

Advent and Sabbath Advocate.

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

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From Darkness to Light,

OR A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.
(Continued.)

CHAPTER IV. GOD'S MEMORIAL, THE SABBATH.

WHEREVER truth is ousted tradition takes its place, And clothed in hood and mantle assumes a pious face; So now the true memorial of Resurrection's gone Some other institution the devil hits upon.
2 Tim. 4: 4.

The pastor contemplating these things with earnest mind, Was startled in his reverie still greater light to find: It shot athwart his study as coming from the sky, And fell upon this question, "Which day do you keep, and why?"
Prov. 4: 18.

Which day we keep as holy? Is this the question meant?
The first day of the week, of course, the day when light was sent:

But why keep Sunday holy? By whose command and word?
And for what special reason? The rising of the Lord?

But are you sure the Lord DID rise upon this very day?
And do the records say so? If so, where? Tell me pray:

Some went and visited the tomb, but found the Saviour gone, How long before they knew not, nor are we told by John.
John. 20: 1-8. Matt. 28: 1.

But faithful Matthew tells us—as the Reviser's claim—

'Twas "late upon the Sabbath"—before the first day came!—

The Resurrection of the Lord took place in power and might
"Late on the Sabbath," Saturday, as dawned the full moon's light.
Matt. 28: 1, 6.

Take evening before morning, when every day began

According to God's reckoning, and Israel's ancient plan;
Then all is plain and easy, the first day would begin

Just as the sun descends and the Paschal moon was seen.

Gen. 1: 5

But even if it could be proved by critics better versed

That the resurrection did take place upon the day the first, Would this make that day holy? A question surely fair, And we ought to answer with Scripture, judgment, care.
1 Thess. 5: 21.

If Christ the Lord appointed that *Baptism* should be Memorial of his Rising—a symbol all can see— Then who this institution appointed us to keep— A weekly, day memorial, the first day of the week?
Rom. 6: 3-5.

Was there some week of work done—explain ye shining lights— While Jesus lay within the tomb three days and three whole nights?

His death we do commemorate, his resurrection too— But should we do it weekly, or "As often as ye do?"
Matt. 12: 40; 1 Cor. 11: 26.

"Which day we keep as holy?" And "Why we keep it so?"

Well, here are honest questions, I surely ought to know! But all the more the pastor reflected to reply, The more he felt embarrassed by that little question, "Why?"

Did Christ, or his apostles, command his followers meet To keep as his memorial this "first day of the week?"

Did Jesus ever alter the ten commandments given By God in voice of thunder, who spake the law from heaven?
Ex. 20: 18; Deut. 5: 22-24; Matt. 5: 17, 18.

He read again the writing of Matthew, Mark, and Luke, John, Acts of the Apostles, in fact all through the Book:

The ancient holy Prophets he also pondered o'er, Till rays of light came streaming upon the sacred lore.
Psa. 119: 130.

He dared not turn away his eyes from light sent by the Lord— He knew it came from heaven because it fell upon the Word—

It fell upon the sacred page where this short prayer he saw,
"Open thou mine eyes to the wonders of thy law."
Gen. 2: 1-3; Mark 2: 27.

He read that the Creator in six days made the world; And fixed the flag of faith down there—It floats free unfurled!—

But on the day the *Seventh* he found that God did rest, And sanctified the seventh day, a holy day and blest.
Ex. 20: 11; Luke 16: 31.

A holy day memorial how the world was made, When God "spread out" the heavens, and earth's "foundations" laid:

Memorials we have of Christ to help us on the road, But if the Sabbath's done away then where is that of God?
Job 37: 18; Isa. 42: 5; Heb. 1: 10.

God made man good and upright, but inventions he has found;

He gave the law on Sinai, but sin did more abound:

At length God's holy Sabbath, and Christ's baptism rite, By human institutions were buried out of sight.
Eecl. 7: 29; Ezek. 20: 16; 2 Tim. 4: 1-3.

With these two great commandments perverted, or despised, There came up institutions most cunningly devised!

The day on which the Pagans the sun as a God adored Usurped the fourth commandment, the Sabbath of the Lord.
Isa. 24: 5; Dan. 7: 25; Ezek. 8: 16; and 26: 26, 27.

So sprinkling for immersion, and heaven when we die, Instead of resurrection when Christ shall rend the sky:

A Sunday celebration, or mass, they now bespeak, For the Sapper instituted in the middle of the week!

Rom. 6: 3; John 3: 13; Luke 14: 14; Matt. 26: 26, 27. Oh let us "Search the Scriptures," true wisdom there to find:

To learn from God true wisdom, to know His will and mind: Alas a Book so precious should so neglected lie, While men for lack of knowledge are perishing and die.
John 5: 39; Acts 17: 11; Hos. 4: 6.

(To be continued.)

The Bible.

As the star of night disappear from our view when the glorious orb of day rides o'er the eastern hilltops and floods the earth with effulgent glory, so the books that are written by men, that are the product of uninspired minds, pale and sink out of sight beside that Book of books—the one that surpasses all others—the sun of the literary heavens, the book that has for its Author, Almighty God, the maker of heaven and earth—the book that bears the transcript of the divine will and mind, and reveals man's origin, nature and destiny.

When death shadows hover o'er us, and the cruel parting scenes cause our hearts to bleed, this blessed book alone can kindle in the heart extinguished hope; and relight and retrim the lamp of immortality, as it lights up the pathway to the grave.

This wonderful book over arches the dreariest caverns of despair with the bow of promise; and sheds a halo of glory around the tomb; It guides the judgment, inspires the affections, restores peace to the soul, dispels the shadows of death, gives comfort in affliction, removes the dark curtain of obscurity that hides the unknown hereafter from our view, and lets the light of revelation gild the scene.

This book is the oldest, the best, the most read, the most widely known, the most loved, the most hated, the most forcible book now in existence. This book is needed in the world; without it, life would be a trackless ocean without one friendly star shining in the heavens by which to direct our course; and the ship of humanity would be without a chart or compass—the sport for wind and wave—till swallowed up by the breakers of death.

This book was designed for the world, as much as light was for the eye, or sound for the ear, or food for the taste. The all-wise Designer of the universe has not only provided for our many needs, as far as our physical comfort is concerned, but has satisfied the cravings of our heart by giving us the Bible.

The questions we all ask, such as: Is there a God? Does he require my worship? How came sin into the world? Is there a hereafter? Does death end all? and various others, all find an answer in this book. How we ought to thank God for this wonderful gift! May we learn to prize it as we ought, for it is the standard of the gospel, and wherever it is unfurled, there freedom finds a footing, humanity a champion, and pure religion a suitable resting place. Who can describe its worth?

