiritual blessings for our selves. This is the divine law reciprocity. The running brook does not freeze. If we are wise in the Christian life, we will seek every help and shun every hindrance.

The racer that would reach the goal must strip to the waist, and cast aside every weight. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 1, 2.—*Jessie S. Gilbert A. M. in Messiah's Herald.*

## Walking by Faith.

THEY that live by faith, walk by faith. But what is implied by this? They regulate all their judgments concerning good or evil, not with reference to visible and temporal things, but to things invisible and eternal. They think visible things to be of small value, because they pass away like a dream; but, on the contrary, they account invisible things of high value, because they will never pass away. What is invisible is eternal; the things that are seen do perish. Said the apostle: "The things that are seen are temporal; but the things that are not seen are eternal." Therefore they that walk "by faith" do not

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desire the things which are seen; neither are they the object of their pursuit. They "set their affection on things above, not on things on the earth." They seek only the things which are "where Jesus sitteth at the right hand of God." Because they know the things that are seen are temporal, "passing away like a shadow; therefore they 'look not at them;' they desire them not; they account them as nothing; but "they look at things which are not seen, that are eternal," that never pass away. By these they form their judgment of all things. They judge them to be good or evil, as they promote or hinder their welfare, not in time, but in eternity. They weigh whatever occurs in this balance: What influence has it on my eternal state? They regulate all their tempers and passions, all their desires, joys and fears by this standard. They regulate all their tempers, thoughts and designs, all their words and actions, so as to prepare them for that invisible and eternal world to which they are shortly going.—*John Wesley.*

An Age of Unrest.

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

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

This is significant and solemn teaching; and it is teaching that comes not from a dreamer fanatic, but from a very clear-headed and practical observer of human affairs, from one of the foremost publicists of our day. The witness is true. And shows how needful it is to turn for instruction, hope and comfort in these times to the prophetic Word. This part of the Holy Scripture is certainly not quoted or enforced commonly in the pulpit as it should be. If this is an age of growing discontent, it only serves to confirm the teachings of prophecy, which at the same time furnishes the true comfort to the hearts that are weary. To the greater easiness and unhappiness of the times, the greater the need of the strength and encouragement which the "assurance word of prophecy" gives, and which

give, as "a light that shineth in a dark place," until the dawn and the day-star arise in our hearts."—*Christian Secretary.*

If you Want to be Loved.

- Don't find fault.
- Don't contradict people even if you're sure you are right.
- Don't be inquisitive about the affairs of even the most intimate friend.
- Don't underrate anything because you don't possess it.
- Don't believe that everybody else in the world is happier than you are.
- Don't conclude that you have never had any opportunities in life.
- Don't believe all the evil you hear.
- Don't repeat gossip, even it does interest a crowd.
- Don't go untidy on the plea that everybody knows you.
- Don't be rude to your inferiors in social position.
- Don't over or under-dress.
- Don't express a positive opinion unless you perfectly understand what you are talking about.
- Don't get in a habit of vulgarizing life by making light of the sentiments of it.
- Don't jeer at anybody's religious belief.
- Don't try to be anything else but a gentleman—and that means a woman who has consideration for the whole world and whose life is governed by the Golden Rule, "Do unto others as you would be done by."—*Ladies' Home Journal*

Our Besetting Sin.

BEAR in mind that to each separate soul of you temptation comes most awfully in the form of one sin; and the final ruin of a soul is often accomplished by one fatal act of sin. It is true, indeed, that sins are rarely isolated. They are emeshed together by multitudes of links. He who has been consciously and deliberately guilty of one vice breaks down within him the knowledge of God's vineyard, and through the gap, where at first only one or two little foxes have crept to spoil the vines, soon the wild boars rush in to trample all things under their polluting hoofs. Still, it is mainly in one direction that the desires of the flesh become also desires of the mind; and so in one man it is avarice, in another drink, in another hate, in another dishonesty, in another concupiscence, which becomes the Aaron's rod, and swallows up all other offenses. When a man has a besetting sin, that victorious, all other evils are victorious in him; that conquered, he is safe. And as it is one sin which destroys a man, so it is often one act of sin which decides his fate. It is the nature of temptation, when unresisted, to increase in intensity, and then a man advances step by step into crimes of dreadful heinousness, and does what he would once have regarded with abhorrence. And, hence, since Satan tempts, since sin deceives, since the will is weak, since in the perversion of the reason and the silencing of the conscience, the moral law loses its grandeur, since vice grows in seductiveness, and temptation in intensity,—for all these reasons the world is what it is, and God's education is frustrated, and men sell themselves to the power of evil.—*F. W. Farrar, D.D., F.R.S.*

No man is in a condition to really enjoy riches until he can be happy without them.

