

Advent and Sabbath Advocate.

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

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, OCTOBER 16, 1888.

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Advent and Sabbath Advocate.

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Take Me by the Hand, Father.

Oh! the heavy, heavy trials
Pressing closely round my way;
Take me by the hand, dear Father,
All my weary soul doth pray.
Clouds are gathering, wildly frowning
With sad portent o'er my head;
Sorrow's waves roll darkly round me,
Pathless wastes my footsteps tread.

Hold me in thy arms, dear Savior!
Bear, O bear me safely through;
Save me from the misty darkness,
Light of home, O let me view.
Praise! the threatening clouds are lifting;
Joy! the raging waters cease;
Faith's high towers light up in glory;
Jesus sweetly whispers peace!

—Selected.

The Sermon.

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

First-Day Sabbath.*

BY J. H. NICHOLS.

"But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15: 13.

The Savior reproved the Scribes and Pharisees for their erroneous views with respect to the washing of hands, and eating of bread, and, among other things charged them with making the commandment of God of none effect by their tradition, and said that "in vain do they worship me teaching for doctrine the commandments of men." This gave offense, and when the disciples informed the Savior of this fact he uttered the language of our text, "Every plant which my heavenly Father hath not planted shall be rooted up." In a previous discourse we have shown from the testimony of God's word that the seventh day Sabbath is of God's own planting; that he planted the Sabbath, the seventh day, in the garden of Eden, and afterwards

* Sermon preached by Elder J. H. Nichols at the Antioch school-house, Adams county, Nebraska, Sept. 23, 1888, and by request written for publication in the ADVOCATE.

incorporated it into the very bosom of his law. Ex. 20: 8-11; thus it became a component part of that law of commandments which the psalmist says, "They stand fast for ever and ever, and are done in truth and uprightness." Ps. 111: 8, and of which the Savior declared, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 17, 18. Paul, in speaking of this same law, says: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 21. Again, "Wherefore the law is holy, and the commandment holy, just, and good." Rom. 7: 12. The seventh-day Sabbath being of God's planting, cannot be rooted up.

We will now examine the plant of first day Sabbath, as taught at the present time, and see upon what foundation this rival institution of the Lord's Sabbath is built. When we present the evidence of God's word in support of the seventh day Sabbath, we are told that there are two sides to this question. This we freely admit, but aver that there is only one right side, the other must be wrong. "God's word is not yea and nay, but yea and amen." As we are examining this question from a Bible stand-point we will now examine each and every text in the New Testament that mentions the first day of the week, and then give the advocates of first-day observance the benefit of the testimony of every witness that has testified upon this subject.

The first mention that is made of the first day of the week is in Matt. 28: 1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary so see the sepulcher." Those that advocate and keep the first day of the week claim to do so in honor of Christ's resurrection. Did the Scriptures clearly show, or were we to admit that Christ rose from the dead upon the first day of the week, it would not prove that it was henceforth to be observed as the Sabbath, unless God had so commanded; no such command is found. But we wish to notice the claim that the resurrection of Christ occurred on the first day of the week. Tradition says he was crucified on the sixth day and laid in the tomb near the close of the day, or just before sundown. That the crucifixion took place in the afternoon and that the body of Christ was laid in the tomb the Scriptures clearly show, Matt. 27: 46. "And about the ninth hour," this corresponds with three o'clock according to the present reckoning of time; after this hour Jesus expired and still later Joseph went to Pilate and begged his body, took it from the cross and laid it in his own new tomb, verses 57-60. This establishes the fact that Christ was laid in the grave or tomb near the close of the day or just before sundown. Now, if it be true that this occurred on the sixth day, common-

ly called Friday, and the resurrection took place early in the morning on first day, or Sunday, then he only lay in the tomb two nights and one day, or just thirty-six hours; whereas when asked to give a sign of his Messianism he declared, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40. This would prove according to his own testimony that he was an impostor for instead of seventy-two hours he was only in the grave thirty-six, or just half the required length of time to fulfill the sign.

Now, if professed Christians can accept such a theory and thus discount the words of Christ fifty per cent, is it any wonder that the infidel steps in and says I will discount it the other fifty and discard the whole Bible? Or like the man that held a note against another for the sum of one hundred dollars, and desiring a settlement, proposed to throw off fifty dollars to which the other replied, "You're very kind to throw off fifty dollars, now I will throw off the other fifty and that will make us just even?" Mathew in the passage which we are considering records the resurrection as taking place in the end of the Sabbath, for when the women visited the sepulcher at that time they found the stone rolled away and Jesus had risen. Now, if Jesus rose in the end of the Sabbath as Matthew declares, then his resurrection did not occur in the morning of the first day of the week, or twelve hours after the sepulcher is said to be empty. The resurrection took place at a point of time corresponding with the time of the burial; this we have seen was near the close of the day, or just before sundown, and now to ascertain the time of the crucifixion all we have to do is to count back three days and three nights according to the Savior's words and we have the day of the week upon which the Son of God was put to death; thus counting back from just before sundown on Sabbath, or seventh day, to the same time on sixth day we have one day and one night, and to fifth day two days and two nights, and to the fourth day or Wednesday, and we have three days and three nights. This is in harmony with the record of Scripture upon this subject, for the day following the crucifixion, or Thursday, was the passover sabbath, or high day, John 19: 31. No work was allowed to be done on this day, but on the day following, or Friday, the women returned and prepared spices, and rested the Sabbath day (seventh day of the week) according to the commandment, Luke 23: 56, and in the end of the Sabbath the resurrection takes place. Thus, one of the main pillars supposed to support Sunday-keeping falls to the ground. Not even an inference can be drawn from this first occurrence of the first day of the week to support the idea of its being henceforth the Sabbath, while on the other hand, the day preceding it, the seventh day, is positively called the Sabbath; this, too, three days after the crucifixion, when it is claimed by some that the Sabbath was nailed to the cross.