The Bible is a mine, dig for its rich treasures. It is a fountain; drink of its living waters. It is the bread that satisfies; eat the heavenly manna. It is a sun; walk in its light. It is an ocean of truth; sail on it. It is a chart and compass; steer by it. It is a lighthouse; let its radiant beams direct your course. It is a jewel casket; examine its gems. It is a flower garden; gather its fragrant blossoms. It is a key; unlock life's mysteries with it. It is a telescope for the eye of faith; look through it. It is God's mirror; look in it. It is a letter from your father; read it. It is the sword of the Spirit; use it. It is a hammer; strike with it. It is the seed of truth; sow it beside all waters. It is a fire; use it to kindle others. It is the voice of the Lord; listen to it. It is a banner; unfurl it. It is a treasury of knowledge, study it, love it, prize it, meditate on it, scatter it broadcast, defend it, obey its teachings, honor it's Author, submit to his rule, conform your life to his precepts, trust in his Son for salvation, be ready for his second coming, let your desires for a home in his kingdom outweigh your worldly ambitions, grace be more attractive than gold, salvation more to be desired than silver, and eternal life a greater boon than worldly honor, and you will find, that in the midst of life's trials, perplexities and temptations, the Bible is a pillow that you can rest your weary head upon, a stream that will quench your thirst, and a guide that will direct you to the city of eternal peace.—*H. W. B. in M. A.*

Your Conversation.

"Oh generation of vipers how can ye being evil speak good things? For out of the abundance of the heart the mouth speaketh." The great cause of so much foolish conversation among the professors of religion is because the heart is not right. That is the great reservoir. The outlet, (mouth) shows what is obtained in the heart. If it is all given up to God, and the Holy Ghost is contained therein, how can the flow at the outlet be filthy and contrary to God's word? We care nothing what your faith is, keep all the commandments, but with a continual breaking of, "Be ye holy in all manner of conversation." You cannot "walk in the light as He is in the light." Neither can you let "the blood of Jesus Christ cleanse you from all sin." "A good man out of the good treasure of the heart bringeth forth good things." Is this word of God true? Then can you say you have a clean heart back of a filthy conversation? Dare you say you love God when you break His commandments? Do you remember the spirit time and again has prompted you to talk different, but you have persis-

ted till you find the "Spirit will not strive with man." If you bear filthy fruit in your talk it is because your tree (heart) is corrupt. Matt. 12:33 "Every idle word men shall speak they shall give account thereof in the day of judgment, For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6. Let the word of Christ dwell in you richly in all wisdom, for the words of a wise man's mouth are gracious. Therefore, let no corrupt communication proceed out of your mouth, but that which is to the use of edifying, that it may minister grace to the hearers. Neither filthiness, nor foolish talking, nor jesting, which are not convenient. Only let your conversation be as becometh the gospel of Christ, that ye may stand fast in the one spirit. Then our conversation is in heaven, from whence we look for our Savior. For that reason "be thou an example in conversation." Seeing ye look for such things, what manner of persons ought ye to be in all holy conversation? Let your yea be yea, and your nay be nay; what cometh of more, cometh of evil. Well, brother or sister, what are you going to do about your talk? Here is the word. Will you let it condemn you or justify you? Will you let this trouble you just a few more times, then fall into the old way? Oh strive, which you will if you are searching for righteousness, to overcome your conversation, then the dear Lord will fill you with his spirit. You may be an "old hand" boasting about the truth you have, when your conversation betrays your heart that is corrupt. God this minute sends you conviction, and now will you walk in the light of His truth, or go your own way and be condemned? or will you say,

"Take my lips, and let them be
Filled with messages from thee;
Take my moments and my days,
Let them flow in ceaseless praise."

Selected by M. E. Welch.

The Restitution of All Things.

The effects of the fall came not upon the lords of creation alone; their empire fell with them. As when towns, provinces, and peoples are dragged down by the disastrous defeat which decides the fate of an empire, so creation fell with her Lord and came under the curse of his transgression. But no creature, not even the prince of darkness, can frustrate the counsels of God, or step in between the Omnipotent and his design. There is but a pause, a solemn pause, between the declaration of the design and its accomplishment; a frustration there cannot be. As, therefore, for man's sake, the earth was cursed, so by the righteousness of the Man, the Lord from heaven, the curse shall be removed. "For the earnest expectation of the creation waiteth for the manifestation of the sons of God; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The whole creation is represented as in a state of expectation—the earth and man all look to the blessed moment when the curse will be removed. The restoration of creation to its primitive beauty, and man to the undisputed lordship of it, is what is to be effected by the Lord from heaven. He has departed for a season only—having gone into heaven,

he is there retained UNTIL THE RESTITUTION OF ALL THINGS.

What is the *restitution*? Raphaelins says that the word was used by Polybius to signify "a restoring of things to a state of tranquility after wars and tumults." Doddridge translates it, "the regulation of all things;" and says that Burnett, Whiston, and others, "urge it for such a restoration of the paradisaical earth as they, on their different hypotheses, have ventured to assert." Tyndale and Crammer render it, "that all things be restored again." We understand, then, "the restitution of all things" to mean the restoration of the creation from the state of anarchy and revolt, to order and discipline; from the state of briars, thorns, and the curse, to Eden-fruitfulness and blessing, when the righteous and holy reign of Jesus shall be substituted for the power and sway of Satan. The Scriptures assure us of such a transformation, when he shall judge the poor with righteousness, and slay the wicked with the breath of his mouth. "The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fating together; and the little child shall lead them. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11.)—*Christian Repository.*

Keep Near Unto God.

WOULD you be quiet and have peace within in troublous times? Keep near unto God: beware of anything that may interpose between you and your confidence. It is good for me, says the Psalmist, to be near to God; not only to draw near but to keep near, to cleave to him and dwell in him; so the word imports. O, the sweet calm of such a soul amid all storms! Thus, once trusting and fixed; then no more fear; he is not afraid of evil tidings, nor of any ill-hearing. Whatsoever sound is terrible in the ears of men, the noise of war the news of death, or even the sound of the trumpet in the last judgment, he hears all this and is quieted. Nothing is unexpected. Being once fixed on God, then the heart may put cases to itself and suppose all things imaginable the most terrible, and look for them; not trouble before trouble comes, with dark and dismal apprehensions, but satisfied in a quiet, unmoved expectation of the hardest things. Whatsoever it is, though not particularly thought on before, yet the heart is not afraid of the news of it, because it is fixed, trusting in the Lord. Nothing can shake that foundation, nor dissolve that union, therefore no fear. Yea, this assurance stays the heart in all things, how strange and unforeseen soever to it. All are foreseen to my God on whom I trust, yea, are forecontrived and ordered by him. This is the impregnable fortress of a soul. All is at the disposal and command of my God; my Father rules all; what need I fear? This is the blessed and safe estate of believers. Who can think that they have a sad heavy life? O, it is the only lightsome, sweet, cheerful condition in the world.

