

# Advent and Sabbath Advocate.

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

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, JANUARY 15, 1889.

NO. 39

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

Gen. Conf. Com. { A. C. LONG, Pasadena, Cal.  
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  
SABBATH ADVOCATE, Stanberry Mo.  
Remittances made payable to Sabbath Advocate.

## Patience.

MARY E. WELCH.

The days are dark and dreary now,  
With storm clouds drifting o'er us,  
But, friends, their light beyond the clouds,  
And brighter days before us,  
The winter winds may whistle by  
The winter winds may sob and sigh,  
There's brighter days yes, bye and bye,  
The Lord still watches o'er us

The grass is covered o'er with snow,  
We trust our Master ever;  
Seed time and harvest come and go,  
We thank the bounteous Giver,  
And while we watch and wait for spring,  
Though days are dark we still may sing,  
The praises of our heavenly King,  
The Lord is God for ever.

The darkest day will have an end,  
The heaviest cross grow lighter;  
The rankest stranger prove a friend,  
The darkest pathway brighter.  
And while we watch the storm clouds drift,  
We catch a glimmer through the rift,  
And feel our weary spirits lift,  
And know 'tis growing brighter.

If we but knew the ways of God,  
'Twould stop our oft repining;  
We should remember every cloud,  
Still has "a silver lining."

While drifting down the stream of time,  
Our hearts may thrill with beautiful rhyme,  
And always see the side sublime,  
Where nature's sun is shining.

Albany, Mo.

## My Faith.

I BELIEVE that the Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus. That they are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished into all good works." 2 Tim. 3: 15, 16.

I believe in "Repentance toward God and faith towards our Lord Jesus Christ." I believe that sinners should "repent every one of them and be baptized in the name of Jesus Christ for the remission of sins." "That they should repent, change their mind, *meta noia*, and do works meet for repentance." That "they should repent and turn that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you: whom the heaven

must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 20: 21; 2: 38; 26: 20; 3: 19.

I believe that those who "believe with all their heart" and confess that "Jesus Christ is the Son of the living God and king of Israel," may "be baptized into the body, (church) and name of Christ." Acts. 8: 37; Matt. 16: 16; John 1: 49; 1 Cor. 1: 13. "He that believeth (the gospel, the good message of salvation and kingdom) and is baptized shall be saved; he that believeth not shall be condemned." Mark 16: 16; Matt. 9: 35; Eph. 1: 13; "He that endureth to the end shall be saved." "Now is our salvation nearer than when we believed." Rom. 13: 11. "Unto them that look for him he will appear the second time without sin unto salvation." Heb. 9: 28.

I believe that the same Jesus which was taken up into heaven, shall so come in like manner as he was seen to go into heaven. Acts 1: 11. That "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and in the regeneration (resurrection) when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel." "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever." Luke 1: 32, 33; Matt. 25: 31; 19: 28. "He that overcometh shall sit with me on my throne, even as I also overcame and am set down with my Father on his throne." Rev. 1: 21.

I believe "the blessed and holy will have part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

I believe also in the new song, "For thou wast slain and hast redeemed us to God by blood, out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5: 9, 10. That the poor of this world, rich in faith, are heirs of the kingdom that God has promised to them who love him." James 3: 5. That when the Son of man shall come in his glory, he will set his sheep on his right hand and will say to them, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

I believe in seeking first the kingdom of God and his righteousness. I believe that "man is mortal," and "corruptible." Job 4: 17. Rom. 1: 23. And that "God will render eternal life to all who, by patient continuance in well-doing, seek for immortality." Rom. 2: 7. I believe "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible shall put on incorruption, and this mortal shall put on immortality." "Then

shall be brought to pass the saying that is written, Death is swallowed up in victory." But thanks be to God which giveth us the victory "through our Lord Jesus Christ." 1 Cor. 15: 52. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 4: 23. Many of them who sleep in the dust of the earth shall awake, some (awake) to everlasting life, some to shame and everlasting contempt." Dan. 12: 2. "And to you who are troubled, (recompense) rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting [not misery] destruction." 2 Thess. 1: 7, 8.

I believe "your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 3. "But we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." 1 John 3: 2. I believe "David slept [as did the other kings of Israel with his fathers, and was buried in the city of David." 1 Kings 2: 10. "For David is not ascended into the heavens." Acts 2: 34. "Arise no man hath ascended up to heaven but he that came down from heaven." John 3: 1

I believe "we should lay up treasures in heaven." "Blessed are ye when men shall hate you, and when they shall separate you and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven." Luke 6: 22, 23. "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22: 1. "And if I go and prepare a place for you, you will come again and receive you unto myself that where I am ye may be also." John 14: "And I John saw the Holy City, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. He that overcometh shall inherit all things." "And I saw a new heaven and a new earth." John 21: 1-7. "The heavens and earth which are now by the same word are kept in store, reserved unto the day of judgment and perdition of ungodly men. Nevertheless we look for a new heavens and new earth wherein dwell righteousness." 2 Peter 3: 7. "But the fearful and unbelieving, and the abominable, murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and

brimstone which is the second death." Rev. 21: 8.

I believe "there shall be signs in the sun and moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven [forces of the atmospheric heaven] shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 25, 31. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Watch, therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready." Matt. 24: 36. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise [the reward promised]. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. [Peuche, life.]

I believe that we "should consider one another to excite unto love and good works: not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another so much the more as we see the day approaching." Heb. 10: 25. I believe that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." "For this my covenant unto them, when I shall take away their sins." Rom. 11: 25-27.

I believe that it "shall come to pass in the last days, many nations shall come and say, come let us go to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. In that day, sayeth the Lord, will I assemble her that hatheth, and I will gather her that is driven out and her that I have afflicted. And I will make her that hatheth a remnant, and her that was cast afar off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth, even forever." Micah 4: 2-7. "In that day will I raise up the tabernacle of David that is fallen down and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards and drink the wine thereof;

they shall also make gardens and eat the fruit of them. And I will plant them on their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9: 11-14.—E. Hoyt.

### Occupy till I Come

The language standing at the head of this article is the language of the Lord Jesus, the Christ. The language of one who spoke with authority, and with wisdom unequalled by any. "One who spake as never man spake."

This parable in which the language occurs was spoken to relieve the mind of the disciples from an error into which they had fallen to wit: that the "kingdom of God should immediately appear." Jesus was just about to enter Jerusalem in fulfillment of the prophecy Psa. 118: 26, "Blessed be he that cometh in the name of the Lord," and he knowing that his disciples would mistake the fulfillment of that prophecy and locate the establishment of the kingdom of God at a wrong date, he spake this parable to set their minds right and avoid the wrong interpretation of the prophecy whereby the church would be misled.

This parable contains several prominent points of interest which the church will do well to consider. He recognizes his divine relation to God as the "only begotten of the Father" the one born to be a king when he illustrates himself and his work by the term "noblemans" (*eugenes anthros*.) A man well born. A man born to be honored. A man born to rule. The expression "went into a far country" shows that a long time would elapse from his going away to his return, to establish his kingdom, showing to his disciples that instead of looking for the immediate establishment of the kingdom of God, much time would elapse in which much should be done. During this long time we, the servants, should be diligent and faithful in the gospel work for the salvation of sinners, and workers in the vineyard unto the second advent of our Lord Jesus Christ. Subsequent to that event is the work of Christ in rewarding the servants and destroying the enemies, and his regal work.