We now leave Matthew's testimony and notice what Mark has to say of the first day of the week. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16: 1, 2. Here, as in Matthew, the day preceding the first day of the week is positively called the Sabbath. Is it not a little singular that if God designed the seventh day to be supplanted, or superseded by the first day of the week that no inference to that effect is made, no mention of such a fact? The very fact that no such mention, is made is evidence that he did not so intend it. The day following the Sabbath was regarded by those holy women as a week day, a day upon which to perform labor, for they came to the sepulcher for the purpose of anointing Jesus, but found it empty he having risen prior to that time. In verse 9 mention is again made of the first day of the week, simply stating that when Jesus had risen he first appeared unto Mary Magdalene upon that day. No allusion to the Sabbath, or anything of that kind.

The next witness to give testimony in regard to the first day of the week is Luke. This is what he says: "Now, upon the first day of the week very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared and certain others with them, and they found the stone rolled away from the sepulcher." Luke 24: 1, 2. Not one word is said in this testimony about it being a Sabbath, or that it should be kept in commemoration of Christ's resurrection. It records the fact that certain women on that day visited the sepulcher, for the purpose of engaging in the work of anointing the body of Jesus, but found it empty.

The next one to make mention of the first-day of the week is John and his testimony is as follows: "The first-day of the week cometh Mary Magdalene early when it was yet dark, and seeth the stone taken away from the sepulcher." John 20: 1. This testimony, like that of the other evangelists, is as silent as the grave so far as associating the idea of Sabbath with the first day of the week; and before Sabbath observance can be read out of these testimonies it must be first put in. In verse 19 mention of the first-day is again made: "Then the same day at evening being the first-day of the week, when the doors were shut where the disciples were assembled for fear of the Jews." From this we learn that the disciples after the crucifixion of Christ stood in fear of the Jews. This is not be wondered at, for if they would put Christ to death in all probability they would do violence to his followers, consequently they assembled within doors on this account and not for the purpose of Sabbatizing on that day in honor of Christ's resurrection, for at least some did not yet believe in his resurrection. For when Jesus again met with his disciples after eight days Thomas was present, and his faith was confirmed by his being permitted to thrust his hand into Jesus' side. "But did not Jesus in meeting with his disciples attach a sacredness to this day?" says one. If so, then we have a fishing day a Sabbath, for the Savior met with the disciples on one occasion when they were fishing, hence it would be right to go fishing on the Sabbath. Surely an institution that needs bolstering up with such props as these must stand on a slippery foundation.

We now proceed to examine another text,

one of the strongest that is relied upon to support first day keeping, but like the rest that we have examined it will be discovered to be wanting in this respect. It reads as follows: "And upon the first-day of the week came together to break bread, Paul preached to them, ready to depart on the morrow, and continued his speech until midnight." Acts 20: 7. This text says nothing about the Sabbath bath. But the claim is set up that because the disciples met upon this day and broke bread, therefore, they regard it as a sacred day. Certainly, to say the least, this is a far-fetched inference, and requires a great stretch of the imagination to discover anything favorable to such a construction. If breaking of bread constitutes a Sabbath then we would have every day a Sabbath, for the disciples met "daily in the temple and breaking bread from house to house." Acts 2: 46. This was an evening meeting and continued till midnight. It was also a farewell meeting, for Paul preached to them ready to depart on the morrow. As the day commenced at sundown it must correspond with what is now commonly called Saturday night, and while the apostle Paul was preaching the rest of the disciples were going by ship around the cape from Troas to Assos, and on Sunday morning Paul started on foot across the cape to join them at the latter place. A strange way, indeed, to keep the Sabbath, and yet this is, perhaps, as near as the disciples ever came to keeping the first day of the week. Some of the disciples rowing away by ship, and Paul, that great apostle to the Gentiles, traveling on foot on the first-day of the week, after keeping the Sabbath with the brethren at Troas.

One more text and first-day evidence is all examined: "Upon the first-day of the week let every one of you lay by him in store as the Lord has prospered him, that there be no gathering when I come." 1 Cor. 16: 2. This was spoken with reference to a contribution for the poor saints at Jerusalem, and proves the first-day of the week to be a day for secular business instead of containing any intimation of it being a Sabbath day. To "lay by him" certainly has no reference to a public collection. This completes the list of first-day texts, and well may we be astonished how any one can claim from these a change of the Sabbath from the seventh day to the first day. In the light of these texts first day sacredness sinks into the depth of darkness and gloom, while in fifty-seven texts in the New Testament the seventh-day Sabbath, Jehovah's rest day, is made to shine with the brightness of the noonday sun. As Rev. 1: 10 is sometimes applied to the first day, we will give a passing notice of this text. "I was in the spirit on the Lord's day" proves that there is a Lord's day, and now the question is, which day is it? Let the Bible answer: "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. "The Son of man is Lord also of the Sabbath." Mark 2: 28. This settles the question as to which day is the Lord's day, the seventh and not the first, consequently first day Sabbath is left to totter without one solitary prop to support it.