My brethren, my desire is to stir up in your hearts an ambition after this blessed estate of the godly who fear the Lord and trust in him, and so fear no other thing. The common revolutions and changes of the world, and those which in these late times

we ourselves have seen, of more and greater con- to weak minds. But they more to prize and seek frightened station.—*Robe*

Going to

For what do Christ receive, through the part in them? They answered very different. Some go out heart, to show and es God, and to bear a p Others go in order advantage through a feel while there. sure to accomplish swell the service of by their countenan- ness they cheer th and give added fo other sort often failure. The sing for; the prayers f Bible selections a requirements; and not feed" their se there are compa class of Christia are so many of t noteworthy fact to do what they success, grow intellectual pov with a chief by their going personality. church-goers complaining feed" them. Pharaoh's let the leaner th every other t true, that "it receive."—*S*

Six has a have only t our race to den, was good disp balanced, put her u woman, will, perf hand, wa in h man in l ved by and incl sin soot

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we ourselves have seen, and the likelihood of more and greater coming, seem dreadful to weak minds. But these persuade us the more to prize and seek this fixed and unafrighted station.—*Robert Leighton.*

Going to Church.

For what do Christians go to church? Is it chiefly in order that they may give or receive, through the services and their own part in them? These questions would be answered very differently by different persons. Some go out of a glad and grateful heart, to show and express their gratitude to God, and to bear a part in his public worship. Others go in order to gain some personal advantage through what they see, hear and feel while there. The one sort are pretty sure to accomplish what they go for. They swell the service of prayer and praise, and by their countenance and evident appreciativeness they cheer the heart of the preacher, and give added force to his preaching. The other sort often find their church going a failure. The singing is not what they hoped for; the prayers fail to meet their wants; the Bible selections are poorly timed to their requirements; and as to the sermon, "it does not feed" their souls. It is a great pity that there are comparatively so few of the first class of Christian worshippers, and that there are so many of the second class. And it is a noteworthy fact, that those who go to church to do what they can to make the service a success, grow steadily in character and in intellectual power; while those who go there with a chief desire to be personal gainers by their going, shrink and dwindle in their personality. The poorest specimens of church-goers are those who are constantly complaining that the preaching "does not feed" them. Hearers of that sort are like Pharaoh's lean kine; the more they swallow the leaner they look. In this sphere as in every other the words of our Lord Jesus are true, that "it is more blessed to give than to receive."—*Selected.*

Sin.

Sin has a singular power to deceive. We have only to look back to the beginning of our race to be sure of this. Eve, in the garden, was pure, intelligent, and filled with good dispositions; her faculties were well balanced, for no natural sin or depravity had put her mind out of order. Yet that lovely woman, without a taint upon her heart or will, perfect as she came from her maker's hand, was overcome by Satan, who embodied in himself the deceitfulness of sin. If man in his perfectness were so readily deceived by sin, what think you of yourself fallen and inclined to evil as you are? Will not sin soon deceive you?

Its deceit may be seen in the manner of its approaches to us. Sin does not uncover all its hideousness, nor reveal its horrible consequences; but it comes to us in a very subtle way, offering us advantage. Intellectually it comes with a question, or an inquiry. Ought we not to question and to inquire? The question is, however, full often the thin end of the wedge, which Satan drives home in the form of carnal wisdom, doubt, infidelity, and practical atheism. The practice of sin may be encouraged by a doubt as to its penalty. Sin frequently comes as a bare suggestion, or an imagination; an airy thing, spun of such stuff as dreams are made of. You do not think of committing the fault, or

even of talking of it; but you think of it pleasantly, and view it as a thing bright and lustrous to the imagination. The thought facilitates, and then the spell of evil begins its deadly work, thought condenses into desire, and desire grows to purpose, and purpose ripens into act. So slyly doth sin come into the soul, that it is there before we are aware of it. I have known sin insinuate itself by the way of the repulsion of another sin. A man will fly from pride to meanness, from moroseness to jollity, from obstinacy to laxity. Thus the shutting of one gate may open another, and one sin may crawl in as another creeps out. You pursue a virtue till you hurry into a vice, and shun one evil so much that you fall into a worse. Sin has a way of adapting itself to us and our circumstances. One man is of a sanguine temperament, and he is tempted to speculate, to gamble and ultimately to become dishonest. Another man is of a sober frame of mind, and he is tempted to be melancholy, disputatious, peevish, rebellious against God. To the young man sin will come with fire for passions, which are all to ready to blaze; to the old man sin will come with the chill frost of parsimony or the frost of sloth, or the canker of care. Sin's quiver has an arrow for the rich and a dart for the poor; it has one form of poison for the prosperous, and another for the unsuccessful.—*Spurgeon.*

"Be Strong in the Lord."

This is an apostolic injunction, and no less a divine mandate. Being such a command, the conviction is forced upon us that God means that Christians are under obligations to do certain things by which they may contribute to their own strength. Thus it appears that they have no reason to think that all the spiritual strength they receive is to come from the Lord, independent of their active submission to certain conditions.

It is true that Paul says, "I can do all things through Him that strengtheneth me. He here, as elsewhere, recognizes the truth that Christ is the grand fountain of all strength, and from him comes the strength which a weak soul needs. At the same time the apostle also keeps in mind the complementary truth, that there must be a personal exercise of the faculties of mind and heart in order to an increase of strength.

No Christian has any divine warrant that he will, or can, become strong in the Lord to any marked degree, without the outputting of earnest, persevering efforts, and that, too, in such lines of endeavor as Christ has indicated, both scripturally and providentially. As well might a little child expect to become a strong, healthy man without appropriate exercise, as for the young Christian to expect that he can become a well developed and vigorous Christian without properly exerting himself in Christian service. God gives strength to the little child, but that strength must be used according to the laws of its being, and in harmony with the laws of health, in order to the realization of strength and robust manhood.

Just so it is with the Christian. God gives him the strength which enables him to maintain a Christian life, but the degree of success which it is possible for him realize depends, largely, upon the use he makes of the means which are placed within his grasp. If we would be strong in the Lord, we must use just such means as God has given us. We must believe all he says, and prove our belief by putting in practice what we believe. If we believe much in prayer, we will pray

much, if we pray much, we ought to give much of our means, so that our prayers will be answered. If we suffer much pain and sorrow, it will, by God's grace, tend to the increase of our strength.—*Methodist Recorder.*

The Command to Watch.

