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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.

advent and Sabbath Incente, incorporated it into the very bosom of his law. ly called Friday, and the resurrection took

A. C. LONG, Azusa, Cal. J. BRANCH, Wayland, Mich. W. C. LONG, Stanberry, Mo.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Specimen copies sent free.

Address SABBATH ADVOCATE, Stanberry, Mo. Remittances made payable to W. C. Long.

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.

"Bur 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

stroy, but to fulfill. For verily I say unto "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

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 that this occurred on the sixth day, common- the Sabbath was nailed to the cross.

Ex. 20: 8-11; thus it became a component part place early in the morning on first day, or General Conference of the Church of God, Stanberry, Mo.

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, "For as Jonah was the declared, "For as Jonah was the commandments which the psalmists and ore day, or just thirty-six hours; whereas when asked to give a sign of his whereas when asked to give a sign of his whereas when asked to give a sign of his particular than the commandments which the psalmists and or eday, or just thirty-six hours; whereas when asked to give a sign of his particular than the commandments which the psalmists and or eday, or just thirty-six hours; whereas when asked to give a sign of his particular than the commandments which the psalmists and or eday, or just thirty-six hours; whereas when asked to give a sign of his particular than the commandments which the psalmists and or eday, or just thirty-six hours; whereas when asked to give a sign of his particular than the commandments which the psalmists and the commandments which the psalmists and or eday, or just thirty-six hours; whereas when asked to give a sign of his particular than the commandments which the psalmists and the commandments which the psalmists and the commandments which the psalmists and the commandments which the psalmists are commandments "Think not that I am come to destroy the law, or the prophets; I am not come to deyou, Till heaven and earth pass, one jot 12: 40. This would prove according to his or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:17, 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 the first day of the week claim to do so in from just before sundown on Sabbath, or sevbonor of Christ's resurrection. Did the enth day, to the same time on sixth day we Scriptures clearly show, or were we to admit have one day and one night, and to fifth day that Christ rose from the dead upon the first two days and two nights, and to the fourth day 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 record of Scripture upon this subject, for the command is found. But we wish to notice day following the crucifixion, or Thursday, was the claim that the resurrection of Christ oc- the passover sabbath, or high day, John 19: curred on the first day of the week. Tradi- 31. No work was allowed to be done tion says he was crucified on the sixth day on this day, but on the day following, or Friand laid in the tomb near the close day, the women returned and prepared spices, of the day, or just before sundown. That the and rested the Sabbath day (seventh day of crucifixion took place in the afternoon and the week) according to the commandment, that the body of Christ was laid in the tomb Luke 23: 56, and in the end of the Sabbath the Scriptures clearly show, Matt. 27: 46. the resurrection takes place. Thus, one "And about the ninth hour," this corresponds of the main pillars supposed to support Sunwith three o'clock according to the present day-keeping falls to the ground. Not even reckoning of time; after this hour Jesus expired and still later Joseph went to Pilate currence of the first day of the week to supand begged his body, took it from the cross port the idea of its being henceforth the Saband laid it in his own new tomb, verses 57-60. bath, while on the other hand, the day pre-This establishes the fact that Christ was laid ceding it, the seventh day, is positively called in the grave or tomb near the close of the day or just before sundown. Now, if it be true crucifixion, when it is claimed by some that

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

that they might come and anoint him. 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 a 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 men tion 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. anything of that kind.

The next witness to give testimony in re gard 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 day of the week, after keeping the Sabbath 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 purthe body of Jesus, but found it empty.

The next one to make mention of the firstday of the week is John and his testimony is as follows: "The first-day of the week com eth 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 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 day in honor of Christ's resurrection, for at disciples after eight days Thomas was prespermitted to thrust his hand into Jesus' side. solitary prop to support it, "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. Surely an institution that needs stand on a slippery foundation.

to them, ready to depart on the morrow, and contined his speech until midnight." Acts 20:7. This text says nothing about the Sab-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. Octainly, 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 break ing bread from house to house." Acts 2:46. This was an evening meeting and continued till midnight. It was also a farewell meet ing, for Paul preached to them ready to de part 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 No allusion to the Sabbath, or 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. strange way, indeed, to keep the Sabbath, and yet this is, perhaps, as near as the disci ples 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 firstwith 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 pose of engaging in the work of anointing 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 secular business instead of confor taining any intimation of it being a Sab bath day. To "lay by him" certainly has no reference to a public collection. This comas the grave so far as associating the idea of pletes 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 fiftyseven texts in the New Testament the sevdoors were shut where the disciples were as- enth day Sabbath. Jehovah's rest day, is sembled for fear of the Jews." From this we made to shine with the brightness of the learn that the disciples after the crucifixion noonday sun. As Rev. 1:10 is sometimes of Christ stood in fear of the Jews. This is applied to the first day, we will give a passnot be wondered at, for if they would put ing notice of this text. "I was in the spirit Christ to death in all probability they would on the Lord's day" proves that there is a do violence to his followers, consequently Lord's day, and now the question is, which they assembled within doors on this account day is it? Let the Bible answer: "The sevand not for the purpose of Sabbatizing on that enth day is the Sabbath of the Lord thy God." Ex. 20: 10. "The Son of man is Lord also of least some did not yet believe in his resurthe Sabbath." Mark 2:28. This settles the rection. For when Jesus again met with his question as to which day is the Lord's day, the seventh and not the first, consequently ent, and his faith was confirmed by his being first day Sabbath is left to totter without one is just as explicit in defining what part of

