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

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Advent and Sabbath Advocate,

ISSUED WEEKLY BY THE
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Stanberry, Mo.

A. C. LONG, *Winston, Mo.*
J. BRANCH, *Wayland, Mich.*
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Get into the habit of looking for the silver
lining of the cloud, and when you have found
it, continue to look at it rather than at the
lead gray in the middle. It will help you
over many hard places.

"ONE of the heaviest loads that a preacher
has to carry, is a member of his church sitting
in a conspicuous place near the pulpit, and
sleeping like a log through the whole of Sun-
day morning's sermon. If you can't keep
awake in church, then do your sleeping at
home, or at least have the grace to take the
least conspicuous place you can find in the
church."

A YOUNG person once mentioned to Dr.
Franklin his surprise that the possession of
riches should be attended with undue solici-
tude, and instanced a merchant, who, in pos-
session of unbounded wealth, was as busy,
and much more anxious, than the most in-
dustrious clerk in his counting-house. The
doctor, in reply, took an apple from a basket,
and presented it to a child in the room, who
could hardly grasp it in his hand. He then
gave him a second which filled the other;
and choosing a third, remarkable for its size,
he offered that also. The child, after many
ineffectual attempts to hold the three apples,
dropped the last on the carpet, and burst
into tears. "See," said the doctor, "there
is a little man with more riches than he can
enjoy."

WHAT HOLINESS MEANS.—Holiness means
uniform kindness of heart and conduct. The
man who is full of zeal in public service, and
at home selfish in little things, dainty over
his food, easily annoyed, demanding more
than his share of attention, is not holy;
nor is the mother who runs so many meet-
ings as to neglect her household, vexing her
family by the general disorder and discom-
fort; nor is the daughter who in her enjoy-
ment of outings and public assemblies, de-
prives others of enjoyment; nor is the trav-
eler who thinks only of his personal conven-
ience, ignoring his fellow-passengers, ex-
cept to snarl when they are in his way.
They who have the mind that was in Christ
Jesus are *unselfish in everything.*—*King's
Highway.*

The prevalent feeling as to unfulfilled
prophecy has undergone a great change.
Formerly the minds of most men, even in
the Christian world, was expressed in the
witticism, "Its study either finds men mad-
or makes them so." Now, all thinking men
recognize in the social, political, and moral
world that our times are pregnant with is-
sues of the most momentous kind. The Chris-
tian has what the mere worldly politician
has not, a key to the solution of the perplex-
ing problems of our age. We have "the
word of prophecy more sure" by past and
present fulfillments, and "shining as a lamp
in a dark place until the day dawn." Hence,
to neglect this divinely given lamp would
involve us in our Lord's rebuke to the Phar-
isees: Ye can discern the face of the sky, but
can ye not discern the signs of the times?"—
Selected.

THE memory of God's past mercies and
faithfulness inspires hope. Wait for God's
time of visitation, and don't attempt to di-
ctate the time or limit the method of his com-
ing. "They that wait upon the Lord shall re-
new their strength." Reasoning will not bring
comfort or expel temptations. As another has
said: "Dispute not with God lest you be con-
founded, dispute not with evil lest you be
deceived." If the unrest has no element of
sinfulness in it, you will not have to wait
comfortless long. The God of peace will
soon return. If sin has brought unrest, then
peace can only be restored when pardon fol-
lows penitence. Go to God's promises, and
use them until you find one that makes sure
the connection of your soul with the Saviour,
and you will soon be constrained to say: "In
the multitude of my thoughts, O Lord, thy
comforts have comforted my soul."—*Rev.
James M. King, D. D.*

ONE of the most effective of all mechanical
powers in the wedge, by which large bodies
may be raised or divided, and many things
accomplished which could not easily be done
by other mechanical agencies. In the mental
and moral world the wedge can sometimes
be used with great advantage. In hundreds
of arguments we may put truth into wedge
form, and thus drive it home.

There are some people however who al-
ways seem inclined to drive their wedges butt
end first, and in so doing they split the
beetle oftener than they do the log. They
assail others in the most offensive manner.
They find out the points whereon they dis-
agree with others, and make those points the
most prominent of all. They attempt to
catch fish by thrashing the water.

This is not the way of wisdom. Use the
wedge, and be careful that you place it with
the thin edge to the log. Do not go to fast.
Do not tell too much. Do not teach things
which men are not able to comprehend or
learn. Begin on a small scale. Place your
wedges carefully. Drive them slowly and
steadily, until they have fully entered and
begin to take hold, then let ponderous blows
drive them home, and let your strongest ar-
guments carry all before them.—*Sel.*

What Would Jesus Do?

If washed in Jesus' blood,
Then bear his likeness, too,
And as you onward press,
Ask—"What would Jesus do?"

With willing heart and hand,
Your daily task pursue;
Work! for the day wears on;
Ask—"What would Jesus do?"

Be gentle, e'en when wronged—
Revenge and pride subdue;
When to forgive seems hard,
Ask—"What would Jesus do?"

Be brave to do the right,
And soon to be untrue;
When fear would whisper "Yield,"
Ask—"What would Jesus do?"

Give with a full, free hand—
God freely gives to you;
And check each selfish thought,
With—"What would Jesus do?"

—Selected.

The Spirit of Truth.

BY STEPHEN ROESE.

THE Spirit of truth set forth in the Bible
is not one of the three God heads as set forth
in orthodox divinity and creed, but a sanctifying
influence proceeding from both Father
and Son. It is that truth-bearing spirit
convincing the world of sin, righteousness
and judgment, guiding saints into all truth
and calling to repentance true Israelites at
heart and showing as a spirit of prophecy
things to come. This spirit is glowing with
love and tenderness and compassion toward
saints and penitent sinners, sealing the saints
to the day of their redemption. It strives
with sinners until by constant resistance they
count the blood of Christ unclean and crucify
the Savior afresh, and so banish it for ever
from them with a fearful looking for of judg-
ment and fiery indignation which shall de-
vour the adversaries, like unto the antedilu-
vian world which sometime were disobedient,
when God in his longsuffering pleaded with
them through righteous Noah for one hun-
dred and twenty years; and Sodom and its
adjoining cities which vexed the soul of Lot
till unto death night and day, when sudden
destruction came upon them and swept them
away for an example for generations to come.

Christ says of this spirit in John 14: 26:
"But the comforter, which is the Holy Ghost,
whom the Father will send in my name, shall
teach you all things, and bring all things to
your remembrance what I have said unto
you." These words spake Christ to his dis-
ciples and any teachable mind or spirit who
will not doubt his word, nor misconstrue his
language, may set with eager hearts at his
feet, feasting on his words of eternal life.

