


SABBATH ADVOCATE

HERALD OF THE ADVENT



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

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LET us help the fallen still, though they
never pay us, and let us lend without exact-
ing the usury of gratitude.

How much better is the love that is ready
to die, than the zeal that is ready to kill.—
Thomas T. Lynch.

To teach is to make *know*. To train is to
make *do*. "Train up a child," etc. Many
teach their children who never train them;
that is, let Satan train them, and then
wonder why they do not go in the way they
should.

MR. SPURGEON is reported to have said that
the manner of some clergymen in addressing
the young made him think they must have
understood the Lord to say, "Feed my cam-
elopard," rather than "Feed my lambs,"
and the hit was a capital one.

WHAT will be the effect when a man is
truly converted?—He will do his duty with-
out being urged; tithes will come in freely;
work will be done spontaneously, self will
be nothing, God and his cause everything.

CHRISTIAN workers toil on; be instant in
season, out of season. Do not hastily con-
clude that because no immediate result ap-
pears, no good has been done. "They that
sow in tears shall reap in joy." The apostle
James exhorts Christians to imitate the pa-
tience of the husbandman, who waiteth pa-
tiently for the fruit of his toil.

"SYMPATHY does not lighten a burden of
sorrow, but it does help the burdened one to
bear his load. If, therefore, you know of a
sorrow which presses another's heart, give
expression to your sympathy with him, even
though you understand that he alone must
struggle under the weight of his burden. In
one sense your words cannot help him: in
another they can. Speak them out, there-
fore, for what they may be worth. He will
be grateful for them, and you will be the
better for their speaking."

"THERE are some things that I cannot un-
derstand. One is this, that people can stand

it to lose a large sum, and cannot stand it to
give the same large sum. I once asked a
man for \$25,000 for a college. He said it
was utterly impossible. Two weeks later he,
by an accident, lost \$250,000, a round quar-
ter of a million. When I met him and of-
fered him my sympathy, he said, 'Our house
is a very strong one, and it will not affect us.'
I asked another for 60,000, and his wife said
it would beggar them. He told a friend one
year afterwards that he wished he had given
it to me, for, as I talked, he thought of the
money it would take if he did do it, and that
he had put it elsewhere, and lost it all and
more than an equal sum* to get out; but he
would not feel it much! A farmer is shocked
to be talked to about giving \$100, but his best
horse will die, and nobody sees that it makes
any difference. I cannot understand this
thing. Will not those people please give us
their testimony whether it does make any dif-
ference in the bank whether money is check-
ed out to pay gifts or to pay losses?"

REV. DR. PARKHURST, a few weeks ago,
preached a sermon arraigning in terms of
severe denunciation officials of New York for
their lack of efficiency and earnestness of
purpose in enforcing the statutes against
gambling, immorality, illegal liquor selling,
and crime in general. The sermon made a
profound impression and wounded keenly the
more prominent officials. Encouraged by
the New York *Sun*, District Attorney Nicoll
sought for himself, and others, vindication
at the hands of the grand jury. Dr. Park-
hurst was summoned before the jury and in-
terrogated. On a single point, it would ap-
pear, he had been misled by statements
which had been publicly made, and not de-
nied, concerning the personal part of the
district attorney in one particular case, that
of McGlory, in the late dive prosecutions.
In no respect does it appear that his general
arraignment was found to be incorrect or un-
deserved.

Confining their presentation to this one
point, with regard to the personal part of
the district attorney in this one case, the
grand jury proceeded to formulate a para-
graph of censure and reproof for Dr. Park-
hurst in particular, and for ministers in
general, who should undertake to criticise
public officials in this city. But it is a vin-
dication which does not vindicate, and it
would have been better undoubtedly for the
parties involved, including the district at-
torney himself, if the grand jury had made
no deliverance of this kind at all. It is too
late to undertake in any such a manner to si-
lence honest and well-deserved utterances of
reproof from the Christian pulpit directed
toward the official conduct of men in league
with evil-doers.—*N. Y. Temp. Adv.*

Waiting.

"Blessed are they that wait for Him."

I AM waiting for the coming
Of earth's long expected Lord,
For the signs are now fulfilling,
That he gave us in his word;
I am watching, I am waiting,
For that promised glory-day,
Yet I do not cease my working,
I must work as well as pray.

Pray I for the grace of waiting,
For the grace to work and wait,
That my heart may cease its throbbing,
Calm and strong for any fate;
That my eyes may cease uplifting
When a shadow passes by,
For the moment half expecting
Then to hear the midnight cry.

Day and hour no mortal knoweth
Of the advent of the Lord,
This the Master plainly showeth,
In the teaching of his word;
Yet that day of days is coming,
And the gladsome hour is nigh,
For the signals are appearing
In the earth, and air, and sky.

I may die before the beaming
Of that bright millennial day,
Short and sweet will be the sleeping,
In the twilight shadows gray,
Ere the midnight trumpet soundeth,
Ringing through the graveyard's gloom,
And each Christian sleeper waketh
From the sabbath of the tomb.

I am waiting, I am praying,
For the promised glory-day,
As I read each promise saying
Christ is on his earthward way;
I can wait until the dawning,
Fixed my heart for any fate;
Come at noon, at eve, or morning,
I will meet him at the gate.

—Selected.

Is the Bible the Word of God?

BY DAVID NIELD.
(Ship Missionary.)

(Concluded.)

IN the Gospel most frequently we find the
law of God and the commandments of God
expressed by the terms word, or words, and
in this way it is used respecting the Lord Je-
sus, "For he whom God hath sent speaketh
the words of God." John 3: 34. "He that
loveth me not keepeth not my sayings, and
the word which ye hear is not mine, but the
Father's which sent me." John 14: 24. "If
ye continue in my word then are ye my dis-
ciples indeed. He that heareth my word and
believeth on him that sent me hath everlast-
ing life. If ye abide in me and my words
abide in you, ye shall ask what ye will and it
shall be done unto you. My doctrine is not
mine but his that sent me. If any man will do
his will, he shall know of the doctrine wheth-

er it be of God, or whether I speak of myself." The psalmist had these words or this law in his heart: "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119: 11. Of David's greater Son it is foretold, "I delight to do thy will O my God, ye thy law is within mine heart." Ps. 40: 8. One blessed thing is the result that he did not cover up this law within his heart, but preached righteousness in the great congregation. Many are now refraining and covering up the law of God, but he refrained not his lips. I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving kindness and thy truth from the great congregation. Ps. 40: 10. In what manner ought the word of Christ dwell in you richly in all wisdom (and it will result in) teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16. If we refuse these words or if we are ashamed of them, the Savior has pronounced "Whosoever therefore, shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with all the holy angels." Mark 8: 38. The law of God or the word of God he has promised to write in the heart of the believer, and so it will become a part of him.