Has the Sabbath been changed? We an- first day of creation work. If man was left swer emphatically, No. God has never to choose his own time to observe as the Sab changed his rest day, nor withdrawn his bath, then one might for convenience select hath, for the Savior met with the disciples on blessing therefrom. It is perfect in its nather the first day, and another the second day, one occasion when they were fishing, hence ture, adapted to the wants of mankind; and and still another the third day, and so on till it would be right to go fishing on the Sab just as long as the facts upon which it is based the seventh, and the result would be every exist, just so long will the Sabbath remain. day would be kept as a Sabbath thus creabolstering up with such props as these must We might as well try to change our birth-

We now leave Matthew's testimony and notice what Mark has to say of the first day of port first day keeping, but like the rest that the week. "And when the Sabbath was past, we have examined it will be discovered to we have examined to change the substitute of the week. change Jehovah's rest day. That an attempt freely admit; and also that the practice of man in relation thereto has been changed, but this in no wise effects the Sabbath and more than did the Pharisees change God's tells of a power that would arise and think tells of a power that 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 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 snn? No; just as well try to blot the sun out of existence as to change the division of time thereby. The is true of the Sabbath, although Catholic Church, as is claimed in the follow ing extract, has attempted a change.

"Question: What warrant have you for keep-Sunday preferable to the ancient Sabbath, which

Sunday preday?
was Saturday?
Answer: We have for it the authority of the

Catholic Church and apostolic tradition. Question: Does the Scripture command the Sunday to be kept for the Sabbath?

Answer: The Scripture commands us to hear he Church, Matt. 18:17; Luke 10 16; and to hold fast to the tradition of the apostles, 2 The hold fast to the tradition of the apostess, 2 These 2: 15, but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lords 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) or-ders that on the first-day of the week the Corinti-ians 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 firstday 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 ancie 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 Sabhath 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 pre pared to notice some objections that are urged against the claims of the seventh-day Sabbath.

When the claims of the Sabbath are pr sented 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 time that shall be, the seventh day from the we now proceed to examine another text, or to blot out the universe, as to abolish or this theory, and to guard against such confusion. But God is not the author of this theory, and to guard against such confusion. jusion the Sabbath has be msion the self and guarde God minsen and guarde fins in structures he provided food for the chi Provide af manna was pro the people were not allo over night, and when pe over mean of God's instruction of God's instruction and stank." On the sixt and stands of the sixt Sabbath and it kept fres saboard were to be for Here now is a goo to a practical test the theory. Let us try its that some and not wish strictness Moses threw and to demonstrate tha time would do, set apar week to prove their the vide for its sacred of manna must be laid in to gather it discovered vided any on the ser tempt to keep the fi thus unfortunate in but still claiming the another attempt is ma is selected, and the d stored by in vessels to bath. When mornin er around the board, sels were uncovered been stored it was worms and now they out and gather a sur 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 amo a young lady who h of seven brothers. lecture the preache said: "I understan ried?" "Yes, sir." A's sons?" "Yes, which one did you ried one seventh particular." He s plussed. Now, la appears, it is just one of seven broth as to keep one se day in particular

Again, it is cla and consequentl be kept. God c be kept, and to to keep it is to cl 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 fla might the prop ets, O Israel, at ert," when driv another is inve

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That an atten the Subbath we the practice s change God's prophet Daniel arise and think
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St. John but he does is was, much the place of meeting tothe Corinta designed to Jude this first. ard the day ; so that in irch. And, h religious ake no no the same t more by since Suname four-Church.