His object in going away into a far country which would consume much time was to receive a kingdom for himself. If he was to receive a kingdom, some one must have authority to transfer a kingdom to him. He was once offered all the kingdoms of the world on certain conditions; but the conditions were wrong, and the one making the offer had no authority to transfer the kingdoms of this world because God had a previous claim. So Satan could not give Christ the kingdom; but we read "the Lord God shall give unto him the throne of his father David," then will the kingdoms of this world become the kingdoms of our Lord and of his Christ and he shall reign forever and ever. Christ is not coming back to enter into contest to establish his right to rule the nations, but he has gone away to receive that right from the one who has power to delegate it, and having received it he returns to exercise it. See Luke 19: 15.

The parable also teaches that in the absence of Christ the church which is represented by the "ten servants," should keep themselves busy about the work which had been left by the Master for them to do, and at his return, having received the kingdom, he reckons with his servants and deals out blessings according to their faithfulness; but his enemies who in his absence have said they would not have him to reign over them will be slain

before him. After giving this parabolic teaching relating to himself and his work; and having relieved the minds of the disciples of the error of expecting the immediate establishment of the kingdom of God, he with his disciples went to Jerusalem. The command of Jesus is "Occupy till I come," not until signs bespeak my coming near and then slack your hand, not until a great hue and cry is made that the church is in a gleanng time, therefore much cannot be done, and then refrain from labor; but "occupy till I come," until the event takes place, for then you will receive the reward.

"Occupy upon the talents  
Which have been assigned to you,  
Say not in the Master's absence,  
"What shall this my neighbor do?"

—Sel.

### The Cup of Cold Water.

Much Christian work is left undone because Christians, however unconscious they may be of it, are disdainful of little duties and small opportunities, or perhaps skeptical of their value. The "power of littles," so greatly respected by Dr. Chalmers, fails to make any impression upon them. Many a man withholds the dime that he can give, because it is not the dollar he would like to bestow; and many a warm, sympathizing visit to a poor, sick neighbor, that might brighten and do him such good as no medicine could, is denied, because the hand is not filled with what might seem the more valuable aid. How great the mistake! As long as the Lord himself deigns to honor the cup of cold water given for his sake, and attaches to it his rewards, no gift, fragrant with love to him, is too small for his notice; no service too insignificant for his recompense. And the law of his service is so plain and simple that all can understand and practice it; "If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

If, in the hurly-burly of life, we would pause oftener over our spiritual affairs and "take account of stock," we would be amazed to see how poorly we had managed the liberal share of the Lord's business with which we had been entrusted. And upon narrow inspection of our conduct we would find our unskillfulness and failure easily traceable to a neglect of every-day attention to small cares and apparently trifling advantages. It is very different in secular matters. The world knows the power of littles in business, and daily demonstrates the amazing results wrought by the accumulation of almost infinitesimal items. Just as truly, far more certainly in God's service, every particle has its place in the carrying forward of his infinite purposes. And if we would secure any share in the establishment of his kingdom in the earth, let us seek close around us for opportunities of doing it. Believe me, they lie directly in our path, springing up at every step that we take, and the nearest at hand should be first chosen.—St. Louis Evangelist.

WATCH—"And what I say unto you, I say unto all, Watch." Mark. 13: 37.

I must watch my heart that I do not think anything wrong.

I must watch my tongue lest I say something wrong.

I must watch my hands lest they do something wrong.

I must watch my money lest I spend it foolishly.

I must watch Jesus, and he will show me which way to go."

WHAT has been, in some folks as to what some good people make it an effort to make to get out of the wretched predicament while things run regardlessly toward perdition. I detormed to the extent turning around on feet are pointed right they are forever lost but hours I once earned of experience. The time of serving God time" of the soldier "They have a forepower thereof." Me."

Other people williness and are made lie they look upon mind; but the fact up to God and nearer a sane Christ soul who is weight carrying Christ in the other. There which many other apprehended; but ing those things forth unto I press toward high calling of 13-14.) No man many of another has provided a is to seal us for except to try t

Then some of the fathers be faith. They notion that (the six thousand) just waked up to find truth back to the can trace a d tolic times, t right. They with the first deck, and he while many below. He tary all the much antiq llyanents: resurrection and the " work. So i trine is tru tolic times has ever so

The thin of Christ a doctrine cl it, whethe less lived leved it o today, wit the Gospo Selected.

"I will e in which

In The Rut.

What has been, is a sufficient argument to some folks as to what ought to be.

Some good people seem to be born tired and it is an effort which they do not like to make to get out of the rut they are in. Like a buggy in a horse-car track, they fear the wrenching process it will take to get out, and while things run along smoothly they let them run regardless of the fact that it may lead to perdition. Some of God's children are deformed to the extent that their heads need turning around on their shoulders. Their feet are pointed right in the path of life, but they are forever looking back to "the peaceful hours I once enjoyed." They are in the rut of experience. They go through the routine of serving God; but it is the marking time of the soldier who stands in his tracks. They have a form of godliness but deny the power thereof. "This people honoreth Me with their lips while their heart is far from Me."

Other people who are cut loose from worldliness and are making progress in the divine life they look upon as persons of unbalanced mind; but the fact is, a person who is given up to God and full of joy and gladness, is nearer a sane Christian than that despondent soul who is weighted down with the task of carrying Christ in one hand and the world in the other. There is "one thing" which Paul did which many others might profitably do. Hear him: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark, for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13-14.) No man should rely upon the testimony of another man that he is all right; God has provided a witness for that purpose which is to seal us for the day of redemption. Beware of getting in between that witness and a soul, except to try to get the two together.

Then some are in a doctrinal rut. What the fathers believed is the criterion of their faith. They seem to be possessed with the notion that the devil has been asleep for near six thousand years, and has in the last century just waked up to sow error; and if we want to find truth all we have got to do is to go back to the time before he awoke. If some can trace a doctrine or practice back to Apostolic times, they take it for granted that it is right. They seem unmindful of the fact that with the first Bible account the devil was on deck, and he has stayed there ever since; while many of God's crew have been asleep below. He has been sowing error and apostasy all the way down through. There is as much antiquity connected with error as truth. Hymenæus and Philetas preached that "the resurrection was past already" in Paul's day; and the "mystery of iniquity" did already work. So it is by no means proof that a doctrine is true because you can trace it to Apostolic times, for "while men slept the enemy" has ever sowed tares.

The thing to be settled is, Does the Word of Christ and His chosen ones teach a certain doctrine clearly? if so, we had better accept it, whether our revered fathers, who doubtless lived up to the best light they had, believed it or not. What is "the word of faith" today, with the best light that ever shone on the Gospel? is the question for us to settle.—Selected.

"As" and "So." Rom. 1: 20.

I will call your attention to some passages in which we find the two little words "as" and

"so;" because by means of these words I have been made to see more clearly than in almost any other way, some of the grand truths which are revealed to us in the Lord Jesus Christ. We cannot believe that these words have been used in the Bible in ignorance of their meaning and therefore we must conclude that whatever they imply when used about earthly affairs, they must mean the same when used about heavenly affairs.