"For this is the covenant which I will make with the house of Israel in those days saith the Lord. I will put my laws into their minds, and write them upon their heart, and I will be to them a God and they shall be to me a people." Heb. 8: 10. To be manifestly declared the epistle of Christ, we must have the Spirit of the living God to write these words on the fleshly tables of our hearts. 2 Cor. 3: 3. The heart of the sinner is in the condition of darkness, but the entrance of "thy words" giveth light. "Thy word is a lamp unto my feet, and a light unto my path." When the believer has obtained this light Jesus says, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." "So" shine, like the candle on a candle-stick un-hindered by any extinguishing bushel, so that it "giveth light" unto all them that are in the house, or "That men may see your good works and glorify your Father which is in heaven."

Disobedience to the words of God brings death, for "the wages of sin is death," but the proclamation of these words giveth life and having obtained these words we are commanded by Paul "to hold forth the word of life." Phil. 2: 16. The apostles were persecuted and hindered from testifying to the risen Savior, but they met together and prayed for boldness to speak the word, and when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Spirit and they spake the word of God with boldness." Acts 4: 29, 31. The law and commandments of God formed the burden of Christ's sermon upon the mount, for he whom God hath sent speaketh the words of God, and when at Capernaum the people gathered together insomuch that there was no room to receive them, no not so much as about the door, he preached the word unto them." Mark 2: 2. Is it not best for preachers to follow the example of Jesus and the apostles and preach the word as Paul commanded Timothy? These words were in the Savior's heart, and out of the

abundance of the heart the mouth speaketh. The abounding iniquity (or lawlessness) and waning love spoken of by our Savior as characterizing the last days will be caused by many who are now teaching that because this is the Christian dispensation the word of God, or the laws of God, are abolished and passed away. Paul maintained a different testimony to this. He declared the word of God is quick (or living) and this statement was made A. D. 64. It had not grown weak and powerless, for the word of God was quick and powerful. This surely describes the powerful effect of the "ten commandments," but it cannot refer to the first book of Chronicles and first chapter, although that was inspired. The word of God was broad and comprehensive, even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents or intentions of the heart. We see here that the law of God has to do with our motives as well as our words and actions, and it agrees with the writings of the wise man who stated that God shall bring every work into judgment, with every secret thing whether it be good or whether it be evil."

It was the word of God that was made flesh and dwelt among us. Everyone had failed to produce in their lives perfect obedience to the will of God, but Jesus said, "Lo, I come to do thy will." In him we see the law of God drawn out in living characters and his name is declared to be the Word of God. Rev. 19: 13. The reason why John was banished and endured so much suffering on the Isle of Patmos was for the word of God and for the testimony of Jesus Christ. Jesus foretold that others would also suffer for the word of God, and for the testimony which they held. Rev. 6: 9. We often hear it said, "Preach Christ and not the law," but if we preach Christ Jesus really and truly the commandments of God or word of God will be preached also, for they cannot be separated from the Lord Jesus, for he is "the word of God" and in his heart the Father's law was written.

There is healing power in the word of God for the psalmist testifies "He sent his word and healed them." Ps. 107: 20. It is by the word of God that man can live "That he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Dent. 8: 3. Jesus quoted this scripture when he said to Satan, "Man shall not live by bread alone, but by every word of God." How is it possible, then, for man to live if he abolished the food which causes him to live? Faith cometh by hearing and hearing by the word of God. Those who reject the word of God cannot have genuine faith, for faith can only come after one has received the word of God.

The word of God is near to everyone. The word is nigh thee, even in thy mouth and in thine heart, that is the word we preach. No one can plead ignorance of it. "Have they not heard? Yes; verily their sound went into all the earth and their words unto the ends of the world." "Every mouth may be stopped, and all the world may become guilty before God." What is the effect upon the character of those who do not keep his commandments? "He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him." Their prayers cannot be heard while they possess a disobedient spirit. "When ye make many prayers I will not hear; your hands are full of blood." "He that turneth away his ear from hearing the law even

his prayer shall be an abomination." "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth seeing that thou hatest instruction and castest my words behind thee." It was foretold that there would come a rejection of the law of God in the latter days. "Now, therefore, go write it in a table and note it in a book that it may be for the latter day (or for the time to come) for ever and ever that this is the law of the Lord." Isa. 30: 8, 9. When the words of God were spoken it had great effect upon the earth. "And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud so that all the people that were in the mount trembled. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19: 16, 18. God will speak again, and the effects of that speaking are foretold by Paul: "He hath promised saying, Yet once more I will shake not the earth only but also heaven." And this word, yet once more signified the removing of those things that are shaken, as of things that are made that those things which cannot be shaken may remain." Hebrews 12: 26, 27. Those who refuse to hear Moses who spake on earth received a just recompense of reward. "How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye shall be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace." "I will raise thee up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto thee all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him. But the prophet that shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Deut. 18: 18-20.

In view of such examples of punishment we are exhorted not to refuse him that speaketh, "For if they escaped not who refused him that spake on earth, much more shall we not escape if we turn away from him that speaketh from heaven." "Take heed brethren lest there be in any one of you an evil heart of unbelief in departing from the living God." "The words of the Lord are pure words as silver tried in a furnace of earth purified seven times." "The Lord shall keep them (that is, his words). O Lord, thou hast preserved (every one of them) from this generation." Of these words it is written, "Thou hast magnified thy word above all thy name."

Reader, are you placing a high value upon the words of God? They are more to be desired than gold, yea than much fine gold. The world's estimation is quite the opposite, much fine gold they prefer to the obedience to the word of God. Sweeter are they than honey and tife honeycomb, or the droppings of honeycombs. Moreover by them is thy

servant warned, and in keeping of them there is great reward.

Wide as the world is thy command,
Vast as eternity thy love!
Firm as a rock thy truth shall stand
When rolling years shall cease to move.

57 Gloucester Road, Holloway, London, N.

Fervent Prayer.

BY JULIA LAMB.

The effectual fervent prayer only hath deep emotions, which only those know that have realized that frame of my mind, and which is the privilege of all Christians. "Praying always with all prayer," Eph. 6: 18, that in all our acts of life our minds be so filled with the love of God by prayer, growing out of meditation, communion and devotion, we become strong in the Lord, and unless we seek and attain to that frame of mind we cannot grow in grace. We must keep ourselves in the love of God and by adding to the Christian graces. Prayer will be the natural language of the soul, either unuttered or expressed, as some cannot utter a word on account of the vehemency of their secret emotion.

