

# Advent and Sabbath Advocate.

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

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The seemingly unimportant events of life succeed one another as the snow gathers together. So are our habits formed. A single flake produces no material change; but, as the tempest hurls the avalanche down the mountain and overwhelms the inhabitant and his habitation, so passion acting upon the element of mischief, which pernicious habits have brought together by imperceptible accumulations, overthrows the edifice of truth and virtue.

You felt "warmed up" while you were attending that protracted meeting. You were away from the annoyances of domestic duties and servants. How you did enjoy singing the precious old hymns and the "altar-work"! Good, so far; but, tested by the trials amid which you are to spend the rest of the year, your revival is "weighed in the balances and found wanting," for it does not make you patient and amiable with servants and children.

—*Nashville Advocate.*

The gas comes from a common source and lights all the city, the alleys as well as the avenues. The water comes from one reservoir and supplies rich and poor alike. So should the gospel and its light and the streams of salvation to the people, high and low, rich and poor. Let us help the gospel on. Let us not live to ourselves, but to Christ, and through Him to all. Then when we come to die, we shall die not to ourselves, but to the Lord, and from the banks of the river send back shouts of glory.—*Bishop Simpson.*

NO DOUBT Satan acts at times directly upon the thoughts of men. He personally suggested to Judas the selling of his Master, and many another black insinuation has he cast into men's minds. Like the foul vulture which constantly feasted itself upon the vitals of Prometheus, so does the Devil tear away the good thoughts which would be the life of a man's soul. Insatiably malicious, he cannot endure that a single Divine truth should bless the heart. Fearful blasphemies, lewd imaginations, gross unbeliefs, or vain frivolities, the Devil casts into the mind like infernal bombshells, to destroy any new-born thought which looks toward Christ and salva-

tion. At one time he fascinates the mind, and anon he terrifies it—his one aim being to distract the man's thoughts from the gospel and prevent its lodgment in the conscience and heart.—*SPURGEON.*

WHAT is a good sermon? is a question not so easily answered as one would think. Many grand sermons have been preached in the world, but have done little good. Some sermons have been admired and loudly praised for the intellectual feast they furnished, more than for their soul-saving influence. A good sister, in answer to the question, "What is your standard of a good sermon?" said: "When a sermon makes you feel that you ought to do better, and that you can do better, I call it a good sermon."—*Thoughts and Words.*

The man who is ever out in society is likely to become so fused into the common mass of metal, that he will lose even the feeling of individuality. He will flow with the stream, and become a mere bubble that will rise, glitter and burst, according to the state of the general current. All this is an evil. A deep and ever living sense of our personal responsibility, a vivid and practical realization that we stand alone before God, having duties which no other can discharge, sins for which no other can answer, interests which no other can promote, are essential to the origination and growth of virtue in the soul.

—*Dr. Thomas.*

It is God's general will to bring about His purpose by means, and these means generally correspond with the nature and importance of the work intended to be accomplished by them. This is evident in creation. The different elements that form the great structure of the material world. The luminous bodies of the heavens, and the invisible power of gravitation are the means by which he regulates the great machinery of the universe. In the same manner the gospel is provided, as the most applicable means to meet the exigencies of the soul, to bring it into a state of salvation—at peace with God—to love Him and be loved of Him.—*J. A. Morris.*

Do you like your pastor's preaching very much? Are you helped by his ministry? Suppose you advise him of the fact. Perhaps the good man is discouraged; thinks his ministry unproductive. Probably, the better the man in the sacred office, the more liable he is to be disheartened, because he is the more solicitous about results. Lift up his weary hands if he is doing you good, by words of appreciation fitly spoken. Go a step farther. Tell others what a profitable pastor he is to you; how faithfully he delivers the message of the Master. As the old Methodists used to say—"Do not eat your morsel alone." Induce others to sit with you at the feast. "Let him that heareth say, Come."—*Methodist Protestant.*

## There Comes a Time.

THERE comes a time, soon or late,  
When every word unkindly spoken  
Returns with all the force of fate.  
To bear reproof from spirits broken  
Who slumber in that tranquil rest  
Which waking cares no more molest.  
Oh! were the wealth of worlds our own,  
We freely would the treasure yield,  
If eyes that here their last have shone,  
If lips in endless silence sealed,  
One look of love o'er us might cast,  
Might breathe forgiveness to the past.  
When anger arms the thoughtless tongue  
To wound the feelings of a friend,  
Oh, think ere yet his heart be rung,  
In what remorse thy wrath may end  
Withold to-day the words of hate,  
To-morrow it may be to late.

—*Selected.*

## Open to Criticism.

BY E. S. SHEFFIELD.

WHENEVER any person makes a public statement, whether written or oral, it is but justice for the hearers or readers to criticise any part of such statement that appears to be inconsistent with other parts of such statements, or to ask for an explanation.

In the *ADVOCATE* of March 25 is an article from Bro. Mayes of Texarkana, Ark., which I read with deep interest, and at its conclusion I thought of the words of Jesus in the parable of the rich man and the beggar: "They have Moses and the prophets, let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Knowing that Paul said sin is the transgression of the law, we are trying to persuade our fellowmen to investigate Moses, the prophets, and Jesus respecting God's law and its immutability. We are trying to show how the whole law is in force just as stated by the voice of Jehovah, hence the Sabbath remains unchanged because it rests on the statement of Jehovah which he also engraved in stone with the other nine words, and an engraving cannot be blotted out or changed by painting it over.

In *The Christian Herald*, of March 19, is the following from the writings of Mrs. M. Baxter, of London, headed, "Christ and the Sabbath":

"God set man the example of Sabbath-keeping. 'On the seventh day (of the creation) God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made. . . . God blessed the day of rest more than all the six days of labor, for it was the day of his sanctification in his works. . . . The Sabbath had ever a relation to God. . . . God's Sabbaths were given, first, because of his own rest on the seventh day; (Ex. 20:11); secondly, in commemoration of deliverance from

Egypt. 'Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and an out-stretched arm, therefore the Lord thy God commanded thee to keep the Sabbath day.' Deut. 5:15. Again, God's Sabbaths were a 'sign between me and them that they might know that I am the Lord that sanctified them; . . . that ye may know that I am the Lord your God.' So much did the Lord insist on this law of rest, that he instituted Sabbaths of days, of weeks, of years, and of jubilees, that so the principle of rest should pervade his rule over his people. One of the sins for which he so constantly reproved his people was the disregard of his Sabbaths. 'Ye bring more wrath on Israel by profaning the Sabbath.' Neh. 13:18. 'The adversaries . . . did mock at her Sabbaths.' 'The Lord hath caused the Sabbaths to be forgotten in Zion.' Lam. 1:7; 2:6. 'My Sabbaths they greatly polluted; then I said I would pour out my fury upon them.' Ezek. 20:13. 'Thou hast despised mine holy things and hast profaned my Sabbaths.' Ezek. 22:8, 26. It was for this very sin that the children of Israel were carried into captivity, 'until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept the Sabbath to fulfill threescore and ten years.' 2 Chron. 36:21. The true Sabbath rest is comprised in calling the Sabbath (God's rest) 'delight, the holy of the Lord, honorable; . . . not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.' Isa. 58:13. As we rest in the Lord, our own is merged into his own; he leads, we follow. Jesus was passing through the cornfields on a Sabbath day, and 'his disciples plucked the ears of corn and did eat, rubbing them in their hands.' Probably the leader of him who 'had not where to lay his head' was not very lavishly supplied, and they were simply satisfying the natural cravings of appetite. The law permitted them this. But 'certain of the Pharisees' whose object in accompanying Jesus was but to cavil and criticise, 'said unto them, Why do ye that which is not lawful to do on the Sabbath days.' . . . Jesus answered them, as he so often did by Scripture: 'The Son of man is Lord also of the Sabbath,' but he has not constituted his people of the Sabbath, and a great deal of the Sabbath desecration of the present day comes from the idea of man that he is his own master; that he can do as he will, and he does as he wills. If any one has a question about what he should or should not do on the Lord's day, which is generally now observed as the Christian Sabbath, let him go to the Lord of the Sabbath and settle the matter with him."