The passage to which I call your attention is Psalms 103: 11, 12. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath he removed our transgression from us. This is the statement of too wonderful facts —emphasized and made definite by these words "as" and "so." As certain things are, so are other certain things. We must measure the first, then, in order to grasp the dimensions of the last. But who can measure the height of the heavens above the earth, or the distance of the east from the west? Therefore, since they are measureless, so also must that be which is said to be as these. "So great" and "so far;" what amazing facts, and yet really facts, and not mere theories, nor aspirations, nor imaginings. Facts to be believed, not visions to be longed after and hoped for. Accept them, then, as facts, and let your faith lay hold of them; and rest in them; and say to yourselves continually, "so great" and "so far," and be at peace.

The next fact to which I desire to call your attention is John 3: 14, 15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish but have eternal life."

What was the story of the serpent in the wilderness? You know it. The Israelites were bitten by deadly serpents, and no cure for the bites could be found, so that death was the certain end. But God commanded Moses to make a brazen serpent, and lift it up on a pole, and declared that all who looked at it should live. "And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." The children of Israel were saved by beholding the brazen serpent, and as that serpent was lifted up, so has Christ been lifted up; that we also may live by beholding Him. Beholding, to us means believing; for it is not an outward look but an inward, that we are to give. That is, we see Christ by faith. Believing is simply the mind seeing. We see a foreign country which we have never visited, by believing what is told us about it. We see a mathematical truth when we understand it. We see a scientific fact when we are convinced it is true. And similarly we behold Christ by believing on Him as a fact, and by believing in His saving work as a fact also. "We are saved by a look at the crucified one, our hymn says; but it is the inward and not the outward looking that is meant. A third passage is found in Psalms 125: 1. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even forever."

How are the mountains round about Jerusalem? Are they there one day and gone the next? Are they there when the sky is clear and the sun is shining, and gone when storms are raging and clouds cover them? Are they there when it is light and gone when it is dark? Are they there when your faces are turned toward them, and gone when you are looking the other way? You exclaim, "How foolish to ask such questions!" And yet if the "as" and "so" in this verse are true,

and if the Lord really is round about His people as the mountains are round about Jerusalem, are there not far more foolish things thought and said by Christians? Did none of you ever think in time of trouble that the Lord had forsaken you? Have you never believed He was with you in the light, and doubted it in the dark? Have you not in times of revival rejoiced in the consciousness of His presence, and when the time of coldness came, bewailed His absence. Suppose the dwellers in Jerusalem had acted toward their mountains as you have toward your God: what would you have thought of them? Suppose they had said on sunshine days, "Now we believe the mountains are really round about us, because we see them," and then on stormy days had said, "Alas our mountains must have forsaken us, for we cannot see them any longer!" I beg of you to be as sure of the presence of your God in dark and in light, in sunshine and in storm as they must have been of the presence of their mountains. For it is a fact that is stated. The mountains are always there as a simple, incontrovertible fact, and just so God is always round about us, henceforth even forever, as a simple incontrovertible fact also. There is no getting away from facts: we have got to believe them whether they seem true or not. And if there is a single soul present who has ever been troubled by doubts as to the abiding presence of God, let this "as" and "so" settle that soul forever.

The fourth passage is in Isa. 42: 5. As the bridegroom rejoices over the bride, so shall thy God rejoice over thee." Did you ever dream for a moment that God was that glad to win us to Himself? We know a good deal about how glad we are to have Him, but we somehow have overlooked the thought of his joy in having us. We have in truth pictured Him as being condescendingly willing to receive us, but as being actually glad, really eager, for our surrender to Himself, this has hardly entered into our minds to conceive. We think the entreaties are all on our side. We are the ones who have persuaded the Lord to receive us.

But if this "as" and "so" are true, it is just the other way. He is the one who entreats, just as a bridegroom does; and His rejoicing at gaining our consent is like the rejoicing of the bridegroom over his bride. Christ tried to tell us this when He gave us those parables concerning the lost sheep, and the lost piece of silver, and the lost son. In each instance the joy was on the part of the finder, not of that which was found. "And when he hath found it he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and his neighbors, saying unto them, rejoice with me; for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth." Dear friends, it is a blessed fact that God does rejoice over us just as, only infinitely more, the most eager and loving bridegroom rejoices over his bride. Let us take our stand on this fact and believe it always, whether we feel it or not; believe it because it is true, because God has told us so, and because we know He cannot tell a lie; and let us rest our hearts with an infinite rest in a love so wonderful and boundless as this.—Christian Standard.

BETTER say nothing than to say nothing to the purpose.

SINCERITY is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be.

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, } Editors.  
J. W. OSBORN, }  
J. W. OSBORN, Business Manager.

STANBERRY, Mo., JANUARY 15, 1888.

## What Can I Do?

Is a question each member of the Church God, from the ripest minds and our ablest ministers or preachers of righteousness. Down the simple enquirer after truth or the most content convert to the Christian faith, should open a few moments for serious reflection here, surrounded by a world rife with black slime; wolves in the flock; yea, unbelief in the church that shocks the casual observer; and many, very many traveling the opposite way to that even they wish to go, acknowledging they are in the dark; have not aimmer of the bright, luminous rays of the y-star that traversed Judea's hills and wept over Jerusalem; knowing nothing of his unfruitful supply of oil of gladness for the soul in despair; or the light of truth that expels the sable darkness of the tomb, or his mighty power to burst the bands of death and restore to life again his own when he comes to make up his jewels; when they, clad in immortality, will no more need the light of the sun, but forever bask in the effulgent light of the Son of righteousness and Father of lights. Then their cup of joy full and the longings of their hearts satisfied, mortality and misery left behind, sighing and sadness fled. We will then be equal unto the angels to die no more, see Jesus and know as we are known, the pleasures of which no language is able to express, no mind able to conceive nor any imagination describe, but then our eternal salvation will be full and complete.

Not only this, but some thought to be strong have faltered, tired of the easy yoke. Not fortitude or courage to bear the cross in opposition to the customs of the world and popular opinion. They are represented in the parable of the sower as of "no deepness of earth." While others, like the four families in Oregon, of no loud profession, remain firm when he, from whom they expected to be fed "as the church of God," deserted them. Doubtless they and other isolated ones that send us occasional letters of encouragement, are as seed sown in good ground.

Again, there are others either weak, or the battles of life are too strong for them, and as it were are stopped at the foot of the hill, and peradventure a beacon word well salted, a timely prayer seasoned with the influence of the Holy Spirit, proceeding from a heart with love divine, might enable such ones to seize the spokes of salvation, ascend to the top of the mountain, and not only view but inherit the promised land.

Again, if in our cup of religion there are drops of hard feelings at the conduct or ill spoken words of others, can we not turn it out into the lake of forgetfulness and supply with the pure "water of life." If in our hearts wrangle a spirit of revenge, can we not remember that the Lord says, "Vengeance is mine, I will repay."

If unguarded and vexed to wrath, does not our creed say, "Let not the sun go down upon your wrath."

If we say this is so to one man, and not so to another, can we remember that James says "a double minded man is unstable in all his ways."

If we blab the truth imprudently in our zeal can we remember, "Cast not your pearls before swine."