Take for instance that loving mother that has long prayed for her wayward son who has just left the paternal roof. The emotions of that mother, who in deep concern for his eternal welfare in her yearning, are only known to God. Her unuttered language is, God save my son. Think you that her prayers will be answered? They will just as sure as the fervent prayers recorded in the blessed book of life. True revivals always begin in prayer. Whenever we see sinners' hearts moved upon we say surely, Some one is praying. It may be the pastor who has been meditating on his relation to his people and the low state of Zion, he at once appeals to a higher power and his language is, "Lord revive thy work." Sometimes it is one in the more humble walks of life, almost unknown, but who in God's sight are rich in faith and heirs of the kingdom, who are burdened for the salvation of souls that are beseeching a throne of grace.

Let us at once try the power of prayer, and let continued, constant, earnest prayer, yes, and wrestling prayer be made for those that are out of Christ and good results will soon follow, as was seen at Jerusalem, when a multitude were converted in answer to the effectual fervent prayers of a faithful few. Then prayer was answered in behalf of one cast into the inner prison. Although Peter was so securely bound, and armed sentinels placed before the door, how easily did the angel of God unloose the bands and bring Peter out all ready to go on his way to do God's bidding, all because there was earnest prayer and all agreed on this one thing. Think what a power on the earth the church of God might be if she would come up to her high privileges as she is intended to be the light of the world, by reflecting the image of her blessed Master.

We ought to seek for heart purity which humbles us and exalts Christ, "casting our crowns at his feet." God will hear our prayers as sure as we confess and forsake our sin of transgressing his law, for "sin is the transgression of his holy law." Isaiah says, "I am undone;" and David said, "I have sinned." It was then God dealt in mercy with them. St. Paul said, "I am the chief

of sinners," and we read of Ezra who says, "I am ashamed and blush to lift up my face to thee my God." Ezra 9: 6. These lessons teach us that a Christian grows more humble as he grows holier; he is ever ready to abase self and exalt Christ. Cannot we trust that loving Savior who invites all to come and lay down life's burdens? Come unto me all ye that are heavy laden and find rest. Precious Savior, we will come for we are assured, "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5: 14, 15—"And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us. And if we know that he hear us whatsoever we ask we know that we have the petitions that we deserved of him." We hope this will encourage some soul to come to Christ and find by experience the preciousness of trusting in Christ and as a test of our love to him we will keep his commandments.

Denver, Mo.

Doctrines and Commandments of Men.

BY M. A. BRANCH.

If the position taken by the world at large be true, that the law of God was abolished at the cross, it must be plainly taught in the Scriptures, and the prophets must have been aware of it. For proof we call attention to Amos 3: 7. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets;" and in Deut. 29: 29 we read, "The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever." "Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends; for all things I have heard of my Father I have made known unto you." John 15: 15. Then we conclude if the law of God is done away, the prophets, the Savior, and the apostles understood the matter, consequently we go at once to the prophets, and to Jer. 31: 31, 32. "Behold the days come saith the Lord, that I will make a new covenant. . . not according to the covenant I made with their fathers, which covenant they break." Here is a plain declaration that the old covenant was broken and a new one promised. Would this not prove to some, at least, that the law was done away in Christ? The Scriptures teach us that in the mouth of two or three witnesses every word shall be established; but we are not as unbelieving as some and one will do. We remember of reading of good old Simeon who prayed earnestly that he might live to see the Lord, or Savior; perhaps for no other reason than that the people of God might be liberated from the bondage of the law. Abraham also desired to see the Savior's day. Is it not plain then that they all looked forward to that event? No wonder Simeon exclaimed, when he beheld the infant Savior, "Mine eyes have seen thy salvation."

Again, if the position be true, no doubt the Savior often called the attention of his followers (especially the apostles) to the fact; telling them to "be of good cheer" that they would soon be liberated from the bondage of the law; at least they expected something of him as is plainly shown in Luke 24: 13-22, especially the 21st verse. Peter was also greatly disappointed at the Savior's death, and nearly gave up his faith, and if emanci-

pation from the law was what he was looking for, no wonder he was discouraged, but the Savior was soon raised to life again and his hopes revived, and he exclaims, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." Now that the Savior was raised, we would expect him to tell them that the law had "ceased," was "dead," "abolished," "nailed to the cross," but we look in vain.

We will follow the apostles to Pentecost and see what they have to say about the matter. In the 2nd chapter of Acts we read, "They were all together and the Spirit of the Lord came upon them," but nothing said about the law of God being done away.

If the law of God is done away we ought to find it so stated in the Bible. We enquire of the prophets before David and they have made no prediction that the law would be done away. We enquire of David what he thinks of the commandments and he says: "All his commandments are sure." Ps. 111: 7. Yes, we believe that, but how long did you expect them to last? "For ever and ever;" 9th verse, "He has commanded his covenant for ever." Let us enquire of the wise Solomon. "Fear God and keep his commandments for this is the whole duty of man." Eccl. 12: 13. Isaiah, did you think Christ would do away the law of God? "He will magnify the law and make it honorable." Isa. 42: 21. He expected the Sabbath to be kept in the new earth. See Isa. 66: 22, 23. Jer. 31: 33, "After those days saith the Lord I will put my law in their inward parts and will write it in their hearts." But we leave the prophets and enquire of the Savior; he replies: "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, shall be called the least in the kingdom of heaven."

In conclusion, we say, dear reader, would you be wise? Then "fear God. A good understanding have all they that do his commandments." Ps. 111: 10. Would you enter into life? "Keep the commandments." Matt. 19: 7. Would you enter the city and have a right to the tree of life? Keep the commandments. Rev. 22: 14.

White Cloud, Mich.

Things We Can Do for Jesus.

1. We can stop complaining about the faults and misdoings of others.
2. We can make prayers that we are willing to go to work and help answer.
3. Whenever we discover a fault in ourselves we can tell Jesus about it, and ask him to remove it.
4. We can make it a rule to perform for him daily some act of self-denial.
5. We can spend at least a few minutes every day in meditating and feeding upon the beauties of his world.—Selected.

THE United States Government has agreed to pay \$25,000 to the families of the Italians who were lynched in New Orleans. Thus the affair is amicably settled, and diplomatic relations are entered into again.

A wise man thinks before he speaks; but a fool speaks and then thinks of what he has been saying.

The Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - EDITOR.

STANBERRY, MO., MAY 31, 1892.

Peddlers.

THERE are a great many different kinds of peddlers in the world, but the one we wish to talk about is the one who peddles lies. Slandering and gossiping are like the poison of asps; and the man or woman who circulates a false report about any one, is a great deal worse than a thief.

IN the kingdom of Poland there was formerly a law according to which any person found guilty of slander was compelled to walk on all fours through the streets of the town where he lived, accompanied by the beadle, as a sign that he was unworthy of the name of a man.