The coming of Christ is not only a part of the gospel revelation but it is a conspicuous and essential part. Estimate its importance by the space given to it in the Scriptures and it surely does not rank among the lowest and least items of Christian doctrine. Consider how large a place it has in the teaching of the Lord himself, and still more in the teaching of his apostles. We could not repudiate this doctrine without repudiating a very considerable part of the New Testament; nor can we thrust it into the background and make it a matter of indifference without doing violence both to the letter and the spirit of the divine revelation. But that which needs to be observed most of all respecting the doctrine of the Second Advent, is its intensely practical aspect: All the abuses to which this doctrine above all others has been subjected, have come from failure to note carefully, the one application invariably given to it by our Lord.—*Christian Evangelist.*

A Wise Saying.

WHAT the church wants to-day, is to get down in the dust of humiliation and confession of sin, and come out and be separate from the world. And then see if we do not have power with God and with man. What is success? The gospel has not lost its power; it is just as powerful to-day as it ever has been. We want no new doctrine. It is still the old gospel with the old power, the Holy Ghost power; and if the Churches will but confess their sins and put them away; if they will but lift up the standard higher, instead of pulling it down, and pray to God to raise us all up into a higher, holier life then the fear of the Lord will come upon the people around us. When Jacob set his face towards Bethel and put away strange gods, the terror of God fell upon the cities round about them.—*The Faithful Witness.*

JESUS CHRIST is the true center of gravity; and it is only as the forces of humanity are pivoted on him that they are in balance. And the oscillations of humanity are perceptibly shortening as the time of the promised equilibrium draws near. What no earthly force—legislative, judicial, executive, academic, aesthetic—has ever been able to accomplish, or even can accomplish, the Prince of Peace is serenely achieving.—*Rev. Geo. Dana Boardman, D. D.*

The exceeding great and precious promises of the Word are for sinner and saint, for young and old; they are as varied as our conditions, and deep as our sorest needs. The homesick prodigal will not be cast out, the weak shall receive a daily supply of strength, the tempted sufficiency of grace, the aged shall have the divine companionship, even unto the end. For the weary there is rest, for the warrior conquest, and for all the faithful crowns of life and heavenly inheritances.—*Meth. Protestant.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., October 7, 1890.

Colonizing.

THE plan of colonizing, taking every thing into consideration, has some advantages, at least it would be well for some of our brethren to consider the propriety of stopping somewhere and not be continually on the move.

It is all right to occupy and provide for one's family, but we ought not to make that the all absorbing theme of our lives.

For some of our best and most substantial brethren to conclude to move where our publishing interests are located and thus strengthen the cause at the head of the work would, we think be very opportune.

The suggestion of a correspondent that a greater effort should be put forth in circulating books, pamphlets and tracts at our camp-meetings and also at our tent meetings is a good one.

The work before us as a people is to push forward the glorious truths which we as a church believe, and thus prepare a people for the coming of the Lord.

Will the Righteous be Removed?

IN his issue of Aug. 26, the editor of the Review and Herald, makes another feeble attempt to bolster up his theory of the sky kingdom, and to refute what we said, by way of a few criticisms of his position, in a recent editorial.

In speaking of the terrible burning day that will take place when the Lord comes, Bro. Smith says: "Now, our Age-to-come friends may remain here on the earth during this time, if they choose; they may remain anywhere within the atmospheric heaven, if they desire; but we prefer to be 'removed.'"

All through the Bible we are told that the righteous will "remain" "will not be removed,"

but the wicked will be rooted out; they will have to go. Bro. Smith can go if he wishes to, but we prefer to remain. But in this he is a full grown would-be orthodox. Thousands to-day declare that they are going off to heaven at death, and they have no higher authority for it than that they "prefer to be removed."

Bro. Smith's charge that we did not answer his arguments comes with little force from one who has not produced any. We do not say he cannot bring forward arguments to strengthen his theory, for we believe he can; but that he has not done so must be evident to any one who will read his articles.

Tent Meeting

OUR tent meeting terminated last night. It was a meeting long to be remembered by all present. Although a stormy evening, a goodly number were out. The spirit of God with its softening influence on our audience was deeply felt.

JAMES BARTLETT.

Island City, Mo.

The Religious Chameleon.

A QUEER little animal is the chameleon, a sort of turn-coat lizard. He is best known for his wonderful power of changing his color so as to resemble surrounding objects. Naturally of a pale gray color, he will, on occasion, change to a green, or a yellow, or dingy red, or even to a dusky violet that is nearly black.

Peter took him for his model in Christian life, but he made a poor work of the copy. He tried to take on the color of the rabble in the court of Pilate's palace; but, instead of escaping notice, he became most unpleasantly conspicuous, and fell an easy prey to his enemies.

One reason why Peter made such a conspicuous failure in the role of a chameleon was because of his hot blood and warm, earnest nature. The chameleon, like all other lizards, is cold blooded. So is your true religious chameleon. He does not believe in

enthusiasm and excitement. He wants every thing to be done decently and in order. When in church or prayer-meeting (if he ever happens to attend the latter), he is very devout. He never omits any of the forms. He kneels the minute he enters his pew, and remains on his knees a suitable length of time, taking good care, however, not to soil his clothes or to disarrange his dress by so doing.

Outside the church and church circles, the devout tint disappears and in its place we see the gay colors of the world. In his business he is governed by purely worldly principles. He keeps business and religion wholly distinct. If he is to compete with worldly men, he feels that he must compete with them on equal ground.

A second peculiarity of the chameleon is the power to turn its eyes in two different directions at one and the same time. The eyes act independently of each other, so that when one stares upwards the other may be eagerly following the motion of an insect beneath, or the one may be directed backwards while the other watches something in front.

It was the belief of the ancients that the chameleon lived on air,—a notion probably derived from the fact that he can live apparently in a thriving condition for weeks without food. Upon what do those Christians live who fear to show their colors when in the company of unbelievers? Tom Brown is not the only boy or man who has feared to pray in the presence of his prayerless fellows.

By inflating his lungs and certain air-vesels, distributed in various parts, the chameleon can make his little thin, ugly body seem quite plump and almost transparent. But this appearance vanishes on the collapse of the air-cells.

When you see the chameleon Christian in church you might be tempted to think him a saint, or at least a deacon; but you follow him out to his office, or to some political club-room, and there if a collapse of sanctity that reveals his real leanness, and obscures the beautiful transparency of his soul.

Reasonable and grace: but the character too far. Better which cannot change chameleon, which or that he dare call

The

The following given by a servant, has been there may be of that important them.

"A gardener will produce a kind of fruit which 'Why,' you digging and ought but cry 'The garden from that pruning knife proud, with Then, with the old trunk 'Now, what nature who trunk.

"Apples. 'Yes; and notes that 'But on shoots spr what man unspairing will grow belongs to 'Now, apply the old root yourself after all which will be tality.