If we have offended one of "these little ones," do we remember that Jesus said he was offended?

If we give offense to our brother can we make reconciliation before offering our sacrifice?

If we are continually being wronged by brother, how often can we forgive him when he repents?

If that unruly member talks too much is it possible for us to bridle it?

If our brother trespass against us have we a duty to do?

Can I do more good for the upbuilding of the church of God and the spread of Bible truth than I have in the past?

Should an unbeliever ask us, What must I do to be saved? can we direct him in the path of duty from the inspired word whereby he may receive the remission of past sins and can we further instruct him from the infallible word exactly how he may continue in the strait way that leads to life? Should he tell us he has no faith in man that professes religion, nor the Bible from which it is taken, can we not name at least some professor of Christianity whose honor is unquestioned, motives undoubted, and integrity unimpeachable; and for his confidence in the word of God, can we not refer him to the late sermon in the Advocate on the Inspiration of the Scriptures, and give him much additional evidence as to their divinity? Here we drop this thread of thought to pick it up again at some future time. O.

## The Cause.

It has been stated by Bro. Branch that \$2500.00 was wanted to be raised this year for the cause. The publishing work and ministry want to be sustained, and indebtedness to Bro. A. C. Long liquidated. At present the receipts for the publishing work up to date, are about \$50.00 short. Many are active warm friends of the ADVOCATE and MISSIONARY, contributing to their support by tithes and donations as received from time to time, and forwarding new subscribers; all of whom have our thanks. Sister Price and Bro. Chaplin have forwarded to me as treasurer \$1.00 each for Bro. A. C. Long. Any money forwarded to this office will be receipted and used as may be directed by the sender; and should any be sent and not be receipted in a reasonable time, please give us notice. It is the design of the general conference committee to use for missionary purposes (for the unconverted in our own land), all money to the General Conference not necessary for the publishing work.

It was stated that we expected five hundred new subscribers to the ADVOCATE this year. One individual has already obtained eleven, and seems encouraged to work with more energy than at first. One isolated sister has doubled her subscription, and thinks of doing as much more. Let every lover of the truths that make us a peculiar people exert a reasonable effort, and this object will be attained, and then no longer will the Conference be in suspense, as to whence money would come to meet the necessary expense of publishing. That with the present patronage, with paid up delinquents would place this work upon a self-sustaining basis; and the liberal contributions of those who have donated and given as tithes to the publications, could be used for

the support of the ministry, as it might be placed in the hands of the committee for a common cause. I hope our ADVOCATE people will be awake to this move; labor to lift up the truths that have long been trodden under foot; unveil the prophecies that are written for us to understand; hold up our ministers hands that is pushing back the reformation to apostolic simplicity.

The truth we have got ought to move the world; our ministers will contest in public combat at a proper time, with any champion representing a respectable religious order that oppose us. We have the truth and talent, and let the onward move and good work go on. O.

## Your Pastor.

This article is not designed as a eulogium, but will be impartial yet necessarily plain as to your relation with him whom God has appointed as your spiritual adviser and guide. For if this relation is not properly understood there will not be the concert of action necessary for success. Therefore Paul says: "We beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake. And to be at peace among yourselves."—1 Thess. 5: 12, 13.

So great is the care and responsibility of the pastor that he needs the respect, prayers, sympathies, and full support of every member in the church. With mutual confidence and due regard, the pastor's work in preparation and execution is more effectual, while his social qualities are more likely to be in good tone, and whether he meets you in the family, on the street, or in public, there is such a unanimity of feeling existing in the hearts of the people and himself that he feels at home, and to be successful in church work this scriptural co-operation cannot be dispensed with, for the eyes of the ungodly are upon us. Judging of our cause by the fruits we bear, and if the members of the church are free to express themselves in terms of commendation and sanction, avoiding criticisms, reflections, and disparaging insinuations, the work under God will prosper. If any thinks the pastor's position an easy one they are simply mistaken, for he has to make such a critical diagnosis as to be able to prepare and administer antidotes suitable for all classes, and as antidotes are not always agreeable to the diseased soul he is frequently counted as a meddling fellow, treating diseases he has no business with, giving reproof and admonition when there is no need of it and making himself unpopular by drawing the line so straight. But the claims of God must be presented and enforced by his servants whether men will hear or forbear, and the larger part of a pastor's work is in the line of *admonition, reproof and warning*, as is evident by the charge of Paul to Timothy, saying, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For 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: 2-4. Now the minister of the gospel will be inexcusable if he proves remiss in the face of such an injunction as this, and the people never should find fault with a reiteration of what God enjoins upon them, for his commands are not grievous, but pleasurable and will ultimate in salvation to all who obey them. Brethren beloved in the Lord, stay up the hands of your worthy pastor under all circumstances — Selected.

The Whole Gospel.

THE Gospel of God is no narrow, meager one-sided thing. It is a magnificent stream, swelling anthem, filling the whole ear, rich like in melody and harmony. It is not a continual harping on a single string, as some excellent people imagine. They are everlastingly talking about "the simple gospel." This is their shibboleth. If you cannot pronounce it in their way, you stand a good chance of being regarded as ignorant of the Gospel—of the Gospel! We have shown our preference for the term message, and, partly, because of the simplicity it implies; but we trust we have not seemed even for a moment, as if we thought this message had, like modern telegrams, been reduced to the fewest words possible, lest it should cost too much!

A heretic is a man who "picks and chooses." He picks and chooses one element of the Gospel, and with him that is everything. Another heretic picks and chooses another, and that is his truth. And so it goes, till you may find quite a number of "small gospels"—"latently small"—humanly made so; and certainly scismatical in the result. The hearer accustomed to the one, can scarcely believe he is listening to the Gospel at all, when he hears to hear prominence given to some aspect of the Gospel which his favorite preacher seldom present. We write strongly, but also write sorrowfully, and write of what we know to be a fact. With one class, the good news of the incarnation is all in all; so much so that the propitiation is almost never heard of. With another, "the cross" appears to be still standing; and the stone to be lying in the sepulchre's mouth, until this day. Some, advancing beyond this, get as far as Mount Olivet—as far as the ascent from Mount Olivet; but to the descent from Mount Olivet they dare not venture; they would sink they were about to wander into the land of promise were they to set forth on that errand. "The Gospel of the kingdom" is with some practically suppressed; and they have the temerity to talk as though they could turn the guns of Matthew 28 against those of Matthew 24.—in plain words, they more than hint that the "Gospel of the resurrection" has made the previously heralded "Gospel of the kingdom" like a repealed act of parliament. And, once more not to be tedious in this sad-enumeration, there would appear to some who think the wise and proper course to denude the Gospel as much as possible of all distinctive truth and fact; and with them the joyful story is reduced to Christ's ability to save, leaving even His willingness under an impenetrable "if."

We say these shattered fragments of the grand Gospel of God are essentially sectarian. By reason of the partial truth they exhibit, the preachers of these "small gospels" are able to draw away disciples after them. By reason of what they ignore, they have the power to separate believers into sects of unbelievers, who instinctively war against the truths in which they have not been schooled. Over against all those exhibitors of a spurious and divisive simplicity, we set the true, divine comprehensiveness of the grand, good story of redeeming love. Why, we ask, fix on one element of the good news, and make that everything? And still more earnestly we enquire, Why exclude any of God's joyful message from his joyful message? It is all very well to say that you cannot always be doing this on every occasion. That does not

touch the question. The question is, What right have you to suppress any of the joyful intelligence which God has sent? You have no right.