Items of Interest.

—The best idea of the value of the Bessemer invention may be formed from the simple fact that when Bessemer began experimenting, steel sold in England from \$250 to \$300 a gross ton. He soon made a better steel at thirty dollars a ton.

—GERMANY'S, and doubtless the world's greatest military officer, Count Helmuth Karl Bernard Von Moltke, died April 24, at 9:45 P. M., at the age of ninety-one and one-half years. He died of old age.

—W. Roll Reed was tarred and feathered and soundly thrashed at Waco, Tex. for libelous articles in the *Kansas City Sunday Sun*.

—A man of Bloomington, Ill., named Lewis, signalled a train of danger by taking off his cotton shirt and setting it on fire with a match.

—A New Orleans Italian appealed to the Mayor for protection against an Italian secret society, members of which he fears will kill him.

—Greek Christians celebrated Good Friday by pillaging the Jewish quarter on Zante, one of the Ionian Islands. Several Christians were killed by troops who had to fire on them to stop the rioting.

—Grain was so scarce in Kansas and Dakota last winter that stockmen disposed of their cattle at any price. Now they are obliged to bring stock from Texas at great expense.

—It is just four hundred years since Greek was first taught in an English-speaking university, and the study of it created so great enthusiasm that six years later the fame of Oxford teachers of Greek attracted Erasmus from Rotterdam to it halls of learning. In 1516 he published his first edition of the Greek Testament, and from his second edition Luther translated the New Testament into German. The effect of this study of Greek on our language then in its early formative period, and on our philosophy and religious belief, is beyond the power of any scholar to trace or estimate. It has been a predominant element in shaping thought and argument and imagination and expression.—*Et.*

—The rapid increase in wealth, business, and prosperity in the United States during the last ten years is simply marvelous. The total wealth of the country is now \$71,459,000,000, equal nearly to \$1,000 per head. This is an increase in ten years of \$18,000,000,000, or forty-two per cent. England's wealth in 1885, is given as \$50,000,000,000, giving an average wealth per head of \$1,545. The average in Scotland is \$1,215 per head, and in Ireland \$565. The total wealth of France is estimated at \$36,000,000. England exacts in taxes twenty dollars per head of population, while each individual in the United States pays \$12.50. America will produce 9,000,000 tons of iron this year, while England's production is 8,600,000.

"I CAN'T bear this affliction," said a weeping father who had just buried a dear son whom he tenderly loved. "Yes, you can, and you must, and you will," said a godly woman in reply to him. "You love God and he loves you and he will help you to bear it." That idea brought comfort to the stricken soul, and he did bear the affliction in the sweet thought that God "doeth all things well," even when he afflicts those he loves and means to save.—*Selected.*

## Curing a Habit.

"How shall I a habit break?"  
As you did that habit make.  
As you gathered when you must lose;  
As you yielded, now refuse,  
Thread by thread the strands we twist.  
Till they bind us, neck and wrist;  
Thread by thread the patient hand  
Must untwine ere free we stand.  
As we are builded, stone by stone,  
We must toil, unhelped, alone,  
Till the wall is overthrown.

But, remember, as we try,  
Lighter every test goes by;  
Wading in, the stream grows deep  
Towards the center's downward sweep;  
Backward turn, each step ashore  
Shallower is than that before.  
Ah, the precious years we waste,  
Levelling what we raised in haste,  
Doing what must be undone,  
Ere content or love be won!  
First across the gulf we cast,  
Kite-borne threads, till lines are passed,  
And habit build's the bridge at last.

—John Boyle O'Reilly.

An Open Letter to a Swedenborgian.  
No. 3.

BY D. W. LAMB.

In your reply to my letter No. 2 you say: "Because I say death is not an extinction, but a continuation of conscious existence, and thus only a passage from one state to another, you say I am in exact harmony with the lie of the serpent—'And the serpent said unto the woman, Ye shall not surely die.' But I am sure your statement is diametrically opposed to the truth in the case. I am not ignorant of the lie of the serpent and I know I do not believe it and never have believed it. Furthermore, I have never known a Biblical scholar who did believe it."