Pec

Tu the c muc T abo bor abe T kn tio pa el

Reasonable adaptability is a Christian grace: but the chameleon carries it altogether too far. Better be like the leopard, which cannot change his spots, than like the chameleon, which has neither spots nor color that he dare call his own.—*S. S. Times*

The Two Natures.

The following illustration, which I heard given by a servant of Christ, on the two natures, has been very helpful to many, and as there may be others who are not clear on that important truth it may prove helpful to them.

"A gardener has in his garden a crab-tree. By careful cultivation each year, that tree will produce larger and finer fruit; but what kind of fruit will it be?"

"Why," you answer, "crabs."

"Certainly; and no amount of labor in digging and fertilizing can bring from it aught but crabs."

"The gardener wants to raise choice apples from that tree. What must he do? The pruning knife must be brought, and the proud, wide-spreading branches cut off. Then, with care, the new apple is grafted on the old trunk.

"Now, what will be the result of that new nature which has been put into the old trunk.

"Apples."

"Yes; and the gardener no longer designates that tree as crab-, but as an apple-tree.

"But one day, as he passes, he notices some shoots springing up from the old root. Now, what must be done? The knife must be unsparring, or the shoots from the old root will grow, and take from the vitality which belongs to the grafts.

"Now, dear fellow-believer, you can easily apply this, and when the 'shoots' from the old root manifest themselves, don't say to yourselves, 'I don't believe I am a Christian after all;' but remember that old nature, which was inherited from your parents, and which is irretrievably bad, is still in you, and will be, until this mortal shall put on immortality.—*M. F. S. in Episcopal Recorder.*

People Who are not Soul-Winners.

The husband who blows up his wife before the children because she happens to get too much saleratus in the biscuit.

The mother who can talk by the hour about the dresses and bonnets of her neighbors, but can't say a word to her little ones about the love of Christ.

The Sabbath school teacher who doesn't know enough about the lesson to ask questions without reading them from the lesson paper.

The woman who talks about heaven in church, and about her neighbors on the street.

The young lady who hands wine to callers.

The sectarian who never has a good word for any other denomination.

The man who rings the bell every time he puts a dime in the contribution box.

The man who never goes near the church on lodge night.

The man who blows a tin horn and shouts himself hoarse during a campaign, but is down on anything like excitement in religion.

The woman who knows in her heart that she is wrong, but is too proud to own up to it.

—*The Ram's Horn.*

Go And be Done With It.

ONE of the greatest social annoyances is the habit some people have of making endless adieus in leaving friends. "The woman," says a masculine critic, "who begins at the top of the stairs, and overflows with farewells and parting admonitions every step of the way down, and repeats them a hundred times at the door, simply maddens the man who is her escort, be he her husband or lover. Be persuaded, ladies, to say 'good bye' once or twice and be done with it."

On the other hand, it may be asked, "Who does not dread the man who starts, then thinks of something else to say; rises, and then thinks of another subject of conversation; nearly reaches the door, and then has another revelation; reaches the door, and, most probably holding it open, is aroused to a degree of mental brilliancy that threatens his health and that of his host or hostess by long detaining of both in a cold draught while he discourses? What a tax on the patience and politeness of the listener, who vainly strives, by assenting instantly to every proposition, to end the interview and break the restraining bond of polite attention."

Callers, masculine or feminine, will alike do well to avoid any such painful leavetakings as these. Life is short, time is precious; and if some people knew how those whom they may have interrupted, hindered, and perhaps bored, were longing to get back to their work again, they would not stand upon the order of their going, but would go at once.—*The Christian.*

THE exceeding great and precious promises of the Word are for sinner and for saint, for young and for old; they are as varied as our conditions, and deep as our sorest needs. The homesick prodigal will not be cast out, the weak shall receive a daily supply of strength, the tempted a sufficiency of grace, the aged shall have the divine companionship, even unto the end. For the weary there is rest, for the warrior conquest, and for all the faithful crowns of life and heavenly inheritances.—*Meth. Protestant.*

"AMONG the beautiful things of earth are the hands that do kind and useful acts for all about them. No eye is so beautiful as the one that drops a tear of sympathy over the sins and frailties of the tempted, and the sweetest voice is the one that speaks kind and tender words to the friendless and forsaken. These little things will spring up in your pathway like amarantine flowers that shed their beauty and fragrance over life's pathway, and even light up the portals of the grave."

You are a pilgrim bound for heaven. Are you trying to take anybody with you? Do you say earnestly to your loved ones, "Come thou, and go with us?" How much happier you will be on the way if you have wife and husband and children as your companions; how much sweeter will be the divine approbation, when in your Father's house you can say to him, "Behold the loved ones whom thou hast given me!"—*Meth. Prot.*

In a recent discourse Mr. Moody said: "It is a significant fact that the word 'hope' is never used in the Bible to express a past state. It always refers to the second coming of Christ or the resurrection. A man comes to me and asks if I am married. I tell him to me and asks if I feel that I am; sometimes I think I am. Do you see what a reflection that is on my marriage vow?" Do you say this concerning your hope?

Items of Interest.

—Henry M. Stanley and wife will sail for America Oct. 29.

—A recount is to be taken of the population of New York City.

—A flood caused by a waterspout, at Hot Springs, Ark., Tuesday, did \$75,000 damage to property.

—The first snow of the season in the United States fell in Montana, Thursday, Sept. 11.

—It is announced that the triple alliance between Germany, Austria, and Italy has been extended to 1897, at the request of the emperor of Austria.

—California celebrated the 40th anniversary of its admission into the Union on Wednesday, Sept. 16.

—Oklahoma is now a regularly organized territory, on a basis similar to that of the other territories, and its first legislature is now in session.

—Russell Sage has loaned Dr. Talmage's church \$125,000 on bond and mortgage to complete the new Tabernacle in Brooklyn. Dr. Talmage has insured his life for \$25,000 in behalf of Mr. Sage as part guarantee.

—One of the most terrific cyclones that has ever visited the western part of North Carolina swept over the country, in and around Greensboro, Saturday, Sept. 20. Crops in that section were destroyed.

—A clergyman of Quebec, Rev. Cure de Cary, says that the failure of crops in the Province of Quebec was caused by the wrath of God, for sins of blasphemy, intemperance, extravagance, and lust.

—The number of missionary stations in Africa now exceeds 500. There are 400,000 converts, and the number is increasing at the rate of 25,000 a year. In the last five years 200 natives have suffered martyrdom.

—John D. Rockefeller has given \$1,000,000 to the new Chicago Baptist University, in addition to the \$600,000 which he previously contributed. Prof. W. R. Harper, of Yale College has been secured as its president.