In reading the foregoing, I think no candid, intelligent person can fail to see that the writer has proven beyond cavil (if it is in the power of language to do so) first, That God made the Sabbath on the seventh day of creation week by resting on that day from all his work which he had made. Second, That he blessed the seventh day, and sanctified it, because that in it he had rested. Is it, or was it ever truer, that God sanctified the seventh day? The writer says so, and quotes the statement from the Bible. In what condition does this act place the seventh day? We will now go to Webster's Dictionary for an answer: "Sanctification; act of sanctifying." "Sanctifier; one who sanctifies; the Holy Spirit." Now we have learned from Webster that the act of sancti-

fying produces sanctification, but we have not learned yet what the word means. "Sanctify; to make sacred or holy; to secure from violation."

Now we have learned to sanctify anything is to make it holy. But before we return to Mrs. Baxter's Bible quotations we want Webster to explain one word more. "Sanctity; purity; religious binding force." We see then that Mrs. Baxter has proven beyond controversy, that God made the seventh day sacred or holy, because he sanctified it, and to sanctify is to make sacred or holy. If it was once made holy by being sanctified, then there was sanctitude connected with the seventh day, for Webster says sanctitude is holiness. If the sanctity was placed on the seventh day at the end of creation week it was of religious binding force from that time, because that is what sanctity implies. If there is any power in language to prove anything, then Mrs. Baxter has proven beyond cavil that God did make the seventh day a holy day; that he called it "my holy day;" that God promised a blessing to all those that "turn away their foot from the Sabbath . . . and call the Sabbath a delight, the holy of the Lord, honorable."

Now it is impossible to apply a simple quotation she has made from the Bible respecting the Sabbath to any but the seventh day of the week, and if it was once true it must be true for all time afterwards. How can her statement that "our own" must be merged in his own have any meaning unless it compels our giving up everything that we may have loved or held sacred whenever we find it is in opposition to anything that God requires. Yet, after proving so pointedly the sacredness of the seventh day from the creation, she lays it all aside for first-day observance, because "it is now generally observed as the Christian Sabbath," and calling it the Lord's day of course she gives no Bible authority for it being "now generally observed; neither for its being called the Christian Sabbath or Lord's day, for the reason it does not exist. Then what becomes of her unanswerable argument against Sabbath breaking when she joins hands with those who tread upon God's holy day, and observe another day without any authority therefore, except it be from that power who should "exalt himself above God and think to change times and laws?"

As a parallel to the inconsistency of Mrs. Baxter's precept and example, my mind reverts back to my boyhood when over fifty years ago I was a Sunday-school pupil, during that time the old meeting-house was taken down and a new brick structure put on the same site. I remember seeing the cornerstone laid by a little girl, the minister's daughter; also that something was put in that stone, but have forgotten what it was. I remember a large, square stone was laid in the upper part of the front wall on which was engraved the following: "Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord." I remember we met there every Sunday, and we were taught that we complied with the requirements of the fourth commandment by keeping Sunday as sacred time; also that we were taught that the first day was now the day to be kept because on that day Christ arose from the dead. But I do not remember that they gave any other authority for first-day observance than that given by Mrs. Baxter, that it is now generally observed as the Christian Sabbath, and commonly called the Lord's day. If it was once

true that it was in vain to worship God teaching for doctrines the commandments of men, is it not equally true now?

Woodward, Ia.

### Sweetness in the Home.

PROBABLY one of the most difficult places in which to exemplify the Christian religion day in and day out, as the expression goes, is in the home of life, with its multitudinous vexations and annoyances. It may not be so in every instance. There may be some who have their severest tests entirely outside of home life. But we are speaking now of every-day troubles and trials which come to all who have a place they call home; not of the occasional and very severe tests which come in business affairs, or in contact with society outside of home. All persons have these bitter outside trials and perplexities, and under those peculiar circumstances home becomes an asylum of refuge and peace. But is it not true that there is no home in which there is not, every day, more or less friction in the running of its machinery, more or less grating among the cogs and pinions, which go to make the home the effectual working power that it is? Blessed be that person, whether it be father, with his mind and hand in active exercise for the well-being of his family, or mother, with anxious face or loving heart, or brother or sister, with all their brotherly or sisterly feeling for each other, and their undying love for father and mother. Blessed, thrice blessed, I say, be that one who can and does, each day, under every circumstance, and to every one in that home, bear a constant love, and preserve a cheerful demeanor, and exercise a constant patience, remaining unmoved, and preserving a steady sweetness under the most trying circumstances. And blessed they are. From such a home influence, a child thrown out upon the world will not go far astray. A demon could not sin very deeply trained in such an atmosphere, without an effort.

We are well aware that the picture, as presented here, is drawn in very bright colors. But are such homes impossibilities? Can we not, at least, come a little nearer to this ideal home? How touching are the words of the song, "These's no place like home." And of such a home as is here presented we may say, there is no better, no grander, no pleasanter, no more glorious place this side of heaven itself. We are painfully aware of the multitude of real imaginary hindrances which will through the mind at this point. But while one may present this barrier, and another that, as obstacles in our way, let us ever remember the abounding grace of God, and the power of a trained will, as forces in the accomplishment of this grand work in all our homes. Who cannot now see some place where, in the future, a great advance can be made in making our individual homes more healthful and pleasant, more cheerful, and more glorious than heretofore. Smooth out the frown, wipe away those wrinkles, take off that sad expression, and plant in its place with God's help a smile. Choke back that harsh expression and speak a word of cheer.

In how many ways may we improve our homes by care in what is generally termed "little things." It may cost an effort. When a feeling of irritation comes over us, it will be a mighty effort, not unaided by the grace of God, to hold it back from being manifested in any degree in the home. Yet it will be best. Of all places the home circle will

receive the greatest and is equally true no place where ind temper would do more home. For Jesus' sake, and for the well-keep the home sweet better to dwell in than with a braw house." Let us then individuals, and ourselves, to sweeten Sel.