You may say that to introduce so many things into the Gospel will not lead men to repentance. But, in the first place, we want nothing introduced into the Gospel which God has not set there. In the next place, we are not pleading for the neglect of all method, all proportion, all regard for the capacity of your hearers. And in the third place, we very much doubt your right to say what will and what will not lead men to repentance. "The Gospel of the Kingdom" led men to repentance in olden time; and would again lead them, if proclaimed aright.

You are sure that the introduction of so many controverted points into the preaching of the Gospel would perplex the hearer. But that, again, depends, in part, on the manner of their introduction. They may be treated in a simple, direct, biblical manner, made luminous by clear statement, and engaging by apt illustration, and convincing by happy Scripture quotation, and telling by forcible and solemn appeal.—*Our Rest.*

Death Blessed.

"BLESSED are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them." Rev. xiv. 13.)

It has been thought by some from this and similar passages, that death is the subject of Divine beatitude in the Bible; but by a more careful reading of the Scriptures we may notice that it is the *victim* who is blessed and not the *victor*. It is not "Blessed is death," that would be like placing a wreath of immortality on the brow of Judas Iscariot. But you might look down into Joseph's new tomb and say, Blessed Christ; He was the victim and on Him the blessing rested.

Nowhere in the blessed Book is death blessed, petted, puffed and decked with flowers; that is done by last-day theologians who have departed from the faith once delivered to the saints. Well, let them decorate the hideous monster; his hideousness needs it. But in the Book of God death is set down as it is—an "enemy." (1 Cor. xv. 26.) Balaam, that old sinner, though, looked upon the wind up of a righteous man as a very desirable thing: "Let me die the death of the righteous and let my last end be like his." But everything else being equal, most Christians prefer to live; and if Balaam had lived as he ought to have done, life would have held out some charms for him.

But there have been occasions in past times, and probably there are present instances, when death has been longed for as a relief by the victims of bodily suffering through disease or persecution. Doubtless it is to the latter cause—to a period of persecution; "from henceforth;" from this time onward for a time; of the people of God,—to which the passage in question applies. Considering unjust "oppressions under the sun," Solomon said, "Wherefore I praised the dead which are already dead [not half alive as some teach—C. E. C.] more than the living which are yet alive." (Ecc. iv. 2.)

Job (chap. iii. 21) speaks of those in misery who "long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly and are glad when they can find the grave." But he rather offers the problem: Why is light or life given to such to drag out an unhappy existence here

and then die? That has puzzled a good many. It will be settled by and by. Be patient, therefore, brethren unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and the latter rain.

Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." (James v. 7, 8) Strengthen the mainstays of faith and wait for "the latter rain." The coming of the Lord solves all doubts, reveals all mysteries, untangles all problems. That is the goal to which we are all tending, dead or alive. Whether we live or die we are the Lord's, and when he comes he will claim his own.

Let men, if they will, paint up and decorate death to their hearts content, and the Lord will reward their labor by casting it into the lake of fire when He comes (Rev. xx. 14); yet they themselves may be saved "yet so as by fire." But we prefer to build so as to have our work stand.—*C. E. Coop.*

State Prohibitory Law.

A RECENT number of the Chicago *Legal News* contains the full text of the opinion of the Supreme Court of the United States, as delivered by Mr. Justice Lamar, in reference to the constitutionality of the prohibitory law of the State of Iowa, so far as the Constitution of the United States is concerned. The Supreme Court of the State had sustained the law; and in this opinion the judgment of the State Court is affirmed. The ground taken by Mr. Justice Lamar is that there is nothing in the body of the Federal Constitution, or in any of the amendments thereto, to prevent any State from prohibiting the manufacture and sale of intoxicating liquors within its own borders; that the police power of a State is as broad and plenary as the taxing power; that property within the State is subject to the operations of the former so long as it is within the jurisdiction of the State; and that the power to regulate commerce, vested in Congress, does not protect a person in manufacturing intoxicating liquors in the State of Iowa against the statutes of that State. This is substantially the ground taken by the Court in *Mugler vs. Kansas*, 123, U. S. 623. The question would seem to be settled that, so far as the Federal Constitution is concerned, the States may, in their discretion, and in the exercise of their police powers, prohibit the manufacture and sale of intoxicating liquors, within their own borders, to any extent they can see fit. All that is needed to secure absolute prohibition in any State is the requisite public sentiment therein.—*Independent.*

It is never safe to base a doctrine or system on an isolated passage of the Bible. The Scriptures, like other works, should be studied in their connections and the general tenor understood. The evil often lies in preconceived theories, which their votaries seek to uphold by garbling the sacred word. Almost any error may find support in this way. As a whole the Bible is plain in its teachings and especially with reference to the most vital truths. If these are received implicitly, and candor and care is used in studying the more difficult parts, all will be well. But if we are resolved to uphold our notions at all hazards, evil will surely result. The best rule is, "If any man will do his will, he shall know of the doctrine." Most errors have grown out of neglect of it.—*Morning Star.*

### What are You Writing?

Each day you are writing a page  
That adds to your volume of life;  
Each hour you are tracing new lines  
That tell your success in the strife  
The pages are growing in number,  
The volume increases with years;  
But are you content with its record,  
And pleased with the way it appears?

Then are you aware that your writing  
Will stand while the ages roll by;  
And that every line you have written  
Is read by Jehovah, on high?  
Go look at the page you've finished  
And see if there's naught you'd erase;  
Scan closely each line and its bearing,  
And see if it's worthy the space.

Do all of your pages have something  
That thrills you with honest delight?  
Or, are you ashamed of your writing,  
And long to erase it from sight?  
How much of your space is devoted  
To telling the good you have done;  
And how much to showing your errors,  
And checking the evils begun?

Are any one's blessings recorded,  
For kindness that you have bestowed?  
And have you the thanks of the weary  
For helping to carry his load?  
Is anyone's pathway the smoother,  
For troubles that you have removed?  
Have you a kind word for the erring,  
Who hardens by being reproved?

Are faults that your first lines recorded  
Repeatedly written again;  
Or, have you new topics engaging  
Time's faithful infallible pen?  
Compare the last page you have written,  
With those that you wrote long ago;  
And see if its just a displeasing,  
And just as much error will show.

Your volume is read by companions  
Whose lives you are helping to mould,  
And those whom you think are not heeding  
By your life are largely controlled;  
Your writing will soon be completed;  
Time's pen you will shortly lay down;  
So write all your pages henceforward,  
That you may inherit a crown.