Now let us find, if we can, the value of the grave charge you make against me. You say death is not an extinction, but a continuation of conscious existence. You quote to sustain your definition of the term death: "The soul that sinneth it shall die"; "The wages of sin is death"; "In the day Adam ate of the forbidden fruit he died"; "He who lives in sin is dead while he liveth." Question. Did Adam actually die in the garden as soon as he ate of the forbidden fruit? If he did what necessity was there for driving him out of the garden to prevent him from eating of the tree of life and living forever? No, he did not die, but came under condemnation to die at some future time when his sentence should be executed which was as follows: "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19. This did not take place in the garden and not till Adam lived 930 years. "And all the days that Adam lived were nine hundred and thirty years, and he died." Gen. 5:5. So the claim that Adam actually died immediately in the day he ate of the forbidden fruit is not shown by the record unless it can be shown that he died twice. It is evident that the Lord God did not regard him as being yet dead when he drove him out of the garden, for he said in Gen. 3:22, "And the Lord God said, Behold, the man is become as one of us to know good and evil, and now, lest he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken." Not dead yet although condemned to die, for "the

dead know not anything;" Eccl. 9:5; that is, they cease to have a conscious existence which you deny.

Death is the extinction of conscious life as shown by many scriptures which it is not necessary here to quote. Therefore a denial of the extinction of conscious existence is a denial of death itself and is in exact harmony with that lie of the serpent, "Ye shall not surely die." The trouble with you is, you will not admit the Bible definition of the term death, but claim an endless duration of conscious life which, if true, would render death impossible of execution, and as I said before is in exact harmony with "Ye shall not surely die," and a plain contradiction of God's word to Adam in the garden, "The soul that sinneth it shall die." Yes, and what is its condition in death? "Then shall the dust return to the earth as it was and the spirit (breath of lives) shall return to God who gave it." Eccl. 12:7. It is no longer an organized being and has no power to think. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. 146:4. But if, as you claim, he still had power to think as before by a continuation of conscious existence, his thoughts would not be perished nor would he be dead.

It was not an immortal soul nor a spiritual body that was breathed into man at his creation, but simply the breath of lives common to all breathing animals, for "they all have one breath, so that a man hath no preeminence above a beast, for all is vanity; all go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20. That is the state of man in death, and he is wholly dependent on a resurrection for a future conscious existence, and that he can have only through our Lord Jesus Christ; the only name under heaven given among men whereby we must be saved from death eternal. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," which he bestows on all his children, not in this world but in the world to come, by a resurrection from the dead. "He who lives in sin is dead while he liveth." Yes, in the same sense that Adam was dead in the garden under sentence of death to be executed in due time; in the same sense all Adam's family are dead, being under condemnation by nature which terminates in actual death.

Hence I claim that your charge against me is not just. You say the Lord has already effected his second coming; that the general judgment and the general resurrection occurred in 1757; that the dead in Christ were raised first in the world of spirits. This assertion is not in harmony with the prediction of Christ in the 21st chapter of Luke. Then Christ in telling his disciples the signs that should precede his coming, says in verse 24, "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Jerusalem is today trodden down of the Gentiles which shows that their times are not yet fulfilled, and consequently the time for the second coming of Christ is not yet due.

Now which shall we believe, Christ or Swedenborg? We cannot believe both at the same time. Swedenborg was undoubtedly one of the false prophets which our Savior foretold should come and deceive many; his whole system is a fabric of lies. On this first great deception is built the claim of endless life, or the soul's immortality, purgatory,

eternal life in torment, Spiritualism, Universalism, Swedenborgianism and such like in fulfillment of the prediction of Paul in 2 Tim. 4:1, 2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith; giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy having their conscience seared with a hot iron."

The soul's inheritance  
Its birth-place and its death-place is of earth,  
Until God maketh earth and soul anew,  
The one like heaven the other like himself.  
By the grace of God I remain waiting for  
that day.

Denver, Mo.

## The Fear of the Lord.

BY MARY A. ADAMS.