Slander is a blighting sirocco; its pestiferous breath pollutes with each respiration; its forked tongue is charged with the same poison; it sacrifices the high and the low, the living and the dead.

IT has been truly said: "When the absent are spoken of, some will speak gold of them, some silver, some iron, some lead, and some always speak dirt; for they have a natural attraction toward what is evil, and think it shows penetration in them. As a cat watching for mice does not look up though an elephant goes by, so they are so busy mousing for defects, that they let great excellencies pass them unnoticed. I will not say that it is not Christian to make beads of others' faults, and tell them over every day; I say it is infernal. If you want to know how the devil feels, you do know if you are such a one."

YES, there is a great deal of Pharisaic zeal manifested by these gossip-mongers who are more guilty than the ones talked about. No one is safe from the filth and scum of this poisonous tribe, no matter how free from blemishes they may be. Envy, hatred, and jealousy can start the blood-hound of suspicion; create a noise that will attract attention; and many may be led to suppose that there is game, when there is nothing but thin air.

"Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor." Lev. 19:16. This is what a great many do. They come from babble town and they go back to babble town.

"Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth." Prov. 26:20. What a blessing to be entirely rid of this kind of professionals!

IT is said that Alexander had an ugly scar on his forehead, received in battle. When the great artist painted his portrait, he sketched him leaning on his elbow, with his finger covering the scar on his forehead. There was the likeness with the scar hidden. So we ought to study to paint each other with the finger of charity upon the scar of a brother or sister, hiding the ugly mark and revealing only the beautiful, the true and the good.

The Sabbath.

BY D. W. LAMB.

IN the World's Crisis of April 6, 1892, in an article with the above heading the question is asked, "Is the fourth commandment of the decalogue obligatory on us?"

IN discussing this question he labors hard to prove that the negative of this question is taught in the Scriptures. To make his side of his question easy to handle, he makes no distinction between the ten commandment law, and the law pertaining to the priesthood, and the offering of sacrifices which he treats as one law and calls it the old covenant. He asks, "Was the covenant made with Adam anterior to the deluge or with Abraham or with the fathers?" And then quotes, "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. Two serious blunders are readily seen in the above assumption: First, he sees but one law; and second, that law is or was the old covenant. The following text clearly shows the existence of two laws. See Gal. 3:19. "Wherefore then serveth the law? It was added because of transgression till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator."

HERE two laws are clearly brought to view: First, a law transgressed, for there could be no transgression if there was no law; second, the law which was added because of said transgression, the law relating to the suffering of sacrifices and its ministration and priesthood which was limited in its duration, as shown in the above text, which law pointed to Christ as our sacrifice. Since Christ has come there is a change in the priesthood, and the law relating thereto and consequently this added law is passed away and is no more. But is that law which was first transgressed ended and passed away to be no more? Is the ten commandment law abolished and forever gone, the first precept of which is, "Thou shalt have no other gods before me"? Is that abolished and gone forever? If it is it is very convenient for them that are so disposed to obey some other god, the dragon and the pope of Rome and keep their Sunday sabbath, or the "venerable day of the sun," excusing themselves for so doing by the erroneous claim that Christ arose from the dead on that day and without a divine command for keeping that day.

BUT was it the ten commandment law that was transgressed which made necessary another law? Yes, in the garden of Eden. See Gen. 2:16, 17. "And the Lord God commanded the man saying of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." In transgression this command as recorded in chapter 3 they violated the following precepts of the ten commandment law. First, they coveted that which was not theirs, and broke the tenth commandment. They broke the eighth by taking that which was not theirs, and thus incurred the penalty of death, and so broke the sixth. They obeyed the voice of the tempter and so broke the first, and ninth commandment, and thus dishonored the Lord God their Creator, and so broke the fifth commandment.

THUS six of the commandments were broken in that first transgression by our first parents which made them guilty and ashamed, "and they hid themselves." But the Lord

had pity on them, and so we read in Gen. 3:21, "Unto Adam also and his wife did the Lord God make coats of skin and clothed them," thus showing that the Lord God deemed this shedding of blood proper and necessary to obtain a covering for man's guilty shame. Here is the first intimation of the necessity of the shedding of blood for the covering or pardon of sin, and the first intimation for the necessity of adding the law relating to sacrifices and the priesthood because of the transgression of the ten commandment law. And all the sacrifices that were offered according to God's plan during the patriarchal and Mosaic dispensation were but types of Christ, our all-sufficient sacrifice; to him they pointed; as a schoolmaster they ended in Christ and we are no longer under that schoolmaster.

BUT how about that law which was first transgressed, that is the ten commandment law, the transgression of which made the added law necessary, is that abolished? Let Paul answer. See Rom. 3:31, "Do we then make void the law through faith? God forbid; yea, we establish the law." What law do we establish through faith? Is it the law of sacrifices under the old covenant and Aaronic priesthood and the law of circumcision? No; all these are gone forever. He must have had reference to the ten commandment law and no other. The first is, "Thou shalt have no other gods before me." And the fourth by the same authority commands the keeping of the Sabbath day. That this law is still in force see Rom. 13:9, "For this thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself." Here the Apostle Paul recognizes the ten commandment law as still in force, and enjoins obedience thereto upon the Gentile Christians at Rome. But some one will say, perhaps, that Paul says nothing here about the Sabbath of the fourth commandment, which fact is equally true of the first and fifth, but is that omission any excuse for their violation by Gentile Christians?

IT is true the ceremonial sabbaths all passed away with that law which was abolished, but the Sabbath of the fourth commandment is not one of that kind. The ten commandment law is not ceremonial and contains in itself no ordinances. The fourth commandment is a memorial of the finished work of creation and of nothing else. For proof, please read the fourth commandment. He asks the question, "Are we under the old covenant or the new?" Let us see. A covenant is an agreement between two parties concerning certain things. The old covenant, so called, which was made at Mount Sinai, was an agreement by the people of Israel to obey God. See Ex. 19:4-9. In verse eight the people say, "All that the Lord hath spoken, we will do." In Ex. 20, we find the ten commandments written, which God spoke to the people with his voice, ver. 22: "And the Lord said unto Moses, 'Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.' They had agreed to be obedient, but broke their covenant and said to Aaron, 'Up, make us gods.'" Ex. 32:1. And they made a molten calf and worshiped it. The covenant which required them to obey the ten commandment law was never kept, hence the necessity of the new. In order to be

embraced in the new covenant, we must have the same ten commandment law written by God's Spirit in our heart; but let no one who has the Sunday law written in his heart imagine that it was written there by God's Spirit. The claim of such to the new covenant is of doubtful value. 1 John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world." We must try the spirits by the written word. Heb. 8:10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people." 2 Cor. 9:5-20. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." But no one is reconciled to God who is unwilling to obey him. Those whose dulness of perception prevents them from seeing the difference and the distinction between the law which was first transgressed, and the law which was added because of that transgression, are led into much foolishness, teaching that the ten commandment law is abolished. If they practice what they teach they will make congenial companions of the foolish virgins who took no oil in their vessels with their lamps (the Scriptures); that is, the love of God in their hearts is not sufficient to lead them to obedience, and they go with that company of commandment breakers described in Rev. 22:15. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." But, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." Verse 14.

