

# Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, JANUARY 6, 1891.

NO. 32.

Advent and Sabbath Advocate,  
ISSUED WEEKLY BY THE  
General Conference of the Church of God  
Stanberry, Mo.

Gen. Conf. Com. {  
A. C. LONG, Winston, Mo.  
J. BRANCH, Wayland, Mich.  
W. C. LONG, Stanberry, Mo.

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

Address all communications, and make all Drafts and Money Orders payable to ADVENT AND SABBATH ADVOCATE, Stanberry, Mo.

"I AM an agnostic," remarked a young man, in a proud and dignified tone of voice. "And an agnostic is what?" inquired an elderly gentleman. "An agnostic," replied the smart youth, in a manner full of pity for the old man's ignorance—"an agnostic is a fellow, don't you know, who isn't sure of anything." "I see," was the reply; "but how does it happen that you are so sure you are an agnostic?"

ARE you wearied with the burden and cares of this life? Christ is saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do you feel lonely, disheartened or weak? Praise God for this promise: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—*Ex.*

THERE is but one key that will unlock the mysteries of life and mysteries of God, and the key is within yourself. Science cannot do it, for science deals only with the surface of things. We must leave the surface and go into the depths of our own lives. It is useless to expect to find God anywhere until you have found him within yourself; and having found him there, you will find him everywhere.

If we act rightly, we must know what it is; and to this end the mind must be informed, the judgment exercised, the reason strengthened, the intellect cultivated. Every battle against ignorance, every effort to expound the laws of our being and to show how the truest happiness and the highest duty are always consonant, is a direct help to the cause of right doing.

THERE are hundred things which you cannot do, and which you are not called upon to do; but you can always do what is your duty here and now. There are a thousand places which you might conceivably fill, but the fact remains that, at the present moment, you are only called to fill one place. Do the one place. He who sees all things and all places will take care of the rest.

Any one who reads the four gospels will readily see that there was an immense stir

among the Jews created by the preaching and miracles of Jesus. While his preaching did not please the mass of the people, especially their leaders, his miracles excited their astonishment. Had he assumed the character of a military chieftain, and headed the rebellion against the Roman authority, he could have carried the whole nation with him. This, however, he persistently refused to do, and hence was not the kind of a Messiah the people wanted.

JESUS can heal at a distance, but he will not do it; it pleases him to touch with his divine hand those lepers, those unclean, those possessed with devils, whom every one slumped with disgust; and it is just here that we recognize the miracle of miracles, that of a charity that the world does not suspect. Admirable example, which we must follow my brethren, if we would follow Jesus Christ.—*Eugene Beriev.*

WHEN a pump is frequently used, but little pains are necessary to have water; the water pours out at the first stroke because it is high. But if the pump has not been used for a long time the water gets low, and when you want it you must pump a long while, and the water comes only by a great effort. It is so in prayer: if we are constant in prayer every little circumstance awakens the disposition to pray, the desires and words are always ready. But if we neglect prayer it is difficult for to pray, for the water in the well gets low.—*Sel.*

PREACHING a harvest thanksgiving service at Woodside, Glasgow, Rev. David Watson said: "He flings his rainbow dust everywhere around, and the ferns and the flowers, the lichen and moss start under every hedge-row along the rocky cliffs. Nature delights in delicacy of color and endless form as if God could not breathe a thought without forming another splendor. No harvest can gather in beauty the all creating hand scatters every day. If we only have done with the theme cares of the city no man can doubt the theme of these heavens so deeply blue, of the earth around is good and loving, and his handiwork is good and beautiful and pure. It is the custom of some churches to expatiate him as reaping where he has not sown; but the truth of every harvest, the story of every landscape, is, that God is good and love is God.

IN an address to 246 fair young women who graduated from the Normal College in New York, Gen. Sherman told them not to be in a hurry to marry, and when they did be in a hurry to marry and be a womanly woman, not trying to usurp the rights of man. He also remarked, "The happiest life is the one that involves labor. You must have some object in life. Eight hours a day is a good day's labor, and if while you work you do something good for mankind, you will be better satisfied than if you had idly stretched yourself and read French novels. Labor in America is honorable. It is better to sweep the streets or train blackberry bushes than to go begging money from your friends." Good advice.

## Basis of Union.

BY ALBERT SMITH.

"Endeavoring to keep the unity of the Spirit in the bonds of peace." Eph. 4:3.

ALAS, we are so disunited.  
Split up into parties and sects:  
Why cannot the evil be righted?  
The Master must surely be vexed.  
Is no one responsible, no one to blame,  
For such a dishonor thus done to the Name?  
All into "one body" baptized  
As members thereof should agree;  
For why should the eye, though more prized,  
Blame ears because they can't see?  
If seeing alike be the function of all  
Then where were the hearing? demands brother Paul.

He who would cut off his own members  
The whole body injures and dooms;  
A madness which only engenders  
Demons down in the tombs:  
But members arisen with Christ living, sane,  
Would shrink from such an infliction with pain.  
There's nothing but mortification  
Excision of limbs justifies;  
Corruption in foul operation,  
An not its approach, or surmise!  
A life that's immoral by breaking God's laws,  
And not some conclusion a weak brother draws.

CreeDs, statements and "Visions," befog me,  
Which modern mis leaders have taught;  
Immersed into Christ, or in dogma,  
Were primitive Christians brought?  
How is it that we now their one spirit lack,  
While one who may have it must sit at the back?  
There's one of Paul, or Apollos,  
Another on Peter is bent;  
A third is a follower of Thomas,  
And so the great body is rent:  
Has John, Thomas, Roberts, or any human died  
To save us from sinning by being crucified?

Now cannot we find some good basis  
Of union and communion too?  
Where brethren may all find their places  
While seeking their Lord's will to do,  
One walk, God's Commandments: one faith,  
Faith in Christ,  
No creed but the Bible for all the baptized.

Yes, let us unite in good actions,  
Thus copy the life of our Lord;  
Unite, not in separate factions,  
But all around one common board:  
The Table's the Lord's neither yours nor mine,  
Then call no man "Master" but one Lord divine.  
One "table in common" for those who  
Have entered the Life-giving Name;  
One Lord, and one only, who knows who  
Are his, and who are to blame,  
And he is still able, appeal but to him,  
To cut off all those who persist in their sin.

How dare you despise a good brother,  
One walking in newness of life?  
Disown, cast out, one another,  
Because of some doctrinal strife?  
You may, or you may not, have the knowledge  
Of Paul,  
But if without charity what is it all?  
Then let us all pray for God's Spirit  
Again to come down from above;  
Our hearts to unite to inherit  
The blessing of peace and of love:  
Endeavor to keep in sweet union still  
By loving each other and doing God's will,  
Leicester, England

We might as well attempt to bring pleasure out of pain, as to unite indulgence in sin with the enjoyment of happiness.—*Hodge.*

**"The Blessed Hope."**

It is a hope associated with "the appearing of the glory of our great God and Savior Jesus Christ." Whatever manifests that glory is, in part, a realization of this hope. But its consummation will come, undoubtedly, in the personal manifestation, the second time, in glory, of our Lord himself. To this manifestation of her Master in his majesty, the church may well look, with longing and with hope. Then will end the time of her travail in the wilderness; then will be confirmed, beyond all cavil, the truth of her testimony. Then ceases her long espousal; then dawns the day of her marriage. To that period, also, the individual believer may well look forward. It will bring to an end his long struggle against inbred sin and outward temptation. Then character will be consummated in righteousness. What the Christian has ever wished and prayed to be, he will then have become. He will see Christ as he is and be like him. He will be with Christ where he is; his body of humiliation will be conformed to his Lord's body of glory, and will be, thenceforth, the perfect organ of his perfected life.

