

# Advent and Sabbath Advocate.

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

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## From Darkness to Light,

OR A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.  
(Continued.)

### CHAPTER VI. THE DEVIL'S SNARE.

OH! with what subtle cunning the devil spreads  
his snare;—

"The Savior rose the first day, so honor *it* with  
prayer:

Commemorate his rising on the first day of the  
week,

And keep the *Lord's* day holy;" he says with  
pious cheek! 2 Cor. 11: 3; Matt. 28: 1.

Don't keep that *Jewish* Sabbath, it was not meant  
for you,

Though made at the Creation, 'twas only for the  
Jew!

Take sprinkling for immersion, the first day  
shall record

The resurrection *theory*, and this will please the  
Lord! 2 Tim. 4: 4.

Who are those Sabbath-keepers? are they a  
mighty host?

Can they the great ones of the earth amongst  
their number boast?

Have any of the rulers, or Pharisees believed?  
The wise and prudent of the world have not these  
things received? John 7: 47-49.

You need not now the *letter* of the law of God  
obey—

In fact we cannot keep it, so why attempt it  
pray—?

The *spirit*, not the letter, is that which now you  
need;

The law's a yoke of bondage, from which the  
saints are freed!" John 8: 44; Luke 16:  
17.

Beware, beware! Oh Christian of such a precious  
plea,

The serpent's tongue is hiding the sting of death  
for thee:

He seeks thy soul's destruction who tempts thee  
thus to sin,

Obey thy God, and trust in Christ, and life eternal  
win. 1 Cor. 15: 55, 56; Ezek. 18: 4.

The resurrection of the Lord commemorate as He  
in *baptism of converts* appointed it should be:

He never gave commandment to keep another  
day,

But taught his true disciples the *Father* to obey.  
Acts 8: 13; Col. 2: 12; and 3: 1; Matt. 7: 21.

"The Son of Man is Lord of the *Sabbath*," he de-  
clared;

This then must be the "Lord's day," according  
to *His* Word:

"The seventh day's the Sabbath of the Lord!"  
still reads the stone:

"Remember" then which day is *His*, nor use it as  
thine own. Mark 2: 27, 28; Ex. 20: 8-10.

The Sabbath's no more "Jewish" than Jesus  
Christ thy Lord:

Wilt thou reject *Him* therefore, and cast aside  
God's Word?

The prophets and apostles from Moses down to  
John

To the last twelve thousand sealed of God are  
Israelites, each one! John 1: 47; and 19:  
19; James 1: 1; Rev. 7: 4.

Salvation, yea salvation, is of the slighted Jew;  
To Israel came the Word of God—Old Testament  
AND NOW—

With all true Jews and Israelites you are of  
Abraham's Seed

Who've been baptized into Christ as Israelites  
indeed. John 1: 47; and 4: 22; Gal. 3: 7,  
27-29; Rev. 2: 9.

Did not our great Creator declare the day his  
own?

Is he the God of Gentiles, or of the Jews alone?  
Did not the whole earth tremble when the  
mighty word was given?

"The seventh day's the Sabbath of the Lord *thy*  
God in heaven." Rom. 3: 29; Heb. 12: 26;  
Ex. 20: 10.

You see your holy calling, not many wise and  
great,

Or noble, as the world accounts, are called to this  
estate:

But God hath chosen weak things, and those  
that men despise,

To bring to naught the things that are, thus to  
confound the wise! 1 Cor. 1: 26, 27.

Before him none shall glory, nor human wisdom  
laud—

In fact the wisdom of the world is foolishness  
with God—

But rather with the Savior thank God that He  
reveals

To babes a higher wisdom He from the wise con-  
ceals. 1 Cor. 1: 19, 20; and 3: 19; Matt.  
11: 25.

The Jews had annual sabbaths, abolished now  
'tis true,

But the *weekly* Sabbath was the Lord's, and is our  
God a Jew?

And heaven and earth shall pass away before a  
little jot,

Shall pass from his most holy Law like him it  
changes not. Col. 2: 16, 17; Psa. 111: 7,  
8; Luke 19: 17; James 1: 17.

Between the Ceremonial and the Moral law of  
God

There was a clear distinction, both well defined  
and broad:

The one, the yoke of bondage, *was* nailed to the  
tree,

But the other was "established," the law of lib-  
erty. Eph. 2: 15; Gal. 4: 3, 9; Rom. 3:  
31; James 1: 25.

Is it a yoke of bondage to have one God, the  
true?