ALTHOUGH that part of the law of Moses relating to the Aaronic priesthood and its ministrations and ordinances, has passed away and is succeeded by a better priesthood and a more glorious ministration, yet there remains one law of Moses still in force. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18:18, 19. This law of Moses is still in force, and that Prophet is Christ. And this law of Moses and the law of God, the ten commandment law, are still in force, and will remain in force throughout probationary time. Now hear the voice of that Prophet: Think not that I am come to destroy the law or the 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." The prophets are not yet all fulfilled; so then the fourth commandment, as well as the other nine, is still in force. Then let us seek to avoid the teaching of that sorcerer who claims infallibility, and seeks to change the "venerable day of the sun" into the Lord's day, and the Christian Sabbath. Let us avoid his teaching, that we may avoid the sorcerer's doom, for it is said of her, in Rev. 18:23, "For by thy sorceries were all nations deceived." By her sorceries she has claimed to change baptism into sprinkling. She claims also to change the bread and wine of the sacrament

into the real body and blood of Christ. Claims infallibility and authority equal and even above the Scriptures. Claims power to pardon sins for money, both past and prospective. Teaches baptismal salvation for infants; purgatory sacrifice of the mass extreme unction, and at the Council of Laodicea, A. D. 364, denounced a curse on Sabbath keepers. She claims the power to change the Sabbath of the Lord of which she boasts thus:

"Question: Have you any other way of proving that the church has power to institute festivals or precepts?"

Answer: Had she not such power she could not have done that in which all religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week for the observance of Saturday the seventh day; a change for which there is no Scriptural authority."—Doctrinal Catechism.

THUS she boasts of what she has done. Now hear the warning given by the Lord. "And many false prophets shall arise and deceive many." Matt. 24:11. "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Denver, Mo.

MANY a man raised from poverty and obscurity to wealth and honor can trace his rise to civility; it is sure to reproduce itself in others, and he who is always polite will be sure to get, at least as much as he gives. We believe it was Macauley who defined politeness as benevolence in small things. The French, who are nothing unless satirical, declare politeness to be the zero of friendship's thermometer.

TIME is a good deal like a mule. It is better to be ahead of it than behind it.

Obituary.

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

WILKINSON.—Died April 11, 1892, the infant daughter of Bro. and Sr. William and Phebe Wilkinson. Words of comfort were spoken by the writer from Psalms 126:5. SETH MUNGER.

WOODIN.—Died on the 19th of April, 1892, at her home 212 West Avenue, Rochester, N. Y., Lucy M. Woodin, widow of the late Ransom Woodin, in the 59th year of her age, having just past her 58th birthday, which was on the 12th of April. Mrs. Woodin was the daughter and youngest child of Jesse L. and Nancy M. Denison, and was born at Leonardsville in Brookfield on the 12th of April, 1834. She leaves one daughter, Miss Marion V., and one sister Mrs. Lousia C. York of Buffalo, and one brother Lorenzo H., who resided with her. The remains were taken to Clarence, Erie County, N. Y., and laid by the side of her husband in the Fillmore cemetery.

She was brought up a Sabbath-keeper. In 1868 she united with the S. D. Adventists, remaining a member until the church here disbanded. Since that time she had not united with any church, there being none near us. She has been a subscriber and constant reader of both the ADVOCATE and MISSIONARY for several years, prizing them much.

MARION V. WOODIN.

Items of Interest.

—A small falling off in the cotton crop movement is reported for the week.

—Chances are against the passage of the \$6,000,000 appropriation for the Chicago Fair.

—The apple crop of Illinois is said to be ruined. Peaches, pears and cherries are not hurt.

—Mrs. James Monahan of Kansas City won \$2,000,000 in a lawsuit in London, England.

—Jesse Grau and two ladies were drowned at Morrilton, Ark., while escaping from high water.

—An Indiana woman sues the United States for \$15,000 damages for the butchery of her family by Indians.

—The wife of a minister in Minnesota starved herself to death, following an example set by her husband.

—A French community will try the experiment of supplying electricity to drive 18,000 looms scattered about in private houses.

—Four robbers in Florida held up a train and killed a messenger and shot another man in attempting to rob the express box.

—Friends of Cleveland estimate that he will come within ninety votes of nomination on the first ballot at the Chicago convention.

—Crop bulletins from various States in the Mississippi Valley report a practical loss of most crops planted by reason of excessive rains and destructive floods.

—Eighteen months ago Mrs. Sweet Fairbury, Ill., sat on a knitting needle. It has just been found penetrated into her bladder and was removed. It is thought she will live.

—Nine members of the Forsyth (Mo.) mob that killed Deputy Sheriff Williams and lynched wife murderer John Bright were taken to Taney County from Springfield for their preliminary trial.

—The emperor of Germany has lately publicly commended and promoted a sentry who shot two drunken laborers who were teasing him. This action of the emperor has raised a storm of indignation all through Germany.

—Great excitement exists at St. Petersburg, the discovery having been made by two French detectives from Paris that the emperor's palace had been undermined, and was soon to be blown up with dynamite. The tunnel commenced 300 yards from the palace, and it must have been the work of many months.

—Out of the 36,000 Polish emigrants who went to Brzfil, 1,500 are recorded as having returned. It is estimated that 18,000 Poles died in Brazil from the yellow fever. The many bad reports from Brazil have diverted the stream of emigration to the United States, and this has been increased by the recent bad harvests in Poland.

—The total extent of British Africa is estimated to be 2,470,000 square miles. The only other European country which controls a million square miles of Africa is France, which owns the desert Sahara, 1,550,000 square miles, and 1,400,000 square miles besides, including Algeria, part of Guinea, part of Congo, and Madagascar.

Prayer And Potatoes.

[If a brother and sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?—James 2: 15, 16.]

An old lady sat in her arm-chair,
With wrinkled visage, disheveled hair,
And hunger-worn fingers;
For days and weeks her only fare,
As she sat in her old arm-chair,
Had been potatoes.

But now they are gone; of bad or good
Not one was left for the old lady's food,
Of those potatoes.
And she sighed and said, "What shall I do?
Where shall I send; to whom shall I go
For potatoes?"