Ah! what are you writing my brother  
My sister what lines do you trace?  
God gave you a page that was spotless?  
But do you its beauty deface?  
So order your words and your actions,  
And culture the spirit of love,  
That you may write pages untarnished,  
Thus laying up treasures above.—*Sol.*

### Watchman, What of the Night?

E. H. ALVERSON.

The scripture thus recorded in the book of Isaiah, 21: 11, is not only of importance in one particular interest with us in this life and concerning the life to come, but are there not many things to consider as very pertinent, of vital importance in this relation, while we look for the morning? We find in Ezekiel 3: 17, "Son of man, I have made thee a watchman unto the house of Israel." And Hosea 9: 8, "The watchman of Ephraim was with my God." See Jer. 6: 17, "Also I set watchmen over you, saying, Harken to the sound of the trumpet." One thing is said, found in Ezekiel 39: 27-29, that Israel shall be gathered into their own land. Don't the watchmen have to say all these scriptures with the rest? We think they should, and in verse 8, "This is the day whereof I have spoken." Read Ezekiel 33: 3. How sure it is, for in Joel 2: 11 we read, "And the Lord shall utter his voice before his army, he is strong that executeth his word, it can't return to him void. How little the orthodox churches sound the word of God! When we say that Christ is coming, they say we shall go up to heaven

when we die. When we say it shall be as in the days of the flood, they say uncertain sound, and tell us the world is being converted by the prayers of the church. But see Isaiah 56: 10, they are blind and ignorant. This brings our minds to 1 Thess. 5: 7; so we find that they are not children of the day, not preparing for the morning that cometh. But they speak from their own heart, and not from the word of the Lord, as we are told in Jeremiah 24: 26, 27. Please read the Scriptures in connection with those we here give, compare Rom. 13: 11-14. So the faithful ones are not blind, and fall in the ditch, for they are not in darkness concerning that day, 1 Thess. 5: 4 also 1 Peter 1: 10, 11.

*Lone Star, Mo.*

### Thy Will be Done.

The last thing to be given up in complete, is generally the will—man likes to govern himself. He may pray, "Thy will be done," from youth up, and never allow the prayer, to be answered. A person with a strong will gets under conviction for holiness. He is told that he must submit all to the Lord, and promise to yield perfect obedience, and now the past comes up. He remembers that a few years ago he had a disagreement with a brother, and it has never been healed. It may appear all smooth on the surface, but he knows that at least the roots of the trouble remain in the heart; that something is there which is not love for the brother. What shall he do? First, so far as possible, he must be reconciled with that brother, discharging the obligations resting upon him so fully that he is conscious God is satisfied; then come and make the offering of himself and all he possesses to the Father.

How many seem to be seeking the blessing of holiness who are not even loving God according to the scripture, "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" and yet they are trying to get around this barrier. Perhaps some may say, "My disagreement was with a preacher, and he has since removed." Well, why don't you write him a letter and have the matter settled? Perhaps some may say, "The other party was wholly to blame." You may be mistaken. God may think differently. If you had any passionate feeling you were not competent to judge. Do not risk your hope of eternal life on a hasty decision. You are not called upon to confess to a wrong of which you are not in any way conscious; but if you have any feeling of enmity, something is the matter.

Love, not hatred, is the fulfilling of the law. If you have been wrong and are now anxious to be right, God is just as anxious and is willing to guide you. If you fear you may be wrong, settle the point by giving fear the benefit of the doubt.

I know that it may be a great cross to seek reconciliation with those with whom we have had disagreement, but the greater the cross appears, the greater the necessity for bearing it. It is quite good evidence that you may have been in error.

It is hardest to approach those whom we fear we may have treated with injustice. Yet God has been striving with many, it may be for years, to bring them to this one point. Reader, are you one of those? Do you feel that this barrier is between you and full salvation? If so, how are you intending to get around it? Do you think God may forget it in time? His memory is as long as eternity. Do you think the other party may forget?

That will not help your case. How long have you been debating this question? Five years says one. Ten years replies another. How long do you intend to continue? No reply. "Thy will be done." Only a few words, but they mean much to you and to me.

We need all that prayer in our hearts and in our experience, if we would meet its Author, to dwell forever with him. Go and be reconciled to thy brother, and then come and offer thy gift. "Follow peace with all men," is in the same verse which tells us that whiteness shall no man see the Lord. I do not believe it possible to obtain the blessing of holiness until we first stand in a clearly justified relation to God, and are conscious that there is nothing charged to our account, that no sins remaining unforgiven, no neglect but what has been repented of and canceled. Then, with all barriers swept away, we may enter into an everlasting covenant with God which shall never be broken. We may present our bodies a living sacrifice, holy and acceptable to him; and we may continually leave ourselves right in his hands, trusting him moment by moment to keep us from all evil, having the same faith in the keeping power that we had in the power first to save.

Reader, are you thus trusting him to save you from sin? Have you given up all to him, including that will of yours? If so, he has accepted the sacrifice and has sent the witness of its acceptance. It is your delight to do his will. You are like Jesus in this respect, for he said, "I came not to do mine own will, but the will of him that sent me." You can say with the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee."

If you have not given up your will to him, do so at once. Make the prayer "Thy will be done," real, and let it enter into your experience, and God will fill your soul with that perfect love which casteth out fear, and makes it easy to suffer for Christ. How much better to submit all to Him who knows all about us, and desires nothing but our best good.—*Michigan Christian Advocate.*

### A Way to do Good.

The first condition of doing good is being good. Character is better than usefulness, because it is the highest kind of usefulness. Every man ought to do four times as much good unconsciously as he does on purpose. There was a real truth symbolized by the nimbus around the heads of the saints in ecclesiastical art; who does not know some living saint whose head is always surrounded with a nimbus? "Let your light so shine," says the Master. The first condition of letting a light shine is having a light. To be luminous is the first duty of the Christian. There are some people who impress you by their rectitude, while they equally repel you. They send out their virtues, not as the sun sends out rays of light, but as the hedgehog sends out quills. They are irritatingly good. The little girl who did not want to go to Heaven if grandpa was going there, only spoke out what a great many people have felt. You have consecrated yourself to Christ, and want to begin at once Christian service. What can you do? Be a Christian. If you are a thorough Christian, you will be an attractive one.—*Christian Union.*

"WHATSOEVER is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh, than the amount he doeth."

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And it came to pass, that after three days when they had come together, and then, Men and brethren, though I have counted nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.—Acts 28: 17.

**Letter Department.**

"Then they that feared the Lord, spake often one to another; and the Lord bestowed and heard him for them that feared the Lord, and thought the Lord of hosts, in the day when I make up my jewels."—Mal. 3: 16-17.

**From Sister P. Mitchell.**

DEAR Brethren and Sisters: It is Sabbath, and as it has been sometime since I have written a letter for our good little paper, the brethren and sisters who may recognize my name might be glad to hear from me through its columns. The last letter to the ADVOCATE written by me was from Bradford, Iowa, about a year ago. I, with my family, moved to this place, (Sabetha, Kan.) and as I was isolated the last few years of my sojourn here from those of like precious faith, with the exception of an occasional welcome visit from some loved brother or sister, so it is here, I being the only Sabbath keeper in Sabetha, only as my two younger children who are yet at home, keep it with me. We have our Sabbath School every Sabbath when there is not sickness to prevent us so doing, and I am trying to the best of my ability (though in very weakness only as the Lord giveth me strength.) to bring them up in the admonition of the Lord, and teach them the necessity of making a speedy preparation for the coming of our blessed Redeemer, which we as a people are looking forward to with such anxiety.