### Loving

But does not even appearing of the Lord question that nature read the words of they do, there will for each one. But that Paul connected course. It is thus our Judge will give It was only when had actually come could speak of the "laid up" for him. case, it will surely righteous Judge witness in all cases. It follows that the love between loving continuing in well little careful consideration plain end is not the same of every child of God man love not to be Anathema. We have not left disobedient, but loving except we are goes out for the certain instruction and what they mean their father, and set diligently to If the father were a few minutes after child would be But what will be children, in order they may be equal father's return we should go on as an hour or two begin to get carried to indulge in forbidden, would then deny heard, but not. And if much in self-pleasing, never to make up the consciousness ished interfere of seeing their about it.

Then there is difference between his appeal tells of faithful till the time of The apostle speaker and stey characters he of a completed fought the fight the course; as the precious truth clear and to who should care

receive the greatest blessing by this restraint, and is equally true, probably, that there is no place where indulgence in an irritation of temper would do more real harm than at home. For Jesus' sake, and for our family's sake, and for the whole world's sake, let us keep the home sweet. Solomon said "It is better to dwell in a corner of a housetop, than with a brawling woman in a wide house." Let us think this matter over as individuals, and begin at once with ourselves, to sweeten and beautify our homes.—*Sel.*

### Loving His Appearing.

But does not every child of God love the appearing of the Lord Jesus? This is the question that naturally rises to the lips as we read the words of the aged apostle. Well, if they do, there will be a crown of righteousness for each one. But nothing can be plainer than that Paul connects the crown with the finished course. It is the reward which the righteous Judge will give for a complete service. It was only when the time of his departure had actually come, that the veteran soldier could speak of that as a certainty, a thing "laid up" for him. And if that was so in his case, it will surely be the same in ours. The righteous Judge will give the crown of righteousness in all cases upon the same grounds. It follows that there must be a close connection between loving his appearing and patient continuing in well-doing. We believe that a little careful consideration will make the connection plain enough. So love his appearing is not the same thing as to love himself. This every child of God assuredly does. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" (1 Cor. 16:22). We have not left off loving him when we are disobedient, but we cannot love his appearing except we are doing his will. A father goes out for the day and leaves his children certain instructions as to what they are to do and what they may not do. They all love their father, and as soon as he has gone they set diligently to work at their appointed tasks. If the father were to come back unexpectedly a few minutes after he had gone out, each child would be delighted to see him again. But what will be necessary on the part of the children, in order that the whole day through they may be equally prepared to greet the father's return with joy? Why, just that they should go on as they have begun. If, after an hour or two has passed away, they should begin to get careless, and leave their duties to indulge in something their father had forbidden, would the sound of his footsteps, suddenly heard, bring them delight? Of course not. And if much of the day had been spent in self-pleasing, and too late, they begin to endeavor to make up for lost time, would not the consciousness that their tasks were unfinished interfere with their joy at the thought of seeing their father return? Not a doubt about it.

Then there is no difficulty in seeing the difference between loving the Lord and loving his appearing. To love his appearing tells of faithful service, continued steadfastly till the time of his call to lay down our task. The apostle speaks of himself as a soldier, a runner and steward, and in each of these characters he can tell, by the grace of God, of a completed task. As a soldier, he has fought the fight; as a runner he has finished the course; as a steward, he has kept faith, the precious trust committed to him to declare and to hand down unimpaired to those who should come after him. "Henceforth,"

he says, "there is laid up for me a crown of righteousness." At any earlier stage of his service he could not have spoken of the crown as laid-up for him. It is in this time that the thought of loving the Lord's appearing so exactly corresponds with a completed task. And the force of the expression becomes yet greater when we know that the apostle rarely used a past tense, and that the words should be, "unto all them that have loved his appearing" That stamps the whole character of their lives. They lived in constant view of the future; they ever thought of the joy of laying down their life's service at his feet. May it be ours continually to hear him saying, "surely I come quickly; Amen; and with the whole-hearted yielding of ourselves to do his will, to answer. "even so, come, Lord Jesus—*The Faithful Witness.*

### Shall We be Called by the Name of Our God?

BY H. L. LOWE.

"If my people, which are called by my name, humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

Dear reader, this is one of God's great promises. First, let us notice the name mentioned here: God says,—"If my people which are called by my name." Was there ever a people called by God's name? Let us notice what the Bible says in regard to this. In Matt. 5:9 we find Jesus saying that the peacemakers shall be called the children of God; also see Luke 20:35, 36, where he says, "And are the children of God, being the children of the resurrection." Gal. 3:26 says, "For ye are all the children of God by faith in Christ Jesus." Then if we are children of God we should be identified with a people that bears that name. "By this we know that we love the children of God, when we love God and keep his commandments." 1 John 5:2. It seems natural that if we love the children of God that we would love the church of God also.

Let us now examine the Bible and see if we can find the church name in the writings of the apostles. First, we find Paul speaking to the brethren at Corinth like this: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place called upon the name of Jesus Christ our Lord, both theirs and ours." 1 Cor. 1:2 So we find by these evidences that Paul said there was a church of God at Corinth, and that they were sanctified in Christ Jesus, and called to be saints.

I am glad to have the privilege of trying to be an humble member of the true church, and am glad to get acquainted with so many dear brethren and sisters of the same precious faith. May the Lord help us to so live in this life, that after death, or when Christ comes, that we may be accounted worthy of eternal life. "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."

So dear readers of the *ADVOCATE*, if you are a lover of God's children, do more and become a member of the church, join hands with us and help to forward the work of the

Lord, by being consecrated to his service either in word and labor, or by giving your means to his service.

*Kanawha Station, W. Va.*

### The Value of Skill.

A MAN can learn to cut wood in five minutes, and he can saw wood all his life-time. Neither skill, training, or preparation are necessary; it simply requires muscle and very moderate intelligence, and though the man has a useful occupation, yet he is liable to lose it at any time when any other man shall come and offer to do his work more cheaply, or in some other way manage to take his job from him. He earns a dollar per day sawing wood. If he will not do it there may be a hundred others who will.

On the other hand a surgeon is called to perform a capital operation. A few strokes of his glittering blade and his work is done, and he has earned a hundred or a thousand dollars. It took him half an hour to do it, but it took him *ten years to learn how.*

A man may handle a whitewash brush all day for a dollar or two; some skill is necessary, but it is not the skill of an artist. The artist may, with his pencil in an hour sketch or draw or paint something which is worth a hundred times as much as the work of the whitewasher; but it took him twenty years to learn how to do it. He must be paid for his skill and training as well as for his work.

"How long did it take you to prepare that sermon?" asked one of Lyman Beecher as he came from the pulpit

"About forty years," was the prompt reply; and perhaps no one else could have done it in less time. There are men who have spent forty or fifty years in study, research and examination, and yet when they bring the treasures they have gleaned and the information which they have acquired, and pour it out before the people, presenting facts it may be which no other person on earth is capable of presenting as they present them, yet some persons begrudge them a mere pittance as a reward for all their study and their toil.

If a man knows how to do something which no one else can do, or as no one else can do it, though he may be justified in setting an exorbitant price upon his labors, yet others should consider the value of the services he renders, and recompense him in some degree for the toil which it has cost him. A lawyer or a doctor may give in an hour advice which may save a life, but that advice may embody the studies and the experiments of half a century, and an amount of practical wisdom which no one else possesses.