To treat the glory to which this hope refers, whether for the church or the individual, as if it were of such sort as that with which the tinsel splendors of earthly courts and kings have made men familiar, is to degrade this hope from being a blessing to become a baneful. To look forward to the day of the Lord, with thought fixed chiefly upon its outward, visible aspects, is to treat the revelation concerning it in a Jewish rather than a Christian spirit. To cherish such expectations of the kingdom, then to be set up, as emphasize unduly its aspects of personal exaltation and triumph, is to fall in with the unworthy ambitions of unenlightened apostles, with whose spiritual ignorance Christ had to bear, to whom he had to teach the truth that the greatness of the kingdom of heaven is not the greatness of one who rules, but of one who serves. Everywhere in the New Testament the power of this hope, in the present life of the Christian disciple, is in its relation to his desire after holiness. This hope approves, confirms and satisfies those longings after likeness to Christ, and fellowship with him, which are the appetites of the spiritual life. It is a hope indissolubly associated with character, and therefore blessed; its consummation is the coming of a visible Christ.

To cherish this hope, it is not necessary to become a student of prophecy, old or new. Multitudes know its power who have no programme of the order of the events which introduce or succeed the advent. Thousands daily feel the influence of this hope in their lives. Many a soul who, having this hope set on Christ, is purifying himself, by the help of it, as He is pure.—*Christian Inquirer.*

**Truth.**

BY EVA BELK.

ANYTHING that is not false is true. There is so much truth I will simply name a few things which are called truth in the word of God. We read, "thy law is truth," 1sa. 119: 142; also "all thy commandments are truth," V. 151. "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity," Mal. 2: 6. In the New Testament we find Christ teaching not only the truth, but the binding nature of the ten commandments. Read

what he says. "Think not that I am come to destroy the law or prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19. "Therefore" means for this reason, and in this place it must mean because he has not destroyed the law.

When one came and asked him what he should do that he might have eternal life, he said, "If thou wilt enter into life, keep the commandments." Matt. 19: 17. In his prayer for his disciples he says, "Sanctify them through thy truth; thy word is truth," John 17: 17. So we see the Savior wished his disciples to be sanctified through the word of the Father. Let us read what Paul says "Behold thou art called a Jew" and resteth in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." Rom. 2: 17, 18. "An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." V. 20. It is easy to tell what law Paul meant, for in the next verse he writes, "Thou that preachest a man should not steal, dost thou steal?" "Stand therefore, having your loins girt about with truth," Eph. 6: 14. Let us be careful that we do this, for we read, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4: 3, 4. Peter writes, "It had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. 2: 21.

Let us, therefore, remember the promise of our Savior, already quoted, "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." This should be a very precious promise to those that keep the commandments of God. And we read that "they may have a right to the tree of life, and may enter in through the gate into the city." Rev. 22: 14.

Maryville, Mo.

**The Book of Remembrance.**

BY M. E. WELCH.

ON turning to the Letter Department of the *Advocate*, we read at the top the following words: "Then they that feared the Lord spake often to one another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that 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. I wonder how many of the readers of the *Advocate* have ever stopped to analyze these words and tried to reach their full meaning.

First, "Then they feared the Lord spake often one to another." Paul said to the Hebrew brethren "exhorting one another; and so much the more as ye see the day approaching," Heb. 10: 25. Then, dear brethren and sisters, if we are among the number that fear the Lord and rejoice in the hope of his coming, let

us always be ready to give a reason for that hope to every one that asketh us with meekness and fear. How often we meet with those of like precious faith, pass the words of greeting, ask after their health, talk awhile about the crops, weather, etc., and part without as much a "God be with you till we meet again." Let us exalt the banner of King Immanuel above everything else, and keep ourselves unspotted from the world.

Second, "And the Lord hearkened and heard it." Heard what? heard us speaking one to another, exhorting one another, giving words of cheer and encouragement to the weak and erring, as well as to the strong in the Lord; heard kind words spoken to the fatherless and the widow, when we visited them in their affliction.

Third, "And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Our names will be recorded there, our words that we have spoken in the fear of the Lord will be written there. Oh, let us pray that we may have clear heads, pure hearts and clean hands, that the words written there may be all to our credit, and that it may be said of us, "These are they which came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Fourth, "And they shall be mine saith the Lord of Hosts, in that day when I shall make up my jewels." This is a promise that we know will never be broken, "for he is faithful that has promised," if we are faithful until the end, our home will be in a city that has foundations whose builder is the Lord, a city that has "no need of the sun, neither of the moon to shine in it, for the glory of God and the Lamb is light thereof." The redeemed shall walk there, the lame man shall leap as an hart, the blind eyes shall there see the salvation of the Lord, and the once deaf ears hear the songs of the redeemed, there our strength will be renewed never more to fail, there the tears will be wiped from our weeping eyes by the Father himself, and there shall be no more death, neither sorrow nor crying. Dear friends, do you want a right to the tree of life and abundant entrance into the city of God? If you do, keep the commandments of God, and the faith of Jesus, and you will in the end walk in the light of that beautiful city. May we all be there, is my prayer.

Albany, Mo.

**The Missionary Spirit: Its Nature.**

WHAT is a missionary? The word is frequently on man's lips, but conveys to many minds only a vague notion. Like an old coin worn smooth by use, it circulates freely, but bears no definite image and superscription. A missionary is not necessarily a minister or a clergyman. A plain, unadorned layman may be a missionary. A child may be a missionary. Usually the term is applied to a person who, while he devotes his whole time to the impartation of Christian truth, is not dependent for his support upon the people among whom he labors. He is one sent, and it is inferred that those who send him, will pay his charges. According to this view, a mission, contrasted with a church, is a Christian body that cannot pay its own way. Such a community usually contributes what money it can toward the support of its minister, and, for the rest, he must look to some far-off individual, or church, or society that

systematically gathers into it contributions of individuals. He is in that case called a missionary.

Now this definition does the rest of the matter. A man who voluntarily chooses as a spot on the earth's surface a part of human life convulsed by a general current of social Christian religion, and yet amid Christian influences some sheltered eddy, with all antagonisms; just at times travel in France or part by themselves, convulsed by another, constituting a part of their life. On the very edge of Christian life you may do battle for choosing a social environment as hostile to Christian spirit will drive a man wall out into the open solitude, he shall contend and sleet of opposition.

*Illustrated Christian***The Cro**

OUR Savior when but it was with a crown that was plaited in gold. The sons of ever their hopes crowned. They are they are toilers a received the king's have not entered crowns. Scripture Savior do not ex while on earth of glory surrounded Mount of Transfiguration a vision of the habit to his disciples of Patmos in countenance and still without a Great High Priest for us. Again was slain, as they but he does not crown until Babylon opens and He True appears en, and "on his emblems of his

At last he power, and so far-off count down and to led him, his his enemies on his head not crowned victor's wreath struggled, pulled, with his absolute Now while en and employed shall put "the Lord and then one."

And v ed with

spontaneously gathers into its treasury the contributions of individuals and churches. He is in that case called a missionary, and the righteous community he serves is some times stigmatized as a mission.