Has the Sabbath been changed? We answer emphatically, No. God has never changed his rest day, nor withdrawn his blessing therefrom. It is perfect in its nature, adapted to the wants of mankind; and just as long as the facts upon which it is based exist, just so long will the Sabbath remain. We might as well try to change our birthday, or the day of American independence, or to blot out the universe, as to abolish or

change Jehovah's rest day. That an attempt has been made to change the Sabbath we freely admit; and also that the practice of man in relation thereto has been changed, but this in no wise effects the Sabbath any more than did the Pharisees change God's law by their tradition. The prophet Daniel tells of a power that would arise and "think to change times and laws." Dan. 7: 25. Mark the language; it does not say he shall change times and laws, but only think to do so. An attempt has been made to change the division of the day by commencing the day at midnight, but does this change God's established division of time regulated by his ordained time-piece, the sun? No; just as well try to blot the sun out of existence as to change the division of time thereby. The same is true of the Sabbath, although the Catholic Church, as is claimed in the following extract, has attempted a change.

"Question: What warrant have you for keeping Sunday preferable to the ancient Sabbath, which was Saturday?"

Answer: We have for it the authority of the Catholic Church and apostolic tradition. Question: Does the Scripture command the Sabbath to be kept for the Sabbath?"

Answer: The Scripture commands us to hear the Church, Matt. 18: 17; Luke 10: 16; and to hold fast to the tradition of the apostles, 2 Thess. 2: 15, but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's day, Rev. 1: 10, but he does not tell us what day of the week this was, much less does he tell us that it was to take the place of the Sabbath ordained in the commandment. St. Luke also speaks of the disciples meeting together to break bread upon the first-day of the week, Acts 20: 7, and St. Paul (1 Cor. 16: 2) orders that on the first-day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea. But neither one nor the other tells us that this first-day of the week was to be henceforward the day of worship and the Christian Sabbath; so that in fact the best authority we have for this ancient custom is the testimony of the Church. And, therefore, those who pretend to be such religious observers of the Sunday, while they take no notice of other festivals ordained by the same Church authority, show that they act more by humor, than by reason and religion; since Sunday and holy days all stand upon the same foundation, viz., the ordinance of the Church."—*Catholic Christian Instructed*, page 232.

From the above we learn that the Catholic Church did attempt to change the Sabbath, and that Sunday has no higher authority than the Church of Rome. "Every plant which my heavenly Father hath not planted shall be rooted up."

Having examined the Bible evidence upon which first-day Sabbath rests and found it when weighed in the balance to be wanting; also seen by what authority the attempt was made to change the Sabbath, we are now prepared to notice some objections that are urged against the claims of the seventh-day Sabbath.

When the claims of the Sabbath are presented the claim is set up that one seventh part of time, without regard to a definite day, is all that the commandment requires. That the commandment requires one seventh part of time is not called in question, and it is just as explicit in defining what part of time that shall be, the seventh day from the first day of creation work. If man was left to choose his own time to observe as the Sabbath, then one might for convenience select the first day, and another the second day, and still another the third day, and so on till the seventh, and the result would be every day would be kept as a Sabbath thus creating confusion. But God is not the author of confusion, therefore, he is not the author of this theory, and to guard against such con-

fusion the Sabbath has been God himself and guard this in the wilderness by provided food for the children of man. The people were not all over night, and when pe violation of God's instruction to provide food for Sabbath and it kept fresh time none were to be for day. Here now is a good to a practical test the theory. Let us try it: that some did not wish strictness Moses threw to demonstrate that time would do, set apart week to prove their vide for its sacred of manna must be laid in to gather it discovered vided any on the se tempt to keep the fi thus unfortunate in but still claiming the another attempt is m is selected, and the d stored by in vessels t bath. When mornin er around the board, sels were uncovered been stored it was worms and now they out and gather a sup seventh part of tim test, was an absolut me of a little incide curred at one tim preacher lectured u time theory laborin it so happened am a young lady who h of seven brothers. lecture the preache said: "I understand ried?" "Yes, sir." A's sons?" "Yes, which one did you ried one seventh p particular." He s plussed. Now, la appears, it is just one of seven brod as to keep one se day in particular. Again, it is clai and consequentl be kept. God c be kept, and to to keep it is to c justice. He ma and to mark th ment and endin about keeping t round globe; w this also, or are this the earth i convenience fl might the prop ets, O Israel, at ert," when driv another is live

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Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., OCTOBER 16, 1888.

Our Needs.

As a people are very dependent, and our wants are many. Many of the blessings of life we receive in common with the wicked, and others we receive by asking our heavenly Father, for we have his promise that "no good thing will he withhold from those who walk uprightly," and "if ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." We receive special blessings from the Lord by asking for them. God, however, assists those who help themselves, and by doing all we can and invoking Divine aid success will attend our labors in the Master's vineyard.