"The fear of the Lord is to hate evil." Prov. 8:13. Solomon tells us in the following plain language, "Fear God and keep his commandments for this is the whole duty of man." Eccl. 12:13. By this we see that the Christian life consists in fearing God and keeping his commandments. The fear of the Lord is to hate all manner of evil, all sin in whatever form, and this evil is in the transgression of any one or all of God's law, the ten commandments. Fearing God and keeping his commandments are so inseparably connected as to make "the whole duty of man" so plain that we need not err for the transgression of the law is the evil we are to hate. If we go hand in hand with the world or even the modern churches, thus more emphatically trampling God's holy seventh-day Sabbath under our feet, then we do not hate evil, and "he that turneth away his ear from hearing the law even his prayer shall be abomination." Prov. 28:9. "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." James 2:10. This includes Sunday-keeping. They are law-breakers no matter if they keep Sunday ever so strictly; they do not obey the fourth commandment which says "Remember the Sabbath day to keep it holy." What day? the first-day Sunday? No. God said, "But the seventh day is the Sabbath of the Lord thy God." Why is the seventh day any more sacred than the first?

Again, God speaks in the same positive, forcible language: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11. The seventh day is sacred because God rested upon it. Sunday is not sacred because God worked upon that day. "For in six days the Lord made heaven and earth," and the so-called Sunday is one of the six. See Gen. 1:3-5. The seventh day is more sacred because the first account we have of the seventh day closes by telling us why it was sacred. "And God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made." It is a memorial of creation, God's rest day; Sunday is a memorial of Constantine, a heathen worshiper who thought to change times and laws. The whole duty of man consists in fearing God and keeping his commandments; this does not approve Sunday worshipers, which worship is vain worship. Let us see how or why it is vain worship, and what Christ said of them. "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did

Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me teaching for doctrines the commandments of men." Matt. 15: 6-9. We should hate this evil; it is truly evil for Christ further said of such: "Every plant which my heavenly Father hath not planted shall be rooted up." Let them alone; they be blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch. Let us come out and be separate from such vain worshippers, for if we mingle with them "our presence sanctions all" as Sr. Welch said in his poem, "The Church and the World." "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." Eph. 6: 7. If they are right we are wrong. There are but two paths marked out—the straight and narrow way which leadeth unto life and the broad road which leadeth unto destruction. "Ye cannot serve God and mammon." "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." Matt. 6: 24. False churches are no better in the sight of God than worldly people, for we must come up to God's standard of right obedience or we are lost; we cannot expect to put our hand in the fire and not be burned. Obedience is one thing and disobedience another. We are not to take God's name in vain and we surely do if we obey the commandments of men rather than of God. God's ten commandments are from time to eternity. "My covenant will I not break nor alter the thing that is gone out of my lips." Ps. 89: 34.

Let us ever remember "the fear of the Lord is to hate evil," and our duty is to "fear God and keep his commandments" that we may have right to the tree of life and enter into the gates of the new Jerusalem.

*Bald Knob, Ark.*

### Six Grave-Diggers.

HENRY MELLER, a pious German, who lived two hundred years ago, used to say: "When I look upon the youth of our day, I see six grave-diggers. The first is called 'Drunkennes.' How many kill themselves with excessive drink! The seed must spoil when there is too much water. Therefore, young man, if you wish to live, give up drinking.

"The second is called 'Lust.' How many have thereby hastened death! By unbridled appetite the body is weakened and loses its strength. Is it not true that all that is exposed to fire is ultimately consumed?

"The third is called 'Wrath.' Sirach says, 'Jealously and anger shorten life,' and Paul, in his letter to the Galatians, places next to each other, wrath, strife, and murder. Wrath brings on strife; strife is often the cause of murder.

"The fourth is called 'Disobedience to Parents.' We know what a blessing the fifth commandment proclaims. Who does not keep it will feel its curse. Dry wood which cannot bend must break.

"The fifth one is called 'Bad Company.' How many have lost life and salvation by this means! Tie a corpse to a living body, and although the living being cannot bring the dead body to life, yet the contaminating

odor of the corpse will ultimately kill the living.

