

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 V. THE LAW OF GOD.

Oh! let us seek the "old paths," from which like sheep we've strayed,
And God will give his spirit wherever He's obeyed:
Blessed are the undefiled, who walking in the way,
Or path, of God's commandments, no longer go astray. Isa. 52: 6; Jer. 6: 16; Acts. 5: 32; Psa. 119: 1.

God spoke the ten commandments, and added then no more;
The hills reverberated, and trembled to adore:
And shall we not that "Voice" obey which thundered from the sky
Until the rocks and stones cried out in echoes to reply? Ex. 20: 1-18; Deut. 5: 22; Rom. 6: 16; Heb. 3: 7, 6.

The law was given in majesty while a nation stood and heard;
They heard the very Voice of God, and trembled at his Word!
The earth itself was shaken when the "Voice" in thunder spoke,
While mountain heights responding ten thousand echoes woke! Ex. 20: 18, 19; Psa. 68: 8; Heb. 12: 26.

"Remember," thus the "Voice" spoke—for it was known before—
"To keep the Sabbath holy," thy Maker to adore;
"For six days shalt thou labor," and claim them for thine own,
"But the seventh day's the Sabbath of the Lord thy God" alone. Ex. 20: 8-10.

In six days God made heaven, the firmament, or sky,
The earth and all the water which "under earth" do lie,
With all that is counted therein—sun, moon and stars—yes "all",
And gave the seventh for a rest and grand Memorial. Job 37: 18; Psa. 19: 1.

Then which day is the Sabbath?—there are seven in the week—
The first day, or the seventh? Now which did God bespeak?
Did Christ come to destroy the law?—Proud antichrist may try—
But He "fulfilled (obeyed) it, and so must you and

I. Matt. 5: 17; Dan. 7: 25; Rom. 8: 4.
Then Let us keep the Sabbath, with all of God's commands,
And rest from toil and labor, refreshing heart and hands;
The angles good are urging it in voices from the sky,
While honest hearts, like mountain tops, wake echoes in reply. Rev. 14: 6-12; Luke 23: 54-56.

We cannot in our own strength fulfill the law of Heaven,
Yet God's grace is sufficient, and this is freely given;
But only when we ask in faith, and on the promise draw,
The love of Christ contains us, and LOVE fulfills the Law. Rom. 8: 3; and 13: 10.

Between two thieves, like Jesus, the truth's been crucified—
A pagan Prince and Roman Priest the honor may divide—
But after being buried in the graves of martyred men,
An angel rolls away the stone, and Truth comes forth again! Isaiab 59: 14; Rev. 14: 6.

Oh! precious Truth and lovely, as now thy form appears
I feel an admiration which warms unbidden tears:
How has thy form been mangled, as by some cruel beast,
That fourth wild beast of Daniel urged on by fiercer priest! Dan. 7: 7, 23; Matt. 26: 59.

Now thou art resurrected, like Christ, to die no more.
Walk with us as we journey to our home on Canaan's shore:
Our understanding's open, inspire with holy zeal;
Abide with us, 'tis evening, and all thyself reveal. John 13: 36; and 14: 1-3; Luke 24: 29.

With angel voice she answered, Let not your heart be sad:
The truth of God shall triumph, the righteous shall be glad:
In prayers and faith keep watching, for in the darkest hour,
"Behold the bridegroom cometh," with glory and with power. Psa. 64: 10; Matt. 25: 6; Rev. 15: 2, 3.

The God that made the heavens, outstretched the earth and sea,
His righteous will has uttered in solemn majesty;
Let all the earth keep silence, that righteous will obey,
In truth as well as spirit, and keep God's holy day. John 4: 23, 24; Hab. 2: 20; Isaiab 56: 6.

How good and bright and happy this world had surely been
If the men the law had honored, and kept themselves from sin:
One God the great Creator, by all had been adored
In universal worship on the Sabbath of the Lord! Isa. 66: 23.

Thou shalt not have but one God, nor bow to wood and stone;
Thou shalt not take God's name in vain, nor tread His Sabbath down.
Thy father and thy mother love, and do not lie nor steal:
Adulterate not, murder not, nor wish thy neighbor ill. Ex. 20: 1-17.

But as the Serpent tempted your first fair mother Eve
To doubt God's word and warning, and his lie to believe:
So has the "Mother Church" been corrupted by his guile
To change God's holy Sabbath, and baptism revile. 2 Cor. 11: 3; Dan. 7: 25; Acts. 2: 30.

That harlot with her painted face, deceived good men 'tis true;
But if they kept the wrong day that does not excuse you!
In ignorance they acted as far as they knew right,
And God will judge his people according to their light. Rev. 17: 5; Rom. 14: 10.

There came up Great Reformers, some faithful men and good,
Who stripped the harlot's cloak off bespattered with their blood!
Her Sunday gown, however, she slyly kept for feasts,
And now she's got her mantle back, so cunning are the priests! Rev. 12: 16; Ezek. 22: 26; 2 Tim. 3: 1, 13.

The holy prophet Daniel the "Little Horn" foresaw
Would trample down the saints, "and think to change the times and law:"
But after "time, times, and a half"—some try to make it more—
Another Reformation shall the law of God restore. Dan. 7: 25; Isa. 62: 10; Rev. 12: 6, 14, 17.

So now before the advent this further light is given,
To fit those who receive it for the kingdom—not for heaven—
That like the brave Elijah the righteous all may be
Caught up to meet the Savior that death they may not see! 2 Kings 2: 11; John 13: 36; 14: 1-3; and 17: 24; 1 Thess. 4: 17.

But Satan will transform himself as angel of the light,
Deceiving by his wonders all those who walk by sight:
But hereby you may know him, and all the spirits try,
"To the law and to the testimony," prove all things—all—thereby, 2 Cor. 11: 14, 15; Matt. 24: 24; Rev. 16: 14; Isa. 8: 20.

Whoever is of God will hear his Word, and keep it too,
To the law as well as testimony, for Gentile or for Jew!
Who tempts a soul to break that law can never be of God,
Although an angel he appears he's but a pious fraud! John 8: 47; Isa. 8: 20; Rom. 3: 9; Gal. 1: 8.

Sin is the law's transgression, so testifies saint John,
And if we keep the whole law and break one point alone,
Saint James declares us "guilty," and guilt it doom must bring,
Unless we plead for pardon, and shun the cursed thing. 1 John 3: 4; James 2: 10, 11.

A law obeyed is as gentle as tender nurse with child,
But disobey it, it becomes a giant fierce and wild:
To disobey, or obey, we have the power to choose;
But when the consequences come we cannot them refuse! Josh. 24: 15; Prov. 1: 24-31

(To be continued.)

God's Peculiar People.

BY JAMES BARTLETT.