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prion the Subbath has been hedged about by and other reformers. It is true those were has a the wilderness by direct miracle he had been covered over with Romish tradito a practical test the seventh part of time- fore his eloquence. sels were uncovered in which the manna had diadem upon the fair brow of Eden, made worms and now they must go hungry or go out and gather a supply of food; and so this reaching from Eden lost to Eden restored." seventh part of time-theory, when put to a test, was an absolute failure. This reminds me of a little incident that is said to have occurred at one time as follows: A certain lecture the preacher met this same lady and said: "I understand you have just got mar A's sons ?" "Yes, sir." "He has seven sons, which one did you marry ?" "O! I only married one seventh part of them and no one in particular." He saw the point and was nonplussed. Now, laughable and absurd as this appears, it is just as reasonable to marry one of seven brothers and no particular one, as to keep one seventh part of time and no

day in particular. Again, it is claimed that the earth is round and consequently a definite day cannot be kept. God commanded a definite day to be kept, and to say that it is impossible to to keep it is to charge him with folly and in justice. He made the sun to rule the day and to mark the time for the commence ment and ending of the Sabbath. But how about keeping the first day of the week on a round globe; would it not mitigate against this also, or are we to suppose that to avert this the earth is round on six days and for convenience flattens out on Sunday? Well might the prophet exclaim that "thy prophets, O Israel, are like the foxes in the des ert," when driven from one place of refuge another is invented.

That they cannot tell which day is the Sabbath is sometimes plead as a last resort to escape the observance of God's holy rest day, and yet those same individuals know with and yet those same individuals know with absolute certainty when the first day comes, afflictions and trials, Christ is blowing the new creation in the demoniac. It is all there, absolute certainty when the first day collections and excuses fail coals, is making the furnace hotter; that he It is like the difference between the impotent when all other objections and eaches hat sits and watches his saints until his own blessthe opponents of the seventh day Sabbath sits and watches his saints until his own blessPersian lashing the turbulent sea with chains, the opponents of the seventh day observers, ed image is reflected in them; then are they and the gracious Lord saying te the troubsuch as Luther, the Wesleys, Adam Clark, purified. - Cottage Bible.

particle food for the children of Israel. A tions; and who will presume to say, had men of all classes and conditions. None of an people were not allowed to keep any months. Substitute true light as it now shires them ever confessed himself mistaken or decayed. They were so persuaded that it was they known the true light as it now shines them ever confessed himself instance or confessed him over night, and when perchance some did in have obeyed it. But if great men are to de a fact that the most of them suffered death were night, and when perchance some did in collation of God's instruction "it bred worms can stank." On the sixth day they were in Subbath and it kept fresh, while at the same one were to be found without on that the same that equals that of the same are to de apasties John, James, Peter, and Paul. Where is there a name that equals that of the proposed without on that the same to de apasties John, James, Peter, and Paul. Where is there a name that equals that of its opin by such a witnessing; they did not rise in power, nor gain honor or wealth; they had seen and bore witness to day. Here now is a good opportunity to put to a practical test the seventh part of timethe predict of the seventum part of time-theory. Let us try its merits by supposing that some did not wish to be governed by the to his wants, last to visit his sepulcher and that some use any wise to be governed by the strictness Moses threw around the Sabbath, and to demonstrate that any seventh part of the Son of God, perfectin all his articulus, time would do, set apart the first-day of the "who knew no sin, neither was guile tound in his mouth," he not only was a Sabbath vide for its sacred observance a supply of keeper but taught others to observe it. Add makina must be laid in store, but in going out to them Daniel, Isaiah, Jeremiah, David, and is selected, and the day previous manna is Sabbath and by his example laid the foundarisen, we build upon this truth; all our confidence of the investel to last contact manna is sabbath and by his example laid the foundarisen, we build upon this truth; all our confidence of the investel to last contact manna is Saroed by in vessels to last over the new Sabtion thereof. We are on the Lord's side. dence we rest upon it, and we are persuaded teath. When morning came the family gath- And now, to use the language of another, that-"the seventh-day Sabbath sits as a golden been stored it was discovered to have bred all over glorious by God's own example. It

preacher lectured upon the seventh part of crown of life and a home in the new earth time theory laboring to show its correctness. where sickness, sorrow, pain, end death can It so happened among his congregation was never enter. Yes, they will enter through a young lady who had just got married to one the pearly gates of the new Jerusalem, walk of seven brothers. The next day after the its golden streets drink of the river of life and bask in the light of God's presence throughout the eternal ages. We leave this ried!" "Yes, sir." "You married one of Mr. subject with you and may God add his blessing, amen.

In the Furnace.

"And he shall sit as a refiner and purifier of silver." Mal. 3: 3.

A band of pious females were accustomed to meet weekly to read and converse upon the Scriptures. This text came under con sideration. One remarked, that a peculiar emphasis seemed to rest on the verb sat; and as she was acquainted with a refiner of metals, she would make inquiries of him. She in quired of him on her return home, "if it was customary to sit whilst purifying silver."

"O yes, madam, we always sit."

"But why do you sit?"

"Because it is necessary to watch the metal with great care; for if it is suffered to remain beyond a certain point, the silver itself is materially injured; so that whilst we blow the carefully watch for the moment when it is purified."