It is not in reference to individual wants that I wish to write, but in reference to the wants of the cause. What we need most as a church are burden-bearers—persons who will help to bring about an equality among us. We want persons who will help to bear the burdens in reference to the spiritual wants of the church, and also in reference to its financial wants. The church needs workers, those who will sacrifice for the cause. It has been truthfully said by another "that church members are divided into two classes, workers and grumblers. Workers never grumble, and grumblers never work." Yes, there are two classes of church members; one class go before, the other class behind; some are pulling with all their might, while others are hanging on behind. We remember when a boy we played with carts. Some of the boys would go before to pull, while others would go behind to push; those behind would often take advantage by stealing a ride. We would try to prevent this by taking solemn promises that they would not "hang on;" but these promises were seldom kept. It was quite a temptation to ride when unobserved, for it was so much easier to ride than work.

The large majority of church members are trying to get into the everlasting kingdom the easiest way possible. Some never give anything to the cause of God, nothing to sustain the ministry, nothing to keep up the missionary work, and nothing, nothing is marked to their credit. They continually receive but never give. But says one, "I don't believe in giving." You don't? Why the system of redemption from first to last is one grand system of giving. God loved the world and gave his only begotten Son to save it from eternal ruin. The Son loved us and gave himself to die for us. This giving does not stop at the point of bounty, but passes on to that of inconceivable sacrifice. Every one of us who are trying to obtain a home in the kingdom of God are heirs to an inheritance of giving, which began in the beginning and will continue through time. The great Head of the church has said, "It is more blessed to give than receive." Inspiration dictates that our giving shall be both bountiful and cheerful. It is not sufficient that we give; we must give much. "He that soweth sparingly shall reap also sparingly." But we must not stop here; that unsparing amount must be given willingly, not grudgingly or of necessity, for God loves the cheerful giver.

Let there be equality among you. Yes, that is what is required. The teaching of Paul on the subject of giving goes to show that there was much irregularity among the brethren. He says: "Who goeth a warfare any time at his own charge? Who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" 1 Cor. 9: 7. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," v. 9. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" v. 11. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," v. 14. Some people do not believe in "paid preachers," but here we read that it was "ordained" that they should be paid.

Again, we are told that "ministers ought not to preach for wages." Paul was a minister and he preached for wages. Here is what he said: "I robbed other churches, taking wages of them to do you service." 2 Cor. 11: 6. In 2 Cor. 8: 12-14, speaking of giving to the cause, he says, "Now, therefore, perform the doing of it; so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that he hath. For I mean not that other men be eased and ye burdened, but by an equality." Yes, equality is most desirable. That there is not an equality among us is evident. That a few are bearing the burdens is also clear.

We are not so much in need of ministers, as we are for means to keep those we have in the field. We have ministers who are thoroughly capable of presenting the truth, and who have done comparatively nothing the last year. Why are these men inactive? Simply because means are wanting, and this sad state of things has brought a famine among our ministers, and they have gone into other avocations in order to make a living for those under their charge. Well how is this sad condition to be changed? By following the Bible rule of giving; by ceasing to rob God; by giving the Lord at least his tenth, if we do not give any free-will offerings. "Yet ye robbed me." How long will we as a people do this? Will we continue to say we love the Lord, and are willing to sacrifice for his cause and not do it? As a people we are asleep and are leaving slip the great and grand opportunities which God has placed within our reach. Brethren and sisters, how long will this state of things continue? Will we wake out of our lethargy and go to work?

The Savior says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." It would be well in the matter of giving to show a little self-denial. The idea of denying ourselves of those personal expensive little indulgences, which eat up so much of our income, and give the amount thus saved to the cause is a good one. Why not let our self-denial go out in this direction? If we do the cause will revive, and we as a people will get out of this languishing state.

It is said of Benjamin Franklin, as a young man, lived on bread and water that he might buy books. Horace Greely laid down on a rude floor and studied by the light of blazing pine knots. Abraham Lincoln, walked nine miles to school in order to get an education. If it is right and proper for one to deny himself in order to be benefitted in this life, why not deny ourselves in order that persons may be benefitted here in this world, and in the world to come? Seeing that we have consecrated men—men of ability, who are fully able

to present the whole truth, spending but little time in the gospel field, is it not high time that something is done to prevent this state of things? Should there not be an effort made to call our ministers from the blacksmith shops, the grocery stores, and from the farms? They are willing to heed the call if a proper effort is made to supply their necessary wants.

It must be seen by all that our greatest need is in reference to means to properly carry on the work. But few of our people are living up to any systematic system of giving. This is not right. We have a system of truth that conforms strictly to the Bible, and which the world cannot refute. Energy and an earnest desire to push forward the work should characterize our efforts. Let us make this matter practical. We have practical sinners, let us likewise be practical Christians in everything pertaining to our eternal salvation.

"A Small Thing."

WHAT has the gospel done for you, and what have you done for the gospel? These are important questions. Many a prosperous man, but for the gospel would have been a wretched debauched, degraded wreck; many another man would have been selfish, unsocial, surly, and uncomfortable. The gospel has made the world brighter, life sweeter, and man better wherever it has gone.