Now this definition does not really go to the root of the matter. A missionary is one who voluntarily chooses as his place of labor a spot on the earth's surface where the currents of human life converge against him. Geography does not make a missionary. A man may go to Burma or China, where the general current of social life set against the Christian religion, and yet encounter himself amid Christian influences, and from a part of some sheltered eddy, where he will escape all antagonisms; just as Americans sometimes travel in France or Germany, a large part by themselves, conversing only with one another, constituting a little America wherever they go. On the other hand, in the very heart of Christian England or America, you may do battle for the truth, voluntarily choosing a social environment that shall be as hostile to Christian ideas as can be found in the centres of paganism. The missionary spirit will drive a man from behind the stone wall out into the open, where in comparative solitude, he shall continuously face the dust and sheet of opposition.—*Edward Judson in Illustrated Christian Weekly.*

**The Crowning Day.**

Our Savior when on earth was crowned, but it was with a crown of thorns, a crown that was plaited in malice, and worn in anguish. The sons of God in this world, whatever their hopes or aspirations, are not crowned. They are pilgrims and strangers, they are toilers and sufferers. They have received the kingdom as little children, but have not entered therein nor received their crowns. Scripture representations of our Savior do not exhibit him with the crown while on earth or in heaven. No halo of glory surrounded his head except on the Mount of Transfiguration, when for a brief hour a vision of the kingdom of God was exhibited to his disciples. John saw him on the Isle of Patmos in priestly robes, with radiant countenance and eyes like flames of fire, but still without a crown. He was there as the Great High Priest, ever making intercession for us. Again he sees him as the Lamb that was slain, as the Lion of the Tribe of Judah, but he does not see him wear the kingly crown until Babylon is fallen, until heaven opens and He who is called Faithful and True appears followed by the armies of heaven, and "on his head were many diadems;" emblems of his imperial power.

At last he shall take to himself his great power, and shall reign. He has gone into a far-off country to "receive for himself a kingdom and to return." His citizens have hated him, his enemies have despised him, but his enemies shall be covered with shame, and his enemies shall be covered with shame, and on his head shall his crown flourish. He is not crowned merely with the *stephanos*, the victor's wreath, the prize for which he has struggled, but he is crowned with *diademata pella*, with the many diadems which signify his absolute, imperial, and eternal sovereignty. Now while he is Mediator, all power in heaven and earth is given into his hands, to be employed for human salvation, but then he shall put down all authority and power, and "the Lord shall be King over all the earth, and there shall be one Lord and his name one."

And when he reigns, they who have suffered with him shall also reign with him. To

them he says, "I appoint unto you a kingdom, even as my father has appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke 22: 29, 30. "To him that overcometh will I grant to come, and am set down with me in his throne." Rev. 3: 21.

The crowning day is coming, and it shall be a day of joy and glory, of transport and rapture unspeakable, a day of life and gladness, when tears shall be wiped away from all faces; a day when sin and death shall have an end, and when life and glory and immortality shall fill the world with rapture and with peace.

"Come then, and added to thy many crowns, Receive yet one, the crown of all the earth, Thou who alone art worthy."  
—*The Christian.*

**Usefulness.**

"WHATSOEVER thy hands findeth to do, do it with thy might." In this sentence we find an epitome of wisdom, and he who looks upon life as a period of responsibility, a period wherein upright endeavor should be a principle of action, will see it as not only a divine command, but a divine benediction.

It is gracious advice applied to any honest secular calling, or religious service, though sometimes there are circumstances which are so obscure to our mental vision that to us it hardly seems applicable.

The work that lies nearest is often so uninteresting and uninspiring that we see it "as through a glass darkly." It lacks the charm of distance which in this, as in other matters, "lend enchantment to the view."

We think if we had a larger field or different surroundings we could accomplish so much more; we think, perhaps, we have executive ability which could be developed for greater usefulness, and we murmur and chafe under the Lord's dealings, not realizing that he has put us "in our lot," and therefore our work lies there. These feelings often originate from a lack of true spirituality, in self-conceit, in ambition to be the head of a working body, or in a discontented disposition.

Whenever a weak desire is kindled in the heart to do something for Christ, we may be sure it is lighted by the Spirit, who would thus try us; and we should beware how we allow unhallowed motives to extinguish the flame which, if responded to with a cordial, "Here am I," will be breathed into heat and expansion that will not only bless others but our own souls also.

If we give this object more thought, henceforth, and look about us with more observant eyes, we will discover how much there is that might be done for others, how many interests will touch our hearts, how many opportunities for service lie around us. The work may be humble, may not attract attention, but it lies at our doors. Charles Kingsley said:—

"Do the work that's nearest,  
Though it's dull the whiles,  
Helping, when we meet them,  
Lame dogs over stiles;  
See in every hedge-row  
Marks of angels' feet,  
Epics in each pebble  
Underneath our feet."

"Do what you can, God will co-operate with you," said the quaint Thomas A. Kempis. By giving ourselves in rich expenditure to the dying, sinning, suffering world, we shall prepare sublime benefaction for our own souls; we shall ennoble, enlarge, and vivify

their powers for enjoyment in this life, and fruition in that which is beyond; and then, think of being co-workers with Christ. When he was on earth in guise, nothing was too insignificant to receive his gracious attention; thus he set us a perpetual example.

It may be that if we are faithful in little things we shall be advanced to larger opportunities of usefulness, and find the development which will give us what has been longed for—great work for the Master.

There is infinite variety in the demands upon us for service, from that which finds its sphere in our own home and family duties to the broadest philanthropies, and there is an almost infinite capability in the human soul for this purpose.

Thought, judgment, experience, energy, courage from the mind; love, sympathy, hope from the heart; and these an irresistible union which, if employed for the salvation of souls, the reformation of the fallen and vicious, the rescuing the neglected and comforting the suffering, will create innumerable benefactions for the human race, for whom Christ died. Let us then adopt these words so full of wisdom and promise for the accomplishment of great things for time and eternity, thus: "One rich handful, heaven and all," for our working motto, and frame it with these golden characters; "If any man lack wisdom, let him ask of God," "Lo, I am with you always," and hang it in the sanctuaries of our wilg's arts.

"Whatsoever your hands findeth to do, do it with thy might."—*Christian at Work.*

**A Vain Trick.**

THERE are seven days in the week. This cycle originated at the creation. God put special hours upon the seventh day. Can his blessing and sanctification be transferred to any other day of the seven? Take an illustration: A man has seven sons. In his will he gives a special legacy to his seventh son, and directs that the remainder of his estate be divided equally among them all. The oldest son claims the special legacy on the ground that he is the seventh son mentioned in the will. To convince all that he is right, he numbers his brothers, beginning with the next in age, and thus he makes himself the seventh! Would any judge or jury decide in favor of his claim?—Not at all. Everybody would say that the special legacy belongs to the seventh-born son. And yet learned men—men called doctors of divinity—are attempting to play a game before the Judge of all the earth precisely similar to the hocus-pocus game of the oldest son in the illustration. Will they succeed? Will they in this way cover the eyes of the omniscient Judge?—*R. F. Cottrell.*

THE more I attend to the "word of prophecy," the deeper grows my conviction that the coming of the Lord and the resurrection of his saints are near at hand. As you have observed, the adoption of premillenarian views gives a new aspect to everything both present and future. It intensifies the feeling that we are pilgrims; it puts us in the attitude of expectation which Paul maintained as he wrote, "From whence also we look for the Savior;" it abridges our earthly hopes, for "we know not what a day may bring forth;" our prayers are now offered up for the gathering in of the elect, and that we may be counted worthy to escape the things which are coming to pass, and to stand before the Son of man.—*Rev. W. H. Hewitson.*

Parent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., JANUARY 6, 1891.