"But how do you know when it is purified?" "That, madam, is very easy; it is the moreflects the image of my face."

fied what they had seen and bore witness to that which they had beheld. The resurrection is a fact better attested than any event recorded in any history, whether ancient or modern.

Here is the confidence of the saints; our Lord Jesus Christ, who witnessed a good confession before Pontius Pilate, and was crucito gather it discovered that God had not provided any on the severenth day; so the at the sumfortunate in the selection of a day writers of God's word, that blessed book which is a "lamp to our feet and light to our path," were all Sabbath keepers. There is lowers. If he had not risen, his atonement one many any wish with reverence to would not have been provent on to be effication. but still claiming the theory to be correct, another attempt is made but a different day one more name we wish with reverence to mention—the name of God. He kept the close for the taking away of sin; but as he has collected, and the day previous the taking away of sin; but as he has

> "Raised from the dead he goes before; He opens heaven's eternal door, To give his saints a blessed abode Near their Redeemer and their God."

My dear hearers, are you resting your everlasting hopes upon the resurrection of Jesus Christ from the dead? Do you place your entire dependence upon the merits of his blood certified by the fact of his rising again? If so, you have a foundation of fact and truth, foundation against which the gates of hell shall not prevail; but if you are building upon anything that you have done, or anything that priestly hands can do for you, you are building upon the sands which shall be swept away by the all-devouring flood and you and your hopes too shall go down into the fathomless abyss wrapped in the darkness of despair. Oh, to build upon the living stone of Christ Jesus! Oh, to rest on him who is a tried cornerstone, elect, precious! This is to build safely, eternally and blessedly.—Spurgeon.

No Patchwork.

God never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, he does new; new heavens, new earth, new body, new heart-"Behold I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out a of regime of jails, hospitals and reform shops. We get live effects direct from God. This is coals to increase the heat, we must sit and the gospel. The gospel is a permanent miracle. God at first hand-that is miracle. The gospel thus does not classify with other chemes of amelioration. They are good, but this is not simply better, but different, disment that the silver clearly and perfectly in a new way, and works another work. tinct, and better because distinct; it works Compare the wrought chains riveted on the Let the Christian remember, that in all his demoniac, and the divine word working a led sea, "Peace, be still."-Sel.

we

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., OCTOBER 16, 1888.

Our Needs.

We 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 them selves, 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 work ers, those who will sacrifice for the cause. 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 be hind 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 sus tain 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 inherit ance 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 necessity, for God loves the cheerful giver.

milk of the flock?" 1 Cor. 9:7. "Thou shalt wants. 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 v. 14. Some people do not believe gospel. 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 avages 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 ac cepted according to that he hath. For l mean not that other men be eased and ye burdened, but by an equality." Yes, equality is most desirable. That there is not an equal ity among us is evident. That a few are bearing the burdens is also clear.

We are not so much in need of ministers, 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 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 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

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 must not stop here; that unsparing amount be benefited here in this world, and in the must be given willingly, not grudgingly or of world to come? Seeing that we have conse-

Let there be equality among you. Yes, to present the whole truth, spending but little that is what is required. The teaching of time in the gospel field, is it not high time. Paul on the subject of giving goes to show that there was much irregularity among the brethren. He says: "Who goeth a warfare call our ministers from the blacksmith shops, any time at his own charge? Who planteth the grocery stores, and from the farms? any time at all sown charge! They are willing to heed the call if a proper a vineyard and eateth not the fruit thereof? They are willing to heed the call if a proper or who feedeth a flock and cateth not of the effort is made to supply their necessary

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 with 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 presper. ous man, but for the gospel would have been a wretched debauched, degraded wreck: many another man would have been selfish, unsocial, surley, and uncomfortable. The gospel has made the world brighter, life sweeter, and man better wherever it has

This gosgel 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 then, 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 Bible rule of giving; by ceasing to rob God; relief. He must also love his neighbor, and set an example of Christian benevolence, or 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 in this direction? If we do the cause will re- has his work to do, and is able to earn his livvive, and we as a people will get out of this ing, 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 laerated men-men of ability, who are fully able bor for the good of others.

A man settled may be hired and of God who cannot Preach more in on for does in a mo born in the hearts for weeks; souls n ered into the chur he may hear men brother; come age ion is made to su inevitably connec

Such a man can fer way for his su go or come. He make merchandis ing out to preach trary to the Scrip and the higgling and settlements w to be unwarrente

Yet the Lord l preach the gospe If men receive sp of the Lord, it is turn receive a po He gives his ti bring to men the though making r take this benefit and money to su forward in his w

A faithful min or an object of c the homes of the tained and provi than pays his wa beloved physicia tering to the sic tance and obse matters of busin of children, to help the poor, t tales of sorrow, edy them, to se generally, and that he will be f these ways as tl tunity.