—Pope Leo is busy preparing a new encyclical letter. He locks himself up in a private room, surrounded by books, brochures, and tracts, has his lunch carried to him in his study, and spends several hours per day reading and digesting the materials on which he will base his encyclical.

—President Woodruff, of the Mormon Church, issued a manifesto, Wednesday, declaring to be false the reports that plural marriages were being solemnized, and denying that the church encourages or countenances the practice of polygamy. He also declares his intention to submit to the laws passed by Congress.

—Mr. Spurgeon, at the Metropolitan Tabernacle last week, said the Christian Church of the present day had "played the harlot beyond any church in any age." Alluding to the recent performance of "Judah" to an audience of clergymen, he remarked: "There are no amusements too vile for her. Her pastors had filled a theater of late, and have set their mark by their clamors on the labors of play-actors. To this we had come at last to which we never came before—not in Rome's darkest hour. And if you do not love Christ enough to be indignant about it, the Lord have mercy upon you."

Look Within.

In speaking of a person's faults,
Pray don't forget your own;
Remember, those with homes of glass,
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who have
The old as well as young;
Perhaps we may, for ought we know,
Have fifty to their one.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those who little know.
Remember, curses, sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

Selected by M. E. Welch.

A Peculiar People.

"A peculiar people, zealous of good works."
—Titus 2: 4.

Few passages have been so generally misunderstood by common readers of Scriptures as the one just cited. It is universally quoted by such readers to show that Christians, in contrast with people generally, must be odd or strange in some marked degree. And it is true, inspiration teaches that believers are to be distinguished from unbelievers by some obvious characteristics, but this is not the reigning thought of this passage. The Greek word rendered "peculiar" in the Authorized Version literally means superabounding or wealthy, and may have been used by the Spirit to convey the idea that the people whom Christ has purified unto himself are people rich and abounding in the resources of true happiness; or the word may have been intended to convey the thought that such purified persons are the special treasures of the heavenly Father. The former accords with all those Scriptures which represent believers as rich in faith and the owners of all things. The latter idea accords with all those passages which represent the true worshippers as the "Lord's portion," "His jewels," "a royal diadem in his hand," etc.

Again, the English word "peculiar" in the days of King James, by whose "special command" we have the Authorized Version, had for one of its leading significations, "exclusive property," and was most likely used by His Majesty's translators to convey the thought of an absolute ownership in purified believers. Hence the learned committee which has given us the Revised Version, has rendered the Greek by the phrase, "A people for his own possession." This thought excludes the idea of all other claims, and the absolute cancellation of all other mortgages held by the world and Satan. The deliverance from these captors is complete.

If, however, the reader insists that "peculiar" in the text must mean odd, or singular, or strange in contrast with the worldly-minded, then it must not be limited to that cheap kind of peculiarity which consists in the use of a particular idiom of language, or a peculiar cut of the coat, or special plainness of attire. These will mark believers from few of the worldlings. Many bad people may use the same idiom, have the same cut of the coat, and have the same plainness

of dress. But while the gospel demands plainness in dress, language, and equipage, house furnishing, and everything else, the special peculiarity of Christians is to be found in the manifested spirit and life. The spirit that in sorrow will always rejoice, that will bless the Lord at all times, that will rejoice evermore, that will love enemies, that is always gentle and easy to be entreated, that always has a sunny pleasant face, that does unto others as he would have others do unto him, that pays the uninformed seller more than he asks for his property when the market will truly justify it, and that in everything seeks not his own exclusively, but another's good, will truly be peculiar, and distinguish its possessor from all worldlings. This cannot be counterfeited.

Another thing predicted of those whom Christ has purified unto himself, is that they are zealous of good works. Though this is not like the other, misinterpreted by the common reader, yet it is clear that the mass of church members have not apprehended its true meaning. The Greek word rendered "zealous" means strong drawing of affection toward anything, and in this connection is intended to affirm that the purified have lost all relish for good works, and have gracious affinities for them. Hence they no longer take up a cross, properly speaking, and pray in the family or church; no longer take up a cross and speak in class; no longer feel any aversion to religious work, but a pleasant relish for everything that is pure and heavenly and divine. They may feel a diffidence and self distrust which some good people improperly call a cross, but they really no longer have to go to crucifixion when any good work has to be done. They love and are drawn toward it.—*Sheridan Baker, D. D. in Ex.*

Aunt Polly's Opinion.

"If you want to think a good deal of anybody, just try to help him all you can," said Aunt Polly to uncle Ben. "Why, I don't believe the blessed Lord would care half so much for us if he hadn't done so much just for our sakes, do you? There used to be a time when I didn't want to give anything for missions, and then when they kept telling about the privations out West I said I'd nothing at all to do with it. I never did have much money—only enough to keep the wolf from the door, and to save a little for rainy weather. How did I come to change my mind? Well, I'll tell you. You know that winter that I slipped on the ice and couldn't walk for months. I never was a master hand for reading, but somehow it was all I could do then; and when the minister sent me some mission papers to read, I said I reckoned they would pass the time better than nothing. Well, somehow I got interested. The people out West got to seeming real men and women to me, and the missionaries like brothers and sisters in the Lord. Then that text, "inasmuch as ye did unto one of the least of these, ye did it unto me," words direct from the Master, got hold of me, and I couldn't get rid of 'em. Somehow there seemed less than ever to give at our house. I was crippled, and father waiting on me made him lose a good deal of time from work. But I tell you," emphasized Aunt Polly, "where there's a will there's a way, and we found it. 'Father,' said I, one day, 'those folks out West are our own brothers and sisters, and we are doing nothing for them.' He looked thoughtful and I contin-

ued: 'Yes we can't hope to be brothers and sisters to the blessed Lord, either, till we learn to do the will of the Heavenly Father. We haven't got many days longer to live at most, and we've done nothing for his kingdom.'

"Well," said my father, 'the Lord shall have the price of my tobacco. I've got to do without it in heaven anyway, and I might as well learn how here.' That brought the tears to my eyes; it was the only luxury my father had ever known. 'And I'll give up my tea,' I said. 'No,' said father, 'you can't do without that.' 'It shatters my nerves anyhow.' I cheerfully continued, 'and if the Lord sees I can't do without it, he'll provide a way.' And so we began to give for missions—just a little, you know; and when the reports would come in from the West, my father would say, 'My tobacco is bearing a good harvest, wife'; and when I'd hear some of the doings of the 'Woman's Society,' I'd say, 'Father I guess that tea is doing some good, any how.'—*Exchange.*

Christian Discipleship.

WHAT proofs can we give that our life is hid with Christ in God? How can we best show that our Christianity is not merely a name, but a life?