Do Right and Fear Not.

"DARE to be a Daniel, Dare to stand alone? Dare to have a purpose firm, Dare to make it known?"

This is not the age in which the above instruction is carried out. There are not many Daniels; not many who will stand alone. Quite a number have a purpose, but they lack firmness in carrying it out. One may be correct in theory, yet if the practical part is neglected, no one will be greatly benefited.

It means something to stand for God, his commandments and his word, in these last days when "iniquity shall abound, and the love of many shall wax cold." It is not only right to have a correct purpose in life, but we must have nerve enough to live out the requirements of the same, and hence we ought not to live a single hour of our lives without doing what is to be done, and going straight through it from beginning to end.

In order to stand in these trying times it is indispensably necessary to have on the whole armor of God. Truth is one essential part of the armor, and cannot be dispensed with, yet in many instances many are doing this. The law of God and the Sabbath are discarded because, as many think, their bread and butter or their popularity will be in danger.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." To stand firm is a quality most excellent. A little boy was asked, "Can your horse go fast?" "No; not very," he replied, "but he can stand fast." That is a virtue not to be despised in a horse, for it is a faithful animal that will remain in his tracks, without pulling down his hitching post or breaking his halter.

Well, Christians who can stand fast are greatly needed in these last days. Men are trying to pull down the hitching posts to which the prophets, Christ and the apostles have fastened to in days that are past. "Stand, therefore, having your loins girt about with truth."

"Be strong in the Lord" is a divine injunction, and can be complied with by taking the proper food at the right time, and in proper proportions. The pure milk of the word is very nutritious if taken in its simple form, but after it goes through the hands of those metaphysical distillers it amounts to but little.

More conjectures will not fully satisfy the demands of conscience, yet that is all that sustains much of the popular theology of the present day. The pillars supporting the Sunday institution are composed of conjectures. "I have many things to say unto you, but ye cannot bear them now," John 16: 12. On this passage Dr. Lightfoot, who wrote about A. D. 1680, supposes that one of the things they could not bear was "the institution of the Christian Sabbath and the abolition of the Jewish." What a foolish supposition.

"And there are also many things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should

be written. Amen." John 21: 25. On the strength of this text it is claimed that Christ changed the Sabbath into Sunday, but it was not recorded. We are also told by some that Christ intended to change the Sabbath but he did not have sufficient time, and he left it for the apostles to accomplish.

"When you see a fellow mortal Without fixed and fearless views, Hanging on the skirts of others, Walking in their cast-off shoes, Bowing low to wealth or power, With abject, unbecoming head, Ready to retract or waver, Willing to be drove or lead; Walk, yourself, with firmer bearing Throw your moral shoulders back, Show your spine has nerve and marrow— Just the things which his must lack.

A stronger word Was never heard In sense or tone, Than this: Back-bone.

"When you see a theologian Hugging close some ugly creed, Fearing to reject or question Dogmas which his priest may read, Holding back all noble feeling, Choking down each manly view, Caring more for forms and symbols Than to know the good and true; Walk, yourself, with firmer bearing, Throw your moral shoulders back, Show your spine has nerve and marrow— Just the things which his must lack.

A stronger word Was never heard In sense and tone, Than this: Back-bone.

Matthew 28: 1.

A SUBSCRIBER requests a copy of a Greek criticism on Matt. 28: 1, given several years ago by G. L. Carpenter, then President of the Oskaloosa College and G. H. Laughlin, Professor of Greek. The criticism was given through the request of one J. H. England and was published in the Review And Herald. They say:—

"Mr. J. H. England: Dear Sir, In the Matter of translation mutually referred to us by yourself and Rev. Russel, we beg leave to say that we have taken the matter into somewhat careful and impartial consideration, and find that it is true that in each of the eight occurrences of the words 'first day of the week' in the New Testament (viz., Matt. 28: 1; Mark 16: 2, 9; Luke 24: 2; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2), the Greek Sabbaton is found in the original. But it is not true that the word should be always translated by the English word Sabbath. On the contrary, we find no authority for so translating the word except when it refers the seventh day. It should never be so translated when applied to the first day of the week, the Lord's day. The word when found in the plural of the third Greek declension in the neuter gender, is very commonly and correctly rendered week. Hence the literal of Matt. 28: 1 would be 'and late in (the) week, when it was on the point of dawdling into (the) first day of (the) week,' etc.

"Of the six different standard translations in our possession, none of them have translated any one of the eight cases named above by the word 'Sabbath,' when in our common version we have 'the first day of the week.' Greenfield in his lexicon defines the term (singular and plural) 'Sabbath: a period of seven days, a week.' To this agree standard lexicographers. All the above-named cases are in the plural except Mark 16: 9 (Sabbaton), and Greenfield's Greek Testament

makes this plural (Sabbaton) in the margin. In Luke 18: 12, we read: 'I fast twice a week' (Sabbaton). Of course it would be nonsense to say, 'I fast twice on the Sabbath.' We know of no reason for rendering the term in the several passages referred to by the word Sabbath, nor do we know of any standard authorities who thus render it.

Yours etc. G. T. Carpenter, Pres. Oskaloosa College. G. H. Laughlin, Prof. of Greek."

"The Book of Zorobabel."

THERE is no speedier way to put to silence the noisy and vain talkers who rail against the Bible, than to ask them to find the passages they refer to, and see if they are correct in the statement they are making.

While I. C. Welles was once waiting for a train at a railway station in Maine, a noisy skeptic was finding all manner of fault with the story of Noah's flood. He professed to know all about the Bible, and was as self-sufficient as men of that class often are.

At length wearying of his talk, Mr. Welles asked him if he was sure that the passage read just as he represented, and upon asserting that it did, he handed him his Bible and asked him to please find the passage.

The skeptic took the book and commenced to hunt. He turned back and forth, from Genesis to Job, and from Paulus to Revelation, to and fro he travelled, vainly trying to find the account of Noah's flood. He persevered in his search until train time, when Mr. Welles took his Bible, and suggested to him he had better go home and read the Book before he undertook to point out its errors.

A writer in the N. Y. Post tells of a man who was a successful city preacher some fifty years ago, who was traveling in a stage-coach, in company with a noisy talker who persisted in thrusting upon his fellow passengers the fact that he did not believe in the Bible. In particular he was severe upon the writer who had alleged that Joshua had commanded the sun to stand still while he wiped out the heathen. The clergyman had been measuring up his companion; and at this point he spoke out.

"Did you ever see the further explanation of that miracle given in the Book of Zorobabel?" he inquired.

"Yes I have," snapped out the learned infidel, "and that doesn't throw any light upon it either?"

A general roar of laughter, which followed this confession of ignorance, ended the controversy and bottled up the agnostic.

There are some of these men who do not fear God or hell half as much as they fear being laughed at; and it is sometimes unwise to exhibit their folly as it is to rebuke their impety. No man likes to make a fool of himself, and this is what the most skeptical talkers are doing, only it needs some one to point out the fact to them.—Selected.

Christianity and Crime.

ONE fact is certain and undeniable: there is no civilization or education outside of the influence of the Bible. The man who wishes to train up his daughters, and educate his sons in science, art and morality, is careful to keep within the range of Christian influences and institutions. He may, for the sake of gain go into heathen lands.