Let those who would be useful in the world see to it that they acquire such skill that they shall be able to do some things more thoroughly and effectively than others can do them, and when they are able to do this let others appreciate their labors, and estimate them at their proper value.—*H. L. Hastings.*

WONDROUS is the strength of cheerfulness; altogether past calculation its power of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine—graceful from very gladness, beautiful because bright—*Thomas Carlyle.*

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., May 20, 1890.

### Preach the Word.

"AND they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1: 6.

Some tell us in these last days, when many are departing from the faith, that water baptism and the Lord's supper are ordinances from the devil, and thus overthrow the faith of some. Is it true that there are no ordinances binding on Christians in this dispensation? It is true that there were carnal ordinances which terminated at the cross, but that is not a sufficient reason for saying that there are now no kind of ordinances enjoined upon us.

Happy will be the condition of those who do as Zecharias and Elizabeth who "walked in the commandments of the Lord blameless," and miserable will be the condition of those who do not and oppose the plain teachings of the Lord. Paul believed in the ordinance of the Lord's house, and not only believed in them, but taught and impressed them on the followers of the Lord. He says: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

It is true that water baptism, abstractly considered, will save no one, but in its proper place it is of great importance. Those who try to oppose baptism from a Bible standpoint, have a studied way of presenting their proof. They know that it will not do to say that water baptism was not taught and practiced in New Testament times, for the testimony would be clearly against them. It would not do to say that Christ was not baptized by water, for there is a clear record of it in Matt. 3: 16. "And Jesus when he was baptized, went up straightway out of the water."

It won't do for them to say that water baptism was not practiced this side of Pentecost for the record says it was: "And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, I thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8: 36-38

But they will tell us that Christ did not teach water baptism, and ask for the text which says he did. The testimony is easily furnished. He not only taught water baptism by precept, but by example, which is a very forcible way of teaching any truth, and left the record so plain that it cannot be gainsaid. That Christ, when baptized, came up out of the water no sane man will deny, and the following language to Nicodemus proves that he taught water baptism: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

The Savior's language in the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost" confirms the fact that he was an advocate of water bap-

tism, as the disciples did not perform the Holy Spirit baptism. "One Lord, one faith, and one baptism." Eph. 4: 5. Let us believe the record.

### The Six Reconstructing Days of Time's First Great Week.

It is a serious evil that, in the minds of many, geology has created a seeming discrepancy between its conclusions and the proper interpretation of the fourth commandment. When told in that command that, "in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day," most readers have supposed that the Lord's six laboring days were, in length, just such days as ours, and that we are commanded to labor for six successive days, and to rest on the seventh, in imitation of the Lord's example. The interpretation has been, that man's working days, no less than his resting day, were to be of the same length as the Lord's; and that is both the natural and the correct interpretation of that Command. With due regard to the undisputed facts of geology, and without rejecting one of them, it will be my aim to show that the construction which some geologists give to the Six Creating Day's is erroneous; that it makes the Fourth Commandment a blind, misleading precept, and that geology demands no such construction.

If construed as by some scientists it now is the Fourth Command might be thus paraphrased: "Six days, O man, shalt thou labor and do all thy work, but the seventh day thou shalt rest. For six successive periods of vast length (embracing, probably, many scores of centuries) the Lord made all things, and for the one natural day that succeeded these many centuries, He rested!" Strange, inexplicably strange, that in one part of a command issued by the all-wise God, and meant for observation everywhere six days should mean only six-sevenths of a week, while in another part of the same command it means thousands or millions of years! In refutation of this natural interpretation, and at the risk, perhaps, of being deemed an ignoramus, I proceed to assign several reasons for believing that the "Six Days" were six rotations of the earth on itself. How to reconcile this with the admitted facts of geology will come afterwards.

I. That the first day of the six became a day, not by the lapse of a long series of years, but by a single rotation of the earth on itself. How well nigh certain, by the description we have of it in Genesis, 1: 2, 5. At the time God's reconstructing work began the earth was in a formless and void state, enveloped in water and darkness, and it was the sole work of this first day to speak light into being, and to divide the light from the darkness. Now in what way did God then separate light from darkness, if not in the way He has separated them ever since, viz.: by the earth's diurnal revolution? Considering the nature and properties of light, it is difficult to conceive of any other way of dividing it from darkness but that of having an opaque object intervene and hide the one from the other. And then the fact that as soon as the light and darkness were separated, God named the one Day and the other Night, and the additional fact that at this day's close (and, varying the number, at each day's close) it was said, "The evening and the morning were the first day," are facts that are strangely if this first day was made up of whole centuries; but it is seemingly certain, it was

made up of the same two parts that a day now is, the words are used as natural, intelligible, and just what we might expect. If each of the six days was composed of centuries, to represent each of them as having one evening and one morning is quite intelligible.

To what has been said respecting the first day, it may perhaps be objected, that as the sun is not spoken of as existing till the fourth day, God's mode of separating light from darkness could not have been the same, on the first three days, and that it became on the fourth, and that the earth could have had no diurnal rotation till the fourth day. To this the reply is, that in the opinion of eminent scholars (Fairholme, the geologist, Prof. Bush, and others,) the sun, moon, and stars were in existence on the first day, but did not shine clearly out, or become distinctly visible, till the fourth day. Fairholme speaks of the earth as "already revolving on its axis in the first and second days," and of the sun as then existing, though not shining through "the, as yet, cloudy atmosphere." Professor Bush, speaking of the sun's not being mentioned till the fourth day though existing on the first, says, "Let it be supposed that on the fourth day the clouds, mists, and vapors were all cleared away; the sun, of course, would shine forth in all its splendor, and to our imagined spectator would seem to have been just created; and so, at night, of the moon and stars." If these bodies were not till the fourth day, and if the six days were periods of immense length, then our forlorn planet had no sun, or moon, or stars to illuminate it till it had itself existed many thousands of years. Is this credible? How much more rational is the supposition, that it was the sun's beclouded light which dimly lighted the earth during the three first days, and how probable, how certain it is that the first day, with its evening and its morning, was measured by one diurnal revolution of our globe. And if the first of the six days was evidently such a day as ours, were not all the rest?

II. The Mosaic record shows that before the flood man was to subsist on herbs and fruits; that such herbs and fruits as were suitable for his subsistence were produced on the third creating day; and that the first human pair were created on the sixth day. Now if each of these days was a period of vast and indefinite length, thousands of years must have intervened between the production of things necessary for man's subsistence, and the creation of man himself. Does it seem probable that provision was made for man's support thousands of years before it was needed? I know, indeed, that "Full many a flower is born to blush unseen, And waste its sweetness on the desert air." but I hardly think that he who once said, "Gather up the fragments that remain, that nothing be lost," was so wasteful as to provide things for man's necessities whole centuries before any such necessities existed.

III. The fact that from time immemorial, and among widely separated nations, such a division of time as the week has been known, is strong additional proof that the six reconstructing days were days of 24 hours in length. The week is not, like the month and the year, a natural division of time. By no movement of the heavenly orbs is it marked out, and I see no way of accounting for its existence but by supposing that God meant it to be a lasting memorial of the fact that in six natural days He wrought his great creating work, and then rested a day. It is ob-

vious that man's temporal needs demanded such a time week; but of this he was ignorant, had not God ordered the way He did. And was this artificial time measurement wisdom!—By Rev. T.