Christ was of all prophets and teachers the
greatest, for he astonished the people at his
doctrine, and taught them as one having au-
thority, and not as the scribes. Matt. 7: 28,
His words are comprehensive and plain, and
mean what they say, and are not in need of

should never be forgotten. Principles never change, and are modified to suit all circumstances where Rome is in the light of public opinion, and done. It is terrible to think of a church which is a history, but history, and his- Romanism, gives too positive deeds p. 236).

tution in convents to-day, that it is because a strong not allow it in countries it yet all the power she so (p. 245).

ists are irate because Miss n this work, and would her and it. We under- is a little difficulty in ob- r for such an outspoken r was at last secured in t. of New York, who has ork in a very handsome ndred pages. It is truly a y our anti-Romanists liter- commend it.—*Messiah's*

Waiting.

ly easy to labor; it is hard uickens the circulation, es, and has some promise ng depresses the whole or- em to be doing nothing

ustarting in his profess- if busy, but how many days rward the dark valley eads take on the strength experience his views and re his character is estab- gh and breadth, before asily and securely upon he aspires.

gh confident of recovery, ess of healing slow and he invalid who may not toward the dark valley g and slow. To possess e taxes all the resources ligious. Milton cosoled , and in his blindness al sonnet ending with serve who only stand le we wait the provi- ot waiting? They are the web of the present the days come when d we are released to rses of action, on ant- waiting.

uple endurance, while y may find soothing in ns of nature, in the e springing grass, in companionship with discover that nature is filled with God. We rrows to trust in him the morrow.—*Christ-*

Skeptics.

han indifference, inas- an death. The atro- cience indicated by a rent with worldly and more to be dreaded dts against the truth. and spiritual sloth ery idolatry of Mam-

mon; while the skeptical activity may be only the feigned bravery of the coward who whistles through the graveyard to keep his courage up. Indeed, much of the so-called skepticism is nothing but the anxiety of an aroused soul. There is far more hope for a person who wants to discuss Christianity with quite bold questionings, than for one who is too much pre-occupied with selfishness, and ambition, and pleasures, and fashion to notice it at all. The questioner, as Socrates used to believe, has already his feet on the threshold of true knowledge and virtue. The fact that Christ's character, work, precepts, example and influence are attracting unceasing attention in the popular magazines and daily press is full of endless hope for the future of our civilization, nay, for the greatest and most blessed immediate general awakening that may come at the last moment. Why are so many of the free-thinkers dissatisfied with the church, and with professing Christians? They have simply got hold of certain ideas of pure and lofty manhood for which they are really indebted, without knowing it, to Jesus Christ. He has actually become their unrecognized teacher and in the supreme light of his teachings they are criticising his imperfect disciples. Let them go. They will discover by and by that neither Confucius, nor Buddha, nor Mohammed, nor even they themselves are as good and immaculate as Christ, and that they need Christ for an open guide and prophet, Lord and Saviour. Many a wandering soul is, as Dr. A. A. Hodge said of Sir Moses Montefiore, struggling blindly after the essential Christ, whilst denying the historic Christ. That all such may come to see Jesus as he is, should be our prayer as it is an assurance—an assurance founded upon the Scriptures—that many do.—*Christian At Work.*

Happy Days Coming.

METHINKS I hear the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in a like manner as ye have seen him go into heaven." Now, "in like manner" must mean in person. In person our Lord was taken up, in person he will come again; and when he cometh, the Lord God will, indeed, dwell among us. Oh, that the day would come! We wait and watch for his glorious appearing; for then he will dwell among men in a perfect fashion. What happy days shall we have when Jesus is here! What a millennium his presence will bring; there can be no auspicious era without it, any more than there can be summer without the sun. *He must come first, and then will the golden age begin.* The central glory of that period shall be that the Lord is here. "The Lord God shall dwell among them."

Even now the angels come and go in heavenly traffic. Soon the little boat of this globe shall be dawn nearer to the great ship, and earth shall lie alongside of heaven. Then shall men praise God day and night in his temple. Heaven shall find her choristers among the ransomed from among men. The whole world shall be as a censer filled with incense for the Lord of hosts. All this will be because of those gifts received and bestowed by our Lord Jesus in the day when he returned to his glory leading captivity captive. O Lord, hasten thy coming! We are sure that thine abiding presence and glorious reign that will come in due season. Thy coming down secured thy going up: thy going up secured thy coming down again.

Wherefore, we bless and magnify thee. O ascended Lord, with all our hearts, and rise after thee as thou dost draw us upward from gosselling things. So be it! Amen.—*C. H. Spurgeon.*

The Hidden Word.

WHEN the psalmist says, Thy word have I hid in mine heart," no act of memory may be meant; yet the word committed to memory or learned by heart is potent, and if it be the right kind of a word may accomplish the purpose, "that I might not sin against Thee."

Memory is the great conservator. Jewish children are said to have been so trained in the law that, were it lost, they could have reproduced it. The preservation is, in part, due to the early instruction in the law and history of the nation. Homer was the Greek lad's reading book; and the intellectual superiority of the Greek is not unrelated to this juvenile reader and to the custom of committing to memory verses from the great poets. That Roman school boys memorized the twelve tables is a fact explanatory of the Roman empire. When certain sweeping reforms were instituted in France, Mirabeau said: "There is something more difficult to bar from men's hearts, and that is the influence of recollections."

Do we in Christian training take sufficient account of the memory? Parents and teachers might dwell with profit on the list of chapters from the Bible that John Ruskin, as a lad, was obliged to learn. Yet of this task he says: "Truly, though I have picked up the elements of a little further knowledge, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious, and, on the whole, the one essential part of my education." Every morning his mother read with him the Bible, and by the time he was twelve years old he completed his sixth reading of the book.

In Christ we have an example of extensive familiarity with the Scriptures, as his numerous quotations prove. True, we may say that in our days of printing the conditions are different, yet to possess a copy of the Bible avails but little if it does not through the memory pass into the life. Thus Luther, through the medium of God's Word, stored up in his mind, received a revelation of the living way: "The just shall live by faith." The holy text taken up in the memory may lie dormant for many years; but in some unexpected moment it springs up in the waste places of the soul, greatful as "a refuge from the storm, a shadow from the heat." More of the Word learned by heart, hidden in the heart, is one need of our Christianity.—*Mid-Continent.*

An Old-Fashioned Girl.

"I've been watching an 'old-fashioned' girl for quite a long while," says a writer in the *Fitchburg Sentinel*, "and I want to tell you something about her.

"Her dresses, etc., were made in modern style; but bless you, she is so old-fashioned that she rose in the morning when her mother did, and helped set the table neatly, and cooked one or two dishes daintily her ownself.

"She had 'graduated,' yet she did not think because of that fact that the kitchen was not good enough for her. Oh, no. She was so

much behind the times that she actually washed the dishes, made her bed, dusted and then began preparation for the pudding for dinner. Now, wasn't she absurd" when she (following the accustomed rule) should have been lying on the sofa, with the latest novel in her hand, and her pug dog beside her? When her little brother come in crying because his kite was broken, instead of calling him a 'horrid boy,' as it is the 'fashion' to do in some houses, she helped with her own hands to mend it. How could she be in such a small business?

"After dinner had been cleared away, she produced a small work-basket, and proceeded to mend the family stockings. Shocking! After her task was completed, she accompanied her mother on a shopping expedition; and, although she met many fine looking gentlemen, she did not flirt with any of them, for, don't you know, she was so antiquated she would have been shocked at the idea. As if it was not elevating to the intellect to be on the watch for some masculine person to fascinate!