The many, if in love with them, and participate that surrounds him; but purity, righteousness, finds it only where the Bible is read. And to-day countries most noted for crime, and piracy, and unbelief, are the most backward and obeyed.

Says the Lutheran: "I know that there is less crime in any other countries than in any other countries. The Bible is the most powerful book, an immortal political constitution. The Bible is the Bible in a church, when there is a meeting of the people are from the Bible with his daily companion and the Bible is the Bible, so little do we have too many of the Bible. Our more than our Bibles are the Bible in our people. We countries to-day? Who sends his children educated and... There was one had been exclaiming those who read and exclaim, a and expressed a confidence in its light, and built a France are the only people to do without a one and expect surrounded by nations in the whole of absolute in response, willing to destroy desire to grow society."

The world through need want where was probably not soon be present on their hand... "I have a hand in secured a mighty there are doing on... Yes, anybody you'll... I have my own mouth you'll... How they've got."

The world through need want where was probably not soon be present on their hand... "I have a hand in secured a mighty there are doing on... Yes, anybody you'll... I have my own mouth you'll... How they've got."

The world through need want where was probably not soon be present on their hand... "I have a hand in secured a mighty there are doing on... Yes, anybody you'll... I have my own mouth you'll... How they've got."

The world through need want where was probably not soon be present on their hand... "I have a hand in secured a mighty there are doing on... Yes, anybody you'll... I have my own mouth you'll... How they've got."

life may, if in love with iniquity, remain there, and participate in the degradation that surrounds him; but if he seeks and loves righteousness, and morality, he seeks it only where the light of the gospel has been shed. And to-day we find that those countries most noted for their order, upright-ness, and piety, and most free from violence and strife, are the countries where the Bible is believed and obeyed.

Says the *Lutheran Visitor*, "Travelers tell us that there is less crime, less theft, arson, forgery, murder, in Scotland and Wales than in any other countries on the globe. The people are the most moral. It is said that a bad book, an immoral publication, cannot live in these countries. There is not a bad book in these countries. Why is this? Because of the hold the Bible has on the people. Go into a church, when the pastor announces his text there is a rustling of leaves all over the church—the people are hunting the text. Everyone has his Bible with him. It is his handbook—his daily companion. The Bible is dominant. And the Bible is the foe to all wrong doing. Hence, so little crime, so much virtue. We have too many books, they take the place of the Bible. Our newspapers are read much more than our Bibles."

There are some countries where for generations the Bible has been kept from the common people. What is the condition of those countries to day? Who wishes to live there? Who sends his children to such countries to be educated and trained for usefulness?

There was one nation from which the Bible had been excluded for generations, while those who read and loved it were imprisoned and exiled, until at length the benighted and oppressed nation plunged into infidelity, and arose in its madness and overturned all religion, and buried itself in its ruins.

Said a French journalist at that time: "We are the only people in the world who ever *tried to do without a religion*. But what is already our sad experience? Every ten days we are astounded by the recital of more crime and assassinations than were committed formerly in the whole year. At the risk of speaking an obsolete language, and receiving insult for a response, we declare that we must cease striving to destroy the remnants of religion if we desire to prevent the entire dissolution of society."

The world has seen, in the horrors of the French revolution, one example of a government where God was denied, and his word was prohibited. That tale of horrors will not soon be forgotten by men who care for the present and future welfare of themselves, their families, or their race.—*Scl.*

**"Be Mighty Sure."**

"Be mighty sure with your proofs, Bob," said a hard looking old soak to the man who had assured him that there was no hell: "Be mighty sure with your proofs, Bob, for there are a great many of us who are depending on ye."

"Yes, I believe," said one man, "that everybody will be saved; but I'd give that yoke of oxen if I *knew it was so*."

"I believe every word of it," said a grasping miser to one who had been prophesying smooth things to the people, "but I will give you \$1000 if you will *prove it sure and no mistake*."

Men are right glad to pay their money, but they want to be sure they get what they pay for. And if at last they should find out

there was some mistake, and that perdition should find that after all their assaults on creeds and catechisms, there was one thing they had not touched—the Word of God which liveth and abideth forever, that word which declares "The wages of sin is death," and that "The soul that sinneth it shall die;" men will mourn and uncertainties. Is it not better to make the matter sure to-day, by turning to the Lord, and seeking and finding salvation through Him?—*Selected.*

**Brief Items.**

BY JAMES BARTLETT.

FACTS for the times: Skepticism, spiritualism and infidelity are on the increase. Cause: Theories, instead of the Bible, are preached. Youth's instructor: The Bible.

Wanted: Witnesses for the truth! We have them. Who are they? God and man. God first witness. Question: Which day is the Sabbath? Answer: "The seventh day is the Sabbath and I am its Lord." Ex. 20:10; Mark 2:28. Second witness—man. Which day is the Sabbath? Ans.: "The First day, and my grandpa kept it, and I guess he knows."

"Let God be true if every man is a liar." Rom. 3:4.

New song as sung by the Salvation Army: "There may be flies on you and me, but there are no flies on Jesus." This is the acme of ridiculous frenzy.

The following dialogue occurred between a "captain" of the Salvation Army and the writer. The captain said: "Do you belong to the Salvation Army?" "I do," I answered. "Praise the Lord!" shouted the captain. "Where do you belong?" he asked. "Front rank," I replied. "Well, praise the Lord! Hallelujah!" said he. "What regiment do you belong to?" "1st Regiment," was my reply. "Praise the Lord!" said he. "What company?" "The Lord's company from A to Z," was my answer.

Here he gave vent to the following ejaculations: "Glory to God!" "Praise the Lord! Amen!" Right at this juncture I thought it my turn to ask a question or two. "My brother," said I, "how do you manage to convince the people that the Salvation Army is right?"

"Why, glory to God! I just tell them I *know* 'What is that,' I am right by my spirit." "What is that," I asked very softly. "Why brother," said he, "I just tell them (Glory to God!) I have the witness within me." "See here my brother,"

I said, "This evidence *alone* will never convince an intelligent person. Why the Spiritu-ualists, Mormons, Catholics and "ghost dancers" claim the same thing. How are you to convince them that you are right and they wrong?" "Well, don't know; how would you?" he asked. I told him I should take them to the "law and testimony," and if they did not act and speak according to that rule, it would prove they were deluded. Isa. 8:20. "Say, my brother, I belong to the Salvation Army of God that keep the commandments of God and the faith of Jesus, the seventh-day Sabbath included. Do you?" This proved the omega of his customary but thoughtless ejaculations. I say, "Praise God for the truth and a heart to obey the same." "Blessed are they that do." Rev. 22:14.

We are sowing the precious seeds of truth here at Danville, and expect God to give the

increase. He has promised that "my word shall not return unto me void."

Result of fulfilling the law: "Love worketh no evil to his neighbor."

Danville, Ill.

**Which.**

BY ERNEST SLAYE.

A CATHOLIC and a Protestant met. The Catholic said to the Protestant: "Upon what do you base your doctrine?" "Upon the Bible to be sure," said the Protestant. "No indeed," said the Catholic, "for infant sprinkling was never mentioned by Jesus nor practiced by the apostles." "Then why do Catholics sprinkle?" asked the Protestant. "Ah, sir," said the Catholic, "not because the Bible teaches it, but because of the traditions of our church."