It is with a deep sense of gratitude to God and the dear Savior, that we heard the glad tidings that another precious soul has been brought to a "saving knowledge of the truth." Bro. James Simpson, in his testimony last Sabbath said, "I do thank my God that this tent was pitched at Island City, and for what I've heard and for what I have felt; by the grace of God I am determined to hold out to the end." We, too, praise the dear Lord for the same. Oh, how forcibly the words of our Savior, "And why call ye me Lord, and do not the things which I say?" Luke 6:46. This also brings to our minds the declaration of Simeon, "How God at the first did visit the Gentiles to take out of them a people for his name." Acts 15:14. Only a few we fear, will be taken "out of them." Matt. 22:14. Luke 12:32. Will these "few chosen," ones in any way be noted, that are "gathered out," from others? Yes. How? By being a "peculiar people?" In what manner? In feet washing, keeping the Sabbath of the Lord, which God says "Is the seventh day," Ex. 20:10; two peculiarities not found among thousands of poor deluded, but dear honest souls who are still crying "Lord, Lord," but refuse to do those things which he commands them to do. Luke 6:46. What does he command them to do? "Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:23.

Did God tell us to keep the Sabbath holy, and that the seventh day was the Sabbath? Yes, Ex. 20:8-10. Was not this to the Jew? Yes, and also to the strangers that were with them, which were Gentiles, Ex. 20:10; Eph. 2:11,12. Isa. 55:1 says, "Ho, every one that thirsteth, come." Hence he says in yr. 6, 7, "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Does this "Ho every one, come," mean any one besides the Jews? Let the word of God settle this question. The next chapter says, "Blessed is the man that doeth this." Do what? "That keepeth the Sabbath from polluting it." ver. 2. Is not this to the Jew? Certainly, it is. Does this "Ho every one, come," mean anyone else? To the word of the Lord we must look again, ver. 6, 7 says, "Also the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it and taketh hold of my covenant. Even them will I bring to my holy mountain.

Now, the Gentiles, that were denominated strangers, are also to be blessed if they keep the Sabbath which the Lord says is the seventh day. The query now is, is this a present truth for this Christian dispensation? Yes, thrice yes, and now for the proof! "Seeing ye have purified your souls in obeying the truth, through the spirit." 1 Pet. 1:22. What is truth? Jesus says, "His Father's word is truth." John 17:17. And the Lord God Omnipotent says the seventh day is the Sabbath. Exod. 20:10. Was his word to endure? Answer, "But the word of the Lord endureth forever." 1 Pet. 1:25. Seeing our souls are purified by obeying his voice, which is the truth, ver. 22, what are we? "A chosen generation, a royal priesthood, an holy

nation, a peculiar people that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." This was the will of God through Jesus Christ, "Who gave himself for us, that he might redeem us from all iniquity, (which is sin, and that is a transgression of God's law, 1 John 3:4,) and purify unto himself a peculiar people zealous of good works." Titus 2:14. "Zealous of good works." Is it "good works" to keep God's commandments? The young man said to Jesus "Good Master, what good thing shall I do, that I may have eternal life? The answer of our dear Savior was, "If thou wilt enter into life, keep the commandments." Matt. 19:16,17. Again, "If ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." Gal. 3:29. Now, if we are Abraham's children, or seed, what should we do? "If any man speak, let him speak as the oracles of God." 1 Pet. 4:11. Then to the oracles we will go. "Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham." John 8:39. What did our Father Abraham do? Let the Bible—the text book of the "Church of God answer." "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall the nations of the earth be blessed. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:4,5. Oh, that like David of old, the eyes of the people may be opened that they may behold wonderful things out of God's law. Ps. 119:18. For by them (the commandments of God) "thy servant is warned, and in keeping them there is great reward." Ps. 19:11; Rev. 22:14.

I have written much more than I expected to when I began, but the Lord leads me, to Him be the praise. Still, the Lord is leading "out a people for his name."

Island City, Mo.

Righteousness by Faith.

BY H. W. LOWE.

READER let me call your attention to Rom. 10:1-4. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Dear reader, how Paul must have been concerned about the church and also about sinners, from the way he commences his talk to the brethren, that his heart's desire was that Israel might be saved. Sometimes we hear some one say: O I wish all would be saved. A very good thought, but let us see if their faith is a true faith, do they do anything to show that they would have everyone saved? Do they tell people that they love the Lord Jesus and that they love him so dearly that they will do anything he tells them to do? if they say yes then they are doing just what Paul said he once did when he went to Damascus to put to death the Christians or followers of Christ. What for? Were they doing anything contrary to the law of God? No, they were not, but they were teaching contrary to Moses' law; did you ever think of that, kind reader? Then when Christ called to Paul out of the light that shown about him, and ordered him to do some work for him, did he say, We keep the Sabbath and observe all the law? and did Jesus say to him, As a man's faith so be it unto him? No, he did not say that. Well, says one, that is scripture; yes, that is scripture, but it did not apply to him at that time, and

his works showed that he did understand that man was a free moral agent to choose good or evil, neither does it apply to men at this time, when they would have Sabbatarian Adventists put in prison and punished for obeying God instead of man. But these people of the present time who would compel men to obey the law of the land when it is in opposition to the law of God, are making man a servant and not a free moral agent. Again, Christ is the end of the law for righteousness, to the believer, and not to the unbeliever as some ministers teach. For instance, if we should believe that Christ came and died to redeem us from the penalty of that law, then would all our efforts be in vain. We find in Exod. 20:13, God said, "Thou shalt not kill," but he did not say what the penalty was; if we look in the added or penal law or law of Moses, we find language like this: "If one person smite another with an instrument of iron, he is a murderer and shall be put to death." Num. 35:16. Again, that the murderer shall have his part in the lake which burneth with fire and brimstone, which is the second death. Rev. 21:8. Please read the entire verse. God says, "Thou shalt not steal." Exod. 20:15. This we find in the law of God, but what is the penalty for stealing, or what punishment is applied to a thief? Let us see the penal law or law of Moses. "If a man be found stealing any of his brethren of the children of Israel and make merchandise of him . . . then that thief shall die." Deut. 24:7. Here we see that the penalty is death. And dear reader, did you ever think that if Christ had not come and died for us, or if he had failed to keep the law, or the words of the Father, as he called them in John 8:28, that we never would have a resurrection?

Again Jesus says: "I can of my own will do nothing: as I hear I judge; and my judgment is just, because I seek not mine own will, but the will of my Father which hath sent me." John 5:30. But for all this language of the dear Savior, there are some that say there is no difference whether we keep the ten commandment law or not; but dear reader, Christ is the great pattern, and we should follow him in all things. He says that he does not seek his own will, but the will of his Father. What was the will of the Father? Jesus says, "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5:21-22. We can see that he had respect for his Father's law, inasmuch that he magnified it and made broader. As is spoken by Isaiah the prophet: "The Lord is well pleased for his righteousness' sake, he will magnify the law, and make it honorable." Isa. 42:25. God is well pleased for his righteousness' sake, and as we could not, by our own efforts attain a perfect or righteous life, through Christ's righteousness we can approach the Father. How thankful we should be for his kindness and mercy to us as a Savior in our lost condition.

I love to think of those lines which we sometimes sing:

"I think of his wonderful pity,
And the price our salvation has cost,
How he left the bright mansions of glory,
To suffer and die for the lost."

Yet sometimes, when trials and discouragements lay in our road, we forget what Christ endured for us, "For ye know the grace of our Lord Jesus Christ that though he was

rich, yet for your ye through his p 8:9. "He open uncleanness." unto me all ye t and I will give y shows that he that would com those that labor constitutes to m way to advanc laboring for the of the rest spok who are heavy promise of his there to-day t trying to serve ments? I hav curing work to I pray to the I intercessor, an and temporal. tions against of our faith, k heaven and e give an accoun for the upba dear Savior t that we may with him and Kanawa St

"Therefore a new crea away; behol 2 Cor. 5:17.