This gospel is sent into all the world, and in obedience to the mandate of Jesus Christ and under his direction, his servants spend their time and strength, forsake their families, cut themselves off from various sources of support and emolument, and go forth to the Gentiles to carry the glad tidings to lost sinners, and thus win them to the Savior.

The man who does this, may have heavy responsibilities; a living to earn, a family to support, and people around him in need of relief. He must also love his neighbor, and set an example of Christian benevolence, or else he cannot preach it to others. But if he is to do all these things how is he to fulfill his ministry?

The apostle says, "If we have sown unto you spiritual things, it is a small thing that we should reap carnal things."

There are many people who do not wish to do small things, but yet are very glad to have the servants of the Lord sow to them spiritual things, while they feel no responsibility about allowing them to reap their carnal things. Sometimes men say to ministers of the gospel, "If you will come to our place we will pay your fare and entertain you." But is this any special favor? The man who goes upon the errands of the Lord has no special desire for traveling. He has seen this world, and its sights, big and little, till he cares very little about seeing more. He has his work to do, and is able to earn his living, and is under solemn obligations to support his family; and the mere offer to pay his fare, is of little importance to him. He must have clothing as well as food. He must be dressed respectably, that his Master and the truth be not despised on his account, and his family must have a place where they can lay their heads, and bread to eat in his absence, and he must live honestly and not dishonor the gospel. But none of these things are provided for by the mere offer to pay a man's "traveling expenses," to go perhaps hundreds of miles and spend time and strength and labor for the good of others.

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A man settled as a pastor over a church may be hired and paid, but a faithful servant of God who cannot be hired will frequently preach more in one week than a settled pastor does in a month. His words may also burn in the hearts of men, and be talked of for weeks; souls may be converted and gathered into the church; and at the end of it all he may hear men say, "God bless you, dear brother; come again. We are always glad to see you;" but frequently no adequate provision is made to supply the necessities which inevitably connect themselves with his work.

Such a man cannot do business in a regular way for his support. He must be free to go or come. He does not feel at liberty to make merchandise of the Word of God. Hiring out to preach the gospel seems to be contrary to the Scriptural precept and example, and the higgling and chaffering for salaries and settlements which is so common, seems to be unwarranted by the Scriptures.

Yet the Lord has ordained that they who preach the gospel should live of the gospel. If men receive spiritual things of the servant of the Lord, it is a small thing that he in return receive a portion of their carnal things. He gives his time, his labor, his money, to bring to men the gospel of Christ; he is poor though making many rich, and those who partake this benefit should devote time, labor, and money to supply his needs and help him forward in his work after a godly sort.

A faithful minister is in no sense a beggar, or an object of charity. When he comes into the homes of the people and is there entertained and provided for, he frequently more than pays his way. Sometimes he may be a beloved physician of wide experience, ministering to the sick. Frequently his acquaintance and observation fit him to advise in matters of business, and to direct the course of children, to give counsel to invalids, to help the poor, to listen to, and investigate tales of sorrow, to search out wrongs and remedy them, to settle difficulties, and do good generally, and he should be so provided for that he will be free to exercise his gifts in all these ways as the Lord may give him opportunity.

It is too often the case that men who beg and bargain get the money, while the men who trust in God are too much neglected. Their incomes are overestimated,—a handful of coppers in a contribution box is magnified into an abundance of gold and silver; and fabulous tales of the wealth of the servant of God are circulated by enemies to ease their own consciences and shake the confidence of his friends and so cut him off from means of support.

It is but a small thing that the man who goes forth to preach the Word of God should have his needs provided for by the loving helpfulness of the flock of God. The ox treading out the corn must not be muzzled; and the minister who goes in the strength of the Lord God ought not to be allowed to suffer because he trusts in the Lord, and will not be the hired servant of man; but he should be generously helped by those who truly love God, and who would have his servants independent, and faithful, and zealous, serving their generation by the will of God.—*The Christian*.

"If I could go down to my grave and have it honestly written above it, 'He did what he could,' I would rather have it than a monument of gold reaching to heaven. Do all the good you can, to all the people you can, as long as ever you can."—*Moody*.

Hollow Foundations

SEVERAL squares in a town in the Pennsylvania coal regions, with all upon them, have sunk into the ground. Built over out-worked coal mines, the upper surface was supported by pillars and stays in the mine, and these at length gave way.

It is always dangerous to build on a hollow foundation—not only dangerous thus to build houses, but just as perilous to build lives and characters. How often mere hollow professions are deemed a sufficient foundation on which to base one's Christian character! They are treacherous and dangerous. When the corruptible props underneath give way, the whole superficial structure must fall.

How many reputations are founded on mere hollowness! On the thin outer surface may bloom flowers of culture and learning that make a pretty enough show; but they are rooted in—nothing. There is no deep and solid foundation there; and sooner or later will come a great fall.

Look well, therefore, to your foundation. Let it be none other than the eternal Rock of Ages. Build on him, and you will be sure for time and eternity.—*Moravian*.

Borrowing Trouble.

It is uncomfortably true that there is almost as much distress of mind experienced in the anticipation as in realization. About half of our unhappy days are occasioned by our looking forward to the unhappiness of the other half.

"Sufficient unto the day is the evil thereof." We need never take another jot on credit. In borrowing trouble natural laws are reversed; mere mole-hills of annoyance become mountains when viewed at a distant ahead. Some persons never take actual comfort. In tranquil times the dread of a coming change is always in the way of their enjoyment.