Now which was consistent with itself, the doctrine of the Catholic or that of the Protestant? That of the Catholic surely. Let us learn to not pretend to follow the Scriptures, and then teach or follow some man-made invention. If we are to follow tradition, let us follow it, but if scripture then cast aside every man-made practice, and all lovers of truth will unite in one body; their numbers may be few at first, but they will certainly be built on the right foundation. Disagreement is not so much on those things which are in Scripture, as upon things which are not mentioned there at all. Masters of the languages do not disagree in regard to the meaning of the Scriptures; it is the careless ones and the followers of some tradition.

Ellsworth, Wis.

**Items of Interest.**

—A deceased Los Angel paper sunk \$150,000 during the four years it was published.

—Several of the White Mountain houses have housed their ice supply for 1890. It is of excellent quality.

—Perrie, Dak. has a wooded island of 2000 acres just below the city, and will convert it into a public park.

—Nine young Irish girls recently graduated at Dublin University with the degree of B. A. In the examination papers they ranked above the men.

Chicago will soon have a 10-cent lodging house seven stories high, lighted by electricity and heated by steam. It will cost \$85,000.

—The newspapers of Berlin report that 30,000 Russian Hebrews are expected to arrive at Hamburg soon, and that arrangements are being made to send them to Brazil. It is stated that a committee is now being formed in Hamburg to take charge of the immigrants on their arrival.

—The San Francisco *Chronicle* says the fruit industry of that State is bound to be of more value than all the gold mines that were ever discovered there, for the reason that while the mines were necessarily worked out, the orchards will last for centuries, with proper care, and the yield will be perennial.

—Two immense steamships standing on the stocks of the Chicago Ship-building Company, at South Chicago, are nearly ready to be launched. These 1,000-ton ships are being built for the Minnesota Steam Ship Company. They are twins, and will be finished about the same time. They represent the first season's successful work of the Chicago Ship-building Company. The vessels, when completed, will have cost \$210,000. The carrying capacity of each will be 2,500 tons.

—Gen. Benjamin F. Butler was the lecturer in the Wendell Phillips series at the Tremont Temple Saturday evening, Dec. 13. His subject was "Wendell Phillips." Governor Brackett introduced Gen. Butler. The address was devoted to a description of Phillips' various gifts as an orator and publicist and was replete with reminiscence. "One of Mr. Phillips' salient characteristics, derived from his parents, was a profound faith in revealed religion, and another, springing from the same source, was great gentleness of speech.

## Why I am an Adventist.

FIRST, I have the Holy Bible,  
Word of God to mortals given;  
Holy men of old, inspired,  
Wrote the message sent from heaven.

And I read how Christ the Savior  
Told his followers long ago  
How that he must shortly suffer,  
To redeem the world from woe.

And I read how Jesus told them  
That he would ascend on high,  
And prepare for them a mansion  
For their dwelling bye and bye.

And I read the wondrous story  
Of his healing power and might,  
How the sick and lame were favored,  
And the blind received their sight.

And I read how Judas sold him  
To be scourged and mocked and killed.  
All these things our Savior suffered,  
That the Scriptures be fulfilled.

And I read how Jesus triumphed  
Over darkness, death and sin;  
Though his tomb was sealed and guarded,  
Yet it could not keep him in.

And I read of how God took him  
To sit with him on his throne,  
There to intercede for sinners,  
And to guard and keep his own.

And the Bible plainly tells me  
This same Christ will come again,  
And upon the throne of David  
Will begin his righteous reign.

Then we'll meet with all our loved ones  
Whom on earth we laid away  
To await the resurrection  
And the glorious crowning day.

Then all sin will be abolished,  
Death the tyrant reign no more,  
But in peace with Christ the Savior  
We shall walk the golden shore.

—Selected.

## The Spirit is the Mind--Not Soul.

BY MARY A. ADAMS.

IN order to harmonize scripture it is necessary for us to understand many difficult passages according to Bible testimony, and not according to man-made theories which not only pervert scripture, but lead us astray from the great and glorious truths which the Bible contains. One grave error which learned theologians are teaching is, that the spirit is the soul and that it is immortal, thus making spirit, soul and immortality synonymous terms.

But what saith the scripture? "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. 8: 20. If they believe not according to this word it is because there is no light in them and we cannot believe them. The prophets believed the spirit was the mind, Jesus and the apostles believed and taught it. I will proceed now "to the testimony."

Moses tells us of Pharaoh, "And it came to pass in the morning that his spirit was troubled." Gen. 11: 8. "Ahab's wife Jezebel came to him saying, Why is thy spirit so sad that thou eatest no bread?" 1 Kings 21: 5. "And the God of Israel stirred up the spirit of Pul king of Assyria." See rest of the verse. 1 Chron. 5: 26. "Moreover, the Lord stirred up against Jehoram the spirit of the Philistines and the Arabians." 2 Chron. 21: 16. Job says, "But there is a spirit in man and the inspiration of the Almighty giveth them understanding. For I am full of matter, the spirit within me constraineth me." Job 32: 8-18. David says, "Blessed is the man unto

whom the Lord imputeth not iniquity and in whose spirit there is no guile." Ps. 32: 2.

"I call to remembrance my song in the night; I commune with mine own heart and my spirit (mind) made diligent search." Ps. 77: 6.

"Because they provoked his spirit so that he spake unadvisedly with his lips." Ps. 106: 33.

"Therefore is my spirit overwhelmed within me, my heart within me is desolate." Ps. 143: 4. Solomon said, "He that is slow to anger is better than the mighty and he that ruleth his spirit (mind) than he that taketh a city." Prov. 16: 32. "Then shall the dust (not

turn to the earth as it was and the spirit (not soul) shall return unto God who gave it." Eccl. 12: 7. Isaiah says, "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart and shall howl for vexation of spirit." Isa. 65: 14. Ezekiel said,

"Thus saith the Lord God, Woe unto the foolish prophet, that follow their own spirit and have seen nothing." Ezek. 13: 3. Haggai said, "And the Lord stirred up the spirit of Zerubbabel, the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of

Josedech the high priest, and the spirit of all the remnant of the people and they came and did work in the house of the Lord of hosts their God." Haggai 1: 14. Mark said, "And immediately when Jesus perceived in his spirit (mind) that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?" Mark 8: 12.

John said, "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled." John 11: 33. "When Jesus had thus said, he was troubled in spirit and testified and said, Verily, verily, I say unto you, that one of you shall betray me." Jno. 13: 21. Paul said, "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." Acts 17: 16. "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayer." Rom. 1: 9. "For what man knoweth the things of a man save the spirit (mind) of man which is in him? even so the things of God knoweth no man but the spirit of God." 1 Cor. 2: 11. "For I verily, as absent in body, but present in spirit, (mind) have judged already, as though I were present concerning him that hath done this deed." 1 Cor. 5: 3. "I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them I went from thence into Macedonia." 2 Cor. 2: 13. "And be renewed in the spirit of your mind." Eph. 4: 23. "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ." Col. 2: 5.

One thing I wish to call attention to in particular is this: Jezebel asked Ahab, "Why is thy spirit so sad that thou eatest no bread?" Let us examine this according to man's theory, and notice the absurdity of the position. If the spirit is the soul and an immortal soul, how could Ahab eat bread. Can we make harmony out of such theory? Indeed we cannot.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." "Be not carried about with divers and strange doctrines," and say with Peter,

"For we have not followed cunningly devised fables." Let us pray: "Prove all things and hold fast to that which is good."

Bald Knob, Ark.