"The sixth and last is called 'Idleness.' It kills man, though he seems alive. Is an idle body of any more use than a dead one? When the tree will not bear any more fruit, it is cut down and thrown into the fire. Ye who have a desire to live, consider this, and leave those grave-diggers and pall-bearers alone."—*Selected.*

## 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 Nellie Bower.

ARE the ten commandments the old covenant, as we hear taught by our opposers of the Sabbath? Do they believe it themselves? It was not long ago that we listened to a discussion by a Disciple minister who took the position that the ten commandments were the old covenant; and he done away the whole of the Old Testament. The golden text in their Sunday-school Lesson Leaf of January 17 was: "Thou shalt not make unto thee any graven image." Ex. 20: 4. Why do they go back to the old covenant if it is done away? It looks as though they did not believe themselves that it was done away, but in order to get rid of God's holy Sabbath they had to take that position. If we would grow strong in the Word of God just read for ourselves and watch our opponents arguments, and we can soon see they do not hold good. My prayer is each day for more wisdom and knowledge from above, that I may understand God's Word more fully, and that I may have grace to overcome this world and all its evils and temptations, for they are many, and that I may live on the earth made new when Jesus comes to claim his own. Remember me when at a throne of grace. I do love to hear from the brethren and sisters through the *ADVOCATE*; it is cheering news to me. I would like to have been to the meeting at Hartford today, but as I cannot I will employ my time in writing. I will close by again asking your prayers.

*Bangor, Mich.*

### From Sister Mary Shirley.

DEAR Bro. Long: Not seeing any letters from this part of the country, I take this opportunity to write and to send our many thanks to the dear brother or sister who sends us the *ADVOCATE* as we think it is one of the best papers we ever read, and we do not think we could do without it. We are always glad to see the paper come, for it brings glad tidings. My husband reads them and then gives them to our neighbors to read; we have sent some to Tennessee. We have had no meeting here for sometime. Bro. Jenkins preached for us, and he was the first to lead us to see the truth, and our many thanks is to him, and may the Lord bless him in the good work in leading many to the truth. We believe that he is a good man, and an able minister. We would like to have him preach for us again, but as crops failed here last season we have not the money to give for preaching; but we hope that if we are deprived of hearing the word of God preached, there may

be others that will hear and obey the gospel while they have the opportunity. It seems to me that the time is short, but let us work while it is day for the night cometh when no man can work. The Sabbath is beginning to dawn toward the first day of the week and may the blessings of the Lord rest on us all. Pray for one that loves you all, and that we may be waiting and watching when the Lord comes to gather his children into his kingdom. Your sister in Christ.

*Coeles, Nebr.*

### From Sister S. E. Bowen.

DEAR Brethren and Sisters in Christ: There are many who might occupy this space more interesting than myself, but I love the people of God and love to communicate with them. We are all members of one body, but all have not the same office. Some preach; some pray; others sing, while all can labor in some way to support those that preach and publish the gospel to a dying world. The preachers are not fed now as Elijah was of old. The ravens don't bring them two meals a day; their meal and oil will fail if not replenished by human hands. I work very hard to support my family and try to help stay the hands of those that labor in the gospel field, but when I think how little I have done, I feel like I am a mere cumber of the ground, and wonder sometimes what I live for; but I do the best I can. Home demands must be supplied. He that provideth not for his own house hath denied the faith, and is worse than an infidel. I have not adopted the tithing system, but last year I gave the tenth of what I sold in support of the good cause which was \$10. This year I only gave \$2 which is not the tenth, but I hope to be able to send in something more soon. If I understand the tenth means the tenth of the increase of everything regardless of living; so if we only raise enough to live on we must give the tenth to the Lord; or if we don't make enough to live on bring in the tenth of what we have, and look to the Lord for our daily bread. I can hardly believe the Lord in this dispensation would rain bread from heaven to feed us. Well, I would like to say a great many things on the tithing system in the way of inquiry, but I fear I will weary the patience of our good editor. I will ask, Is not this a part of the law of Moses which was nailed to the cross? Why entangle yourselves with the yoke of bondage when Christ hath made you free? I do not wish to offend any one but I want to know just what the Lord wants me to do.

Dear Bro. Long, I am glad to see you propose to send some copies of the *ADVOCATE* out free. I have been anxious for sometime to send the paper to a few of my friends, but could not spare the money. Those I speak of were interested in Bro. Jenkins' preaching and are fully able to pay for the paper if they like it; so I wish to give it an introduction. I well remember what a comfort the "Bible Student's Assistant" and the *ADVOCATE* were to me in the beginning when so many tried to convince me that I was wrong in keeping the seventh day; but I believe it is right, so I keep it, and long for the new earth where all is love; where all will worship the Lord in spirit and in truth. From your sister in the hope.