I know of a family who was forever expecting to move, consequently neglecting to make garden, repair the house, or permanently arrange the furniture. At the latest advices this family had lived in the same house eleven years.

If we take things as they come we shall usually find that they come much better than we have any right to expect.

Our anticipatory flags of distress may have been inviting compassion and flinging patches of darkness over many a bright scene for months, only for us to find at last that we have been guilty of needlessly, we might say criminally, robbing ourselves and others of the happiness rightfully belonging to us and to them.

"Borrowing trouble" is sometimes only another name for selfishness; for the one borrowing trouble is seldom satisfied unless all within his or her influence are inveighed in to the toils. It is holding a dangerous serpent in our hearts that grows with what it feeds upon. It is sinful, for it is an abiding distrust of God's goodness.—*Sel.*

TO-DAY is, for all that we can know, the opportunity and the occasion of our lives. On what we say or do to-day, may depend the success and completeness of our life struggle. There is to us, in fact, no other time than to-day. The past is irrevocable. The future is unavailable. Only the present is ours. It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds.—*S. S. Times*.

Hints and Helps to Preachers.

1. Be punctual, start early; be on the spot a little before time, and be ready as the hand of the clock points to the hour. It is neither pleasant nor profitable for members of a congregation to see the preacher rush in five minutes after time, hurry into the pulpit or desk, and give out the first hymn while he wipes the perspiration from his brow.

2. Select your lesson and hymns beforehand. It looks badly to see a preacher turning over hymn-book or Bible, as if uncertain what to announce; besides, selections made hurriedly are very apt to be unsuitable.

3. Speak slowly and distinctly, rather than loudly. If you begin quickly and loudly you leave no room for variation of voice.

4. Handle Bible and hymn-book reverently. Don't throw them about or turn them over as if they were a ledger or a cash book.

5. Avoid a pompous style in prayer. Let your sentences be simple and your words few.—*Sel.*

An Accuser Silenced.

Two fellow-travelers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a sceptic, was evidently seeking to excuse his scepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing church, and then he pointed to some of the leaders, as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears towards Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow-passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defence, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ himself."

The sceptic was surprised. He seemed almost frightened, and sheepishly replied, "Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian; "and therefore was my heart attracted to him; and the more I looked at him, the more I found I wasn't like him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love him when I found out that he had died for me? Ever since then I truly love him and all the evil which professed followers of his may do, cannot turn me away from Him. My salvation hangs on what he has done, and not on what they are doing."—*Horatius Bonar*

If one strives to treat others as he would be treated by them, he will not fail to come near the perfect life.

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard them, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels."—Mal. 3: 16-17.

The Tone of Voice.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the manner in which you convey it.

"Come here!" I sharply said,
And the baby covered and wept;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The tones may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,—
Whether you mean or care,
Gentleness, kindness, love, and hate,
Envy, and anger, are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—*Youth's Companion.*

From Sister A. W. Harriman.

DEAR EDITOR: I have for a long time received your good paper which some one has so kindly sent to me. I appreciate it much and thank the sender for the same. The good letters written by the brethren and sisters have cheered me in my lonely hours. I am alone in keeping God's commandments; have not had any of our good meetings to attend for two or three years. We once had good meetings and Sabbath school, but many have gone away, and others have gone back into the world and given up the precious truth. But the truth is just as good to day as when I first started to obey, which was six years ago. Sometimes I get almost discouraged, but I ask my heavenly Father to give me strength and I feel that he does. And then I have my Bible to read in which I find rich promises; also the *ADVOCATE*, and occasionally I have papers from my S. D. Adventist brethren. I feel to praise God for such good Christian help in my loneliness. I am determined to press on and at last I hope with all of the commandment-keepers to meet in the earth made new, and hear the words said, "Well done, thou good and faithful servant." Yours in love of the truth.

Concord, Maine.

From Sister Mary McConnell.

DEAR Brethren and Sisters: How many times I have heard Elder Cranmer quote the passage of scripture that heads our Letter Department. How good it is to wait upon the Lord. Two weeks ago to-morrow I was at our yearly meeting at Bangor, Michigan. Oh the cheering, supporting influence there is at such a meeting; I need not try to describe it; every one that has tasted the sweets of these blessings know all about it. I am glad we have a tent in the Michigan Conference. Thanks to the united efforts of the brethren and sisters, and the zeal and energy of Elder John Branch. God grant that we may be

still more united in raising funds to send laborers into the field. Brethren and sisters, let us lean on the strong arm of the Lord; all other sources of aid are frail and unable to sustain us. We are all one family in Christ. I cannot begin to tell you how it makes me feel when I hear of wasting diseases entering our ranks and we are likely to lose a brother or sister. There are none of us to spare; we all have a work to do for the Master. Pray for me. I make this request, not because it is customary, but because I desire an interest in your prayers that I may ever be found doing my duty, that I may outride the storms of this life and finally meet you all in the kingdom. From your sister.

Hartford, Michigan.

From Sister Leann Prather.