And she thought of the deacon over the way,
The deacon so ready to worship and pray,
Whose cellar was full of potatoes.
And she said, "I will send for the deacon to come;
He'll not mind to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never thought once of potatoes.
He asked her at once what was her chief want,
And she, simple soul, expecting a grant,
Immediately answered "Potatoes."

But the deacon's religion didn't lie that way;
He was more accustomed to preach and pray,
Than to give of his hoarded potatoes.
So, not hearing, of course, what the old lady said,
He rose to pray with uncovered head,
But she only thought of potatoes.

He prayed for patience and wisdom and grace,
But when he prayed "Lord give her peace,"
She audibly sighed, "Give potatoes."
And at the end of each prayer which he said,
He heard, or thought that he heard in its stead,
The same request for potatoes.

The deacon was troubled, knew not what to do;
'Twas very embarrassing to have her act so
About those "carnal potatoes."
So, ending his prayer, he started for home,
But as the door closed behind him he heard a deep
groan,

"Oh, give to the hungry, potatoes!"
And that groan followed him all the way home,
In the midst of the night it haunted his room;
"Oh, give to the hungry, potatoes."
He could bear it no longer, arose and dressed,
From his well filled cellar taking in haste
A bag of his best potatoes.

Again he went to the widows lone hut;
Her sleepless eyes she had not yet shut;
But there she sat in her old arm-chair
With the same wan features, the same sad air,
And entering in, he poured on the floor
A bushel or more of his goodly store
Of choicest potatoes.

The widow's heart leaped for joy,
Her face was haggard and wan no more.
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may."
And he knelt him down on the sanded floor,
Where he had poured the goodly store;
And such a prayer the deacon prayed
As never before his lips essayed.
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul,
The widow responded aloud, "Amen!"
But said no more of potatoes.

And would you who hear this simple tale,
Pray for the poor, their wants and their needs;
Pray for peace and grace and spiritual food,
For wisdom and guidance; for all these are good;
But don't forget the potatoes.

—The Voice.

"Those who will put on the whole armor of God, and devote some time every day to the study of the Scriptures, will be connected with heaven, and will have a saving, transforming influence upon those around them."

Will Earth or Heaven Be Our Final Home?

No. 4.

BY ALBERT SMITH.

THIS subject is such a wide one that we might well take up with it many chapters instead of one; but want of space will compel us to be very brief even with the one.

It has been shown that the saints of God do not go to heaven at death; it has been also shown that they will probably be privileged to stand before the throne of God after resurrection; and now the question is narrowed down to this, Will earth or heaven be our final home?

In this, as in all other questions referring to the work of God or the salvation of man, we must go for information to the law and to the testimony. When we do so with a spirit of meekness and candor, we grow in the knowledge of divine things; and when we neglect this source of instruction we are liable to fall into all kinds of error and mistakes. Our enquiry then should be, What saith the Scriptures?

But while it is of primary importance to know what the Scriptures say on every subject connected with our faith, it is sometimes suggestive to notice what the Scriptures do not say. Now, do they ever tell us that heaven will be our home? If they do, where is the testimony? The kingdom of heaven is promised us as our home, and we are taught to seek after it with all earnestness and diligence; but the kingdom of heaven is not necessarily heaven itself. Heaven is a place, but the kingdom is a state of things which will exist on the earth. Heaven was a place to which Christ went after his resurrection; but the kingdom of God is to be set up after four great kingdoms of men are destroyed. See Dan. 2:44. The question is, where is the locality of this kingdom? The Lord taught his disciples to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." Then the kingdom had to come here on earth if ever this prayer has to be answered; and it is not likely Jesus would teach us to pray for something which would never be granted, is it? But the question is answered for us directly in the prophecy of Dan. 7:27. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." If, therefore, the kingdom is to be "under the whole heaven" it will not be in heaven, will it? but it must be on the earth, as the Lord's prayer intimates; for as the law of God informs us, heaven is "above," and the earth "beneath." The prophet Micah says that "the kingdom shall come to the daughter of Jerusalem" (4:8); and the prophet Jeremiah declares that "a king [the Righteous Branch] shall reign and prosper, and shall execute judgment and justice in the earth." Jer. 23:5.

When the Lord Jesus Christ would encourage his humble and tried disciples to follow after righteousness and peace, he promised them that they "shall inherit the earth." Matt. 5:5. Surely no one will affirm that the meek inherit the earth now. Generally in proportion to our meekness here we have less and less of this world's goods; and those who hold possession of the earth now are to be destroyed when the

kingdom of God is established. See Rev. 11: 15, 18. But the meek "shall inherit the earth." "Shall" does not mean "do." Besides, when those who are to inherit the earth do inherit it the wicked are to be cut off. Psa. 37: 9. The righteous will then enjoy abundance of peace, and be immortal; for it is written, "The righteous shall inherit the land and dwell therein for ever." Verse 29. According, therefore, to this testimony, the earth, and not heaven, will be the final and eternal home of the saved! We are assured of this no less than seven times in this one psalm! But where in the whole of the Bible is it distinctly said that the righteous shall inherit heaven, or that their everlasting home shall be there? The Word of God never really contradicts itself; but if such a text could be found there would be flat contradiction. Our "testimonies" may be contradictory, but God's cannot be. Therefore one plain text saying that we shall inherit the earth forever, clearly demonstrates where our eternal home shall be. This text has been given.

But suppose a man says I don't want anything more to do with the earth when I have done with this life: I have had enough of it! Well, friend, do you think that you will alter his plan because you do not appreciate it? Never! Besides I never knew a man yet who had had enough of the earth. We get weary with the trials of life, so that few would care to live this life over again; but these trials are often due to the fact that we have not here our fair share of the earth and its blessings. Give a man land, good land, even in this world of sin, and, if he is not an idle vagabond, he will soon be a happy man in its cultivation. What then will it be when the world is under a righteous Ruler, when a King reigns and prospers in his execution of judgment and justice in the earth, when Israel is saved and Judah dwells safely? God says he will make all things new, new heavens and a new earth wherein dwelleth righteousness, 2 Pet. 3: 13. He promises that sin and suffering, sighing and sorrow, pain and death, shall be done away. Rev. 21: 4; that the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. 2: 14; that a great and a holy city, the New Jerusalem, shall come down from God out of heaven, to be the metropolis of the renewed earth; and that the nations of them that are saved shall walk in the light of it, and the kings of the earth bring their glory and honor into it. Rev. 21: 2, 24. Oh! what a happy abode this earth will then become. Paradise will be restored, peace will reign, plenty will abound, and the whole creation, groaning at present, will rejoice in the glorious liberty of the sons of God. Well might the Savior say, "Blessed are the meek for they shall inherit the earth." May we, dear reader, be led to cultivate this grace of meekness more and more, and so gain a place in the kingdom of God and on the earth made new, at the coming of our Savior, Jesus the Messiah.