*Clarksdale, Mo.*

CONSCIENCE is the voice of the soul; the passions are the voices of the body.—*J. J. Rousseau.*

## Advent and Sabbath Advocate.

STANBERRY, MO., MAY 12, 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.

We are now prepared to do all kinds of job work at reasonable rates.

BRO. H. L. LOWE of Kanawha Station, W. Va., has moved to St. Mary's, Pleasant Co., W. Va. Correspondents will please note the change.

ONE sister in sending names for sample copies, said: "They are all Adventists but one." (Circulate the ADVOCATE among Adventists, and also among all classes of Sabbath-keepers. Let all work for the one thousand new subscribers.)

We are mailing to parties quite a number of sample copies of the ADVOCATE. Any one who may receive a sample copy can have one year's subscription to the same by remitting one dollar to SABBATH ADVOCATE, Stanberry, Mo. Any one wishing to send the ADVOCATE to friends or relatives can, by sending five new names, have it for eighty cents per copy.

"THE first paper published by Seventh-day Adventists was issued in July, 1849, at Middletown, Conn., by Elder James White. It contained eight pages about six by nine inches in size, and was entitled *The Present Truth*. The mail edition was carried to the post-office in a hand-satchel. The denomination now has seven publishing houses, which last year sold books to the value of \$8000,000. Periodicals are issued in six different languages."

The above statement shows what good management, push and energy will accomplish. When *The Present Truth* was being published, and long after the *Review and Herald* was started, persons who were in a more prosperous condition and a little puffed up, could have ridiculed the little affair, and said that it never would amount to anything. It is well to act judiciously in such matters, and not "despise the day of small things." Much can be accomplished in a short time. Be sure you are right and then go forward.

NOT long ago a gentleman—himself eminently successful in business—handed me a newspaper clipping over one corner of which he had written in pencil, "Good!" I endorse his opinion most heartily, and pass the slip along to you:—

A successful business man says there were two things which he learned when he was eighteen, which were ever afterward of great use to him; namely, Never to lose anything, and never to forget anything.

An old lawyer sent him with an important paper with certain instructions with what to do with it. "But," inquired the young man, "suppose I lose it; what shall I do then?"

"You must not lose it."

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it!"

This put a new train of thought into the young man's mind, and he found out that if he was determined to do a thing he could do it.

He made such a provision against every contingency that he never lost anything. He found this originally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say, "When a man tells me that he forgot to do something, I tell him he might as well have said, 'I do not care enough about your business to take the trouble to think about it again.'"

I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting any important task to say, "I forgot it." I told him that would not answer. If he was sufficiently interested, he would be careful to remember. It was because that he did not care enough that he forgot it. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy, careless habit of the mind, which he cured.—*Selected.*

AMONG the Jews who recently emigrated by the way of Posen from Russia is one Isaac Roseblat, whose case has aroused considerable attention. He bears on his leg an iron over which the skin has partly grown, and which was fastened on him five years ago in a Russian prison at Kieff, from which Roseblat attempted to escape after being arrested on a charge of proselyting for Judaism. It is feared that the removal of the iron now might have a serious result.

THE recent terrible accident on the Lake Shore road, in which several postal clerks lost their lives, has spread consternation among the clerks of that division. Eleven of them have sent in their resignations, some of them by wire. The retirement of these, together with those killed and wounded in the collision at Kipton, O., has badly crippled the system.

## Receipts.

Martha J Gunter 50 cts, Mrs A Aldrich \$2, E G Walter (tithes) 50 cts, D F Edwards \$2, J R Smith 25 cts, Robert Canaday \$1, M A Elliott \$1, Harriet B Cameron \$1, Mrs A Dufford \$1.

Books and Tracts  
for Sale at this Office.

*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 12c. 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 Fate 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.

*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 Hierarchy and location, to be set up at the Saviour's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

*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 cts, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

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

*Thoughts on the First Day of the week*, 14 pages, by A F Dugger, showing its absence or sacredness in the Bible, 4 cts, 40 cts per dozen.

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

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

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

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

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

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

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

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

*The 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.

*A Comparison of Latter Day Prophets; a thorough expose of some of the mystic churches of these last days*, by J. W. Cassidy, 62 pp., 15 cts.

*The Two Laws*; by A. C. Long, 6 pp., price 2 cents.

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