To rest from toil and labor, as he commanded  
to?

To keep from lying, and murder, idolatry and  
theft?—

To whom is this a burden? We have our reason  
left! Rom. 7: 22; 1 Tim. 1: 9.

We rightly must divide the Word, and "study" so  
to do;

God's Spirit will enlighten us, if we apply there-

to:  
But oh! how few men *study* that precious Book  
divine,

To find the law of Heaven worth more than gold-  
en mine. 2 Tim. 2: 15; Dan. 9: 2; Psa.  
119: 72, 127.

The Scriptures, the Old Testament, as well as  
that called New,—

For both are locked together, and both alike are  
true—

Are able still to make us into salvation wise;

Then study what is written, and prize the precious  
prize. 5 Tim. 3: 13; John 5: 39; Luke  
16: 31.

(To be continued.)

Leicester, England.

## The Sermon.

"And as ye go, preach, saying, The kingdom  
of heaven is at hand."—Matt. 10: 7.

## The Distinctive Doctrine of the "Sect" Known as the Church of God.

BY JAMES BARTLETT.

WHAT is it? Is it an opinion? No; it de-  
mands no previous test of opinions, but only  
one condition, "a desire to flee from the  
wrath to come, and to be saved from sin."  
Then away with opinions; if thy desire is as  
mine, give me thy hand. Is it a "new ism?"  
No, it is a spirit. It is the spirit of Bible  
truth and Christian charity embodied and de-  
fined in the mind, the heart, the character, the  
habits and labors of that remarkable man  
Paul, the apostle to the Gentiles, and from  
him expanded to our minds and hearts, mak-  
ing upon them the imprint of his sentiments  
and doctrines; the light of his example and  
impulse of his zeal. What is this spirit?  
Our answer is, "Now the Lord is that spirit."  
Hence, we aim at a revival of vital and funda-  
mental doctrines "once delivered to the  
saints." A revival of the social spirit, name-  
ly, the free and ancient manner of social wor-  
ship. It must be a revival of the New Testa-  
ment organization; the missionary spirit, not  
be contented with simply a defensive warfare,  
but aggressively crying out "The sword of the  
Lord and of Gideon."

Every organization, to be efficient, must  
have a head. Thank God, we have a head to  
our body. Paul says, speaking of the Church  
of God, that He (Christ) purchased it with  
his own blood." Acts 20: 28. and, he further  
tells us, that "Christ is the head of the  
Church," Eph. 5: 23. Now the Captain of  
the "sacramental host" of the "Church of  
God," says, "Go ye, and preach the gospel,"  
While meditating upon the beautiful text,  
"All things work together for good," I find  
the apostle explaining in a previous chapter,  
*how* the "all things" worked. He says, "Trib-  
ulation *worketh* patience, and patience ex-  
perience, and experience hope." Traced  
backwards, it appears that hope is predicated  
upon an experience of patience and tribu-  
lation. Ezekiel once had a vision of "wheels;"  
wheels within wheels, all acting in co-oper-

ation produces great results. Let us try Paul's explanation. Tribulation may be termed an iron wheel, by which the benign influence of God's gracious power is felt. To this let us attach a smaller wheel. Its name may be called patience. And again let us attach still another bright little wheel, which we will call experience, which put in motion by the two former, revolves around in its circuit. Yet, beyond this organized system is still another, the wheel of hope. Now, it is apparent that to keep this system in motion, the large wheel must be kept in motion. Call it the General Conference. Then, again, the Annual State Conference. Then, again, the wheel styled traveling ministers moving around once each week or month. This grand co-operating system designed under God to spread "present truth," must be kept in motion and be unincumbered and as free as possible. To accomplish this has heretofore been our main hindrance. The main wheel must not be clogged. The provision for the work of publishing and preaching the "word," is insufficient, hence, the great temptation to locate on the farm, in the shop, or on the rostrum. Quite a number are already located who should be in the "ranks" with the army. Why thus located? Is it because they are tired or ashamed of the glorious banner of truth? Nay, verily, but of necessity, dire necessity, arising out of the feebleness and inefficiency of our financial system. Many find it impossible out of their poor pittance, after feeding and clothing their families, to educate their children; and, in many cases, to furnish their homes. Hence, in deciding the sad alternative between the disgrace of retiring from the ministerial ranks, and the disgrace of being in debt, some have chosen the former and others are sorely tempted.