If any ma mean? If h him as the S and has bee that Christ i of mercy fo and will co faithful in new creatur He may ha rough in ac countenance sion of reli- life; what a change t His love f his heart, God's creat and he sp ings. Wha made in hi eyes that n light that and appea afraid of hi

"Old thi things are lost their c much plea nothing, v ligation, that give so m reads, it is forth its l he prefers in prefere lians who How m the flower and sky; t

rich, yet for your sakes he became poor, that you through his poverty might be rich." 2 Cor. 8:9. "He opened up a fountain for sin and uncleanness." Zach. 13:1. He said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11:28. This shows that he had power to give rest to all that would come unto him. He invites first those that labor. Did you ever think what it constitutes to make a laborer? If we try any way to advance the Master's cause, we are laboring for the Master and have the promise of the rest spoken of. Then he invites those who are heavy laden; they also have the promise of his aid and assistance, and who is there to-day that is not heavy laden, that is trying to serve God and keep his commandments? I have trouble, sometimes, in procuring work to sustain the present life, then I pray to the Father through him who is our intercessor, and I find relief both spiritual and temporal. When we have false accusations against us, we hold fast the profession of our faith, knowing that the great Judge of heaven and earth is the one we will have to give an account to, and not man. Let us pray for the upbuilding of the cause, and for the dear Savior to help us to so live in this life, that we may meet in his kingdom to reign with him and have everlasting life.

Kanawha Station, W. Va.

Newness of Life.

BY EVA A. PRICE.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

If any man be in Christ. What does this mean? If he believes in Christ, has accepted him as the Son of God, his Lord and Savior, and has been baptized in his name; believes that Christ is now interceding at the throne of mercy for himself and his fellow beings, and will come again to receive him if he is faithful in all things, then he becomes a new creature. He is different in all things. He may have been hard hearted and cruel, rough in actions and words, and with a bad countenance; but he has now made a profession of religion and resolved to lead a better life; what a change in his whole being; such a change that is noticeable to every one. His love for Christ his Savior has tendered his heart, and he feels kindly towards all God's creatures. It has changed his actions and he speaks kindly to all persons and beings. What a difference these changes have made in his countenance. In the once cruel eyes that no one could feel to trust, there is a light that gives the face such a tender look and appearance that the child that once was afraid of him, is now happy in his presence.

"Old things have passed away: behold, all things are become new." Old pleasures have lost their charms. Things that once gave so much pleasure, now give none and seem as nothing, while those things pertaining to religion, that once seemed so dry and dull, now give so much joy to the heart. When he reads, it is the Bible, or something setting forth its blessed truths. When in company he prefers some one who also loves his Maker, in preference to the giddy, laughing worldlings who think of nothing but pleasure.

How much more beautiful are the trees, the flowers, the hills and valleys, the clouds and sky; they all have a new splendor.

How interesting it is to watch the moon and stars in their heavenly course. How sweet is the song of the birds, and with what interest and wonder he watches the bees and ants at their work and thinks how wonderful it is that they have such instinct. Can any one deny or doubt the existence of a God? Surely to and behold his works, should be enough to convince the most confirmed infidel that there is a Supreme being.

When man accepts Christ his Bible becomes a new book to him, and the law that once seemed such a heavy yoke of bondage to him, he now finds pleasure in obeying. What is the cause of this great change? It is that he is brought to see that all things are of God; he sees the evidence of a divine being wherever he looks, and it gives the world a new beauty which he could not see before he gave his heart to the Lord, and put his trust in him. He is happier, for God has reconciled him to himself through Jesus Christ, and Jesus has now made him a minister of reconciliation to bring others to him. verses 18, 19. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

And in conclusion, dear brethren and sisters, I would ask your prayers that my friends and self may ever feel this newness of life, and feel to say with the apostle Paul, Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead; be ye reconciled to God. Your sister in hopes of eternal life.

Danville, Ill.

Be Happy To-day.

IN 1852 Bishop Simpson thus wrote to his wife: "Be careful of your health; be cheerful. Look aloft. The stars display their beauty to us only when we look at them; and if we look down at the earth, our hearts are never charmed. Be resolved to be happy to-day-- to be joyful now--and out of every fleeting moment draw all possible pure and lasting pleasures."

If this advice were generally followed multitudes of people who are wretched now would be comparatively happy. The mother, who is continually looking forward to the time when her children will be grown and able to take care of themselves, misses the happiness she might have if she gave herself up to enjoying their baby ways, their innocent prattle, their mischievous pranks. "I suppose you think your children will be a great comfort to you when they're grown up," said a care-taking, trouble-anticipating old lady to a young mother who was absorbed in her little ones.

O no," was the reply, "I don't think about that; I take comfort in them now; they pay me every day they live for all I can do for them, in the delight they give me." And they went on paying her in the same way all along to manhood and womanhood and so long as she lived.

The business man looks forward to the day when he can retire and then have "a good time." But when he is able to retire his capacity for having a good time is largely diminished if not entirely gone. The infirmities of age begin to creep upon him, the taste has gone out of things, desire fails. He might have had "a little good time" often if

he had only thought so, and planned for it, and thus cultivated his capacity for enjoyment as he went on accumulating.

The student looks forward to the day when he shall receive his diploma as a great day. And so it is; but on that day he will be at the bottom round of the ladder reaching up higher and higher as life goes on. If he postpones every day happiness, the postponement will be likely to continue as long as he lives, and he will "die without the sight."

We may lay plans that run through all the years to come, and it is right we should do so; we may build high hopes of future achievement--the man is to be pitied who does not thus build; but while working out our plans, while cherishing our hopes, we may each and every day nourish our souls at the fountains of pure pleasure springing everywhere around us. The sky above us is full of varied beauty. "Day unto day uttereth speech, and night unto night showeth knowledge." Flowers are bursting into bloom at our feet, birds make the air vocal with song; we can but be happy if we let our hearts beat in time with the great heart of Nature.

"Man is born unto trouble as the sparks fly upward," but man is born equally to joy; nay, he is born more to joy than sorrow. The sensation of life is one of joy; there is pleasure in seeing, in hearing, in tasting, in smelling, in the use of those wonderful instruments, our hands, in the use of our feet, in the growth of our minds. Sickness and sorrow develop our capacities for enjoyment. How keen are the senses of the invalid; and if we will resolve to make the best of everything trouble will prove but a stepping-stone to higher joy.--N. Y. Christian Advocate

"Waste in Preaching."

1. The preacher fails to make the most of his own moral personality. It is not by the truth alone, but by the truth as conveyed through living channels, that men are saved.

2. Many preachers fail because, though their first conception of the truth is vivid, they elaborate and systematize it till it falls flat and cold upon the audience. Excess of system is less effective for good than none at all, especially when the divisions are stated in numbers. We have heard a minister at the end of a most impassioned paragraph exclaim in a mechanical voice, as a baggage-master calls off checks. "Now thirdly," and the audience was instantly refrigerated.