[Concluded in the

### A Final Effort

BY S. S. D.

It has been something since the General Convention press and printing finishing work was necessary brethren and sisters it is one hundred dollars to complete the purchase made up by those who uttered, and by those who crossing their pledges ren and sisters have it is to be feared that alize the importance a press, or the burden I had the pleasure day a few months ago the ADVOCATE office. were up early in the the office by daylight It was one of his old press at work. the ADVOCATE and press is more than any man. It is slow such a press as I nearly forty years farmers or mechanic carry on our business forty years ago; we saving machinery, to carry the Gospel kingdom to the world truth and cheer th tainly be as well e and shops.

Come, then, let the ADVOCATE be printed on new type less outlay of val fishers. Several to make the raise plan I know of is minds that it is o ally of our meat then go down in o pocket is empty, other financial ot for it and pay as loveth a cheerful Woodward, I.

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BRO. W. C. L. I write this letter desire to say s I came to this not seen a fine been here, but the most of t if we were goi Now I wor come to this e dition in life and the timbe for farming p a man who w

vious that man's temporal and eternal interests demanded such a time-measurer as the week; but of this he would have remained ignorant, had not God originated the week in the way He did. And what a monument is this artificial time measurer of the Creator's wisdom!—By Rev. T. Williston.

[Concluded in the next Number.]

A Final Effort Needed.

BY S. S. DAVISON.

It has been something over half of a year since the General Conference decided that a new press and printing material for the publishing work was necessary, and called on the brethren and sisters for the means. There is one hundred dollars or more still needed to complete the purchase, which must be made up by those who have not yet contributed, and by those who have already paid increasing their pledges. Many of the brethren and sisters have responded liberally; but it is to be feared that many others do not realize the importance and necessity of the new press, or the burden that rests on Bro. Long. I had the pleasure of spending a part of a day a few months ago with Bro. Long and in the ADVOCATE office. Bro. Long and family were up early in the morning and he was at the office by daylight to begin his day's work. It was one of his press days and I saw the old press at work. To do all the printing for the ADVOCATE and MISSIONARY on such a press is more than ought to be required of any man. It is slow and hard work. It is such a press as I remember seeing at work nearly forty years ago. None of us, either farmers or mechanics, would be willing to carry on our business with the tools in use forty years ago; we want the modern labor-saving machinery. And our printing-office to carry the Gospel and news of the coming kingdom to the world, and to sustain the truth and cheer the lonely ones, should certainly be as well equipped as our old farms and shops.

Come, then, let us make a final effort and the ADVOCATE and MISSIONARY will soon be printed on new type by a new press and with less outlay of valuable strength by the publishers. Several plans have been suggested to make the raising of funds easy. The best plan I know of is for all of us to make up our minds that it is our duty to contribute liberally of our means to the cause of truth and then go down in our pockets and pay it. If the pocket is empty, do as you would by any other financial obligation, make arrangements for it and pay as soon as possible. The Lord loveth a cheerful giver.

Woodward, Ia.

Communication.

BRO. W. C. LONG: It is with pleasure that I write this letter for the ADVOCATE, for I desire to say something about this country. I came to this State in Dec. 1890, and I have not seen a fine week of weather since I have been here, but it has been very disagreeable the most of the time, but it looks to-day as if we were going to have better weather.

Now I would not advise poor people to come to this coast in order to better their condition in life. This is a timbered country, and the timber is large and hard to clear off for farming purposes. It is a good place for a man who wants to go into the lumber busi-

ness, providing he has the necessary capital for business. Another drawback to this country, is poor roads and it is very difficult to make them passable, as it gets very muddy. There are quite a number of people who think if they were only on this coast they would be all right, but they are laboring under a sad mistake unless they have plenty of money in order to make business for themselves and others. I know that there are plenty of men here who can't get work to do to maintain their families, but there is another class of men who are blowing up the country in every respect, when they know it is not true. I believe there have been some men who have done real well here, but the most have not, and I don't see wherein they can accomplish very much, as it will take a life-time to clear a tract of land to make a farm. Centralia is the best town in Lewis county, and is very beautifully located. It has a population of three thousand or more; it is not a muddy place; the soil is a sandy gravel and consequently they have good streets.

I think I have given you the truth about this section of country as near as I know how. I have had the good pleasure of getting acquainted with Bro. R. H. Sherrill and wife, who are good people and also Sabbath-keepers. I was very glad to become acquainted with them, as it is not often you get to see people who have respect for the Sabbath of the Lord. I found them well informed in the Word of God and willing to abide its good teachings to the letter of the law. I also have become acquainted with Elder A. F. Dugger and J. A. Nugent. I was very happy to meet them, as I had read a great deal of Eld. Dugger's work when he was a First-day Adventist and since he has become a seventh-day minister. I had the pleasure of hearing him preach one discourse which was preached at my sister's residence. My sister was a member of the Methodist Church, but since that sermon she has changed her mind, and has given up the idea of going up to heaven at death, and believes just as the Bible says, that the saints will live on the earth with their Redeemer when the time comes for such to take place. Yours in hope of immortality and eternal life in the kingdom of God.

A. E. FRANCIS.

Centralia, Wash.

A DISTINGUISHED theological professor remarked lately in our hearing, that "skepticism is in the air. The chilling mists and fogs hang around us as they do around the voyager across the banks of Newfoundland." And then he wisely added, "We must just crowd on more steam, and push through them and out of them." The worst of it is that some of God's minister's are in the fog. They distract and demoralize their own minds with the "destructive criticism" of God's Word now current, and then carry the effects of the malaria into their own pulpits! How can a man who is shivering from head to foot with doubts, do anything to strengthen his weak brethren, or to convince unbelievers? The Wesleys, the Chalmerses, the Finneys and the Spurgeons have never been wont to take a plunge-bath among the floating ice of skeptical criticism before they came to preach God's message of salvation to dying sinners. Rather have they drawn into closer, warmer fellowship with Him who is the Truth and the Life. They have mused on the mighty, immovable, heaven-revealed truths of God's Word until the fire burned in their inmost souls. Then spake they with their tongue.

The danger now is not from unbelief with-

out the church, but from unbelief within the church. The Huxlys and Herbert Spencers, and the scoffing Ingersolls may render us some service, if by their clatter outside the citadel they compact and intensify the zeal of its defenders. Treason within the citadel does the mischief. A minister who has loose views about the inspiration of the Bible, and about the atonement, and about the retributions of sin, is pretty sure to make loose work. —Rev. T. L. Cuyler, in Evangelist.

Items of Interest.

—The Senate of Spain has approved universal suffrage.

—Revolution is reported to have broken out in Paraguay.

—Employers throughout Germany are forming a union against strikes.

—The Irish Times says that a rich gold mine has been discovered at Dunnodde, in the western part of County Cork, and that a company being formed to work it.

—Experiments with sugar beet seed from Central Germany and Bohemia have been very successful in Ontario.

—The papers say a couple of sixteen-year-old children were married by contract at San Jose, Cal.

—A Senate bill has been reported to the House, changing the capital of Alaska, from Sitka to Juneau.