It is too ofte and bargain ge who trust in G Their incomes of coppers in a into an abund fabulous tales o God are circula own conscience his friends and support.

It is but a sr goes forth to p have his need helpfulness o treading out th and the minist the Lord God fer because he be the hired se generously hel God, and who pendent, and their generation Christian.

IF I could it honestly wr he could," I w monument of all the good your can, as long as h, spending but little is it not high time prevent this state of be an effort made to blacksmith shops, from the farms? the call if a proper ly their necessary

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do not wish to very glad to l sow to them no responsiap their carto ministers to our place tertain you." he man who Lord has no e has seen d little, till more. He earn his livons to super to pay his He must He must be er and the int, and his ey can lay is absence, dishonor things are ay a man's hundreds th and la-

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 of God will irrequently preach more in one week than a settled pasprefer the paster of the paster does in a month. His words may also for weeks; souls may be converted and gath- by pillars and stays in the mine, and these for weets, and at the end of it all at length gave way. he may hear men say, "God bless you, dear he may near men say, God bless you, dear It is always dangerous to build on a non-brother; come again. We are always glad to low foundation—not only dangerous thus to

Such a man cannot do business in a reguer way for his support. He must be free to go or come. He does not feel at liberty to go of come. the those not reel at inserty 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 unwarrented by the Scriptures.

Yet the Lord has ordained that they who oreach 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 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

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 to the toils. It is holding a dangerous serbe the hired servant of man; but he should be distrust of God's goodness.—Sel. generously helped by those who truly love God, and who would have his servants independent, and faithful, and zealous, serving opportunity and the occasion of our lives. their generation by the will of Cod.—The On what we say or do to-day, may depend the Christian.

Hollow Foundations

SEVERAL squares in a town in the Pennsyl vania coal regions, with all upon them, have a little before time, and be ready as the hand

brother; come again. We are always glad to low foundation—not only dangerous thus see you;" but frequently no adequate provision is made to supply the necessities which lives and characters. How often mere holitives and characters. How often mere holitives and characters. low professions are deemed a sufficient foundation on which to base one's Christian character! They are treacherous and dangerous. When the corruptable props underneath give way, the whole superficial structure must

How many reputations are founded on may bloom flowers of culture and learning teat 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 all.

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 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 expect ing 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 fabulous tales of the wealth of the servant of 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 an other name for selfishness; for the one borrowing trouble is seldom satisfied unless all within his or her influence are inveighed inthe Lord God ought uot to be allowed to suf- pent in our hearts that grows with what it fer because he trusts in the Lord, and will not feeds upon. It is sinful, for it is an abiding

To-DAY is, for all that we can know, the success and completeness of our life struggle. There is to us, in fact, no other time than to-In 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 honemment of gold reaching to heaven. Do all the good you can, to all the people you can, as long as ever you can,"—Moody.

I fine is to us, in fact, no other time than to day. The past is irrevocable. The future is to hangs on what he has done, and not on what they are doing."—Horatius Bonar 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.

for weeks; souls may be converted end gath 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.

Select your lesson and hynms before. hand 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 . mere hollowness! On the thin outer surface 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.

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 eaders, 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 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 re-

Soon, however, the accuser, anxious to ex tend 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 there fore 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 salva-

BY MARY E. WELCH.

How sweet it is to walk with Jesus In the strait and narrow way, Knowing he will safely guide us To the bright and perfect day, Sweet to rest upon his bosom, Trusting in his tender care; Sweet to know his ears are open To the humblest, weakest prayer.

Sweet to know he intercedeth Ever at the Father's throne.

'Twill be sweeter still to hear him
Bid us enter, welcome home.
He the storms of life can vanish, Only saying, "Peace be still."
Stand beside us, safely guide us,
If we strive to do his will.

Oh, 'tis sweet to walk with Jesus, May you ever find it so,
Ever grow in grace and knowledge,
As you onward, homeward go.
When the storms of life are darkest, Lift your eyes and look on high, Knowing redemption cometh, In the promised by and by.

Ves. at last the bright to-morro Like a lightning flash will come, And his jewels from sorrow, Will be gathered safely home. May we be among that number, With our lamps all trimmed and bright; Let us be awake and ready Ever walking in the light.

Albany, Mo.

Wonders and Excuses.

WHEN duties are plainly presented to peo ple, they are very apt to contrive some way of excusing themselves from performing those duties, especially if the work would be con trary to the popular customs. We have examples of this everywhere the claims of the fourth commandment are presented. The first thing people say, generally, is, "It is strange some body else has not seen it before." They "wonder why the Reformers did not see that God requires the observance of the seventh day." Well, all the reason why they wonder at this is because they have never read what has been going on in the world for fifteen hundred years. They do not know, perhaps, that popes of Rome, before whom kings and emperors bowed in submission, ruled Christendom for a thousand years; and rulers under his directions.