"The girl of whom I am telling you was pretty looking, with a bright, fresh color in her face, brought on by plenty of exercise in the open air and in the kitchen. But I cannot begin to tell you half this queer girl did; for, you know, she was so old-fashioned that she did whatever good deed came into her heart to do, and her heart was such an antique affair, that only pure, noble thoughts entered it. Her home was made bright and sunny by her presence, and yet she was not so perfect that she 'died young.' Oh, no. She lives to-day, a girl who has 'no secrets from her mother.'"

Hearing With The Eyes.

A GIRL who heard with her eyes, astonished a gentleman who recently paid a visit to the New York Asylum for Deaf Mutes. As he was approaching the building he met a bright young lady, of whom he asked: "Can you direct me to the asylum?" "Yes," she said, "it is over yonder, and as I am going there, I will show you the way. Have you any children there?" No," he replied, "I am going to attend the annual exhibition." They had a pleasant walk through the grounds, and all the way the young lady and her companion had an interesting conversation. When nearing the main entrance he asked her how many children there were in the institution, and she replied that there were over 300 deaf mutes, and a number of pupils who were deaf, but could talk as well as any body. "I am one of the latter," she added. "I can speak fairly well, as you perceive, but I have never heard a sound. "How on earth, then," asked her surprised companion, "have you been able to answer my questions if you did not hear them?" "Oh," said she, with a smile at the astonishment of the other, "We hear with our eyes." The man could scarcely believe it, but it proved to be true. It is so in spiritual matters. The poor and the ignorant, and those who have the least natural advantages, often astonish us by their quickness to hear and understand the things of God. (Matt. xi. 25).—*Christian Herald.*

JOHN WESLEY once sent a five-pound note to a poor preacher, with the text, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The preacher replied that he had often admired the text, but never had seen before so useful an expository note upon it.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, EDITOR.

Stanberry, Mo., July 29, 1890.

Which is Right?

The editor of *Our Hope* (Minneapolis, Minn.) takes one of our writers to task for the following language: "All Christians kept the Sabbath sacred for over three hundred years; and none of them kept Sunday as a sacred day during that time." The editor in advertising a tract against the Sabbath, by I. C. Welcome, refers to the above language in these words:—

"While writing, a paper is before me wherein I read: 'All Christians kept the Sabbath sacred for over three hundred years; and none of them kept Sunday as a sacred day during that time.' In this tract there is quoted, as admitted even by Sabbatarian writers, historical evidence which proves that the above assertion is not only without proof, but is directly contrary to the facts; and such writers ought to know this, for we think many of them are honest in their belief, but have been deluded so that they confidently assert what is certainly false. In this tract the following is quoted, with other testimony. From the "Epistle of Barnabas" (which is probably the genuine writing of the companion of St. Paul, and which is admitted by Elder J. N. Andrews to have been in existence, A. D. 150): "Wherefore also we keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead." And from Tertullian, A. D. 200: "We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath."

The editor of *Our Hope* is an advocate for Sunday being a sacred day, while we are an advocate for Saturday being a sacred day. While we earnestly contend that the seventh day is the Sabbath, he denies it; and while he stoutly maintains that the first day of the week is the day we ought to keep, we stand ready to call it in question and ask for the proof.

Now, if he will bring forward one text of scripture, in which Christ or the apostles have declared that the first day is a sacred day, or a holy day, or one text which says that Christ or the apostles ever rested on the first day or commanded any one to do so, we will admit that we are wrong in trying to sustain the seventh day as the Sabbath. Is this request exorbitant?

The truth of the matter, when candidly told, is that there is not a *scintilla* of evidence in the Bible for Sunday sacredness. There is not one instance recorded that Christ or the apostles ever rested on the first day, or commanded any one to do so. We would not, however, have our readers to conclude that the editor of *Our Hope* made the attempt, for we think he is too much of a Bible scholar to make such a blunder. No, no; he has not made such a wild statement, but he has gone off in another direction and made statements which need straightening out. Our writer said that Sunday was not observed as a sacred day for over three hundred years this side of the birth of Christ. This we are told is a blunder, "contrary to facts," and "certainly false;" also that Sabbatarian writers have admitted the falsity of the statement,

Now we must kindly ask the editor to give us the author who wrote in the first or second centuries that Sunday was observed as a sacred day? The ones cited above fail to do so. His quotation from the Epistle of Barnabas, which he says is probably the genuine writing of the companion of Paul, does not say so. True, he says they celebrated on that day, but that would not prove that they kept it as a sacred day.

Neither is it true that Eld. J. N. Andrews admitted that the Epistle of Barnabas, the companion of Paul, was in existence A. D. 150. Here is what he has said about this spurious epistle. We quote from Andrews' *History of the Sabbath*, pp. 232, 233:—

"The epistle of Barnabas speaks as follows in behalf of first day observance:—

"Lastly he said unto them, Your new-moons and your sabbaths I cannot bear them. Consider what he means by it; the sabbaths says he, which ye now keep, are not acceptable unto me, but those which I have made; when resting from all things, I shall begin the eighth day, that is, the beginning of the other world; for which cause we observe the eighth day with gladness, in which Jesus arose from the dead, and having manifested himself to his disciples, ascended into Heaven."

It might reasonably be concluded that Mosheim would place great reliance upon this testimony as coming from an apostle, and as being somewhat better suited to sustain the sacredness of Sunday than anything previously examined by us. Yet he frankly acknowledges that this epistle is spurious. Thus he says:—

"The epistle of Barnabas was the production of some Jew, who, most probably, lived in this century, and whose mean abilities and superstitious attachment to Jewish fables, show, notwithstanding the uprightness of his intentions, that he must have been a very different person from the true Barnabas, who was St. Paul's companion."

In another work, Mosheim says of this epistle:—

"As to what is suggested by some, of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself; several of the opinions and interpretations of Scripture which it contains, having in them so little of either truth, dignity or force, as to render it impossible that they could ever have proceeded from the pen of a man divinely instructed."

Neander speaks thus of this epistle:—

"It is impossible that we should acknowledge this epistle to belong to that Barnabas who was worthy to be the companion of the apostolic labors of St. Paul."

Prof. Stuart bears a similar testimony:—

"That a man by the name of Barnabas wrote this epistle I doubt not; that the chosen associate of Paul wrote it, I with many others must doubt."

Kitto speaks of this production as,

"The so called epistle of Barnabas, probably a forgery of the second century."

Says the Encyclopedia of Religious Knowledge, speaking of Barnabas of the New Testament:—

"He could not be the author of a work so full of forced allegories, extravagant and unwarrantable explanations of Scripture, together with stories concerning beasts, and such like conceits, as make up the first part of this epistle."

Eusebius, the earliest of church historians, places this epistle in the catalogue of spurious books. Thus he says:—

"Among the spurious must be numbered both the books called, 'The Acts of Paul,'

and that called, 'Pastor,' and 'The Revelation of Peter.' Besides these the books called 'The Epistle of Barnabas,' and what are called, 'The Institutions of the Apostles.'"