There are a few people here in the churches who are very anxious for a good, able Adventist minister to come here and labor for a while, and I have been praying that the all-wise Father might send just the right one and one who will not fail to proclaim the whole "counsel of God," with such strength and heavenly wisdom that some, at least, may be constrained to believe, and that there may be a few names at least, who will be willing to hold up the light on the keeping of the "commandments of God and the faith of Jesus." There is a chance it seems to me, for a work to be done here; and I am sorry to say that the majority of our business men are infidel, and as they are wealthy, of course have the greatest influence over those who love the world better than the things of God. I feel that every one who is watching the signs of the times and the days in which we live, must be thoroughly convinced that the end of this dispensation is near. And, dear brethren and sisters, how it stands us all in hand, the waiting and watching ones, that we may so live and be found "giving meat in due season," that when the blessed Master shall come we may hear the welcome plaudits, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

I was glad to see this day set apart as a day of general prayer by the church. I would there might be many more just such appointments, when our hearts, as a people, might become a unit in praying for a preparatory work in the hearts of God's people for his coming and the establishment of his kingdom in the earth made new. All pray for me and

mine, and the Lord grant that the "Bride, the Lamb's wife," may very soon have made herself ready, that the day of his preparation may soon be complete and the blessed Master come to restore all things.

Your Sister in hope.

Sabetha, Kansas.

**From Bro. Noah Ricard.**

DEAR Brethren and Sisters of the ADVOCATE, and of like faith: I find great comfort in reading the pages of our good paper, and I see it is also cheering to many others. It is good to read the many good articles we find in it from the scattered brethren, sisters, and friends, which all tend to give us light and understanding of the blessed word of God for me. I am thankful to those brethren who take time to gather all the scriptures on a point of faith and set them in order for us to get the benefits that are in them. I thank Bro. Lamb for his thoughts on the first resurrection, and also wish others would take up the subject and bring all other scriptures against his view, if any. Bro. A. C. Long on Inspiration of the Scriptures, is excellent. Write on, brethren, you are doing good to some good souls, who are hungering for the bread of life, and it is almost impossible for them to receive the truth any other way than through the columns of the ADVOCATE, there being so few preachers of the genuine faith. And, brethren, their honest hearts are ready for the good seed. Sow broadcast, and the harvest will come on in due time.

I would say to the lonely ones, Keep courage, the good Lord is with us all. It might not be as well if you were with others of like faith. And it seems that many of the Sabbath-keepers are trying to keep away from others, and show so much indifference of being together, that it makes one wish he was off alone, seeing so little love from others in them while his own heart burns within himself in love for those of the same faith. I know of brethren and sisters passing by the doors of others and not stop to salute them. Brethren, it should not be so among fellow travelers; we must keep in mind the words of the Savior, "Love one another," and read carefully the epistles of John, and do accordingly. Our ministers would be benefited by teaching love to one another, and it would return to themselves. I believe some ministers lose their hold on their congregations by being a little too cool or formal. It may not be the lack of love in their hearts to act so, but I think it is the lack of thought. Let us all love one another with a fervent love, pure in heart, give a hearty shake and a cheering word to all.

Your brother in love of the Savior's appearing.

Ballards Falls, Kansas.

**From Mrs. E. Booth.**

DEAR Brethren and Sisters: I wish you all to know that I now live at 3630 State St., 3rd floor. I am always glad to entertain any of you, and should be very much pleased to have you call if you should be passing through the city. I had a very pleasant visit from Bro. and Sister Branch a few weeks ago, and hope that they, as well as others, will come again. I am still trying to serve the Lord in a way that is right, and hope that I may gain a home in that beautiful city not made by hands. I hope to meet you all there never to part again.

Your Sister in Christ,

Chicago, Ills.

**From Sister Nellie Bower.**

DEAR Brethren and Sisters of the ADVOCATE: Once more I will try to write a few lines to let you know I am still trying to serve the Lord, but it is so little I can do, yet I feel like pressing my way on to the glorious kingdom. I have been to meeting to-day and heard a splendid discourse by Bro. Lemuel Branch, from this text, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." James 1: 19. And since I came home I have been looking up some passages on wrath and anger, so I will give a few of the many I have found: "A soft answer turneth away wrath, but grievous words stir up anger." Proverbs 15: 1. "A wrathful man stirreth up strife, but he that is slow to anger appeaseth strife." 15: 18. "He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly." 14: 29. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." 16: 32. "Beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord." Rom. 12: 19. "Among whom also we had our conversation in times past, in the lusts of the flesh, and of the mind, and were by nature the children of wrath, even as others." Eph. 2: 3. "Be ye angry and sin not; let not the sun go down on your wrath. Let all bitterness and wrath, and evil speaking, be put away from you, with all malice." 26: 31. "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. "Fathers, provoke not your children to anger, lest they be discouraged." Col. 3: 2.

Pray for me that I fall not out by the way, but press forward to gain the prize which is just ahead.

Bangor, Mich.

**From Bro. H. A. Jenkins.**

I COMMENCED a course of lectures at Spring Ranch Dec. 6th, and continued until the 24th, with a good interest from the first meeting. I canvassed the prophecy of Daniel and Revelation, and spoke nine times on the Sabbath question, and the people began to see that there was more of the Sabbath truth than simple imaginations. Some have acknowledged that we have the truth on the Sabbath question. In resuming my effort at that place (which will be the 6th of Jan.) I shall take up the Signs of the Times, the Nature of man, and kindred truths. There is a great work to be done by the people claiming to be commandment keepers. There is a lack of consecration to God and a sacrifice to his cause, and a giving up of self; mortifying the deeds of the body, and purifying our souls by obeying the truth. If our hearts are not made pure by obeying the truth, the truth we have received is not doing us any good. If we want the truth to do us any good we must let it have its sanctifying influence over us. We must be better men and women morally and spiritually on the account of the truth. I cannot see how the people of God can indulge in useless articles, as tea, coffee, and tobacco, and the cause of God needing help, and will they not be held responsible for the means entrusted to their care, and are not willing to crucify the appetite, for the purpose of disseminating the truth of God among perishing souls? My whole object is to bring the people of God closer together, and I want to see them all in harmony with the will of God. To this end I labor and pray.

Cambridge, Neb.

Advent & Sabbath Advocate.

STANBERRY, MO., JANUARY 15, 1889.

The prophecies and even the pen of the profane historian concerning the Jews are of interest to the Bible student.

Before going to press, W. C. Long, President of the General Conference, drops a note of financial interest to be considered by all.

Also we have a lengthy article on the Vials of Rev. we hope the spirit of investigating the prophecies will continue.

We have an article on the Passover that will receive notice as we near the time of year that "Christ our passover was sacrificed for us."

We wish to grow in knowledge and to the full stature of men and women in Christ Jesus, as designed by an alwise Creator and Ruler that reveals what is and will come to pass.

We rejoice with the encouragement of letters, and articles, poetry, and sermons we receive, although our sermon failed to reach us in time for this week's paper, we request those writing the sermons, to forward at least one or two weeks in advance.

Several ministers have pledged \$25.00 each for preaching and help this year when we see them lift thus, we can hardly keep from contributing.