Undismayed by the hostile attitude of em pires and nations, he taught those who boast of the eternal truth revealed by God to men, in order to teach them the way of salvation, they are as mere pupils who must follow the with the power of the Most High, he fulminated the thunders of his anathemas against all who dared dispute his decisions."—Wen inger's Infallible Authority of the Pope, pp. 194, 195,

On the next page the same work declares that "the prelates of the church, absent as ent time. Here, again their surprise is account of not having a knowledge of what was agitated in Luther's day. Luther, to be sure, did not teach this doctrine. Neither did he teach that any should sacredly observe the first day of the week, and he acknowl edges that the church appointed Sunday instead of the Sabbath. See his Smaller Catechism, p. 127,—in the Augsburgh Confession.

"Indeed, if Carlstadt were to write further about the sabbath, Sunday would have to give wav, and the Sabbath-that is to say, Saturday-must be kept holy."-Life of Lu ther in Pictures, p. 147. So the idea that the Reformers did not notice the Sabbath arguments is a mistake. Dr. White Lord Bishop to obey is better than sacrifice."—Sel. of Ely, speaking of the observance of the seventh day, says it was "revived in Luther's time by Carolastadus, Sternebergius, and by some sectaries among the Anabaptist."-Treatise on Sab., p. 8.

But the reason they had no more success than they had, was because the "time and times and the dividing of time" of papal power was not ended, they were bitterly opposed and hushed up by that power in whose hands were the laws of God. So far are Adventists from being the first to find the Sabbath truth that 330 years ago the conscient ious, and learned Carlstadt believed and And hundreds of those who were slain, and burned at the stake by the papal power, were observers of God's holy Sab-bath. When all these things are shown to the people, most all will acknowledge we are right, except some of those who have church creed which they regard as of more value than the Bible.

These, willing to justify themselves, say "Our fathers were good men, and God bless ed them while they kept Sunday. If it was that it was the authority of these popes that good enough for them, it is for us." What changed the observance of God's Sabbath into the keeping of Sunday. The power of the the same way to establish polygamy! pope was mighty indeed, when he held civil "The patriarchs had more than one wife each and God blessed them. If polygamy was right for them, it is for us." "Oh! well," "Christ magnified the law of God, and show ed of being the most profound thinkers of ed that polygamy was wrong." That is true-their day, that, "before him, the expounder When light on any truth has been shown to us it is wrong for us to disobev. 'To him that knoweth to do good, and doeth it not, to him it is sin." That is just the way it is with us directions of an unerring master. Armed in regard to the fourth commandment. We and comfort. have a chance to hear what our fathers were forbidden to hear, by their leaders. What does Isaiah say? lead thee cause thee to err, and destroy the way of thy paths."

But when one excuse fails, another one is advanced. Thus; "If we are only honest and well as present, were bound to submit, to this our hearts are right, God will not cast us off." authoritative decision; and every one who I think that is true. I also think that if our dared to resist, would have, ipso facto, become a heretic." That these men, who will. "Well, but God is not so particular ing in his grace. "spake very great things," would "think to about the day, is he?" The day is just what change times and laws" of God, Daniel plain he is particular about. It is the "day," and desert sands, that our roofs strike downward ly foretold. Dan. 7: 25. That they have not the adjective, seventh, that points out the to the living fountain, to that well of water changed, by decrees, the observance of God's day, that God made holy. The adjective is holy time, is proved by many things. Speak placed in the commandment to tell us which The Christian.

ing of Sunday, St. Augustine says, "The holy is the "holy day." And God says, "In it thou does not the above the says of the above the says of the says." ing of Sunday, St. Augustine says, "The holy does not say, "In it then does not say to see how the Sabbath red to it." It is easy to see how the Sabbath was changed. But the "wonder" is that the Reformers did not see the Bible arguing the says the Bible arguing the says the Bible arguing the says the Bible arguing the says th was changed. But the "wonder" is that the Reformers did not see the Bible argument on this subject. And people think strange that nobody saw this before the present time. Here, arguments is on the result of the r fully gives the Lord a profane day in place of his own holy day ?

The hearts of the three Hebrew children were right before the king of Babylon com manded them to bow down to an image But they knew that would not suffice when the test came. They might have reasoned as the Catholics do: "We will give God supreme But Carlstadt, a more learned man than reverence. When we kneel we will pray to But Carlstadt, a more learned man than reverence. When we kneel we will pray to God." Would that not have done? Their Hist, Ref., book x., p. 315), did teach the ob- hearts were right. Would God have cast servance of the seventh day Sabbath. Here them off for simply getting down on their servance of the seventh day Sabbath. Here them on for samply goods there is what Mr. Luther said about Mr. Carlstadt: knees, when everybody else was doing the 'Indeed, if Carlstadt were to write further same? when the law of their country demand. ed them to do so? Oh! they knew that God's law means just what it says. And the Lord blessed them for obeying him in prefer ence to the law of the land. By obedience they proved their hearts to be right. "Behold,

The Tree Planted by the Rivers.