3. "All really great preachers succeed by ceaseless reiteration, under constantly varying forms, of a few conceptions that have become supreme in their own conscience."

4. Many preachers fail because they are afraid to manifest intense earnestness. "Much mischief has resulted from a perversion of the 'reserved force' idea; reserved force is, indeed, an element of strength, but it should not be exhibited in the form of a total suppression of force."

5. When the engineer of a fast express train becomes too timid to keep up with the schedule time, he is assigned the management of a freight train until, in railroad parlance, he "recovers his nerve." It will be well if preachers who lose their spiritual nerve would be in like manner transferred for a season to some line of work where they could regain it.

These two things would cure most of these faults; a deep personal religious experience, and faithful pastoral work.--New York Christian Advocate.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., October 14, 1890.

Reasons For Keeping Sunday.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob—" Isaiah 41 : 21.

THERE are reasons and many of them, why persons keep Sunday as a day of rest. When parties try to sustain a position or practice, they generally bring forward their strongest proof. Ex.—Governor St. John, of Kansas, in a recent lecture, speaking of Sunday, said:—

"Now, I observe Sunday as God's holy Sabbath day. I am frank about it. It always pays a man to be frank. Now, why do I observe Sunday? I observe Sunday because my father and mother observed it, and not because I have gone down deep and searched the Bible for the truth in the matter."

This is a candid admission. Thousands to-day if they were honest, would have to make the same candid admission. Searching the Bible for testimony to sustain Sunday keeping would be an arduous task, and one that would never prove satisfactory to the one who undertook it. If it is necessary to go down deep to get Bible evidence for first day sacredness, then we simply remark that no one has yet succeeded in reaching the proper depth. But it is not so with the Sabbath of the Lord. Testimony for its observance is found in hundreds of places in the Bible; there is nothing deep about securing evidence for the same, but the deep part comes in not keeping it. Here is another reason for keeping Sunday, from another source—The *Gospel Messenger* under date of June 24, 1890, entitled, Twenty Reasons for Observing the First Day of the Week, the twentieth reason begins as follows:—

"When compelled to work on the first day of the week, we break no law, and come under no curse. There are times when we must work on Sunday,—not for the sake of covetousness, but from sheer necessity. When thus compelled to work, we have no fourth commandment thundering its curses against us. We dread no penalty, for we break no law. No law says, "Thou shalt do no manner of work on Sunday." We love the day on which Jesus rose from the dead, and, like all antiquity, we make it a day to rejoice in."

"We break no law" in working on Sunday. The *Messenger* is correct. "Blessed are they that do his commandments" does not apply in this case. Why do more than which is commanded? Who has required this at your hands? While it is true that no divine law is violated in working on Sunday, it is not so when the Sabbath of the Lord is violated; then the fourth commandment of the decalogue is interfered with, and one of God's plain commands broken.

The writer says that he loves the resurrection day. If this were so he would disregard the first day. The Scriptures do not in one single place say the first day is the day he arose, but on the contrary the seventh day is the day pointed out as the resurrection day, Matt. 28 : 1.

Hit Hard.

DR. JOHNSON once said, "I never think I have hit hard unless it rebounds." People who never feel the "rebound," may justly conclude they have either not hit at all, or their hitting is so soft that no one cares for it.

Stephen and Paul did not belong to this class. They hit hard and felt the "rebound" to their death. But who would not rather die that way than be left to die of neglect? We are told that soft blows kill the devil. If that be so, he ought to have been dead long ago, as the blows dealt against him have been soft enough. "Resist the devil," not feed him on sweet meats, if you would have him "flee from you." "Resist steadfastly in the faith."

Yard-Wide Christians.

WE were in a dry-goods store to-day. The young men and women were busy displaying the latest styles—goods of all shades, and the latest styles—goods of all shades, and patterns, and textures and widths. "Yes," said a young miss energetically, "this is full yard wide." She meant that the particular pattern she was recommending was of normal breadth. "Yard wide" is a synonym for a good measure. So many yards will make a garment if it is "yard-wide." If it is only "three-quarters" in breadth, more must be added to the length. People prefer goods a full yard wide.

It is so in Christian life. There is a great demand for yard-wide Christians. Narrowness is abnormal. The need is for broad-minded people, generous-hearted, sympathetic, consecrated, helpful, ready-to-lend-a-hand Christians. They take liberal views of things. They plan magnificently. They are true blue. Their broad shoulders are always under churchly burdens. They lift evenly all the year round. You may lean on them, and lean hard. Their courage never fails. Their zeal never tires. Their faith never dies. Every one is a color-bearer for the King.

Away with your sickly, puny disciples! Pigmy are of no account. We want none of the half a-yard sort. These are stirring times! Awful times! Glorious times! Oh, for the host of young men and women of whom it shall be said, "They are yard-wide Christians!"—*Epworth Herald*.

The Monarchs of Europe.

"Uneasy is the head that wears a crown."

"THE Czar is hypochondriacal and terribly shaky in the nerves. The czarina is even worse, and is subject to attacks of intense nervous prostration. The emperor of Austria is a healthy but a heart-broken man, and the empress, a martyr of sciatic, rheumatic fever and melancholia, belongs to Wittelsbach which produced other samples of royal misery in the demented kings of Bavaria. The king of Wurtemberg is said—by north Germans, at any rate—to be more than half crazy; King Milan of Serbia is haunted day and night by the dread of assassination; and, lastly, the sultan cannot enjoy a moment's peace because he expects to meet the fate of his predecessor. Three more miserable men, they say, cannot be found in all Europe than the czar, the sultan, and King Milan. The German emperor's physical defects are well known. The king of Holland is paying the penalty of violent liberties taken with a naturally strong constitution, and has now sunk into the dotage of an irritable invalid. The king of Italy suffers from chronic gastric derangement, brought on by excessive smoking of green cigars. The infant king of Spain has no constitution at all, for his father ruined his by his excesses, and was only kept alive latterly by opiates and champagne. The king of Belgians is lame. The

queen of Roumania is haunted by hallucinations which sympathetically effect King Charles. Of all the sovereigns of Europe, only Sweden and Greece seemed to be blessed with sound minds in sound bodies. It should be added that the late king of Portugal has been a most unhealthy and unhappy man for nearly thirty years, as he had never had a month's respite from illness of one sort or another since 1860."—*San Francisco Argonaut*.

God's Word Eternal.

THE empire of Cæsar is gone; the legion of Rome are mouldering in the dust, the avanches of Napoleon hurled upon Europe have melted away; the pride of the Pharos is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is the rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the word of God still survives. All things that threatened to extinguish it have only aided it; and it only proves every day how transient is the noblest monument that man can build, how enduring is the least word of God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a faggot; many a Judas has betrayed it with a kiss; many a Demas has forsaken it, but the word of God still endures.

—*Cumming*,

No Napping.

"WHAT'S the secret of your success, Jackson," inquired the superintendent of the young conductor, who had managed to take his train successfully every time over a dangerous place, where others invariably had had serious accidents.

"No napping, either by conductor or men when passing over dangerous places," was the reply.

A good rule, I thought, for travelers over life's pathway, as well as for those on the railroad. If only the dangerous places in life could be mapped out as accurately and marked as plainly, perhaps they would be heeded and avoided. The trouble is to convince people that there is any peril, and of the need of wide-awake watchfulness.