To those of "like precious faith," we send greeting. Do not, we beseech you, suffer these things to longer remain as they are. We are very grateful and happy in the conscious fact that many of our brethren and sisters have done what they could, while very many have done comparatively nothing. Therefore, by the grace of God, let us revive, and get this part of the Lord's plan down deep into our hearts. "We then, as workers together with him beseech you also that ye receive not the grace of God in vain, that the ministry be not blamed." 2 Cor. 6:1, 3. "But this I say, He which soweth sparingly: shall reap also sparingly, and he which soweth bountifully shall reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." 2 Cor. 9: 6, 7. "For it is written, Thou shalt not muzzle the mouth of the ox that treadeth out the corn," i. e. the ones that doeth the work. "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown into you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9, 10, 11, 14. I am well persuaded this dearth is not so much the actual pressure of want as the apprehension and fear of want. "There is no fear in love; perfect love casteth out fear: because fear hath torment." 1 John 4:18. "Resist the devil and he will flee from you." James 4:7. Consequently the torment will cease when the tormentor "fleeth." Brethren 'tis high time to awake out of sleep. "Behold, the bridegroom cometh." Let each of us

board our old Ship Zion, hoist the main mast, foremast, and mizzen; shake out every reef, weigh anchor, and steer right out into the great ocean of God's love, and never drop anchor again till he whose right it is to reign, shall come. The ordinance is "all aboard," we have the shot and shells, we have the men to man the same. We have the great spy glass of faith, with man aloft, (Christ,) to direct our course toward yonder fleet of pirates. Boys, you have nothing to fear, for yonder fleet is in command of old Captain Error, his flag ship is called the "Keep-away." The *coffins* of the other crafts are in command of Captains, Ignorance, Prejudice, Public Opinion, Worldly-mindedness, and Lieutenants, Don't-make-any-difference, Smooth-it-away, Bluffer and No-Brains. As we are nearing these minions of destruction, be ready. Wait the command, "Attention! Man the guns. Ready. Aim, FIRE!" As the smoke of battle clears away, we see our Captain, "The Lion of the tribe of Judah," with wreaths of victory to bedeck each of the victors, and with a shout of triumph in company with the angelic choesters. Worthy is our Guide who has given us victory over the beast, and over the number of his devices. Where is the fleet of the pirates, the enemies of our King, of his government and laws? They are utterly destroyed, and we shall be kings and priests, and shall reign on the earth. Rev. 5:10. Amen.

Island City, Mo.

#### Enduring Hardness.

PAUL in writing to Timothy, his son in the gospel, says: "Thou therefore endure hardness as a good soldier of Jesus Christ." The thought seems to us that, in the Christian warfare, good soldiers are distinguished for their "endurance of hardness."

Soldiers there are, wearing the King's uniform, who make a fine appearance on "dress parade" on a fair day, and seem to be very brave when there is no danger; but when there is a "forced march" through the storm on hand, and rations become short, many of these swell the "sick list," or load down the "ambulance train," or, perchance at the first shot of the "skirmishers," they suddenly are taken ill, or may be found skulking in the rear. Such soldiers swell the numbers, and go towards making a showing of strength; but who does not know that an army composed of such material is powerless and useless in the day of battle? Better have a hundred well-disciplined, hardy, courageous soldiers at such a time than a thousand "hangers on" with cowardly hearts! The same is true in Christian service. A few brave loyal souls who are ready to do and endure for Christ's sake are of more value than multitudes of time-serving, fault-finding, timid Christians.

When there is real hard service required, either in the prayer-meeting, the Sunday-school, mission work, or else where, these are conspicuous for their absence; or should they be present, they will interpose objections to methods and find fault with the workers, or else they will sit with folded arms and open mouth, and talk about "your church," "your Sunday-school," "your preacher," and pull back or block the wheels, until those who have stood by the work are ready to drop with exhaustion and discouragement. There would be nothing to criticise or find fault about if these had their way.

"Endure Hardness."—That means hard service, poor pay, and no thanks; but instead, scoffs and frowns, jeers and ridicule, coldness and harshness, rebuffs and excuses, until your very soul cries out, "How long, O Lord, how long?" "Enduring hardness" means discouragement and loneliness and weakness and suffering. It means sacrifice and toil, and the loss of all things, if need be, yea, and of life itself, for Christ's sake. It means doing the things which are unpleasant, the things which others refuse to do, and which are put upon you. It means to be blamed, to be hated, for truth's sake. It means service in sunshine and shadow, cold and heat, summer and winter—yea, all the time; to be "instant in season and out of season, always abounding in the work of the Lord." Yes, "enduring hardness" means all this. But someone will say: "I cannot do that; I am too weak, or too timid, or too quick-tempered, or too sensitive. If people should treat me ill when I had tried to do my best, I could not endure it, I know I could not." Yes, you could, if you brother or sister; that is, you could if you would. Jesus says, "My grace is sufficient for thee." And Paul, by inspiration said, "I can do all things through Christ which strengtheneth me." Again, Jesus says, "All things are possible to him that believeth."