The Requirements of the Law Fulfilled.

BY A. C. LONG.

A LAW is a rule of action. A right law is a rule of right action or conduct. A perfect law prohibits every thing that is wrong, and commands every thing that is right. This is true of God's moral law, the decalogue. It "is also just and good;" and by conforming to its requirements we form a righteous character. The original design of the law was to develop a right character. This law would have fully answered its purpose had man never transgressed it. But when man sinned he changed his relation to the law. Before he sinned he was justified by the law, but afterwards he was condemned by it. The same law that once justified him, now condemns him. The apostle informs us that "all have sinned and come short of the glory of God." This being true, all are under condemnation of the law, and while in this condition none can be saved. Christ came to deliver us from this condemned state. Those persons that have accepted of Christ are delivered from that condemnation by the pardon of their past sins. Consequently Paul tells us as follows, "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us." Rom. 8: 1-4.

From this scripture we learn that the original design of the law to impart righteousness to the character is now accomplished through Christ. Since the law now condemns us we must seek pardon and justification through Christ, and we do this that the "righteousness of the law might be fulfilled in us," or as Alford, De Wette and others render it "That the righteous requirements of the law might be fulfilled in us." The margin of the revised version renders it the same. It is therefore evident from this scripture that God sent Christ into the world that the original design of his law might be accomplished in us. Christ came to assist us in filling up the requirements of his Father's law. So that it is actually a fact that this law is established strengthened and confirmed by faith in Christ as taught by Apostle Paul, Rom. 3: 31. Then when Christ came to this world instead of falling in on the side of the rebels and helping to tear down God's law and government he helped to strengthen and build up his Father's law and government, just what we would expect from an obedient son.

In harmony with this line of thought our Savior teaches the people that he came not to destroy the law, but that true worship as well as eternal life is suspended on obedience to that law.

Winston, Mo.

A Good Place to Sing.

"I will bless the Lord at all times, his praise shall continually be in my mouth," said David in the days of exile and affliction; and the examples recorded in Scripture teach us to sing in the darkness and the night as well as in the joy and sunshine of life.

"When they had sung a hymn out," and the Savior sought the Gethsemane to pour out the anguish of his soul.

The only record we have of Paul was when he was in jail at Philippi the cold floor, his feet fast in the his back bruised and bloody from stripes it had received. At midnight he prayed and sang praises unto God and his prisoners heard them.

With what propriety Paul could exhort the Philippians to "be careful; but in everything by prayer, supplication with thanksgiving, let be made known unto God, weight his testimony must have had set them an example of tribulation."

God giveth songs in the night the night is darkest the trustiest sing a song of praise.—Sel.

If.

If I were going to preach I Christ.

If I were going to take a text would make Christ my text.

If I were going to write for write Christ.

If I were going to talk to a vine things I would talk Christ.

If I were going to visit the called upon to talk to them Christ.

If I were going to talk to a orously young that are setti way with high hopes and would name to them Christ.

If I found one that was tti and was desirous of something say to that one, accept of Christ.

If I should chance to find sirous of obtaining great thi I should recommend Christ.

If I should chance to find who was after all the land farm, and even wanted waters, I would cite him to in which the title deed of a ed.

If I should find one who peace and a good conscie heart, I would press that o

If I found one that was n of food and had no friends I would bring Christ to th

If, in short, any one is g them preach Christ. If a take a life text let them t are going to visit the dyin to address the young; if y the sinner; if the ambitio you; if you are to deal wants all the world; if so like a river, or needs fo desires a good conscience ever recommend Christ, God.—Virgil Hunt. cate.

„Go Ye," Or

"Go ye into all the w gospel to every creatu great order Christ left fo

His tardy followers b this, that, interpreted i actions, it often reads as "Stay ye at home," ways begins there."

Items of Interest.

—Nearly all the celluloid companies of this country are about to form a trust, with \$6,000,000 capital.

—Three hundred armed negroes, with new rifles, are reported to confront twenty-five white men at Kearsin, S. C.

—The Natural Bridge, Virginia property, has been sold to a Massachusetts and Virginia syndicate for \$200,000.

—This year's wheat yield in Northern Minnesota and North Dakota promises to be the best it has been for ten years.

—It is estimated that over 30,000 applications for pensions under the Disability Pension Act, have thus far been received at the Pension Office.

—The Turkish Government has sent a note to the British Government demanding that it fix a date upon which Egypt shall be evacuated by British troops.

—The Madrid *Gazette* says in the last two months there have been 455 cases of cholera in Spain. Two hundred and fifty one have been fatal.

—P. T. Barnums fortune is estimated at \$11,000,000, every cent of which he has accumulated since he reached his fortieth birth day.

—Rev. Mr. Spurgeon inherited a large sum of money recently from an admirer in an English town, but distributed the entire amount among the testator's poor relations.

—A terrible famine prevails in the Soudan. Food is so scarce that the natives have revived their ancient practice of cannibalism. They are not only eating the bodies of the dead but are killing each other for food.

—The Servian Government has sent a circular to the powers with reference to the recent murder of the Servian consul at Prentina. The circular says the murder was not due to personal vengeance but to religious fanaticism and demands special reparation from Turkey.

—An English syndicate has secured a monopoly of supplying the Belgrade market with pork, hams, lard, etc. The syndicate agrees to erect houses with a capacity for slaughtering and dressing 200,000 hogs a year; and to increase the output if the demand for the product shall warrant it.

—At ten years of age a boy thinks his father knows a great deal; at fifteen he knows as much as his father; at twenty he knows twice as much; at thirty he is willing to take his advice; at forty he begins to think his father knows something after all; at fifty he begins to seek his advice, and at sixty—after his father is dead—he thinks he was the smartest man that ever lived.

—About four hundred and seventy years ago two men in Hungary went to law about a piece of land valued at \$2,600. But nobody was in any particular hurry, and so the matter dragged along until the other day, when the court decided it. The decision however, is of little practical interest to anybody, as the land in question has been covered by a lake for the last two hundred years.

HUMILITY is essential to spiritual knowledge. Our Lord made this clear to his disciples when he said, "verily, verily, I say unto you, except ye receive the kingdom of God as a little child, ye shall in no wise enter therein."

"When they had sung a hymn they went out," and the Savior sought the shades of Gethsemane to pour out the anguish of his soul.

The only record we have of Paul's singing was when he was in jail at Philippi, lying on the cold floor, his feet fast in the stocks, and his back bruised and bloody from the "many stripes it had received. At midnight they "prayed and sang praises unto God, and the prisoners heard them.

With what propriety Paul could afterward exhort the Philippians to "be careful of nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God," and what weight his testimony must have had. He had set them an example of "rejoicing in tribulation."

God giveth songs in the night, and when the night is darkest the trusting heart can sing a song of praise.—*Sel.*

If.

If I were going to preach I would preach Christ.

If I were going to take a text right now I would make Christ my text.

If I were going to write for a paper I would write Christ.

If I were going to talk to a man about divine things I would talk Christ.

If I were going to visit the dying, and was called upon to talk to them, I would talk Christ.