## Suffering not Essence of Punishment.

BUT how are we to answer those sage objectors who believing themselves wiser than the word of God, are scandalized at the leniency of eternal tortures? Perhaps we may suggest that they are misled by the traditional notion of punishment. It is a mistake to think that punishment necessarily involves pain. Let a slight fine be inflicted on a delinquent millionaire, and he will have been punished, although, instead of suffering, he may smile at the trifling loss. Pain may, or may not, accompany punishment, and in itself is often a blessing. Like a vigilant sentinel, it guards both the child in its cradle and the soldier on the battle-field. It rouses them, prompts a cry for help, and thus indirectly procures necessary aid. It is, at the same, the rod of the Divine Shepherd and the providential token which warns the sinner of impending danger. If any rash individual attempted to gaze at the sun, he would first experience intense pain in his eyeballs. Should he disregard the admonitory voice of suffering, and persevere, the pain would cease; but he would become blind. The loss of sight would be his punishment, and not the temporary anguish that forewarned him of the consequences of his folly.

The utter destruction of the human being will doubtless be preceded by pain, which, in length and intensity, will be proportionate to his individual vitality. Greater and more protracted suffering must accompany the dissolution of a soul which is more richly endowed and possess more vital strength than another. In this sense, "unto whomsoever much is given, of him shall be much required." But what we dispute is that suffering forms the main part of the punishment threatened in the Bible.

We must remember that Paul, the most dogmatic of the apostles, who affirms that he had not "shunned to declare all the counsel of God," never, in his most solemn warnings, uses any impression that might seem to imply the eternal torments of the lost. He appears carefully to avoid any simile that could afford the slightest ground for an such doctrine. He never speaks of hell but he has tears for the perishing ones, "whose end is destruction." 2 Cor. 4: 3, Greek; Phil. 3: 18, 19.

—E. Petavel, D. D.

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

them. For the these slaves, a loved them a worked with t and while the they came ba ear; and the of these dar self to their their bondag his sympathy Tell me, what Christ reach the p er of the tru and rescue nature aga upon him made in fi found in fi and becan death of t He "lo -Selectu

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

DEA write around of our us ins sister and I ested able enen our l try can of "No ent wil 7: be

For the privilege of going out with these slaves, and making them feel that he loved them and would benefit them. he worked with them, and suffered with them; and while they worked, he taught; and as they came back, he taught; and he won their hearts, and the grace of God sprang up in many of these darkened hearts. He bowed himself to their condition, and took upon him their bondage, in order that he might show his sympathy and love for them.

Tell me, is not that the very epitome of what Christ did, who in order that he might reach the poor and needy, and bring the power of the truth to bear on their understandings, and rescue them, and empower their moral nature against their animal nature, "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross?"

He "loved me, and gave himself for me."  
—Selected.

Letter Department.

"When they that feared the Lord spake often one to another; and the Lord hearkened and heard them, 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 Brother W. W. Belk.

DEAR Brethren and Sisters: I have never written for the paper before. When we look around our little home we feel sad to think of our two little jewels that were taken from us inside of one month. Dear brethren and sisters, I never felt my weakness as I do now, and I ask the prayers of those who are interested in my spiritual welfare, that I may be able to withstand all of the wiles of the enemy, and be admitted into the kingdom of our blessed Master. My determination is to try to gain a home in the kingdom. This we can do by keeping all of the commandments of God, and the faith of Jesus. We read, "Not every one that saith Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father who is in heaven," Matt. 7: 21. We find that there is something to be done in order to enter the kingdom.

Maysville, Mo.

From Sister Eva A. Price.

DEAR Brethren and Sisters in Christ: I have no doubt many of you would like to hear how the work in Danville, Ill., is progressing.

For many years we have hoped and prayed that a minister of God's word might be sent here to preach. Although we waited long our prayers were at length answered, and we feel thankful to say that God has sent one of his messengers to us. Bro. James Bartlett arrived here Tuesday morning, December 16. Being unable to get a church we accepted the G. A. R. hall and commenced meetings Sabbath evening, December 20. "Mistaken Identification" was his subject. It was a very bad night so there were but few out, but the few there appreciated his words. Sunday night he spoke on the prophecies to a fair audience. Monday night is the regular meeting of the G. A. R., so we had no meeting. Tuesday night we had a larger audience and a splendid sermon. The subject was the Laodicean Church. Text: Rev. 3: 20. On account of the Christmas festivities among the

churches, there were no meetings until Friday evening; we had a small audience but a good sermon on the "Perpetuity of God's Law." Tonight I hope and pray we may have more out to hear "Why we Keep the Seventh-day Sabbath." We know this will be very interesting and hope others may think our reasons acceptable and commence keeping God's whole law with us. It is discouraging, in truth, to see so little interest taken in the est persons here who would obey if they were lead into the light of his word.

Dear brethren and sisters, pray that this brother may be blessed with the power to reach the hearts of any honest person who may hear him. Send up your most ardent prayers for our dear friends who are yet out of the household of faith. Pray that their eyes may be opened to God's will and do all of his commandments.

This has been a beautiful Sabbath day, and after our usual Bible reading, we have enjoyed ourselves reading our ADVOCATE, which we appreciate so much, and searching the scriptures for the blessed promises for those who will search for them. We appreciate having Bro. Bartlett with us. It has been worth a great deal to us. We feel we cannot put our time in close enough, for we know he will have to leave us before we can feel willing to part with him. I would like to mention one truth that has impressed me.

We all know there are two spirits always at work; one for God, one for the devil. Oftentimes when some thought bothers our mind we feel incapable to answer it ourselves, so we say "I will take it to the Lord in prayer." We then think we will be sure to get the right answer; but oh! how oft we are to accept the answer that is most pleasing to our minds. Here is where the bad spirit often deceives the honest heart. While God is saying no, no, no, the bad one is saying yes, yes, you're right, just go right ahead. So while we pray we must not depend altogether on that, but study and reflect and use good common sense and reasoning, then God will answer as is best for us. "He doeth all things well." How many persons are keeping Sunday and know they're all right because they have prayed over it. But oh! they were too willing to receive that answer. "Oh, it makes no difference to the Lord which day you keep, just so it is our seventh part of time."

But what a different answer they would have received if after praying they had read their Bible to see what the Lord said about it. While we have the truth on the Sabbath, there are many things in the Scriptures and out, in which we need the divine guidance of God in.

Pray for me and those I love that when Christ shall be seen in the clouds of heaven we may hear it said, "Well done."

Your sister in Christ,  
Danville, Ill.

From Bro. Hiram Harris.

BRO. LONG: As it has been some time since I have written anything for our paper, some may begin to think that I have lost my interest in the cause of truth, which we as a people hold dearer than all things else. We can more fully appreciate the value of truth when we go out to battle with falsehood. I will first say to you, dear brethren, that my hope of immortal life through Christ when he comes is strong, and yet I realize the great importance of taking heed, lest when we

think we stand we fall. We now live in the time when they are saying, "Lo, here is Christ, or there; believe it not." Matt. 24: 23. Others are saying, "Where is the promise of his coming?" Then there are others who are asleep, saying nothing, apparently unconscious of the condition that they are in; and it does seem that nothing but the shaking of the heaven and the earth will ever awake them.