1. By confessing Christ before the world. As we profess, we must act. It is no easy task to profess Christ before men. Not all the professors of Christianity are confessors of Christ. Not all dare to own the Master in the midst of a faithless and unbelieving age. Be sure of it that no battle was ever won by hiding our colors or placing our light under a bushel. In these days when sin walks in the streets and meets us at every corner it is imperative that all around us should know whose we are and whom we serve. He who bravely glories in the cross, and openly confesses his faith to be the faith of all ages, proves his words by his deeds, etc., giving a real proof that he is living for and in Christ.

2. To assume the attitude of Christ towards the world. It is easy to say that we are Christians, but not so easy to put on the meek, humble, forgiving Christ. The meekness of Christianity is now, as ever, a stumbling-block. The world still hesitates to forgive, etc. A man, therefore, who shows himself vigorous in restraining his carnal self, who battles bravely with the rising tide of carnal impulses, who is ready to return good for evil, etc., proves that Christ is living and speaking in him. Such a man will have unbounded influence for good. His meekness, charity, sympathy, etc., will prove that he has taken Christ for his model. He will be an apostle for Christ, and Christ will live and speak in him to all around.—*Newbury Home Magazine.*

Hanging on His Promise.

"WHAT if, after all your praying and trusting, your soul should be lost forever?" inquired a raw young minister of an old Scottish peasant woman who had been drawing her soul-life out of Christ for forty years.

"And is that all the length ye hae got, my mon?" she replied. "I can only say, sir, that God would lose more than I would, for poor old Nannie would only lose her soul, and that wad be sair loss; but God would lose his character for truth, and then the world would gae to ruin. I hang on his promises, and God wad na dare to break his promises."

The simple-hearted old saint knew whom she believed, and that he was able to keep all that was committed to him.—*Selected.*

Letter

"Then they
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him for them
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DEAR BR
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Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard 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 Bro. A. C. Long.

DEAR Brethren and Sisters of the ADVO-
CATE: As it has been some time since I
have written to the Letter Department of our
paper, I improve the present to inform you
that my interest in the truths of God's word
increases as we near the end of this dispensation.
Prophecy is being fulfilled upon the right and
left, confirming the Word as being inspired,
and at the same time, teaching us that God
has a plan and purpose concerning the earth,
which must ultimately be accomplished.

Since the arrival of my family from
California last March, I have been engaged
in laboring on the farm, trying to recuperate
my finance somewhat, but have been only
partially successful as the season has not
been very favorable; yet I have not allowed
these things to entirely engross my attention
to the neglect of the gospel field. Besides
preaching occasionally on the Sabbath, I
have three Sunday appointments in a month
in different neighborhoods near my home,
with a good attendance and a fair interest.

It was a sad disappointment not to be able
to attend the camp-meeting at Darlington,
Mo., but my absence was occasioned by sick-
ness in my family. I hope to attend the
General Conference, and also, if the Lord
wills, labor a portion of my time in the min-
istry the coming winter.

Winston, Mo.

From Sister M. E. Welch.

DEAR Bro. Long, and Brethren and Sisters
of the ADVO-CATE Family: As I always go to
the Letter Department first, when the below-
ed paper comes, I feel it my duty as well as
a great privilege to write once in a while a
few words of greeting to you all. I have had
the great privilege of again meeting many of
the dear ones of like precious faith at the
Missouri Camp-meeting, and to those who
were not there I would say, you missed a
feast; I indeed, felt it was good to be there.
I have felt more determined, since hearing
the many good sermons and testimonies, to
press on toward the mark of the high calling.
I know the prize is yet before, and I am de-
termined to win it, God being my helper. I
was deeply impressed while listening to words
of consolation and encouragement from oth-
ers, with a few words I had read a short time
ago in Isaiah 33: 20, "Look upon Zion, the
city of our solemnities; thine eyes shall see
Jerusalem, a quiet habitations, a tabernacle
that shall not be taken down; not one of the
stakes thereof shall ever be removed, neither
shall any of the cords thereof shall ever be
broken." I knew the tabernacle we were
under would soon be taken down and we
would all part, perhaps, never to meet again
until the Lord comes; but oh, brethren and
sisters, what a joy it will be to meet where
there will be no more parting, no more sick-
ness, no more death. Let us all strive to live
nearer God and see if we cannot bring up a
brighter record to the camp of the Lord next
fall, if we are permitted to meet again.

I have heard many encouraging things said
about the Darlington meeting. The last
night a dear old lady said to me, "I believe
every word that has been preached under
this tent"; another said, "I would join the
church, but I don't see how I could keep the
Sabbath." Another said, "I believe the
Adventist doctrine in every point." The
mystery to me is why do such people delay.
Oh, how can they trifle away the day of
grace? When I first commenced keeping
the Sabbath, I kept it because I believed it
to be a duty I must perform, but now I can
say it is a delight to me, and the longer I
keep it the more I love God's holy day.
Brethren and sisters, I have every name of
those who have sent letters to the ADVO-
CATE since the first of last April, and intend keep-
ing them until next April. I hope to have
many new names yet. I wish all the young
brethren and sisters would write often. Let
us all strive to see who can gather the great-
est amount of fruit between now and next
camp-meeting; and if we get a full supply,
we will not hear a word spoken against any
brother or sister while there. The kind of
fruit I speak of is the "fruit of the Spirit;"
which Paul said is "love, joy, peace, long-suf-
fering, gentleness, goodness, faith, meekness,
temperance; against such there is no law."
Brethren and sisters, if we would be free from
the law, we must both live in the light
and walk in the light.

"Firmly stand for God in the world's mad strife,
Tho' the bleak winds roar and the waves beat
high;

'Tis the Rock alone giveth strength and life
When the hosts of sin are nigh."

And blessed be the name of the Lord if we
always keep our feet upon the solid rock, we
ever have a shelter in the of storm. Pray for
your sister.

Albany, Mo.

Who is It.

Who is it that loaf at ease while you toil
from morning till night? The saloon keeper.
Who is it that buys houses and lands and
struts in fine clothes, with money which
might have kept your family from being
turned into the street, and from going in
rags? The saloon keeper.

Who is it that takes your last cent for his
poisonous drinks, and shuts the door in the
face of your wife when she asks credit for a
five cent loaf of bread? The saloon keeper.

Who is it when your money and reputation
are all gone, and you have no friend left to
pay for your drink, will take you by the coat
collar and kick you into the gutter? The sa-
loon keeper.

Who is it that robs you of sense and reason,
puts you lower than the beasts, drives
you into jails and penitentiaries, and sends
you to the gallows? The saloon keeper.

Is it the man who lives by crushing human
hearts? Yes; then throw this chain off your
neck, and shake his clutch from off your soul.
—Zion's Watchman.

The Last Minute.