If I were going to talk to the fresh and vigorously young that are setting out in life's way with high hopes and expectations, I would name to them Christ.

If I found one that was tired of sinful life and was desirous of something better, I would say to that one, except of Christ.

If I should chance to find one who was desirous of obtaining great things in this world, I should recommend Christ to that soul.

If I should chance to find a great schemer who was after all the land that joined to his farm, and even wanted land beyond the waters, I would cite him to Christ as the one in which the title deed of all the land is vested.

If I should find one who was after abiding peace and a good conscience with a pure heart, I would press that one to Christ.

If I found one that was naked and destitute of food and had no friends or earthly hope, I would bring Christ to their notice.

If, in short, any one is going to preach, let them preach Christ. If any one is going to take a life text let them take Christ. If you are going to visit the dying; if you are going to address the young; if you are to appear to the sinner; if the ambitious man is before you; if you are to deal with the man who wants all the world; if some one wants peace like a river, or needs food and clothing, or desires a good conscience, to all these I will ever recommend Christ, the living Son of God.—*Virgil Hunt, in Messiah's Advocate.*

„Go Ye,” Or “Stay Ye”?

"Go ye into all the world and preach the gospel to every creature." Such was the great order: Christ left for us to obey.

His early followers have so paraphrased this, that, interpreted in the light of their actions, it often reads as follows:—

"Stay ye at home," because "charity always begins there."

"Stay ye at home," and criticize those who do go.

"Stay ye at home," and get gain.

"Stay ye at home," and count beads and say prayers.

"Stay ye at home," and build costly cathedrals.

"Stay ye at home," and read nice and moral essays.

"Stay ye at home," and engage in entertainments.

"Stay ye at home," and instead of "preaching the gospel to every creature," preach it ten thousand times to the same creatures.

The effect of receiving this mutilation of Jesus' order is delay in saving the world, and spiritual death to the "stay at home" excuse-makers.

May their numbers decrease.—*The Revivalist.*

A Good Exposition.

"A LITTLE girl had learned the verse, 'Suffer the little children to come unto me,' to repeat at a concert. She stepped on the platform and began, 'Suffer—' It was her first attempt at public recitation. She stopped for moment, then courageously began again 'Suffer little—' Again her fear overcome her, but being a resolute little one, she made a third attempt, and said, 'Suffer little children—' The third time she looked at the upturned faces and stopped. With a last grand effort she repeated, not exactly the verse, but these words: 'Jesus wants us all to come to him, and don't anybody try to stop us.'

"Which is better, to repeat the exact words, or to have their meaning burned into her little heart?"—*The Good Way.*

THERE are hundreds of Babylonian and Assyrian inscriptions published, which are, as yet, uninterpreted; thousands which have been unearthed, which are, as yet, unpublished; tens of thousands of such inscriptions which lie buried in the ruins of antiquity's great cities, awaiting the explorer's pick and shovel. There are scores of Arabic inscriptions, dating from many centuries B. C., which have been published, but are not fully understood; hundreds which are to day in the hands of the explorers, awaiting the funds necessary to publish them; and, we are assured, thousands engraved on the rocks of Arabia, which have not yet been seen by the eye of civilized man and containing secrets of the past history of that strange country, for the possession of which men are willing to risk their lives, if only the necessary means can be obtained for the prosecution of the work. There are great collections of inscriptions in a tongue not yet deciphered relating, it is believed by all to a mighty empire of the past, the Hittite, which had all but dropped from the knowledge of man,—inscriptions which are, to be sure, non-Semitic, but which must be read, if read at all, by Semitic scholars. There are Aramaic, Phœnician, and other inscriptions and remains without number and of unknown value, which are yet to be explained.—*Old and New Testament Student.*

MANY a man prays "Lord increase my faith," when, in fact, more faith than he has would be a dead weight in his possession. As it is his prayer ought to be: "Lord, stir me up to make some good of the little faith I have."—*S. S. Times.*

tor," and The Revelation these the books called "bas," and what are call of the Apostles."

of the Law Fulfilled.

c. LONG.

tion. A right law is a rule luct. A perfect law pro. at is wrong, and com. it is right. This is true of ecatalogue. It "is also just nforming to its require hiteous character. The law was to develop a law would have fully had man never trans. man sinned he changed v. Before he sinned he law, but afterwards he t. The same law that y condemns him. The it "all have sinned and y of God." This being admmendation of the law, ondition none can be to deliver us from this ose persons that have e delivered from that r pardon of their past au tells us as follows, o condemnation to them Jesus, who walk not af r the spirit for what the m that it was weak d, sending his own Son nful flesh and for sin, flesh that the righteous ght be fulfilled in us."

we learn that the orw to impart righteous is now accomplished the law now condemns don and justification do this that the "right- ght be fulfilled in us," and others render it urements of the law " The margin of the it the same. It is i this scripture that world that the or- might be accomplish- assist us in filling is Father's law. So hat this law is estab- onfirmed by faith in le Paul, Rom. 3: 31. o this world instead the rebels and help- w and government and build up his ent, just what we lieut son. ne of thought our hat he came not true worship as ended on obedi-

Sing.

all times, his n my mouth." le and affliction; d in Scripture kness and the id sunshine of

Prayer.

BY ALBERT SMITH.

HEAVENLY Father, bear my prayer,
Leave me from corroding care;
Thou art able to provide,
Let me in Thy love abide.

Thou Thy flock of old did lead
Through the desert, clothe and feed:
"Give us this day the needful bread,"
Let Thy children still be fed.

Weak and weary, sick and sore,
Give me grace to trust Thee more;
Help a creature of the dust
In Thy Providence to trust.

As I wander through the night,
Oh be Thou my guiding light,
And forsaking all for Thee,
Let me here Thy glory see.

As a father pities most
His own children tempest tossed,
So in pity Yahveh hears
His dear children—dries their tears.

Trust in Him, and thou art safe,
Be thou faithful unto death;
Yahveh never left in need
One who trusted Him indeed.

Father it is sweet to feel
Thou art near in woe or weal;
What is best I leave to Thee,
Only guide me, keep me, me.

Leicester, England.

Letter Department.

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

From Sister A. K. Field.

DEAR ADVOCATE: I take a moment from the cares of life to send you greeting. I am always glad to read the letters, and I give many thoughts to the suffering and afflicted, for I am seldom free from suffering and I long for the time of deliverance. While trying not to rebel, nor to avoid any duty, I ask your prayers that I may overcome all in the name of Jesus; all my hope, all my consolation, when this life is over, is to be free from sin and all its consequences in the home of the blest, and may we all meet there.

I inclose fifty cents for new material, and fifty for Bro. Fisher, whom I often think of, and wonder how he spends the long days there alone, and how his wife bears the hard burden of constant labor and care, and hope they both rest in the everlasting arms which never fail to support.

Dear brethren and sisters, let us still strive for the crown; it is all that is worth our effort. Oh, what joy shall be to those who in the great day shall hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." May we all hear it is the prayer of your sister.

Lincoln, Neb.

From Sister Fannie Harmon.