That young man, a stranger perhaps to the allurements of a great city, does not think he is about to pass into danger when he accepts the invitation of a comrad to visit the public gardens or the base ball park on Sabbath, instead of going, as he had intended, as he had promised his mother he would, to church and Sabbath-school.

"No harm just to go once. One must see something of the world." He lulls his conscience to sleep with these excuses, and goes.

But he is not the same young man in the evening that he was in the morning. He has lost something he could ill afford to lose. The first glass of beer has been taken. Vice has become a little more familiar, and not so gross and loathsome. His sense of right and wrong is blunted. The tempter has gained the victory, and it will not be so easy to resist him when he makes the next attack. In a word, he has been napping in the presence of the most terrible danger; he has been guilty of a criminal lack of watchfulness. Already he has lost much, and the end will be a wreck, not of the body alone, but of mind and soul.

The skating rink did not seem a dangerous

place to that inn. She had accepted to come to the city family next door go to the rink, and to accompany her fascinating scene longed to be accompanied by her skill with was no new thing she passed in this were soon spent instead of improving most by reading ing her health at refreshing slumber midnight in that place.

Bad enough, and morals were one was napping guarding this y dangerous place

Re

WISCONSIN.—CATE : Since I have been at church of the tized Septembe here, and sever I see that the cles on a bette now this a good too careless keeping is on church. Just to break the heed, for the souls. Just w get your chi ware! for an child into ev and you are s to all the Sab may save you not go too fa reasonably a

Ellsworth.

NEBRASKA. sence from I first visited t Co., Kan., at that I met at and the god among this Bro. Nicho Christian sp sion of. He in the harv this was o vest of the should att as I desired this peopl camp-meet it very mu kindly, for They did the circu never disa they as a that I ma so that I and that t At the to Wymo

place to that innocent young country girl. She had accepted the invitation of an aunt to come to the city and attend school. The family next door allowed their daughter to go to the rink, and Stella gained permission to accompany her. It was a bewildering, fascinating scene to the quiet girl, and she longed to be among the merry skaters and try her skill with the giddy throng. This was no new thing for Dora. Night after night she passed in this way. Stella's evenings were soon spent in the same manner. Instead of improving her advantages to the utmost by reading and study, and then renewing her health and strength by sound and refreshing slumber, she was away until nearly midnight in that unwholesome, demoralizing place.

Bad enough, truly, for health, intellect, and morals were all injured because some one was napping instead of watching and guarding this young life as she neared this dangerous place.—*Selected.*

Report of Labor.

WISCONSIN.—DEAR Readers of the ADVOCATE: Since my last writing, three more have been added the Lord's family—the church of the living God. They were baptized September 29. The interest is good here, and several are inquiring for the truth, I see that the ADVOCATE calls for some articles on a better observance of the Sabbath; now this a good idea, for some are probably too careless about the matter. Sabbath-keeping is one of the safeguards of the church. Just at the time when we wish to break the Sabbath, we should take heed, for the devil has some trap laid for our souls. Just when some companion tries to get your child into Sabbath-breaking, beware! for an evil companion seeks to get the child into evil. Follow God in all things, and you are safe. Gently, but firmly, say no to all the Sabbath-breaking proposals, and it may save you many a pain in after years. Do not go too far and overdo the matter, but reasonably and quietly keep the Lord's day. EARNEST SLYE.

Ellsworth, Wis.

NEBRASKA.—After nearly seven weeks absence from my family, I am at home again. I first visited the grove meeting held in Jewell Co., Kan., and was pleased with the kindness that I met at the hands of the Sabbath-keepers, and the good feeling that was manifested among this people. It did me good to meet Bro. Nichols once more, and see the good Christian spirit that he seemed to be in possession of. He and I had bound wheat together in the harvest field, in our younger days, but this was our first work together in the harvest of the Lord. It was thought best that I should attend the camp-meeting in Missouri, as I desired to become better acquainted with this people, which I concluded to do. The camp-meeting was a good one, and I enjoyed it very much. The brethren treated me very kindly, for which I am very thankful to them. They did more for me than I expected under the circumstances. My hearts desire is to never disappoint them in the confidence that they as a Conference have placed in me, and that I may keep humble at the feet of Jesus, so that I may be of some help to this people, and that they may do me some good.

At the close of the camp-meeting I returned to Wymore, Neb., where I remained over the

Sabbath and first day with friends. On account of the rain I only preached four times. The word spoken seemed to leave a good impression on the minds of the people. I hope to never forget the people of Wymore, and I would not forget to mention Bro. Wilkins and family. On my return to this place, I found sister Wilkins very sick. I prayed for her and family, and commended them to the Lord, which was all I could do. This family needs the prayers and sympathy of the Church of God. They are reduced to poverty on account of her long and continued sickness. From here I went to the York camp-meeting of S. D. Adventists. Here I found many friends and sympathizers. Some told me they would leave the S. D. Adventists, and would unite their effort with the Church of God. I had several invitations to go and preach where there were S. D. Adventist churches. Copies of the ADVENT AND SABBATH ADVOCATE, sent by the editor for distribution, were all taken and read by anxious readers. Many of the S. D. Adventists treated me kindly; but others did not act gentlemanly, to say nothing of showing a Christian spirit.

From there I went to Pauline, commenced meetings on Friday evening, and continued over Sunday. We secured the free use of a hall, and had a good meeting with the brethren. Two more were added to the church. The organization of the church was completed, and Geo. Estep was chosen for Elder; he was ordained and set apart to take the oversight of the church. Sister Alice Anderson was elected Clerk. Thus the meeting closed, and we realized that some good had been done. Preached near Lawrence on Monday evening, and from there came home to prepare to move to Maysville, Mo. I have a longing to do good, and to get into a condition where I can work effectually for perishing souls.

ELD. H. A. JENKINS.

Cambridge, Neb.

Obituary.

"Precious in the sight of the Lord is the death of his saints."—Ps. 116: 15.

WILBUR.—Died at her home near Hugginsville, Missouri, Oct. 5, 1890, our dear Sister Elisabeth C., wife of Eld. Jacob Wilbur, age 50 years. Her death was very sudden and unexpected. She leaves a loving husband and eight children to mourn her loss, besides a large circle of friends. She was baptized and received into the church, at the age of 17 years, and has had the pleasure of seeing nearly all of her eight children converted to Christ. Her last moments were calm and peaceful. "Asleep in Jesus, oh, how sweet." The writer preached her funeral discourse at the Hugginsville Church, from the text, "Precious in the sight of the Lord is the death of His saints." Psa 116: 15. A deep solemnity pervaded the entire audience, and a good impression left upon all. The neighbors stood by till the very last; and followed about ten miles to the cemetery at Stanberry, where she was laid away to await the divine summons to arise, to life eternal—immortal, then she will die no more, sigh no more, weep no more. Is it a mystery? All praise, and glory shall be thine, "for thine is the power," Amen.

JAMES BARTLETT.

MAKE life a ministry of love, and it will always be worth living.

Items of Interest.

—Canadian authorities will take steps to prevent the Louisiana Lottery Company from operating in the Dominion.

—A dispatch from the City of Mexico states that there is no truth in the reported attempt to assassinate President Diaz.