—A movement has been started in Georgia to so amend the State constitution as to deprive colored children of education in public schools.

—Destructive prairie fires have been raging in the Sioux Reservation, South Dakota. A man named Shoun lost fifty head of cattle and narrowly escaped with his life. The fires were set by Indians, who have been arrested.

—The proprietors of the New York World have been indicted by the grand jury for criminal libel of the late A. T. Stewart. The World has been exposing alleged crooked means by which Hilton has come to own the larger part of the vast property.

—The works of the Singer Sewing Machine Company, at Elizabeth, N. J., were destroyed by fire the night of the 6th. The loss is placed by the officers of the company, at \$2,000,000, fully covered by insurance. Fifty thousand sewing machines and 18,000,000 needles were destroyed.

—Inspector Coon, of San Diego, Cal., reports to the Secretary of the Treasury that a regular system exists of smuggling Chinamen into this country from Mexico, that it is backed by heavy capital. The Senate Committee on Foreign Affairs has reported a resolution, authorizing the President to open negotiations with Great Britain and Mexico, to prevent Chinese entering the United States from Canada and Mexico.

—It is said that the Committee of One Hundred, with headquarters in New York, have not yet abandoned Senator Blair's Educational bill, although it was defeated and then hung up on reconsideration. The committee is sending out millions of pages of pamphlets, one of which is entitled, "The Pope's Last Veto in American Politics." It is a fact however, that the pope's hand is not nearly so conspicuous (if at all apparent) in the defeat of the Educational bill as it is in the support of Mr Blair's National Sunday-Rest bill and Educational Amendment resolution.

## Israel's Restoration.

BY ALBERT SMITH.

HATH God thou castaway  
The people He foreknew?  
And is what ancient prophets say  
To prove untrue?  
They all alike proclaim  
That God will yet restore  
Both Jew and Israelite to fame  
On Canaan's shore.

Proud Judah crucified  
The Christ without a cause:  
The "Rich-man" therefore quickly died  
And buried was:  
Tormented now in flame,  
By Gentile fire and sword;  
Till humbled he shall yield the claim,  
And own Christ Lord.

Moses and prophets hear,  
Inspired to relate  
How God will bring his people near  
Through checker'd fate.  
How even through their fall  
The Gentiles heard their faith:  
Then what shall be the great recall  
But life from death?

Jehovah's Word declare  
Ye nations of his choice,  
Declare it in the Isles afar,  
Lift up your voice;  
The scattered people tell  
Thy gathered all shall be;  
And two sticks, Judah, Israel,  
Shall form one tree.

Dry bones begin to shake,  
Though lying dead and dry;  
First symptoms of a great earthquake  
Where e'er they lie.  
A resurrected host  
Shall stand upon their feet;  
The whole of Israel, scattered, lost,  
Messiah greet!

An army great indeed,  
And terrible in might;  
The "Banner" waves o'er Judah's steed,  
"And they shall fight!"  
All Canaanitish foes  
Shall tremble with dismay,  
For God Himself shall plead our cause  
In Jezreel's day!

Come back to fatherland,  
Thou son long lost and dead;  
Be welcomed by a father's hand,  
Reclothed, and fed!  
The Prodigal returns;  
The father all forgives:  
The Fatted-calf now reeking burns:  
And Israel lives!

Leicester, England.

## "Christ's Resurrection Day."

A REVIEW OF AN EDITORIAL  
IN THE WORLD'S  
CRISIS.

BY J. J. KISER.

(Concluded.)

I WILL now make a summary of the points presented:

- 1st. The claim that Christ arose on Saturday evening finds no support in Matt. 28: 1.
- 2nd. There was absolutely but one visit to the tomb.
- 3rd. That visit was at the rising of the sun.
- 4th. That if Mary had seen the angel and Jesus Saturday evening, she would not have come back Sunday morning.
- 5th. That Mark states positively that the resurrection occurred on the first day of the week. (This he denominates "insurmountable.")
- 6th. That the women rested on the Sabbath

day according to the commandment, therefore they could not have come to the sepulcher on that day.

7th. That if the resurrection occurred in the end of the Sabbath, there would be no propriety in giving money to the soldiers to say that he was stolen at night while they slept.

8th. That that first day could not have been the third day since these things were done as stated by the disciples on the way to Emmaus.

I believe I have stated every objection fairly. Let us now see if his position is clear of objections, compare the two and see which is in harmony with the Bible.

1st. In Matt. 12: 40 we have a declaration by Christ himself, that he should be three days and three nights in the heart of the earth. Will Bro. Sheldon tell us how he can count three days and three nights from Friday evening, just as the Sabbath drew on, till Sunday morning when it was yet dark? at which time the grave was found empty? John 20: 1.

2nd. If the three days and three nights can not be shown to have transpired during his entombment, the only sign he ever promised to give that generation of his Messiahship has failed, then any infidel can successfully deny his claims.

3rd. In Mark 8: 31, Jesus says he will "after three days rise again." By what law of language can Sunday morning, while it was yet dark, be "after three days" from Friday even at sunset (just as the Sabbath drew on)? These are either twelve hour days without the night, or they are twenty-four hour days with the night. Count them up: After one day from Friday at sunset to Saturday at sunset one day, or one day and night. (count as you please) after two days, Sunday evening, and after three days or three days and three nights Monday evening at sunset. Language is worth just that, nothing more, nothing less. But Bro. Sheldon says he rose early on Sunday, John says the grave was empty before day, i. e. when it was yet dark, but does not say he rose at that time nor contradict Matthew.

There is made a general havoc of the testimony of the witnesses, if Bro. S's position is true:

One witness states that the Sabbath drew on as they buried him, another that they prepared spices and ointments before the Sabbath, which is known to be a day's work.

One witness states that the visit was in the end of the Sabbath, another that it was yet dark, early the first day of the week, another that it was at the rising of the sun.

One witness states they came to see the sepulcher, others that they came to anoint him.

One witness states there were two women, another says there were three, another that there were more than three. Luke 24: 10. John says there was but one, and at another time two men (John and Peter) with her.

Matt. and Mark say there was but one angel, Luke says there were two, and John says that after Peter and John had gone home, Mary saw two angels in the tomb. But Bro. S. says it is "impossible" that any of the women should come back, but I will let him settle that with Matt. and John and the rest of them, as this is not my controversy. But I would suggest to him that if there was but one visit, here are difficulties that are difficulties, frying pan and fire combined. By what rule of algebra can he eliminate these contradictions involved in his one visit scheme? I see nothing in it but a process of making

infidels. Let us now examine Bro. Sheldon's "best proofs that Christ arose on Sunday" and see if they do present any real difficulties to the theory of the resurrection in the end of the Sabbath. I desire to treat him fairly, without the least misrepresentation, for if he has the truth I want it too.

His first sentence is certainly a blunder; that is the most charitable estimate I can place on it. Strange! that a positive, unqualified declaration of an inspired witness in harmony with a great mass of testimony is no support for the statement of a fact. It will not help him in the least to say "it is translated after the Sabbath." He knows there is no authentic translation that reads that way, it won't read that way, or our translators would have been only too willing to have rendered it so.