DEAR EDITOR, and brethren and sisters: I will try to write a few lines for our much loved paper. This is the first time I have written to any paper. We are still trying to do the Lord's will at all times, by loving and serving him, and doing his commandments. I thank the Lord for his goodness and blessings toward us; that he has put it in our hearts to want to do his will, and the privilege of doing it. I believe the Lord is soon coming to reward his servants. Can we say we are ready? What is done must be done quickly. Brethren and sisters, let us be faithful, love and serve the Lord with all our hearts for none but the pure in heart can see God. Pray for us that we may be found worthy of eternal life when the Life-giver comes.

Albany, Mo.

From G. T. Rodgers.

DEAR Brother Long, and brethren and sisters of the *ADVOCATE*: I will try for the first time to write a few lines for our much loved paper which I have neglected to do from time to time. We are trying in our weak way to keep the commandments of God and the faith of Jesus, but it is quite lonesome keeping the Sabbath alone, as there are no Sabbath keepers near here. We have not heard a sermon since leaving Missouri, but the *ADVOCATE* comes a welcome visitor with its many encouragements and instructive sermons. We hope to be among those who shall go out to meet the Lord at his coming. Asking an interest in your prayers I remain your brother hoping for eternal life.

Alliance, Neb.

From Emma Armstrong.

DEAR Brethren and Sisters: I wish to say to you that we were thankful for the privilege of attending the tent meeting at Bangor, Michigan. The Lord has been very good to me; he has led me to see my sins and I have repented and gave up all sin for Jesus. Oh how I do praise God for what he has done for me! I do thank him for giving us health and money so we could go to Bangor to the tent meeting, and while there be buried with Christ in baptism. Oh, what a blessed Sabbath day it was when I was baptized by Elder Lemuel Branch. I have found peace in my Savior, yes great peace that the world knows not of. Come young friends, do give up all this vain world and follow our Lord and Savior; you will never regret the step. I am so happy in my dear Redeemer's love. I would not give up my hope in my Savior for all this vain world. I believe Jesus is soon

coming to set up his kingdom here on this earth. I long to see my mother when Jesus comes, for I believe she will be there with all the blessed. I do try to be good and do right in all things that Jesus may own and save me when he comes. My prayer daily is that God will help me to grow in grace and in the knowledge of his truth from day to day. Your sister in Christ.

Paw Paw, Michigan.

From Bro. S. A. Loveless.

DEAR EDITOR: I send you five dollars to pay for the *ADVOCATE* and *MISSIONARY*. We are very thankful to our kind Father for sparing our unprofitable lives till the present. We are not discouraged in the least in trying to serve the good Master. We have kept the Sabbath over thirty years; we have not seen but two of the faith, Elder Case and Elder John Branch, but we hope the time will soon come when we shall see all of the rest. We praise God for his goodness towards us, and we hope to so live that when our Lord shall come we may be gathered with all of his dear children. Pray for us. Yours in love of the truth.

Dutton, Michigan.

From Sister Hattie Green.

DEAR Brethren and Sisters: I love to read the Letter Department, as it always cheers me on my way. And as it has been some time since I have cast in my mite I will do so at once, for the Lord says "blessed are they that do." This is a lovely day and when I look back and think of the love and goodness of our heavenly Father I think how grateful we should be to him for all that we have. I am still on the Lord's side, and God being my helper, will ever be. I am trying to let my light shine, for I want to glorify my Father in heaven.

"Brethren and sisters, do not stumble,

Though the path be dark as night;
There is a star to guide the humble,
Trust in God and do the right.

Let the road be long and dreary,

And its ending out of sight;

Foot it bravely, strong or weary,

Trust in God and do the right."

Maysville, Mo.

A TRUTH is none the less important for being old truth. But an old truth can be so freshly stated and so freshly illustrated that it will come with new force to one to whom it has been so familiar as to seem a worn out truth. He who has most power in the presenting of important truths to others, is he who brings forth out of the store-house of his accumulating truths new and old, and who makes even the old appear new.—*S. S. Times.*

It is not the men who make the greatest display in public and do the greatest amount of fine talking who do the most good; it is the quiet, earnest, faithful, persevering workers who accomplish most for God and humanity. It is workers that the world needs. Christ waits to see earthly love for him proved by diligent, obedient, and faithful work in lowly as well as lofty places.

He that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our very traffic with heaven, and fetches the most precious commodities thence.—*Leighton.*

God says, "In it thou
But some say, "If
lay will do." Oh!
Let us see. Is a
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for something good,
between the two?
Sabbath, "My holy
be right if he will
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By the Rivers.

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Psa. 1.

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everlasting life.—

Advent & Sabbath Advocate.

STANBERRY, MO., OCTOBER 16, 1888.

FOUR weeks till General Conference will convene.

WE are made glad in receiving so many letters stating how highly the ADVOCATE is appreciated.

WE have received a letter from H. A. Jenkins, a Seventh-day Adventist minister, at Cambridge, Neb. He says: "I have of late come across a few copies of the ADVENT AND SABBATH ADVOCATE, and I like the tone of the paper much better than I did years ago when I was acquainted with it."

General Conference.

THE fifth General Conference of the Church of God will be held at Stanberry, Missouri, commencing Friday, Nov. 16, 1888, and will continue till the 20th. We hope for a good attendance.

Gen. Conf. Com. { J. C. BRANCH, A. C. LONG, W. C. LONG.