I will tell you how I became a Sabbath-keeper. Bro. Sperry and Admire held meetings in our neighborhood last winter, and I went to the meetings not expecting to hear much Bible, but I heard nothing much but the Bible. After the meeting I thought I would study and see what kind of a book the Bible was. I had been a member of the

Methodist church for twenty years; had read the Bible and tried to understand it, but after the Bible and the brethren preach it did seem like the Bible was changed; I could see it just as the Bible was changed, not as somebody else twisted it to suit their doctrine. I do thank God for being permitted to attend that meeting. I do feel to rejoice every day of my life that I am in the light of God's truth. There are thirteen Sabbath-keepers in the neighborhood. We have Sabbath-school every Sabbath. We need the prayers of the brethren and sisters. Will say to the scattered brethren be faithful to the end and may we meet to part no more. Christ has left an example for us to follow, and my prayer is that we may walk in his footsteps and be saved in that blessed kingdom.

Pauline, Neb.

From Sister E. C. Edmisten.

DEAR EDITOR: As I love to read letters from the brethren and sisters, I thought perhaps some would like to hear from me. We highly appreciate the ADVOCATE and MISSIONARY, and love to read the letters from our brethren and sisters. It does me good to hear from those of the same faith, those who are trying to do God's will. We ought to obey God in all things, live near him at all times, and go to him in time of trouble, for we all know he will help us if we ask him. If we would all live nearer to God and obey him better every day and hour, we would be better Christians and our Father would help us more; we would prosper better and so have more to give to the cause of Christ. Your sister in hope of eternal life.

Neosho, Mo.

From Sister Margaret E. Preston.

DEAR BRO. LONG: By the will of my heavenly Father I write to you on his holy Sabbath day, and I feel to thank him for the privilege. Dear brethren, when it comes to sacrifice all that you have that is near and dear to you, children, husband and land, and all but this life for the true Sabbath, you feel like holding fast to it; and then another all-important thing it frees our conscience; it makes us to feel like a new creature; it makes us to know whom we serve. We are compelled to contend with the many counterfeits that are put on us, but we are not compelled to keep a counterfeit Sabbath just to please man. I will say to those who have families to support, and think that they cannot do so without giving up the Sabbath, just let me tell you here, Stop and consider the matter well. Get your Bibles and read what God did to the children of Israel when they forsook his holy law. He gave them his holy Sabbath and asked them to keep it, and not them alone, but all that should live afterward, if they wished to be his children. God says, "O that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them, and their children for ever." Deut. 5: 29. But I hear some say that it was to the children of Israel that God gave the commandments and the Sabbath. But are we not the children of faithful Abraham? "Know ye therefore that they which be of faith, the same are the children of Abraham." Gal. 3: 7. So then they which be of faith are blessed with faithful Abraham.

Let us examine ourselves and be sure that we are in the faith, and the blessing will come in God's own time. David says, "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." Did God not feed the children of Israel when they were in the wilderness, and will he not do as much for us? Just look around and see what he has done for us and is still doing. Has he not opened up the hearts of his people to give for the new press? Has he not answered many prayers that have been made in secret? Bro. Branch and Bro. Fisher will soon come to put away all of our afflictions and make us new creatures in him. Some of us have much to contend with in this life, but he that endureth to the end shall be saved. I will close this letter with good wishes to all, and hope to meet you all in Christ's kingdom.

Clio, Ia.

From Sister Maggie Rodgers.

DEAR BRETHREN AND SISTERS: As I love to read the letters from the brethren and sisters I thought some would like to hear from me. I can truly say that I delight in the law of the Lord, and I am so thankful that the Lord gave me strength to give up the so-called orthodox teaching, to except the Bible as it reads. I will now tell how I became a Sabbath-keeper. It has been fourteen years this summer since I heard Bro. W. C. Long and A. C. Leard. I had been raised to think the Baptist were all right and to flee from a soul-sleeper. During the next seven years I heard many good sermons and attended one tent-meeting, and still Satan held dominion over me till at last I was taken very sick and a chronic sore throat followed from which I did not think I would ever get well. While I was sick I could see how sinful I was in the sight of the Lord. I prayed to God to let me live to read for myself and I would give up the world. I went to reading the Bible and praying to be led by the spirit that I might be able to understand his will, but expected to find Sunday the right day to keep, but I did not. I kept reading the Bible and two years after I came out to keep the Sabbath of the Lord, and it now seems dear to me each week. I have tried to keep all the commandments of God, visit the sick and afflicted, and help the orphans with my means and labor, but when I look at myself in the light of the Bible and see my weakness, I weep to think I still lack so much of being what I should be. I shudder to think that I did not start sooner, but God has blessed me in health and a willing mind to keep trying to do better. I ask you all to pray for me and my family that we may grow in grace and knowledge of the truth.

I must speak of our lonely brothers, T. J. and A. D. Rodgers, who lost their companions in the short period of five weeks, and left them with one four and the other three dear little children. Oh, how they need their mother's care! How can any one think death a friend to us? Oh, my heart goes out after them, and if God spares my life I will see after them, and give of my means till they can help themselves. We did not raise anything last year, and the drouth is very bad this year. I have given my papers and tracts to some, and one sister has consented to read to learn the truth. I would love to see the dear ones that I have often met in the past

but many of them sleep in a hope that I will meet them where there will be no crying. May we earnestly at the strait gate, for many of us shall not be able. My faith fail not. Your sister

Alliance, Neb.

From Bro. H. E.

DEAR BRO. LONG: As I have in the way others have kept as related in thought it might interest the Lord's dealings with me. As my parents were received my earliest instruction Sunday school and grew up to be a Sunday-keeper one until about thirty years from that time till now, seventy-first year, I have keeper, and shall remain any necessity in the divine path keeping.

The Seventh-day Sabbath first brought to my attention was then an Adventist in 1843. It was brought to in Cincinnati by S. D. Bates, Holt, Case, and J. did not hold public meetings as they do now, but existing energies among others as they were not granted their views publicly in not remember to have kept Sabbath until about 1858 in Iowa. In brother them, especially Bro. I felt a high regard, I so that Sunday was not the instead of recognizing the the seventh day, I added Christian (or Campbell) abrogation of the law, fied by some of Paul's ing the Seventh day Sabbath new moons, feared this was illogical, but I its inconsistency for the which time I opposed in our meetings, but a Herald, which, by B fluence, was opened to mine were reviewed very kind, courteous; very searching man positions whilst it did he was right and me give me a very uneasy I might be wrong, a troubled me to some years; for from the impression was made could be clearly proved not been abolished I observe it, while offered to me that the y and the burden too break up all the se ness relations invol

My object in coming up my trade (black a farm. Upon realizing there was such a g I could do, it was t ry on the business improved, and I did after locating there an Advent brother about the prospect

elves and be sure that the blessing will be. David says, "Trust in the Lord, so shalt thou dwell, and thou shalt be fed." Children of Israel when in distress, and will be not just look around and or us and is still doing, the hearts of his people press? Has he not said that have been made such and Bro. Fisher well-wishes daily. Christ away all of our afflicted creatures in him, to contend with in the end shall send this letter with good hope to meet you all in

Maggie Rodgers.