—It is said that the queen's speech at the opening of the next session of Parliament will contain the promise of an Irish Local Government bill.

—The rough count of the population of the State of New York shows it to be about 5,998,693. Indiana has about 2,224,822. Missouri 2,659,741, and the Dakotas 518,542.

—Chicago has 365½ miles of street railway,—a mile for each day in the year. This closely approaches the mileage in New York, and in less than a year the extent of our system will exceed that of the eastern metropolis by many miles.

—During the year 1889 there were carried over the elevated railroads of New York 182, 413,987 passengers, not one of whom was injured by carelessness or other fault of the management. This is certainly a wonderful showing and affords a marked contrast to the accidents associated with surface travel.

—The tower of the Philadelphia City Hall is now 335 feet high, yet on the top of that 8,600 tons of iron and bronze are to be placed. There is to be a clock tower, the dials of which are to be twenty seven-feet in diameter, surmounted by a statue of William Penn, thirty-seven feet high, and there will be numerous other statues.

—President Woodruff, of the Mormon Church, recently issued a manifesto 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.

—It was reported recently that the Sioux nation daily expected the coming of Christ, when everybody but good Indians will be buried under thirty feet of earth. The good Indians will squirm to the surface to live in a happy hunting ground.

—There are about 700,000 Protestants in France in a population of 32,000,000. An expression attributed to Pere Hyacinthe may have some truth in it. "Without herself being aware of it, France is Christian at the bottom of her heart, but she can accept neither oppressive Catholicism nor Protestant stiffness."

—In an interview with an English Catholic nobleman, the pope said he fervently hoped for a renewal of permanent diplomatic relations with England. Under the beneficent rule of Victoria, he continued, the church had enjoyed throughout the British empire substantial liberties. Reports received at the Vatican from bishops and vicars-apostolic, showing that justice and protection were accorded to the church everywhere in the empire, caused him the liveliest satisfaction. He had the deepest personal regard for the queen, whose thoughtful care for the poor and suffering had won golden opinions throughout the world.

Sabbath Reflections.

BY M. E. WELCH.

SWEET day of rest, forever blessed,
We hail thee with delight,
Our work is done at set of sun,
When comes the Sabbath night.
Our voices raise with songs of praise,
Our hearts with adoration,
The Sabbath day has come to stay,
Memorial of creation.

At work or play on every day,
The love of God constraineth,
Then let us take for Jesus' sake
"The rest that yet remaineth."
Our father's plan, "'Twas made for man,"
For Jesus thus hath spoken,
Then let us pray the Sabbath day,
By us may not be broken.

Oh, face the world with flag unfurled,
And truth upon it written,
With spirit, sword, the word of God,
Let sinners all be smitten,
We can endure if we are pure
The persecutions given,
Our blessed Lord has left us word,
We'll see the God of Heaven.

My sisters dear, we need not fear,
Though fierce the conflict rages,
We need not shirk for all may work,
Our God will pay the wages.
Though toil and pain eternal gain
Shines ever bright before us,
Through trials sore we oft endure,
Our Father watches o'er us.

Albany, Mo.

Certainty of Christ's Advent.

As truly as Christ hath appeared on this earth—as truly as he lay in the manger of Bethlehem, was baptized in the waters of Jordan, was anointed with the Holy Ghost, was tempted of the devil in the wilderness, went about doing good and healing all that were oppressed of the devil, groined and wept and prayed in Gethsemane, hung upon Calvary's cursed tree and died the Just for the unjust, was laid in the dark, silent tomb, rose victorious on the third day, ascended into the heavens, there to appear in the presence of God for his people—so truly shall he appear, ere long, in the clouds of heaven, to receive his people to himself. If we refuse one, we must refuse all. If we question one, we must question all. If we are unsettled as to one, we must be unsettled as to all, inasmuch as all rest upon precisely the same basis, namely, the Holy Scriptures. How do I know that Jesus *hath* appeared? Because Scripture tells me so. How do I know that he *doth* appear? Because Scripture tells me so. How do I know that he *shall* appear? Because Scripture tells me so.

In a word, the doctrine of the atonement, the doctrine of the advocacy, and the doctrine of the advent all rest on one and the same irrefragable foundation, namely, the simple declaration of the Word of God; so that if we receive one we must receive all.

How is it then that, while the church of God in all ages has held and prized the doctrines of atonement and advocacy, she has practically lost sight of the doctrine of the advent? How comes it to pass that while the first two are regarded as essential, the last is deemed non-essential? Nay, we may go further, and say, How is it that while a man who does not hold the first two is regarded as a heretic, and justly so, yet the man who holds the last is by many regarded as hardly sound in faith or sane in intellect? What answer can we give to these questions? Alas! alas! the church has ceased to look for her Lord. Atonement and advocacy are held because they concern us; but the advent has been virtually let slip although it

so deeply concerns him. It is due to the One who suffered and died on this earth that he should reign; to the One who wore a crown of thorns that he should wear a crown of glory; the One who humbled himself to the very dust of death that he should be exalted, and that every knee should bow before him.

Most surely this is so; and the God and Father of our Lord Jesus Christ will see it, and bring it to pass in his own appointed time. "Sit thou at my right hand, until I make thy foes thy footstool" (Psa. 110: Heb. 10). The moment is rapidly approaching when that blessed One who is now hidden from the eyes of men shall appear in glory. Every eye shall see him, as surely as he hung upon the cross and is now seated on the throne, so surely shall he appear in glory.

Reader, seeing these things are so, art thou among the number of "those that look for him? This is a solemn question. There are those who do not. Now, it is to the former that he shall appear unto salvation. He will come and receive his people unto himself, that where he is, there they may be also (John 14). These are his own loving words, spoken at the moment of his departure, for the solace and comfort of his sorrowing disciples. He counted on their being troubled at the thought of his leaving them, and he seeks to comfort them by the assurance of his coming back. He does not say, "Let not your hearts be troubled, for you shall soon follow me." No, but "I will come again."

This is the proper hope for the Christian. Christ is coming. Are you ready? Are you looking for him? Do we miss him? Do we mourn his absence? Is it impossible that we can be in the true attitude of waiting for him if we do not feel his absence. He is coming. He may be here to-night. Ere another sun rises the voice of the archangel and the blast of the trumpet may be heard in the air. And what then? Why, then the sleeping saints—all the redeemed of the Lord whose ashes repose in the graveyards and cemeteries around us, or in the mighty depths of the ocean—all these shall rise. The living saints shall be changed in a moment; and all shall rise to meet the Lord in the air. (1 Cor. 15: 51, 52; 1 Thess. 4: 13; 5: 11).

But what of the unconverted, the unbelieving, the unrepentant, the unprepared? What of all such? Ah! this is a question of awful solemnity. It makes the heart sink to reflect upon the case of those who are still in their sins; of those who have turned a deaf ear to all the entreaties and all the warnings which God in his long suffering mercy has sent to them, from week to week, and year to year; of those who have sat under the sound of the Gospel from their earliest days, and who have become, as we say, gospel hardened. How dreadful will be the condition of all such when the Lord comes to receive his own? They shall be left behind, to fall under the deep and dark delusion which God will surely send upon all who have heard and rejected the Gospel. And what then? What is to follow this dark and deep delusion? The deeper and darker damnation of the lake which burneth with fire and brimstone.