His second objection I have already met. The testimony of the witnesses is utterly demoralized and contradictory on that hypothesis.

His third position is contradicted by both Matt. and John. Matt. says it was in the end of the Sabbath as it began to dawn (or draw on Luke 23) towards the first day of the week. How can anything go, hop, jump, walk, run, dawn or draw on towards a place either in time or space that it is already in? John says it was while it was yet dark, which could not possibly have been at the rising of the sun.

The fourth statement is an unreasonable conclusion from the premises. There is a break somewhere in the account as recorded in Matt. 28. No one will be reckless enough to say that all the facts related to the end of the chapter took place immediately and consecutively on that same day. The compilers put paragraphs at the 9th 11th 16th and 19th verses. Breaking at the 9th v. the first eight verses simply relate what took place in the end of the Sabbath, but the fact remains indisputable that the first eight verses relate to that time and no other, there is no break in the account and none can be made before the ninth verse. Mary saw the angel, received his message, so did others and thought them idle tales. Luke 24: 11. The reluctance with which the disciples accepted the evidence of his resurrection is one of the strongest evidences of Christianity. Mary came back next morning before day still doubting, and found not the body of Jesus, thought some one had taken him away, again she came with Peter and John, and then with the other women, that came to anoint him. After that he appeared to her first according to Mark. This by no means may be made to dispute Matthew's statement of the time of the resurrection. The key to the peculiar actions of the disciples and the women is not that it was "impossible" as Bro. S. would have us believe, but the fact that not one of them believed in or looked for the resurrection of Christ, and were certainly bewildered by the fact. Nothing even strange or unaccountable to say nothing of "impossible."

The fifth statement is a veritable dust cloud, kicked up to hide himself in. He says we change the comma, when he knows there is none to change, as the Bible was not punctuated at all, and no punctuation is admissible that makes the record contradict itself. The comma is not changed as he asserts, but it is rightly placed to make harmony. To place it as he does makes havoc and chaos of the testimony of the witnesses of the resurrection, which I would not dare to do, even to save a pet theory. These "insurmountable difficulties" may appear so to him, but

the earnest seeker after their real worth and

The sixth objection is enough to cause a stalker to walk through the fields on the Sabbath, to break it, although his disciples of doing so, through the fields, for in the fields at the time of the grain. Besides it is cute to hear the devil learn from Bro. S. that law that he has so nailed to the cross, made null and void, three days before.

It is presumption out of his seventh objection that the soldiers were night—Saturday evening took place the authorities. The record became as dead men. long they remained so he makes proves that when they said he was that they made their

Objection 8th. No am really going to Will Bro. S. tell us counts "After three sunset till Sunday morning dark? and how he could three nights" from the Perhaps the "impossible" will become very when once he sheds the questions. If I to make "this is the things were done" as bly make his. The od of exegesis.

Stanberry, Mo.

## It Cannot be

THERE are things which successfully counterfeited, but he cannot make! What man has done what God does no man make a watch, but no or a rose. A man can give, but no man can wing. There are ten nature which man can their beauty, their desire is forever beyond his

So the work of God entirely beyond the i There is a beauty and vitality which marks of God, that is entire and human skill. U to imitate this. The gestures; they may p ance of pity and c Christian knows the know the shepherd's they will not follow very much discernm between the bleat c Only they can be d or nothing of the tru are deceiving them; be deceived by other discernment to those strive to do his will; the deceptive power the favor and mercy

It is useless to attempt the work of God. Ever

the earnest seeker after truth takes them at their real worth and easily sets them aside.

The sixth objection is certainly groundless enough to cause a smile. Jesus himself walked through the fields with his disciples, on the Sabbath, Mark 2:23, and did not break it, although his enemies accused his disciples of doing so, not for going into or through the fields, for they themselves were in the fields at the time, but for rubbing out the grain. Besides it would be as cunningly cute to hear the devil preach morality as to learn from Bro. S. that the women violated a law that he has so often assured us was nailed to the cross, abrogated, destroyed, made null and void, done away &c. &c., three days before.

It is presumption to try to make a point out of his seventh objection. He presumes that the soldiers went immediately—before night—Saturday evening, *i. e.*, if the resurrection took place then, and informed the authorities. The record says they shook and became as dead men. Can Bro. S. tell how long they remained so? The very quotation he makes proves that it was after the time when they said he was stolen in the night that they made their report.

Objection 8th. Now he has got me, and I am really going to ask favors. But stay! Will Bro. S. tell us by what exegesis he counts "After three days" from Friday at sunset till Sunday morning while it was yet dark? and how he counts "three days and three nights" from the same points of time? Perhaps the "impossible" and "insurmountable" will become very easy of interpretation, when once he sheds light upon these vexatious questions. If he will do so, I promise to make "this is the third day since these things were done" as clear as he may possibly make his. The favor I ask is his method of exegesis.

Stanberry, Mo.

It Cannot be Counterfeited.

There are things which no man can successfully counterfeit. He may imitate them but he cannot make his imitation accurate. What man has done man may do, but what God does no man can do. A man can make a watch, but no man can make a daisy or a rose. A man can build a steam-engine, but no man can make a butterfly's wing. There are ten thousand things in nature which man can but grossly imitate; their beauty, their delicacy, their perfection is forever beyond his power.

So the work of God in the souls of men is entirely beyond the imitative powers of men. There is a beauty and fragrance and divine vitality which marks the regenerative power of God, that is entirely beyond human art and human skill. Ungodly men may seek to imitate this. They may imitate tones and gestures; they may put on an outside appearance of pity and devotion, but the true Christian knows the difference. The sheep know the shepherd's voice, and the stranger they will not follow. It does not require very much discernment to tell the difference between the beat of a sheep and a goat. Only they can be deceived who know little or nothing of the true grace of God, and who are deceiving themselves, and so are liable to be deceived by others. God gives a spirit of discernment to those who seek his face and strive to do his will; and they are kept from the deceptive power of the wicked one, by the favor and mercy of the Lord.

It is useless to attempt to counterfeit the work of God. Even counterfeits of man's

works are unprofitable. It frequently costs men more to produce a counterfeit bank note than it would be to make a genuine one. Criminals as a rule work harder than honest men, and have less to show for their work when it is done. It is easier to be a Christian than a sinner. The way of the *transgressor* is hard. It is easier for a man to be a Christian than it is to make people think that he is a Christian when he is not; and in matters of religion it is easier to have the genuine article than any kind of imitation, however perfect it may be.

Let men seek God. Let their hearts be filled with the Holy Spirit and quickened by the power of an endless life, and they will soon find a reality so much better than any of the world's vain imitations, that they will rejoice to know and serve the Lord, finding his yoke is easy and his burden light.—*The Christian.*

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 Bro. W. H. Elliott.

DEAR Brethren and Sisters and Readers of the *ADVOCATE*: This beautiful Sabbath morning, I will try and write a few lines for our good paper. I love to read the letters from the brethren and sisters. I am trying to live in obedience to God's will, that I may have a home in Christ's kingdom where trouble and sorrow will never enter, and where I hope to meet my dear ones who are sleeping in the silent tomb waiting until the last trump sounds to call them home. Sometimes the way looks very dark and discouraging, but I never feel like giving up, for it would seem as if I was giving up my hope of salvation. Although the Christian's life is a continual warfare, yet where is there peace to be found only in trusting in a loving Savior? I love to read his precious promises, and want to live so that I may claim them as my own; we must be true at heart to receive his promises. The Lord weighs our motives, he searches our hearts. How important it is that we obey him and keep his commandments for this is the whole duty of man. We ask an interest in your prayers that we may hold out faithful and at last meet you all in the earth made new. Your brother in hope of the first resurrection.