and Sisters: As I love to tell the brethren and sisters I'd like to hear from me, at I delight in the law of so thankful that the Lord to give up the so-called or except the Bible as it tell how I became a Sabbath-keeper fourteen years this morn. W. C. Long and I been raised to think the it and to flee from a soul- next seven years I heard and attended one that man held dominion over as taken very sick and a followed from which I d ever get well. While see how sinful I was in rd. I prayed to God to or myself and I would I went to reading the be led by the spirit that understand his will, but nday the right day to I kept reading the Biffter I came out to keep rd, and it now seems . I have tried to keep s of God, visit the sick p the orphans with my t when I look at myself ble and see my weak- : I still lack so much of e. I shudder to think sooner, but God has and a willing mind to tter. I ask you all to mly that we may grow e of the truth.

lonely brothers, T. J. who lost their compan- od of five weeks, and r and the other three h, how they need their an any one think death y heart goes out after s my life I will see af- my means till they can did not raise any thing outh is very bad this y papers and tracts to is consented to read to would love to see the often met in the past,

but many of them sleep in death; but I have a hope that I will meet them in the kingdom where there will be no more sorrow nor crying. May we earnestly strive to enter in at the strait gate, for many shall seek to enter and shall not be able. Pray for me that my faith fail not. Your sister in the faith.

Alliance, Neb.

From Bro. H. E. Carver.

DEAR BRO. LONG: As I have been interested in the way others have become Sabbath Keepers as related in the *ADVOCATE*, I thought it might interest others to learn of the Lord's dealings with me in the same matter. As my parents were Methodists and I received my earliest instructions in the Methodist Sunday school and church, I of course grew up to be a Sunday-keeper and remained one until about thirty-eight years of age. From that time till now, being now in my seventy-first year, I have been a Sabbath-keeper, and shall remain one while there is any necessity in the divine economy for Sabbath keeping.

The Seventh-day Sabbath question was first brought to my attention about 1848. I was then an Adventist and had been since 1843. It was brought to our Advent people in Cincinnati by S. D. Advent missionaries Bates, Holt, Case, and J. N. Andrews. They did not hold public meetings and preach then as they do now, but exerted their proselyting energies among original Adventists; and as they were not granted the liberty to preach their views publicly in our meetings, I do not remember to have heard a sermon on the Sabbath until about ten years later, about 1858 in Iowa. In brotherly intercourse with them, especially Bro. Andrews for whom I felt a high regard, I soon became convinced that Sunday was not the Sabbath; but instead of recognizing the evidence in favor of the seventh day, I adopted the view of our Christian (or Campbellite) brethren of the abrogation of the law, and I felt myself justified by some of Paul's statements in including the Seventh day Sabbath with the abolished new moons, feast days, &c. Of course this was illogical, but I did not clearly perceive its inconsistency for ten long years, during which time I opposed the Sabbath not only in our meetings, but also in the *Review and Herald*, which, by Bro. Andrews' kind influence, was opened to me. These articles of mine were reviewed by Bro. Andrews in a very kind, courteous and at the same time a very searching manner. This review of my positions whilst it did not convince me that he was right and myself wrong, served to give me a very uneasy feeling that possible I might be wrong, and this uneasy feeling troubled me to some extent during that ten years; for from the first that I heard of it the impression was made on my mind that if it could be clearly proved that the Sabbath had not been abolished it would be my duty to observe it, while on the other hand it seemed to me that the yoke would be too galling, and the burden too heavy, to disturb and break up all the social, religious, and business relations involved in such a change.

My object in coming to Iowa was to give up my trade (blacksmithing) and locate on a farm. Upon reaching Iowa City I found there was such a great demand for work that I could do, it was thought best for me to carry on the business while my farm was being improved, and I did so for two years. Soon after locating there I received a letter from an Advent brother in Cincinnati, inquiring about the prospects for his trade in Iowa. I

replied encouragingly, and he came at once with his family and built along side of my home where I had to pass his house constantly on my way to and from the shop. His wife was a Sabbath-keeper whom I and every one else esteemed highly as a Christian, but it did not help to quiet my nerves as I passed the house on Saturdays, to know that she was observing the day as the Sabbath, while I was at work. At the end of the two years of blacksmithing, I quit the business in order to move on to my farm, and there being nothing to hurry me I was moving leisurely, when I learned that the S. D. Adventists intended to put up a tent in the city, and give a course of lectures. This increased my uneasiness very much, and I tried my best to get my family out to the farm before the tent came, but circumstances (including wet weather) made it impracticable. When this became apparent to my mind it was accompanied with a strong and irresistible impression that the last opportunity was about to be afforded me to give the Sabbath question a thorough investigation, the decision of which must settle the question as to whether I must become a Sabbath-keeper or not.

Before the lectures began I had made a complete surrender of my will to the will of God, and as soon as I had made that surrender, the entire burden of uneasiness passed away, leaving me in the best possible condition of mind to pursue the investigation free from prejudice one way or the other. All this was kept to myself however, I did not even tell my wife of my state of mind. She decided to attend the lectures with me at the same time endeavoring to encourage me in opposing the Seventh day Sabbath as I had done for ten years. The reader may, if he can, imagine my astonishment, when I saw my wife rise in the public audience and acknowledge the Sabbath, and that, too, before I had publicly committed myself to it. By that time the arguments presented by Bro. J. H. Wagoner had thoroughly convinced me on the Sabbath question, and my wife's voluntary and unexpected acceptance of the Sabbath removed the very last obstacle, and my pathway into Sabbath keeping was rendered comparatively smooth and pleasant; and we went as a united Sabbath-keeping family onto the farm, making it comparatively easy to form new neighborhood friendships and acquaintances on a Sabbath-keeping basis.

For many years it has been an unsolved problem in my mind as to why our Lord bore with me so long and so patiently while I was opposing his holy Sabbath with such force as I possessed, and I have thought that I should have to wait for an answer until he comes to hold a final reckoning with his followers; but since I commenced writing this letter describing in past the Lord's dealings with me the problem has been, at least in part, solved, and I will state it in the following way. It seems to me just as clear and plain that our Lord had an object to accomplish in raising up the Advent people a half century ago, as he did in raising up the Christian church in the apostles days; and it also seems clear that it was by his choice that I became one and am one to-day; and as I go back in memory to the beginning of that half century I recognize his guiding hand in my advent experience so clearly that it seems impossible to be mistaken.

It was his guiding hand that led me thirty-five years ago to change my home from Cincinnati to Iowa, and that three years later smoothed my way into Sabbath-keeping. It

was his guiding hand that led me twenty-six years ago to sell my home near Iowa City and locate near Marion, and without the least idea of ever separating myself from the S. D. A. Church. What did he bring me here for? It seems just as clear as though I had been told in so many words that he wished me to expose the falsity of Mrs. White's claims to divine inspiration. I recognized his guiding hand and over-ruling providence in the way that book was prepared. The facts and evidence in that book came into my possession almost entirely without my solicitation, and without any clearly defined intention of publishing them. The opportunity for writing that book was furnished in what some would call a singular way, but I can see the guiding hand. For several weeks, just at that time, my right arm and hand were so afflicted I could do no kind of work; in fact nothing but write, as my hand and arm lay on the table wrapped up in flannels, something that never occurred before or since. Here was the material and the time supplied for that book, and I was led to improve the opportunity.