Leicester, England.

THERE is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to submit to the world in its own way, but it is to stand apart and above it; and to produce an impression of a holy and separate life—this only can give us a true Christian power.—Sel.

Take Time to Think.

THERE are vast numbers of busy men of affairs in this city, to-day who hardly think a single consecutive thought from one year's end to another about themselves, their life, their destiny, or the meaning of the great universe of which they are a part. The other day a young man who had just returned from his vacation, was asked by his business associates how he had spent it. And when he informed them that he had done absolutely nothing but sit in a field, and watch a colony of ants and a nest of young robins, they at once put him down as a sort of a phenomenal crank. Nevertheless, it is safe to say that the young man gained more that was worth gaining from his vacation than do the rancorous cigarette-smoking young men in blazers, whose noisy unrest makes life so undesirable in the hotels where they congregate.

We do not allow ourselves to think enough about the great things of life. We give ourselves no time to take our bearings in the voyage toward eternity, and to learn what are our real relations to our environment. Life with most of us is a hurried, slapdash affair, with no opportunity for calm reflection. Even the luxury of idle, vagrant thought is one which we seldom grant to ourselves. It is not "business," and serves no immediate, tangible purpose. We regard no thought of value that is not harnessed by utility and driven by necessity. When we have learned that we owe something to our minds as well as our bodies, and that other things than the hard routine details of business should occasionally engage our attention, we shall begin to have some adequate conception of the uses and possibilities of the summer vacation.—New York Tribune.

Enoch's Walk.

LITTLE does the Bible say about Enoch; but that little means a vast deal. It is said that he "walked with God." It does not say that he walked behind God, nor that he walked ahead of him; but he just walked with him. This, we take it, means that Enoch kept even step with God, side by side with him, going neither faster nor slower than God did. This gave him all the blessed advantages which it is possible for any human being to receive, in a companionship with God. It was thus that Enoch was constantly near God. He could not be any nearer. He was so near that he could not only hear God talk, but also every gentle whisper.

And Enoch was not obliged to raise his voice in high tones to make God hear. In whispering speech he could make known his requests to God. What sweet and delicate communings they must have had! And God enjoyed them as well as Enoch. How we would like to know what they said to one another! Will Enoch tell us something about it when we come to take him by the hand in the gloryland? Perhaps, but in the meantime, let us remember, that if we want to know much of God, we must walk close by his side, and have our ears so sensitive that we shall hear every word that he says, and let him do the most of the talking. It becomes ignorance to be modest in the presence of infinite wisdom. Our walking with God will be profitable in proportion to our capacity to listen reverently and teachably to all of his utterances.—Selected.

It Is Coming.

"THE battle of the great day of God Almighty." The world is bestirring itself as never before. Men are questioning, doubting, thinking. Many are running to and fro, and knowledge is increasing. Through the agency of steamships and railroads the remotest nations are touching hands and becoming neighbors. Through the printing press, the telegraph, and the telephone, they are exchanging thoughts and unifying opinions. Former views and methods are giving place to new. Colossal systems, hoary with age, are tottering. This is especially true of the great system of false religion. It is John the Baptist going before and crying: "Prepare ye the way of the Lord."

Is the church aroused as they should be to meet its momentous responsibilities? Modern errors are seeking to thrust themselves into the place of those exposed. This "sound of a going in the tops of the mulberry trees" should cause the church to bestir itself to "go out to smite the hosts of the Philistines." A more than apostolic zeal is needed to meet the exigency of the times. The untold wealth of the church should be pouring into the treasury of the Lord. All heaven should be moved by importunate prayer. To meet the call for earnest, self-denying workers, thousands should be responding: "Here am I; send me."

The closing of the present century, and the opening of the coming, is to witness the greatest changes the world has ever before known. No prophet's ken is required to foresee this. The signs of the times clearly proclaim it. But with this the word of prophecy agrees: "Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the moving of those things which are shaken, as of things that are made, that those things which cannot be shaken may remain." Yes, God is about to take to himself his great power—his power to save, and if need be, to destroy; for Christ is to reign until all enemies are put under his feet. Who would share in the glory of the triumph? Let him prepare himself for the battle.—Rev. Frederick Merrick.

ALL church-goers may profitably pray this prayer, offered by a South Sea Islander, just as the meeting was breaking up. "O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear, soon be taken off and folded away in a box till another Sabbath comes round. Rather, let thy truth be like the tattoo on our bodies, ineffaceable till death."

THE beautiful doctrine of unrestrained "personal liberty" was illustrated on board the steamship La Bretagne, on her latest trip. A Frenchman, maddened by brandy, seized his five-year-old son and flung him overboard in the presence of his wife, daughter and other passengers. Efforts were made to rescue the little fellow, but in vain. The man of course will be punished, and should be; but that will not restore the boy's life or mend his mother's broken heart.—Voice.

"It is impossible for us, with the Bible in our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes if his life is only right. Such forget that the life is moulded by the faith."

Letter Department.

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

From Sister Mary A. Collins.

BROTHER LONG: I wrote a few lines to the ADVOCATE in February, I think it was, and since then I have received a paper every week, for which I feel very thankful to the kind sender, and will send the money for the same as soon as I can; I can truly say that it is the best paper I ever read. I love my Bible above all other books, the ADVOCATE and tracts that I have read, written by the dear brethren, come next. I obtained one dollar's worth of tracts about one year ago, and carefully and prayerfully read them, looking out the references, and do believe I understand my Bible, God's blessed word, better and of course more satisfactory than ever before. My health is quite poor; am just recovering from an attack of erysipelas. While sick I promised my heavenly Father if he would, for Jesus my Savior's sake, spare my life and let me get well, I would try to be more faithful and by his help be a better Christian.

I thought the articles, "Sunday is Sabbath" by brother Rust, so good and plain. I received a letter from a dear daughter and her husband, saying they heard I had joined the Christadelphian church. I wrote to them, how I understood the Bible, and sent them some papers and tracts, asking them to read carefully and to please find and read every reference. I received a letter from both stating they were very much surprised at such a change in my understanding of the Scripture. He wrote, as I thought, very unkind, saying what he thought of me, and as he called it my doctrine, giving me several passages to read, saying he would write again and if that would not do, he would get brother Walker, a Christian minister of Trent, Texas, to write to me, and give my doctrine a thorough sifting. Your true sister in Christ.

Menardville, Texas.

From Sister S. E. Bowen.