THE Psalmist in describing the character of the blessed man who walketh not in the counsel of the ungodly, but who meditates in God's Word day and night, says, "He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psa. 1.

. A lady traveling in the south-west of Asia. says, "After reading this Psalm one morning. on raising my eyes I beheld every tree in the garden planted by a water course, without which in this burning clime, it would not bring forth fruit in its season but its leaves would wither."

The tree described by the Psalmist is a palm tree; but though it lifts its crown of emerald leaves and golden fruit up in the sunshine, it is said that its roots always strike down until they reach the living water. Without water the tree becomes unfruitful and perishes, but with it, it lifts up its head in perennial verdure and unfailing fruitful-

Thus it is with the Christian. If his delight is in the law of God; if he meditates in that law day and night, from year to year, and from youth to old age, he brings forth fruit in his season. The weary find refreshment beneath his shadow, the hungry receive food at his hand, and all that come near him find in him, not thorns and briers and bareness, but fruitfulness and beauty, blessing

"The ungodly are not so, they are like the chaff which the wind driveth away." "O my people, they which knows what has become of the chaff of by gone years? Who knows what has become of the ungodly who have lived only a few years ago? They are gone: the place that knew them knows them no more; but the men who have inved, and served and honored God, are to-day living and working in his cause, rejoicing in his providence, and glory-

that springeth np into everlasting life.

... Then they that feared the I o sundher; and the Lord he it and a book of remembrane him for them that feared the upon bis mame. And they si upon lord of hosts, in the day my lewels."—Mal. 3: 16-17.

The Tone of

As the manner in which It is not so much the lange As the manner in which

"Come here!" I sharply 80 And the baby cowered a And straight to my lap

The words may be mild a
And the tones may pier
The tones may be soft as And the tones may bre

For words but come from And grow by study and But tones leap forth from And reveal the state o

Whether you know it or Whether you mean or Gentleness, kindness, lo Envy, and anger, are

Then would you quarrel And in peace and love Keep anger not only ou But keep it out of you

From Sister A.

DEAR Editor: I have ceived your good paper so kindly sent to me. and thank the sender for letters written by the have cheered me in m alone in keeping God's not had any of our go for two or three years meetings and Sabbath gone away, and others the world and given But the truth is just a first started to obey, w Sometimes I get but I ask my heave strength and I feel t I have my Bible to rich promises; also t sionly I have papers ist brethren. I feel good Christian help determined to pres with all of the comm in the earth made n said, "Well done, th vant." Yours in lo Concord, Maine.

From Sister

DEAR Brethren times I have heard passage of scriptur partment. How g Lord. Two week our yearly meeting the cheering, supp such a meeting; every one that has blessings know have a tent in Thanks to the un and sisters, and th John Branch. 6

dod says, "In it thou But some say, "If lay will do." Oh! lay will do." Oh!
Let us see. Is a
ll cheat? Will he or something good, between the two? Sabbath, "My holy be right if he will fane day in place of

Hebrew children of Babylon com own to an image. not suffice when ht have reasoned as ll give God supreme el we will pray to have done? Their ild God have cast ng down on their lse was doing the eir country demand-! they knew that at it says. And the eying him in prefer and. By obedience be right. "Behold, crifice."—Sel.

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south-west of Asia. Psalm one morning. eld every tree in the ter course, without ime, it would not son but its leaves

the Psalmist is a lifts its crown of en fruit up in the roots always strike the living water. becomes unfruitful it lifts up its head unfailing fruitful-

ristian. If his de-; if he meditates in rom year to year, e, he brings forth veary find refreshthe hungry receive hat come near him d briers and bared beauty, blessing

o, they are like the veth away." Who f the chaff of by what has become lived only a few ie: the place that no more; but the served and honorand working in his ridence, and glory-

sojourn in these strike downward hat well of water everlasting life.