What else did the Lord bring me to Marion for? Well, seeing that Mrs. White's visions were then being pushed to the front as they had never been pushed before, and that there would necessarily be a protest against their authority in Iowa, as there had already been in other places, the Lord chose me to be one of those who should be privileged to give of time, talent and means to raise up a class of Sabbath-keeping Adventists independent of Mrs. White's authority, and to establish a paper as a means of communication with one another. I spent several hundred dollars in helping to establish the *ADVOCATE* Office and the cause represented by it. I have seen the time since when I was tempted to doubt the wisdom of that investment, but those doubts have been dispelled, as I have obtained a more intelligent view of our Lord's purposes and work; and as I read in the paper the letters of Sabbath-keeping Adventists who cannot endorse the claims of Mrs. White's to divine inspiration, I am led to regard it as one of the best investments I ever made, and to wish that the paper could be placed in the hands of all such brethren to be a comfort and strength to them till Jesus comes.

Marion, Iowa.

"Plant It."

A LADY from the South gave to two of her little friends some seeds of a very rare and beautiful flower. The girls were delighted, and told all their friends about the beautiful blossoms they hoped to have some day. Alice put hers away very carefully, and then forgot all about them. But Bertha asked the gardener when to plant hers, and listened to all that he said about the care she must give them, and when the golden summer time came she had her reward in the beautiful flowers that perfumed all the air around. When Alice saw the lovely blossoms, she cried out, "O why did I let my seeds lie in the dark closet, when I might have had so much pleasure, and given so much pleasure, if I had only planted them!"

There is a pretty poem called "Sharing," by Mary Frances Butts, in which you find these lines:

"If you have a rare seed, plant it;
In the earth's kind care
It will grow to wondrous beauty,
Flower and fruitage bear."

Yes, little folks the way to have good times is to share our gifts with others. It will never do to hide away our good things and expect to enjoy them. If we want our seeds to bring forth flower and fruit, we must plant them.—*Selected.*

Advent & Sabbath Advocate.

Stanberry, Mo., July 29, 1890.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

THE mission tent will be pitched in Darlington, Mo., and meetings commence Aug. 15, thus giving a two weeks' tent-meeting before camp-meeting. Any of the brethren and sisters wishing to have the benefit of these meetings can camp upon the ground to be occupied during camp-meeting.

THE following persons have contributed to the needs of Bro. Fisher: J. and E. G. Walter, Mrs. Mattie E. Shultz, W. R. Kerns, J. D. Munger, Mrs. N. T. Brooks, Almon Hall, P. A. Sanderland, Sarah McGuire, Wm. Preston, A. K. Field, and M. A. Hillis. Bro. Fisher says:—

"My Dear Bro.: I am too weak this morning to write you much and I am anxious that those who have commenced administering to my wants should know that they have been promptly received and duly appreciated by a sick and suffering brother. I can only give my Elder Brother's note. It reads thus: 'He that giveth to the poor, lendeth to the Lord, and I will repay saith the Lord.'"

THE REASON WHY.—There was no paper last week, and doubtless many would like to know the reason of its non-appearance. It was not because the editor was sick, nor the lack of compositors, nor any of the many reasons which so often hinder in getting out the paper on time. It will be seen by referring to the receipts for the last six weeks that they have been very light, not enough to pay the actual cash expenses of the office. Now we do expect the friends of the cause to furnish by donation and subscription enough means to get out the papers. This is the time of year when money is scarce; hence all should lend a helping hand.

WE have been requested to state through the ADVOCATE what constitutes the sin against the Holy Ghost. There is much difference of opinion and much speculation over the matter. Some tell us that the unpardonable sin is self-murder, others that it is giving up and denying one's conversion. The leaders of the S. D. Adventists say that the present sin against the Holy Ghost is fighting against Mrs. White's visions. Of course we do not accept any of these positions, but take the words of Christ as giving a clear solution of the matter. In the 12th chapter of Matthew we have recorded one of Christ's miracles and the Pharisees saying that he performed it through the power of the devil. In this they committed the great sin—that of attributing the work of the Spirit to Satan. This called out the words of Christ, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This explains the matter. Their saying that the miracles performed by Christ through the Holy Spirit, was performed through the power of Satan, was committing the sin against the Holy Ghost.

Missouri Camp-Meeting.

THE annual camp-meeting of the Church of God in Missouri will be held at Darlington, Gentry Co., commencing Thursday, Aug. 28, 1890, and continuing till Tuesday, Sept. 21. The Seventeenth Annual Conference of the Church of God in Missouri will be held in connection with this meeting. The campground is but a few rods from the depot at the junction of the C. B. & Q. and Omaha & St. Louis R. R.'s. A cordial invitation is extended to all.

Ex Com. { W. C. LONG,
J. BARTLETT,
N. A. WELLS.

Grove Meeting.

THE Lord willing I will conduct a grove meeting a few miles north of Formoso, Jewell Co., Kan., on Sabbath and First day, Aug. 16 and 17, as Bro. Childs and others may arrange. We hope to see all within reach of this meeting in attendance.

J. H. NICHOLS.

Receipts.

Delia Preston \$2, A Friend (tithes) \$2, Mrs. Fannie Harmon \$1.50, J. W. Rodgers \$3, Nancy M. Osborn \$2, S. A. Loveless \$2.50.

PLEDGES FOR NEW TYPE.

Maggie Rodgers 50cts, Nancy M. Osborn \$1, Anna K. Field 50cts, Almyra Conrad 50cts, S. A. Loveless 50cts.

BOOKS AND TRACTS.

FOR SALE AT THIS OFFICE.

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

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

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I. N. Kramer, 32 pages. Price 5 cents, 50 cts per dozen.

The 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.

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.

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.

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living.—8 pages, price 5ct.

The Change of the Sabbath, who authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

The 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 Approaching Crisis and End of the World by J. H. Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

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.

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

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

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

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

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

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

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

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

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

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

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

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

The Bible Sabbath Defended, by A. F. Dugger, 140 pages Price 25 cents.

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

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

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

Bible Conversion; by W. H. Ebert, 8 pp. price 4 cts, or 40 cts per doz.

Materialism, by Jacob Brinkerhoff—1

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General Conference

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Address all communications and money orders to the ADVOCATE.

A MAN who is able to see more than Bartimeus saw when he was still blind and he used it.

GOD who made as it were, every thing that because we course be to-day and return into the he formed us, did hand prevent. We are but what long time only withdraw the hand plunge into the stone held in the when its support life, then, are offered by God.

WHAT is some is really a squall its duty in decl is suffering for will declare the expend their b vian world for ago. Tell eve you think of the lack of me science suffic old, "Thou art men in the ey ment, to who Don't deal in Robin Hood's less. No one you are about

Many peo nished truth, uncharitable does not ma it ever found Jesus Christ to infer who No one ever neighbor un absurd as t persecuted,