How people do work at the last minute.
For hours and days they will delay and neg-
lect and dawdle their time away, until they
come to the point where delay is no longer
possible, and then they will develop a most
astonishing power and capacity for work,
throwing their whole souls into matters
which they have long neglected, and finally
coming out flurried and often belated, suffer-
ing loss and causing inconvenience to others

by their procrastination and neglect.

It is very important to be able to work
quickly and energetically in times of special
emergency, but it is yet more important to
take time by the forelock, and do promptly
and betimes the things that must certainly
be done, and can be done much better in
season than out of season, and needless de-
lays.

A great lesson which people should learn
is to do their work at the beginning of the
day instead of at the end; when they have
time before them, instead of when most of
the time is gone past recall. The Word of
God urges people to promptness in all Chris-
tian duty, and the voice of inspiration says,
"Behold, now is the accepted time, behold to-
day is the day of salvation." A little while
later our opportunities will be gone—the
present is the hour of improving privileges
which once gone will return no more.—Sel.

Hope to the End.

"Set your hope perfectly" (R. V.). Go
fearlessly as far as hope can go. Let her sit
at her easel, painting her fairest pictures, or
sing rapturously her most ecstatic lay; she
cannot be disappointed. The grace which is
to be brought unto us when the veiling clouds
are rent, and the Lord Jesus is revealed from
heaven, will far surpass all her imaginings.
Hope is the lamp of the soul, passed down
from saint to saint, as in the old Greek race,
but destined to be eclipsed in the light which
is to break ere long upon our spirits—the
day of perfected redemption, of glorified crea-
tion, of a perfected church.

How seldom do we look upon a duty as an
unpaid debt! Duty is something that we
ought to do. Primarily the word "ought" is
nothing else than the past tense of "owe."
So, if our words mean anything, that what
we ought we owe. Many a one lightly ad-
mits that he ought to do a thing, when he
would be disturbed to find himself a debtor
complacently viewing his unpaid creditors.
We think too often of duty as something affect-
ing only ourselves. The praise of its doing,
the blame of not doing, are ours,—and
there we rest it as our business. But, view-
ed in the light of a debt,—of that which we
ought (or owe),—its neglect is the defrauding
of another, or others, of a just claim. And
no one is so likely to be defrauded as God,
because to him we owe all things. Is not he
who refuses to do what he admits that he
ought, condemned by his own words as a
mortal defaulter?—Selected.

How the buying and selling, the tables and
seats, the money-changers and barterers,
would give Christ lively work in his temples
in these days (Mark 11: 15-18)! The
scribes and the chief priests might growl and
plot in vain; those who astonished at his
doctrine will always stand like a wall of fire
around Jesus. When we commence to drive
sharp bargains in the house of God, we are
on the very verge of making it a den of
thieves. It is very difficult to draw a line of
distinction.

HAPPINESS is neither to be hunted nor man-
ufactured. It comes of itself to those who
so act as to deserve it.

Advent & Sabbath Advocate.

Stanberry, Mo., October 7, 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.

FREQUENTLY we receive letters requesting us to give the address of J. C. Branch and A. C. Long, members of the Genl. Con. Com. We have not replied to the request because their addresses appear each week on the first page of the ADVOCATE.

THE time and place for the General Conference is now announced. We are anxious that the attendance shall be as large as possible. The church at Stanberry will gladly entertain all who attend the meeting. A hall containing stove and lamps has been rented for those who desire to take care of themselves. Such persons should bring plenty of bedding, provisions, etc., and those coming with teams should provide themselves with feed. We expect a large delegation of ministers. Among the number will be J. C. Branch, J. H. Nichols, A. C. Long, E. G. Blackmon, J. C. Kerns and H. A. Jenkins.

IN order to make preparation for those who are coming to the Conference, it will be necessary to know how many are coming. Those who intend to be present will please notify us by addressing SABBATH ADVOCATE, Stanberry, Missouri.

THE following is a plain statement from a prominent editor of a secular paper; from one who can tell the truth without bringing the church officials down upon him. A reader of the Chicago Tribune sent the editor a note and the Editor replied as follows:—

THE FIRST DAY OF THE WEEK.

“CHICAGO, Aug. 12.—[Editor of The Tribune.] I notice that you say in to day's paper, in reply to the inquiry of a correspondent, that Monday is the first and Sunday the seventh day of the week. Was not this a slip? It seems to me that I recollect The Tribune on many occasions stating that Sunday was the first day of the week, and wrongly called the Sabbath, because that was the name of the seventh day.

AN OLD READER.”

“An Old Reader” is right, and the answer in yesterday's paper was incorrect. Saturday, or the Sabbath, was and is the seventh day of the week. It was the one on which Jehovah rested after he had made the world, and it is the one which the Jews were told to keep sacred and which most of them still do. All the laws given in the Old Testament on the subject of Sabbath-breaking relate to the last day of the week, and not to the first.

After the death of Jesus, the primitive church, while at first keeping the Sabbath also, gradually began observing the first day of the week as a special day of religious observance. As the new church became more a Gentile one, the keeping of the Sabbath lessened, and finally, under Constantine, Sunday was declared to be the official day of the church, and it has remained so ever since.

Soon after the Reformation, the custom of speaking of Sunday or the Lord's day as started the Sabbath, and the Puritans, with no divine authority whatsoever, began insisting that a failure to observe the first day of the week in a religious manner exposed Christ

ians to all the pains and penalties which the Pentateuch visited on the Jews who did not remember the Sabbath day to keep it holy. So, even to this day, among all the Evangelical denominations, it is customary to speak of Sunday as the Sabbath, although it would be just as proper to call January December. This misuse of language is not recognized by the laws. The statutes speak of “the first day of the week, commonly called Sunday,” and the first day of the week it is, just as the Sabbath is the seventh day.

Notice.

NOTHING preventing there will be a two days meeting at White Cloud, Mich., commencing Friday evening Oct. 24, 1890, and continuing over first day. We hope to see all of the brethren from Woodville and Fremont present, and as many as can possibly come from places near by. We shall be glad to make the acquaintance of many of the brethren that we have never been able to meet. The brethren at White Cloud will secure a house suitable for the occasion. We ask you again to come.

L. J. Branch, Pres.

General Conference.

THE seventh General Conference of the Church of God will be held at Stanberry, Mo., commencing Thursday, Oct. 23, 1890, and continuing until the 27th. We hope for a good attendance.

Gen. Conf. Com. { J. C. Branch.
A. C. Long.
W. C. Long.

Receipts.

Sarah M Porter \$5, (tithes) 25cts, N P Allen \$1, Geo E Stevenson \$2, R M Cordill \$1, E G Blackmon \$1.

Genl. Con. Fund. Emma A Pence 40 cts Mrs Mattie Shultz 35 cts.

Books and Tracts

for Sale at this Office.

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.

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