The Kansas Conference.

THE Third Annual Conference of the Church of God of Northern Kansas will be held at Warwick, Republic county, commencing Friday evening, October 19th, and continuing over Sunday. Come to this annual gathering of God's people.

JOHN J. MOSS.

Items of Interest.

-Eighty-nine priests signed the Chicago Sunday-closing petition.

-There are three Protestant churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.

-There is a church on the little Island of Atafu, in the South seas, which includes in its membership all the adult people of the Island.

-Toronto has opened a so-called Christian Institute, to be devoted to the systematic study of the Bible. The building and site cost \$25,000.

-It is reported that 450 cases of typhoid fever exist at Duluth, Minn., and that the epidemic is increasing. A number of deaths have occurred.

-Thirty prisoners escaped from the Reform School at Pontiac, Ill., Sept. 30, by cutting a hole through the floor. One was recaptured at Chenoa, the following Tuesday.

-The Rev. Geo. C. Needham, the Evangelist, will soon sail for Ireland, where he is to hold meetings for a few months.

-The Young Men's Christian Association of Dartmouth College is to have a new building, to cost between \$10,000 and \$25,000.

-During the three months ended Sept. 30, more new industries were established in the South than during either of the previous quarters of 1888.

-It is stated that seventy five thousand gallons of aniline dye were shipped into California last year to be used in adulterating the wine made in that State.

-The Supreme Court of Nebraska has decided that a wife may recover from a saloon keeper the money that her husband has squandered in his place.

-A New England Methodist minister makes the statement that his whole society spent in a year for the support of its own church privileges and for missions \$841, and in the same year sixty seven of the church members spent \$845 for tobacco.

-The British are rapidly pushing their India railway system in Afghanistan. Boston, a point twenty five miles beyond Quetta to which a railway is open for traffic has become an emporium of Candahar. In a single week recently 500 tons of dried fruits, wool, and merchandise were brought there for carriage to India.

-During the time the Alaska Fur Company has had the privilege of taking seals from the waters of that territory, it has paid over \$8,000,000 to the Government, or a sum exceeding by more than \$1,000,000 the price paid for the whole of Alaska, with the seal-islands included.

-The yellow fever epidemic appears to have passed its most virulent stage, and the panic in some places has begun to subside. Still nothing but a frost is looked for to give it a decisive check, and this does not usually make its appearance in Florida until in November. The plague has appeared at Gainsville, and that place is now deserted. The whole number of cases reported up to date, is about 3,000, one tenth of which have proved fatal.

RECEIPTS.

George Stultz, \$1.00; E G Blackmon \$1.50; J J Carlock, \$5.00; E C Eaglesfield, \$2.00; Charles A Wort, \$1.50; Eld G Cranmer, \$1.50; M P Chaplin, \$1.00.

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ISSUED EVERY TWO WEEKS BY THE

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Books and Tracts for Sale at this Office

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

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

The Bible Sabbath Defended, by A F Dugger. 140 pages Price 25 cents. The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

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

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, 29 pages. Price 5 cents, 50 cts per dozen.

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.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

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

The 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.

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

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming; by Jacob Brinkerhoff, 64 pages, 1 cent.

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.

The second coming of Christ. Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2 cts.

Where are the Dead? Showing from Bible text many that they are in the grave, and not in heaven. By J. Brinkerhoff. 5 pages, 2 cents.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

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

Ooddy's Sermon on the Second coming of Christ, 8 pages, price cents.

Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.

Materialism, by Jacob Brinkerhoff, —1 cent. The Two Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages,—price 3 cents, 50 cts per dozen.

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

Marks or Ellipse—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

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

Mrs White's Visions, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.

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

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

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.

Advent

"Thy Word

VOL. XXIII.

Advent and Sabbath Advocate ISSUED WEEKLY BY THE General Conference of the Church of God, Stanberry, Mo.

Gen. Conf. Com. { A. C. LONG, A. C. LONG, W. C. LONG, W. C. LONG.

TERMS.—Two dollars per year, and a half to new subscribers. Sent free.

Address SABBATH ADVOCATE, STANBERRY, MO. Remittances made payable to

How, When, Where, Why

You ask me how I gave my heart I do not know. There came a yearning for him! So long ago. I found earth's flowers would fade I wept for something that could And then—and then—somehow! To lift my broken heart to him I do not know— I cannot tell you how I only know He is my Saviour now You ask me when I gave my heart I cannot tell. The hour, or just the day, I do Remember well. It must have been when I was The light of his forgiving spirit Into my heart, so clouded o'er I think—I think 't was then I do not know— I cannot tell you how I only know He is so dear since You ask me where I gave my heart I cannot say. That sacred place has faded As yesterday, Perhaps he thought it better Remember where. How I should For I should want forever to I do not know— I cannot tell you how I only know He came and blessed You ask me why I gave my heart I can reply: It is a wondrous story; his I tell you why My heart was drawn, at length I was alone; I had no rest I heard of how he loved me Of depth so great, of high A human ken, I longed such to And sought it I Upon my knees ask me why I thought Would heed me I knew he died upon the I nailed him to I heard his dying cry, I saw him drink death My head was bowed up He called me, and in presence He heard my I cannot tell Nor when, why, I have