Let me say, brethren, if there ever was a time when we need on the whole armor of God it is now. Therefore, if we have not the whole armor on, let us put it on, and then we will be able to contend with spiritual wickedness in high places. But let us examine our own selves, and see if we are living out the truth or not. If we fall it will not be on the account of our not having a knowledge of the truth. It is not likely that there is a Sabbath keeper amongst us but knows just how the Sabbath ought to be kept, but the question is will we do it? Let us say as the children of Israel did, "All that the Lord hath spoken we will do and be obedient."

My health is quite poor, yet I have been able to keep up our Sabbath meetings at Warwick, every two weeks, and preach some at other places. On the evening of the 8th of this month I spoke on the Sabbath question at the Morehead School-house to a large, attentive audience, and was reviewed on the following evening by a Dunkard preacher and I am going to review his objections to my affirmative argument on the Sabbath. I challenged him to discuss the First day question on next Sunday, but he refused. It has created quite an interest. A great many have gone to reading, others say that they would give money to hear it over again.

Dear brethren and sisters, let us be up and doing. Yours in hope.

Republic City, Kan.

THE man who is known to be honest, and of sound judgment, commands the confidence and resources of others. While men will not trust a rogue out of their sight, they confide in the integrity of an honest upright man. He may be in debt; he may have need to borrow; he may be dependent on the help and good will to others; but so long as he will tell the truth, and honestly try to fulfill his engagements, his character counts for thousands, and is worth to him more than silver or gold.

A good name is rather to be chosen than great riches; and a man who does business year after year prudently, honestly, and uprightly, will not often for friends and helpers in time of need or straits. But the man who, for some present advantage condescends to cheating, falsehood, and rascality, will soon find that for a temporary gain he has suffered an irreparable loss. His character gone, society watches him as it does a thief, and long years may elapse before he can recover from the effects of his own suicidal act.

Young man! Old man! Be honest, faithful, and true, and if you have no other wealth let your character be your capital.

ENDEAVOR to find out what gifts God has imparted to you, and set yourselves to work with them; and whether the door may be wide or narrow, whether it be in your power to benefit many or only few, if you do the work which God in his providence has given you to do, you will at last hear your Master say of you, "He has done what he could."

Advent & Sabbath Advocate.

STANBERRY, MO., JANUARY 6, 1891.

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.

BRO. A. F. DUGGER is now in Missouri on a preaching tour, and will remain in the State several weeks. He made the ADVOCATE Office a pleasant visit.

ENCLOSED you will find \$5 for the precious ADVOCATE which makes its welcome weekly visit.

We pronounce the above a model encouraging letter. It would be agreeable with us to receive twenty such letters every day in the week during the year 1891.

BRO. G. DAVIDSON, of Reardon, Wash., has just sent in seven new subscribers to the ADVOCATE and MISSIONARY. We have some noble workers in the cause of truth, but the working force is not large enough. Who will join the ranks of those who are trying so hard to increase the circulation of our papers?

It is a good thing to deal reverently with God's word. It is much better and shows more wisdom to confess our ignorance of the meaning of obscure passages of Scripture, than to resort to twisting in making them support our cherished opinions. But many do not look at the matter in this light, hence the many weak and silly explanations of texts of scripture.

MANY will say that they have not done the past year what they should have done. This saying has been of frequent occurrence during past years. Now, brethren and sisters, will you say the same thing at the close of the year that has just begun? Why repeat the same thing? Do everything you can and do it now; continue to do this and at the close of the present year you will look over its past record with pleasure.

The following selection from Sister A. J. Place, taken from an eastern paper, helps to impress one with the fact that the prophetic declaration "And fearful sights and great signs shall there be from heaven," is being fulfilled:—

"A curious natural phenomenon was observed at New New Brighton, Pa., one night at about 10 o'clock, and is reported to have been visible for miles around. In the western heavens hung a great ball of fire resembling the setting sun, the rays of which extended nearly to the meridian, flushing the sky with a dark-red light. This second sun sank slowly before the horizon in about half an hour, but its glow remained for nearly forty minutes after it disappeared. A good deal of alarm was felt over the appearance, which was probably only the result of some unusual atmospheric conditions, by the ignorant portion of the community, who regarded it as the augury of some disaster.

During the time it remained visible two negro women ran amuck through the street, shouting that the end of the world had come, and resisted frantically any attempt made to quiet them. The negroes, who regarded them as inspired, were excited almost beyond control, and could be seen kneeling and praying, even in the streets, till dispersed by the police. So bright was the light from this night sun that it blotted out the stars in the western heavens and paled the moon also, enabling one to read print at a distance of a foot and a half."

Christmas and New Year Gifts.

J A Simpson \$1, W. O. L. \$1.

Receipts.

James Overstreet \$2, J B Couey \$2, Aaron Zink \$1.50, J A Simpson \$1, H P Poff 75 cts, J H Lain \$1.50, Mrs Mary McConnell \$1.25, Emma L Davidson 50 cts, Fannie J Davidson 50 cts, Frank Lynch \$1.50, E A Sizelove \$1.50, Mrs Lewis Leach \$2, W O Leach \$1, Delos Harroun 75 cts, Mrs D Harroun (tithes) 50 cts, Robert W Harroun (tithes) 8 cts, From a friend (tithes) \$2, Mrs Melissa Holliday 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 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 Approaching Crisis and End of the World by J H Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

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

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.

Comparison of the Early writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen

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

*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 5c.

*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.

*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 page., 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath question.

*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.

*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 Testimonies of Mrs E G White* compared with the Bible, by H C Blanchard. 43 pages, 15cts.

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

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

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

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

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

*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 p

**SABBATH SCHOOL MISSIONARY.**  
ISSUED EVERY TWO WEEKS BY THE  
**General Conference of the Church of God**  
AT  
STANBERRY, GENTRY CO., MO.

TERMS:  
SINGLE COPIES, per year, (in advance) 5) cts.  
NEW SUBSCRIBERS, - - - - - 35 "  
SAMPLE COPIES sent free.

CORRESPONDENCE.  
All communications for publication should be addressed to "SABBATH SCHOOL MISSIONARY" Stanberry, Mo.  
All subscriptions should be made payable to SABBATH ADVOCATE, Stanberry Mo.

Advent

"Thy W  
VOL. XXV.

Advent and Sabbath  
General Conference of the

STANBERRY, MO  
SUBSCRIPTION PRICE, \$2  
\$1.50 TO NEW SUB

Gen. Conf. Com. { A. C. L  
J. BRIN  
W. C. I

Address all communica  
Drafts and Money Order  
SABBATH ADVOCATE

A PURE heart at the e  
ly mission well accomplish  
to have filled a great ph  
have a stained soul and

It is no man's busin  
genus or not, work he  
but quietly and steady  
enforced results of such  
will always be the thin  
to do, and will be his

DAVID LIVINGSTONE  
ward opening the Dar  
told the following st  
boy, a faithful Christ  
his death bed and sai  
on the every-day bu  
not a thing of fits an  
life shows that he fo  
day of his death, eve  
was spent on his kn  
whom he had so  
There is no class of  
little respect for as  
idiotically. And the  
little in the cause a  
al revivals to fit th  
loves and honors h  
his daily and hor  
branded on his bo  
Jesus. We are to  
follow him.—C. 1

No true life wa  
have been spent  
the world esteem  
according to the  
have been a suc  
faithful perform  
ition in which G  
and will receive  
mendation. It  
are called to do  
engage in it, an  
form it, that gi  
to our acts. T  
in proper spir  
is sublime. C  
we are depriv  
are called on  
dure seeing H  
discipline of  
enobled, ou  
good, and the  
magnified, at