Oh shall we not sound a note of alarm in the ears of our fellow sinners? Shall we not a little more earnestly and solemnly warn them to flee from the wrath to come? Shall we not seek by word and deed—by the double testimony of the lips and the life—to set before them the weighty fact that "the Lord is at hand?" May we feel it more deeply, and then we shall exhibit it more faithfully. There is an immense moral

power in the truth of the Lord's coming if it be really held in the heart and not merely in the head. If Christians only lived in the habitual expectation of the advent, it would tell amazingly upon the unconverted around them.

May the Holy Ghost revive in the hearts of all God's people that blessed hope of their Lord's return, that they may be seen as men that wait for their Lord and when he cometh and knocketh they may open unto him immediately!—*C. H. Mac Intosh.*

Mysteries.

We see mysteries on every hand—mysteries in nature, mysteries in life, mysteries in the inventions of man. "It is a mystery to me." This expression we often hear because of the many things we do not understand; but what is a mystery to us may not be to some one else.

There is a beautiful ship anchored in the bay. Reader, will you sail that ship through the Golden Gate, and around Cape Horn, and anchor it safely in New York Harbor! "The sailing of a ship is a mystery to me," you say. But there is one who can sail it—the Captain. He has solved the mysteries of navigation. We will ask the Captain how that fast revolving machine generates electricity and sends it over a wire, giving a bright light to dispel the dark shades of night? "It is a mystery to me," says the captain. The electrician could answer my question, for he has solved the mystery. We might ask the electrician to explain the mysteries of the phonograph, and his answer would be, "It is a mystery to me."

Now if man can invent and make things that to other men are mysteries, cannot the omnipotent God show many mysteries in his handiwork? Man with all his knowledge cannot solve them, "because the foolishness of God is wiser than man." The mysteries of God are to be seen in all nature. You drop the seed in the ground, and up comes the tender plant. Its growth is a mystery to you, and because it is, do you say it just came by chance? Can't you see the omnipotent hand of God just back of this mystery? Because the phonograph is a mystery to us, can we say it came by chance? No; we know there is an inventor and maker of it. Who will solve the mystery of breathing? Why do we stop breathing? Why not keep right on breathing forever? When the breath leaves, why are the "thoughts perished," the body cold and lifeless? This is all a mystery to us, but to our God, "in whose hand is the soul of every living thing and the breath of all mankind," it is no mystery. The breath may leave a man in a mysterious way here, and just as sure as it leaves him will he receive it again on "that day."

"Behold I show you a mystery; we shall not sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptable, and we shall be changed." A mystery indeed, that only the omnipotent God can solve. It will, indeed, be a mystery of glorious splendor, to see all the children of God come forth from the grave "victors through our Lord Jesus Christ"—a mystery, the grandeur of which is beyond comparison. "We shall all be changed." If alive, we "shall never die," but in a moment we shall be disrobed of this corruptable, pain-racked body, and "be made like him." Then is the time when this "mortal must put on immortal-

ity," and death is all that have "be clothed in white mysteries to us, by promised it.—*Me*

Fast Co

Our world in proaching its end, full men and women inhabitants of sudden change; we are almost to and soon this era up to mortal judgment throne for the purpose ing away from purified from coming of the angels.

There is one that points to fleeting days that will cause that day. Deavoring flame recently, and imminent death now, white throne beyond this

The messengers, and scene that my soul love exclaim, Co poor unwelcome home to the This world to meet its may be, but way, there please not balance at Sinner, it off any tion will to be free *Messiah!*

"My b understand day a flourish common Christian men who Bible, a Some d you do ties?"

to Scot who we read a be dead him of than t "Th study was a We t hour, not b doub wond of th found prea

... and death is swallowed up in victory; all that have "endured to the end shall be clothed in white raiment," on that day of mysteries to us, but not to our God who has promised it.—*Messiah's Advocate.*

Fast Coming to an End.

Our world in its present state is fast approaching its end. For long years God's faithful men and women have been telling the inhabitants of the earth that a great and sudden change awaits our planet, and to-day we are almost touching the borders of limit, and soon this canopy of deep blue will open up to mortal gaze and we shall see the great judgment throne coming toward this earth for the purpose of enriching itself by the taking away from earth all whose hearts are purified from sin and made ready for the coming of the divine being and all his holy angels.

There is only a short time to work any line that points to eternity, and only a few more fleeting days to secure the "blessed hope" that will cause you to be able to stand in that day. Do you think you could face a devouring flame, as was exhibited in the east recently, and stand and sing in the face of imminent death, "I am going home to die no more?" If you cannot composedly meet death now, how will you meet the great white throne when Jesus shall come, a little beyond this time?

The message of judgment has gone the rounds, and now we await the parting of the scene that we may see the face of him whom my soul loves this very moment, and would exclaim, "Come on, thou great God, who loved poor unworthy me; come and take me home to that land of promise."

This world will never be better prepared to meet its God than it is to-day. Individuals may be, but the world at large is in the broad way, there to remain in the things that please not God, and will be weighed in the balance and found wanting.

Sinner, come to God to-day, and don't put it off any longer. The grand truths of salvation will make you free in Christ, which is to be free in deed and in truth.—*V. H. in Messiah's Advocate.*

Skeptical Young Men.

"Mr brethren in the ministry perfectly understand that there is abroad in the world to-day a flippant and careless scepticism, very common even among those who attend our Christian churches, generally among young men who do not know very much about the Bible, and yet who say, 'We honestly doubt.' Some declare they disbelieve. What would you do with such careless, unintelligent sceptics? Brother minister, would you send him to Scott, Paley, Watson, and a host of others who were Christian apologists, and tell him to read all those books? God forbid! He may be dead and damned to-morrow! Don't put him off so. There's a shorter and better way than that."

"There came to me, the other day, into my study, a young man, an artist, whose father was a Canadian minister. I welcomed him. We talked together pleasantly for half an hour, and he freely aired his doubts. He did not believe the Old Testament; he had great doubts about the New, and he rattled on wonderfully. He gave expression to a few of those superficial doubts which are so often found in many magazines and papers of the present day. At last he paused for breath a

little. I said, 'I suppose you have read the Bible through three or four times with careful attention?' No, he had never read it through. 'At least, I hope you have read the New Testament through?' No, he had never done that. 'I trust, at least, you have the habit of reading the Scriptures every day—some of the narrative and fragmentary portions.' No, not even that. I then said, 'Excuse the question from a stranger. When did you last read a chapter from the Bible?' He colored a little, and then replied, 'I really do not remember. I think I read two verses about six weeks ago.' I felt very much as a preacher once did who, hearing a young man talk in that way who professed to be skeptical, said 'You cannot be skeptical, for it takes some brains to be a skeptic.' But I did not say that, for I longed after his soul for Jesus Christ. I talked to him kindly for an hour.