**CORRECTION** in Sister Brooks letter that mentions the Seventh Day Baptist in the United States, she also said a Jew told her their No. was near one hundred thousand. In print the letter f is in lieu of J; and the difference in those two letters spells out 100,000 Seventh Day Baptist in the United States, when it was the Jews. How careful we should be even with little crooked letters; and a crooked look or word mistaken may do more harm "watch."

General Conference Fund.

We appeal to the brethren and sisters every where to contribute to this fund. There is a debt on the office material, due Bro. A. C. Long, which ought to be paid off at once. The church at Marion, Iowa, has pledged five dollars for that purpose, providing other churches will do likewise. Let us hear from the churches and from individuals without delay.

Then we want means to send ministers into new fields, where we have no Conferences, and build up churches, and organize Conferences. If we are a missionary people, and desire this glorious truth to go to others, is it not about time to show it by giving liberally of our means? Let pledges and money be sent into the office, and it will be received in the ADVOCATE.

W. C. Long, Pres. of Gen. Conf.

How incomprehensible are the attributes of God! They are like the clear sky above us into whose calm blue depths we may look a little way, but into whose infinite expanses we can hardly enter. They are like the sea, whose waters we may explore just a little below the surface, but whose vast stores must remain forever a secret to us, hidden away in its unfathomable depths. Are the sea and sky less real or less beautiful to us because of the unexplored and unexplorable mysteries that lie beyond our little range of vision?

Items of Interest.

Cattle and other stock in the Texas panhandle are reported in prime condition.

The orange crop in Florida this year is estimated at 3,500,000 boxes.

Mr. Spurgeon, of London, is reported quite ill with rheumatic gout, and it is feared he may not preach again this winter.

It is estimated that about 80,000 Knights of Labor have left the order during the past year, and the defection is increasing.

Capt. James and his life-saving crew have been presented with a purse of \$4,700 by the citizens of Boston for their heroic work during the recent severe storms.

A California man, while digging for bait the other day, unearthed four dozen curiously shaped spoons. Local antiquarians think that they were used by the moundbuilders.

Iron manufacturers of Philadelphia complain that there is no money in their business, and fear that some of their number will be obliged to shut down unless the price of iron is raised.

D. L. Moody will spend the month of January in San Francisco, Cal. beginning his services Sunday, January 6. At the close of his services in San Francisco, he will go to the various cities of the State.

The receipts and expenditures of the United States for the month of December were \$30,160,262 and \$15,476,541, respectively, against \$29,059,803 and \$12,680,554 for the same period in 1887.

A dynamite bomb was exploded on the Pennsylvania and Reading railroad at Mahoney Plane, Pa. Jan. 4th. Windows were broken in many houses and the rails were shattered. A passenger train came along just after the explosion. There is no clew to the perpetrators of this outrage, and no cause is known for it.

I AM not afraid in this contest between truth and error. Error will be worsted if we place close beside it the truth. Let error run urged on by skeptic shout and transcendentalist's spur; let it run! God's angels of wrath are in hot pursuit, and quicker than eagle's beak clutch out a hawk's heart, God's vengeance will tear it to pieces! Let it run, if you only let truth run along with it. In this great fight between right and wrong, the right will conquer as surely as that God is stronger than the devil. The church never has lost anything by generosity on this subject, and we cannot have our own rights of religious belief respected, unless we respect the rights of those who differ from us.—*Beecher.*

Letters and Money Received.

	FIFTHS.	DON.	ADVOCATE
David Douglass	-	-	\$2.00
W N Walker	-	-	1.50
W C Long for O A Miller, G Gilreath, and L W Gilreath	-	-	.75
L W Joseph	-	-	1.50
J C VanCleve	-	-	1.50
H Rudolph	-	-	1.50
Mrs Mary Mendenhall	-	-	1.95
John Dunham	-	-	.50
Hanner Brown	-	-	.50
Lydia Dennis	-	-	.70
Mrs Edith A Gamble	-	-	1.00
Hiram Harris	-	-	2.00
A J Dedon	-	-	1.00
W E Carver, Mary A Adams, J H Nichols Wm Kelley, Emma Stickney.	-	-	

Books and Tracts for Sale at this Office.

- The Bible Student's Assistant*; a compend Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatharian Adventists. Price, 10 cents.
- The Seventh-Day Sabbath*,—A short Treatise on the Scriptural Evidence of the seventh day of the week, showing that the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.
- The Bible Sabbath Defended*, by A F Dugger. 140 pages Price 25 cents.
- The Sabbath for both Jews and Gentiles*, by A C Long, 4 pages, 1 cent.
- Sabbath Desecration*—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.
- 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, 23 pages, Price 5 cents, 50 cts per dozen.
- The Changed Ordinance*, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen.
- This tract particularly examines the meeting of Christ with his disciples showing that there is no evidence in them for a change of the Sabbath.
- Review of J M Stephenson on the Sabbath Question and Two Laws*: a consideration of the objections of No-law people to the Sabbath of the New Testament. By Jacob Brinkerhoff, 9 pages, 9 cents.
- Thoughts on the First Day of the Week*, 14 pages, by A F Dugger, showing its absence sacredness in the Bible, 4 cts, 40 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 Rome. By A. C. Long, 16 pages, price 4 cts.
- No condemnation in Christ*; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 8 cts, 15 cts per dozen.
- The Three Angels' Messages of Revelation xi* 12 pages, 3 cts, by A C Long.
- The Kingdom of Heaven upon the Earth*, 1 literally and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 1 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 Christians' Hope*—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2c.
- Where are the Dead?* Showing from Bible testimony that they are in the grave, and not heaven. By J. Brinkerhoff. 8 pages, 2 cent
- The Saints' Inheritance*, showing the Earth to their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.
- Faith, Repentance, and Baptism*, by W Ebert, 15 pages, price 3 cts, 30 cts per dozen.
- What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S. Brinkerhoff. 8 pp., 2 cts.
- God's Law Perpetual*: Its eternal obligation by W H Ebert: 16 pages; single copies 4 cts, cts per dozen.
- Materialism*, by Jacob Brinkerhoff,—1 cent.
- The Two-Horned Beast of Rev. xiii.*, show its application to the Papacy, by A C Long, pages,—price 5 cents, 50 cts per dozen.
- Mrs White's Visions and the Seventh 1* Adventists, by Jacob Brinkerhoff, 16 pages 2
- The End of the Ungodly, the Fate of the W* ed, showing it to be their entire Destruction, W C Long, 16 pages, price 4 cts, 40 cts per doz
- The Seven Last Plagues of Rev. 16*, showing fulfillment on the Roman Catholic church, W H Ebert. 16 pages, 3 cts.
- The Testimonies of Mrs E G White* compared with the Bible, by H C Bianchard. 43 pages, 15
- Mrs. E. G. White's Claim to Divine Inspiration Examined*, by H. E. Carver, showing her claims to be erring and human, instead of divine. Price 18 cents, post-paid.
- Mrs White's Visions*, a candid Examination A H Cleaves, price 8 cts, 75 cts per dozen.
- Comparison of the Early writings of Mrs E White with Later Publications*, showing suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per doz
- The Sanctuary trodden under foot* and cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—3 pages,—price 9 cents
- Marks or Ellipsis*—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs White, by C De Vos, 8 pages, price 1 ct., 15 per dozen. This tract calls particular attention to the work of suppression in republishing.