Zetter Department,

"Then they that feared the Lord spake often one to sandher; and the Lord hearkened and hearl it, and a book of remembrance was written before him for them that teared the Lord, and thought upon his name. And they shall be mine, saint 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; 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, "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 jibe 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 : out 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 occasionly I have papers from my S. D. Adventist brothren. 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 Depassage or scripture that heads out the partment. How good it is to wait upon the tent meeting, and while there be buried with ford. Two weeks ago to-morrow I was at Christ in baptism. Oh, what a blessed Sab Lord. Two weeks ago to-morrow I does not consist in papirsm. On, what a blessed Sabour yearly meeting at Bangor, Michigan. O bath day it was when I was baptized by Elder the cheering, supporting influence there is at Lemuel Branch. I have found peace in my such a meeting; I need not try to describe it; Savior, yes great peace that the world knows such a meeting; I need not dry to deather sometimes and the world knows every one that has tasted the sweets of these not of. Come young friends, do give up all blessings know all about it. I am glad we this vain world and follow our Lord and Savhave a tent in the Michigan Conference. ior; you will never regret the step. I am have a tent in the Michigan Conference, lor; you will never regret the scep. I am in grace. He shall thrive and increase most that is busiest in this, which is our very traffic and sisters, and the zeal and energy of Elder and sisters, and the zeal and energy of Elder John Branch. God grant that we may be all this vain world. I believe Jesus is soon commodities thence.—Leighton.

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 M. Your sister in Christ. feel when I hear of wasting diseases entering our ranks and we are likely to lose a brother 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 Leeann 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 faithhearts 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 We have not no Sabbath keepers near here. heard a sermon since leaving Missouri, but the ADVOCATE comes a welcome visitor with its many encouragements and instructive ser-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.

DEAR Brethren and Sisters: I wish to say to you that we were thankful for the privilege of attending the tent meeting at Bangor, 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. O 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

From Emma Armstrong.

still more united in raising funds to send la- coming to set up his kingdom here on this borers into the field. Brethren and sisters, let us lean on the strong arm of the Lord; all other some strong arm of the Lord; all other some strong arm of the Lord; all other some strong arm of the Lord; all other to be good and do right other sources of aid are frail and unable to unable to Burney and the blessed. I do try to be good and do right the blessed. I do try to be good and do right the blessed. I do try to be good and save me unable to be soon and save me unable to be I cannot begin to tell you how it makes me when he comes. My prayer daily is that God when he comes. will help me to grow in grace and in the

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. 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 ful, love and serve the Lord with all our 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. 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 accumulatings truths new and old, and who makes even the old appear new .- S. S.

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 Four weeks till General Conference will

WE are made glad in receiving so many WE are made glad in receiving so many letters stating how highly the Advocate is appreciated. Brethren and sisters, you have our hearty thanks for your kind words of ap-

WE have received a letter from H. A. Jen-We have received a letter from 11. 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 SABEATH ADVOCATE, and I like the tone of the paper much better than I did years ago when I was acquainted with 1t. I wish to take the paper for awhile and become more acquainted with your people and the princiacquainted with your people and the princi ples of your faith, and learn wherein you dif fer from S. D. Adventists. . . . I am in full sympathy with the doctrines of the S. D. Adventists and love their manner of teaching, but there is something somewhere, or mehow, that cannot be explained or understood that I do not like; it may be called a ring, and it may be something else. They may have a good motive in all they do; I am not able to tell." We heartily encour age Bro. Jenkins in a candid and critical ex amination of the principles of our faith, beamination of the principles of our fact, so-lieving that he will find them founded upon the rock; and that we have a plain "thus saith the Lord" for every tenet of our faith, and are not trammeled by the teachings and traditions of men.

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.

J. C. BRANCH, Gen. Conf. Com. 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
- -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. Cap. C. Newleyn, the Even.

—The Rev. Geo. C. Needbarn, the Evan-gelist, 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 Cal-ifornia last year to be used in adultering the wine made in that State.

-The Supreme Court of Nebraska has de cided 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 missious \$541, and in the same year sixty seven of the church members s pent \$845 for tobacco.

-The British are rapidly pushing their India railway system in Afghanistan. Bos. tan, 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 Com pany 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 sealislands 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 No vember. The plague has appeared at Gains ville, 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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pages,—price 5 cents, 50 cts per dozen.

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"Thy Word

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How, When, Where,

You ask me how t gave my hear I do not know.

There came a yearning for him So long ago. I found earth's flowers would fa

I found earth a wood of 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 nos You ask me when I gave my h
I cannot telt,

The hour, or just the day, I do Remember well,

It must have been when I wa The light of his forgiving spir Into my heart, so clouded o'es I think-I think 't was then

1 do not know-I cannot tell you I only know He is so dear sine

You ask me where I gave m I cannot say.

That sacred place has fade

As yesterday, Perhaps he thought it bette

Remember where. How Isl For I should want forever

I do not know-I cannot tell you only know He came and bles

You ask me why I gave m I can reply: It is a wondrous story; li

I tell you why My heart was drawn, at le I was alone; I had no re I heard of how he loved Of depth so great, of high

A human ken. I longed such And sought it Upon my knee

ask me why I thom Would heed m I knew he died upon th I nailed him

I heard his dying cry, saw him drink death
My head was bowed up

He called me, and in pe He heard my I cannot tell Nor when, n Why, I bave