DEAR Brethren and Sisters in Christ: I feel strong in the Lord and am determined to press forward and do all the good I can. The Lord is a present help, in him will I trust. "And whatsoever we ask we receive of him because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22.

I felt disappointed by not being permitted to meet with the children of the Heavenly King at Mt Hope, last Sabbath. I made arrangements to go Friday afternoon, but was kept from going by the business of my family; such is often the case of a lone Sabbath-keeper. I have learned to be patient and look for the holy city New Jerusalem, where the poet says congregations never break up, and Sabbaths never end.

From your sister in hope of the soon coming of the Lord to gather his faithful children.
Clarksdale, Mo.

"SUBJECTION is a needful requirement to meet the mysterious dealings of the Lord."

The Sabbath Advocate.

STANBERRY, Mo., MAY 31, 1892.

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.

EVERY chapter in John but two says believe. "Trust" in the Old Testament is "believe" in the new.

To obtain perfection it is not necessary to do singular things, but to do common things singularly well.

It is well to remember that when you have only pennies to give to the Lord, he will not expect dollars from you; and, also, when you have dollars and give only pennies, the pennies will not make him forget the dollars that you kept for yourself.

THE prosecutor of Paris expressed the general opinion when he said (of Ravachol and his accomplices): "The real title of these men is assassins, not anarchists, and their trial is merely a matter of common law." Their crimes should be stripped of all sentiment and shown up in their true wickedness.

THE striking out of the mandatory provisions in the so-called "Freedom-of-Worship act" and the other amendments made to the bill left little in it to justify the outcry against it. When it was proposed to require the State not only to permit but "to provide" in its penal and charitable institutions such religious services as the inmates might desire, the republican principle of a complete separation of church and state was menaced, as well as the discipline of the institutions. The State has nothing to do with religion except to provide protection for the freedom of conscience and of worship guaranteed by the Constitution. There should be neither the imposing of religious teaching nor a denial of it by public officials.—*New York World.*

There is a strong element that is against anything in the way of legislation that would tend to deprive one of his religious rights. A few misguided states have Sunday laws that are a curse to them and should be decided unconstitutional.

To the Friends of the Cause.

THE tent season is upon us. We are ready to go. Are you ready to assist us in spreading the truth? Does the spread of the glorious gospel of the Son of God concern you? Let every one that can assist do so at once. Hundreds of our people in Missouri and elsewhere can do a little. Remember, the Lord loves a "cheerful giver." Remittances should be sent for Missouri tent fund direct to the ADVOCATE Office, Stanberry, Mo.

J. BARTLETT.

NOTHING preventing, there will be a two days meeting held at Ottawa Station, Ottawa Co., Mich., to begin Friday June 3rd, 1892, to continue over first day. Also we will meet the brethren at Robinson, Friday evening June 10th, and remain over first day. Will all the brethren and sisters make note of this? We hope to see as many present at both places as possible, as important business will come before us. Possibly this will be the last two day's meeting before the tent season. Hoping for a general good time, I am your brother in the work of the Lord,

L. J. BRANCH.

For The Mission Work.

THE following fund is to be used for to circulate the ADVOCATE among new readers as indicated in Bro. Rust's article. Three more names are wanted to complete the number.

Albert D. Rust (paid).....	\$10.00
W. C. Long and wife (paid).....	10 00
Nannie Wells (paid \$2).....	10 00
S. S. Davison and wife, (paid).....	10 00
T. W. Beckmon.....	10 00
W. W. Gillispie.....	10 00
Jasper Moore and wife, (paid).....	10 00
R. S. Wheat (paid \$2).....	10 00
E. G. Blackmon.....	10 00
A S and S E Price (paid).....	10 00
J. W. Marsh (paid).....	\$10 00
A Friend (paid).....	10 00
Jerry and Catharine Davidson (paid)	10 00
Henry Brosius, (paid)	10 00
J. and E. G. Walter (paid)	10 00
Joseph Morgason and wife, (paid)	5 00
Charles Arnold, (paid)	5 00
James Poff, (paid)	2 50
James Prather, (paid)	1 00
Olive Sheffield, (paid)	5 00
Leah Davison, (paid)	5 00
G. T. Rodgers,	5 00
N. J. McGuire and family (paid)	6 00
G. W. White, (paid)	5 00
D P Moore (paid)	2 50
Delos Harroun (paid)	5 00
Mrs L M Woodin, (paid)	5 00
Mrs B M Johnson, (paid)	1 00

Receipts.

Van Williams \$1, Emma A Pence for Mrs S G Hopkins \$1, Jesse Millard \$3.

Tract Fund.

Mrs L M Woodin \$2.

Books and Tracts for Sale at this Office.

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

The 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.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 8 cts.

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, 36 pages, 6 cents.

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

A Comparison of Latter Day Prophets; a thorough expose of some of the mystic churches of these last days, by J. W. Cassidy, 62 pp., 15 cts.

"Him Shall Ye Hear," by J. W. Cassidy, 8 pages price 2 cents.

The Soul: What Is It? Is it Immortal, or Subject to Death? by W. C. Long, 40 pages, price 10 cents. \$1 per dozen.

The Ten Commandments in the New Testament, and a Synopsis of the Sabbath Question, by W. C. Long, 16 pages, price 4 cents per copy, or 35 cents per dozen.

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

The Two Laws: by A. C. Long, 6 pp., price 2 cents.

The Approaching Crisis and End of the World by J H Nichols, 48 pp., price 10c. 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.

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.

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. 48 pages, 15 cts.

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, 6 pages, 2 cent.

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,

Who We Are, and What we Believe.—A sermon by J. H. Nichols, and reported by S. S. Davison, 6 pages, price 2 cents.

Only a Question of Obedience, by S. S. Davison, price one cent.

The Time of the Crucifixion, and Resurrection of Christ, by D. W. Lamb, 12 pages price, 4 cents per copy, or 36 cents per dozen.

Reasons for Embracing and Observing Jehovah's Sabbath, by Almon Hall 8 pages, price 2 cts.

Bible Conversion, by W. H. Ebert, 8 pages, price two cents per copy.

Materialism; by Jacob Brinkerhoff Price 1 cent.

Drunken, But Not With Wine, by David Nield. 24 pages, price 5 cents.

Spiritualism A Satanic Delusion, by W. H. Ebert, 8 pages, price two cents per copy.

Meat in Due Season; by J. W. Marsh, 43 pp., price 10 cts.

What Constitutes God's Commandments? by E. G. Blackmon, 12 pages, price 3 cents.

Faith, Repentance, and Baptism, by W. H. Ebert, 15, pages, price two cents per copy.

Who Changed the Sabbath, a poem, price 30 cts per hundred.

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