Clayton, Oklahoma.

From Sister Lucy Edwards.

DEAR Brethren and Sisters: To-day is the Sabbath and I have read the letters in our paper, and feel encouraged to write a few lines. This is my first letter, and I will tell you how I became a Sabbath-keeper. I often went to hear the Adventists preach at this place, but never became interested until last summer. When Bro. and Sr. Sperry moved here he talked so much, and proved all the by that I could not help but believe he was right, so I have kept the Sabbath ever since 1890, and have been made glad to see five more come out. We have Sabbath-school of seven members, and others are interested. I send fifty cents to help on the new press; would like to send more but cannot at present. I can't do without the *AD-*

*VOCATE*. I love to read the letters from the brethren and sisters. I ask an interest in your prayers that I may prove faithful. Your sister in hope.

Pauline, Nebr.

From Sister E. J. Sheldon.

DEAR Brethren and Sisters: I thought I would write tell you of the troubles and trials I have had since I commenced to keep the Sabbath. I keep it with my two children. I have been laughed at for keeping it, but I thank God that I can bear all of it, with his help; and by his grace I am determined to press on through this life so as to gain a home in the kingdom, where there is no trouble, no sickness, pain nor death. It is a blessed hope that I have of gaining a home in the new earth.

Well, I will tell you how I came to write to the *ADVOCATE*. I have a friend, Sr. Hart, who lets me read the paper. I have been a Sabbath-keeper a little over three years. My husband does not keep the Sabbath; I pray that he may see the light of the truth. I want you all to pray for him. God bless you all. Ever your sister in Christ.

"When your day's work is done  
And the light fades away;  
Never lie down to rest  
Till you have knelt down to pray.

When you wake in the morn,  
Raise your thoughts far above;  
Ask the Lord for more grace,  
And a share in his love."

Shultz, Mich.

From Sister Caroline Snow.

DEAR Brethren and Sisters: I will try and write you a few lines to let you know that I am still on the path to glory, trying to fight the good fight of faith that works by love and purifies the heart. This is God's holy Sabbath day, and pleasant it is; with joy it reminds me of that great Sabbath of rest. Oh, what a glorious Sabbath that will be to the children of God who have gained the victory over this wicked world. Go on, dear brethren and sisters, we are sailing on the ocean of time, but the land is in view, we shall soon hear the trumpet sound to call his waiting people home. I am trying by the grace of God to keep all the commandments of God and the faith of Jesus. I am alone here in the belief of the Savior's near approach and in keeping the Lord's Sabbath, but by the grace of God and his Word I am bound for that glorious kingdom when Jesus our great Redeemer comes to set it up. Dear brethren, how it pains my heart to see people working on God's holy Sabbath day, and while writing I see those that are dear to me doing the same, but my prayer is, Lord open their blind eyes that they may see the truth and be saved; but I leave them in the hands of a kind heavenly Father. Remember me in your prayers that I may be faithful to the end, and meet you in the earth made new. Your sister in love.

Bird, Mich.

THE express testimony of Word of God is the only medium by which we can possibly have communication as to the existence and character of the Spiritual world. But the great God, who wishes to have spiritual thinkers and spiritual worship, has scattered over the page of inspiration these visions, that we might study them as facts, and exercise the little knowledge we have respecting our own souls and the eternal world.—*Caleb Morris.*

Advent & Sabbath Advocate.

Stanberry, Mo., May 20, 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.

ELD. JAMES BARTLETT visited the office during the week. We are always glad to see him.

We would be glad to announce tent meetings for Michigan and Missouri. These two mission tents should be in the field. Let those who have charge of the work see to this matter at once.

We are asked if it is all right for contributors to the ADVOCATE to write on both sides of the paper? It is a little more convenient if articles are written on but on side, yet if those who prefer to use both sides it will be all right with us; but we do object to writing between lines and crowding so close that it is hard to do anything with it. Write in a bold, plain hand.

It is a satisfaction to call the attention of the readers of the ADVOCATE to the clear, sensible, logical and Biblical exegesis of the six days of creation, by Eld. T. Williston, a part of which appears on the editorial page. Such articles are in demand in these last days when the Bible is almost entirely ignored, and false ideas of geology are so persistently taught not only in our schools, but also in the pulpit.

PREACHING by precept is very good, but preaching by precept and example is still better. This has been exemplified in the plan suggested by Bro. S. S. Davison, in his article entitled, "A Final Effort Needed." Bro. Davison suggests that those who have not contributed to do so, and those who have donated to increase their donation. Bro. Davison has set the example by sending in his increase on his first donation.

BRO. ALBERT LIPPINCOTT of Petersburg, Neb., writes us the following note of inquiry, which we insert:—

"Dear Bro. Long: Inclosed find \$5.15 tithes. Has our church any missionaries? Where are all the preaching brethren? I see no reports in the ADVOCATE. Is there not enough money to support them? It would be quite a pleasure to us to hear some of them preach once more. We appreciate your good paper very much and it becomes more and more interesting to us each week. Wish you success. Yours in hope of meeting you all in the earth made new."

A READER of the ADVOCATE wishes to know if we believe that when Joshua commanded the sun to stand still that it stood still; and if so to explain it. We most emphatically say, Yes; we do believe it; if we did not we would discard the whole Bible and say away with it. Explain it? Why, God bless you, it don't need any explaining! Just believe it. Could not he, who created all things, lay his hand upon the solar system and arrest all its motions? Let us not limit the power of God. There are things in the Bible, and all around us, that are beyond our comprehension, yet they are true, and all we have to do is to exercise faith and believe them.

Notices.

No preventing Providence I will start for Iowa about June 1st, and will hold meetings in and near Vinton, Benton Co., as the friends of the cause there may arrange. Will arrange dates hereafter. J. H. NICHOLS.

THE Latter-Day Saints will hold a quarterly conference in Adventist hall on Second St., commencing on May 31, 1890, and continuing over June 1st. All are cordially invited to attend. ELD. F. W. CURTIS.

Money Pledged for A New Press and Material.

M M Anderson \$2, J E Ennis \$10, J R Allen \$5, Cyrus Hogarth \$1, Eliza A McMillen 25 cts, S S Davison \$5, Miss Leah A Davison 2.50, W W Gillespie \$1, Mrs Cora Booth \$1, J C Penfold \$1.

Receipts.

P A Sunderlin \$1, J C Penfold \$2, Albert Lippincott (tithes) \$5.15, Thomas O Armstrong \$4.

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.

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

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

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

The Rich Man and Lazarus,—by W C Long 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

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 Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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JESUS CHRIST is a without any danger adored without idolatry possibility of disapproval a friend with no risk and fidelity. As a vine, he meets and fulfills wants of every soul.

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The present per phetic period. It