When he rose to go—I had got up—I said, 'I have given you an hour of precious time, and I am a busy man. Now, will you give me a little of your time?' 'Any,' he said. 'You have a Bible, I suppose?' 'Oh, yes!' 'And I presume it is in your trunk?' 'Yes.' 'And I presume it is at the bottom, under all your clothes?' 'Well, yes, it is.' 'And I presume that your mother put it on the top of your clothes just as you left your Canadian home?' He blushed and then turned pale. At last I said, 'I have never heard of you until now; but get that Bible out, put it on your table to-night, and read two or three chapters of St. Luke, and to-morrow two or three more, and so on through the Gospels, and if you find anything you cannot understand, go back and learn it until you know it.' Only three weeks from the next Lord's day I received that young man into the Christian church! He began to do the will of God, and he knew of the doctrine—that it was of God. Oh, the light of the Word of God is very strong.—*Bishop Foss.*

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 Jane Wells.

DEAR Brethren and Sisters: I am very thankful to our heavenly Father for the privilege of adding my testimony to the goodness of God. We feel thankful for the mercies and blessings bestowed on us this year. Although it is very dry here, yet we have bread, but oh, how we hunger for a gospel feast. Our preaching all comes through the press. We are so thankful for its good sermons, articles and good instruction. I so often find in the paper just what I want to know. I like to read the Letter Department. Oh, it seems good to hear from our friends; although we are strangers in the flesh, we are not strangers in the cause of the Master. I so often think of the good meetings I hear of; it fills my heart with joy unspeakable. Praise the Lord for the spirit of truth!—*Go on, brethren and sisters, in the cause of the Master. May our Father bless every effort that is put forth for the advancement of the cause of Christ and the salvation of souls. Bless those that preach the gospel; let the choicest blessings rest on our editor; for we are pleased to have one so able. I can say I love the Lord, his people and his word; it*

is my lamp, although I feel unworthy, I am trusting in his word. We live seven miles from Cullison. I ask an interest in the prayers of all that I may let my light shine for Jesus says, "Let your light shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5: 16. Everyone can see that this commandment of Christ cannot be obeyed by those who have no good works. We may speak with the tongues of angels and understand all mysteries; we may be able to tell all about the gospel of Christ and understand every truth of the Bible; but if that truth has not had a sanctifying effect upon us, so as to cause good works, it amounts to nothing. Therefore if we wish to obey God, we must maintain good works; walking honestly, providing things that are honest in the sight of all men.

Springvale, Kan.

From Sister Ada J. Place.

DEAR Brethren and Sisters: This is the Sabbath and I thought I would spend its morning hours in writing to you. We are few in number here, and we have no preaching. I feel as though great good might be accomplished if we had a house of worship, and some one to preach regularly. We were all sorry to lose Brother and Sister Dugger and family, who spent part of the winter and summer with us. We have Bible readings every Sabbath at brother and sister Sherrill's house; we enjoy them very much.

Myself and two little daughters have been away three weeks picking hops. I enclose \$1.50 tithes, and 50 cents for new type. The children will send the first fruits of their earnings to the MISSIONARY. We found it hard work to keep the Sabbath while among so many Sunday keepers, but we managed to get along by not working either Saturday or Sunday. Of course we had to endure some ridicule, but that was nothing. I am trying to live so that I may be ready when Jesus comes. I am sorry to say that my husband is not a Sabbath-keeper, but I think if he had the opportunity to hear the truth in a series of sermons he would be convinced; he was very busy and had no time to attend the meetings last winter. I can do nothing but set an example and pray for him, and teach the children the right way. I ask you all to pray for myself and family. Your sister in hope.

Centralia, Wash.

From Sister Anna C. Johncock.

DEAR Brethren and Sisters: I will add my testimony for Jesus. I do not have the privilege of meeting with those of like faith. The ADVOCATE is all the preaching I have; the Letter Department is very interesting to me. Let us all prove faithful to the end, for there is laid up for us a crown of life. Pray for me that my faith fail not. From your sister in Christ.

Pravieville, Mich.

WE may think the rules of the Christian Church very strict, but if we compare them with the regulations of the Mosaic law, we will be convinced that Christ's yoke is easy and his burden light.

Advent & Sabbath Advocate.

Stanberry, Mo., October 14, 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 time for the General Conference will soon be here. Have you made up your mind to be present?

We have recently re-written the mail list of the ADVOCATE and MISSIONARY, and some mistakes may have occurred. Being notified of mistakes, if any have been made, they will be corrected at once.

LESS than one year ago death took from our midst Sister Bartlett, wife of Eld. Bartlett, a member of the Stanberry Church. One week ago another member of the Stanberry Church, Sister Wilbur, the wife of Eld. Wilbur, fell a victim to the monster death. This will not always continue. That arch enemy will be destroyed; then there will be no more cemeteries, no more grave-diggers, no more will we hear the bells of death, and follow loved ones to the grave. Bro. Wilbur has our heart sympathy in this great time of bereavement. May the Lord pour his comforting spirit into his heart,

THE publisher of a paper has one continual round of work. The last form has not reached the press before work has commenced on the next paper, and this is kept up week after week, month after month, and year after year. This constant round of work has no stopping place no matter how one feels, or what hinderances there may be in the way. But we will soon get through writing and printing, and proof-reading, and publishing. In the grand eternal age we will spend eternity; that will be our resting time.

It is well that the case of R. M. King, Seventh-day Adventist, of Obion Co., Tenn., is to be carried to the Supreme Court of the United States for adjudication. It will be remembered that he was heavily fined in the lower court for quietly working on his farm on Sunday, and that his defence as a Sabbath-keeper was disregarded. The decision has been sustained by the higher courts in the State, and hence the final appeal to the Supreme Court of the nation. There have been several similar cases in which Seventh-day Adventists and Seventh-day Baptists have been thus persecuted. Prejudice and ignorance have thus combined to produce a state of things like that which existed in the middle ages. Such cases denote a revival of the bigotry which burned Protestants and Papists in the stormy days of the English Reformation. It seems incredible that such things can be in the last decade of the nineteenth century. They are part and parcel of the new crusade represented by the American Sabbath Union, and the attempt to save the failing fortunes of Sunday by civil law. We are glad that the highest tribunal of the Nation is to pass upon this case. Every Sabbath-keeper is directly involved in the results which are likely to flow from that decision. The whole status of the Sunday laws of the United States is also likely to be much affected, pro or con, by the verdict of the court. Let that verdict hasten.—Sabbath Recorder.

Appointment.

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.

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

Receipts.

A J Place (tithes) \$1.50, for ADVOCATE 25 cts, W T Joy \$2, Mary A Broderick, for Capt Jones 25 cts, for Thomas Armstrong 25 cts, for Mrs O Pratt 25 cts, for Dr Dibble 25 cts, for Robert Ellis 25 cts, for Maurice Beard 25 cts, for John Mathews 25 cts, for Eld Swinney 25 cts, Jane L Wells \$1.50, for Genl. Con. Fund \$1, John Carriel \$2, Mrs P H How \$2, Phebe Wilkinson \$2, Jerry Davidson \$2, for Genl. Con. Fund \$3.

PLEDGES FOR NEW TYPE.

Geo E Stevenson 25cts, Mrs M E shultz 65 cts, A J Place 50 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.

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

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

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.

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. 18 pages, price 4 cts, 40 cts per dozen.

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

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

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 3 pages, 2 cents

The Three Angels' Messages of Revelation xiv 16pages, 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, 3cts

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

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