Now do you not think that Jesus knows what you ought to do and what you can do better than you yourself know? Think of what Jesus and the Apostles and the early Christians and the martyrs and our Baptist fathers endured for you and me and all mankind!

"Shall I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize  
And sailed through bloody seas?"

That which has been done can be done again, if we but have the disposition and the purpose to do it. Hear what God says about it in 2 Cor. 4: 8-11: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake." That is "enduring hardness." That is work that tells mightily for God and his church.

To do that which we love to do, to give when it is no sacrifice, to serve God in times of revival, to go to church in fair weather, to work when the multitude applauds, is comparatively easy, but to do the same work under difficulties and discouragements and hindrances and downright opposition, is vastly different.

God loves, and the world needs, men and women who can "endure hardness."

My brother or sister, the scroll of the ages is unrolled before you, and this is a grand opportunity for you to inscribe your name among the heroes and heroines of the world. Heroes? Yes, each of you may become a hero such as God delights to honor.

Historians may never hear of you, and your name may never dazzle the pages of history; but if you are true and loving and faithful and zealous in your station and in your calling, however humble and out of the gaze of men your work may be, yet your words, your deeds, will cheer and bless the world when you have left it, and will be recorded in God's great record-book on high.—J. C. Jordan, in Herald of Truth.

"Heartily, as Unt

"Put your heart into y in season, surely. With days of autumn a multitude of wanted tasks. The p Sabbath-school which h are occupied again. A well as occupied? This member of our school: well ponder. Are the is still more important that tells in the long r tances the hare in life who fills his place so fully be said to fill it goes to prayer-meet the mood, is of little ing, and is sure to l quently as the year worshipers are as un that man would be should devote to be appointed. The te tain of his present without a class that was said of Hanan "he was a faithful ogy. It is to fidel and the crown of motive-force or It is fair to rever a man's heart is also. Heartily i into your work." into your work, much heart mu work? The an his place will b to overflowing devotion serv other hearts th Others barely all. The diffe Of Hezekiah i that he began of God, and i ments, to see heart and pr to do any t there is no c well. He v revive a ch truth will b business. victory. C that has be seek me a for me, wit to Israel, reference of love th to God is mind, so th of the Psalm h sed who himself his obe What of too which than a that of excuse devote to Ch eratio pers give. How eithe

"Heartily, as Unto the Lord."

"Put your heart into your work," is a word in season, surely. With these bright, cool days of autumn a multitude resume their wonted tasks. The places in church and Sabbath-school which have long been vacant are occupied again. Are they to be filled as well as occupied? This is a question every member of our schools and churches may well ponder. Are they to be filled regularly? is still more important. For it is regularity that tells in the long run. The tortoise distances the hare in life as well as in fable. He who fills his place sometimes, cannot rightly be said to fill it at all. The man who goes to prayer-meeting only when he is in the mood, is of little help to the prayer-meeting, and is sure to be in the mood less frequently as the years go on. The half-a-day worshippers are as unfaithful to the church as that man would be to his secular affairs who should devote to business but half the hours appointed. The teacher whose class is uncertain of his presence will soon find himself without a class that deserves the name. It was said of Hananiah by his superior, that "he was a faithful man." It was high eulogy. It is to fidelity that promotion comes, and the crown of life is promised. Now the motive-force or fidelity is heart interest. It is fair to reverse the Lord's saying: Where a man's heart is there will his treasures be, also. Heartily is faithfully. "Put your heart into your work," and your heart will put you into your work, and keep you there. How much heart must a man put into his religious work? The answer will determine how full his place will be filled. Some fill their places to overflowing; and the superfluity of their devotion serves to enrich and consecrate other hearts that else would be uninterested. Others barely manage to fill their places at all. The difference is, largely, one of heart. Of Hezekiah it is said that "in every work that he began in the the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered." There is no other way to do any work prosperously. Especially there is no other way to do religious work well. He who would reform a kingdom, or revive a church, or educate a soul in God's truth will have to put all his heart into the business. Half-heart never won a moral victory. God has no promises for the prayer that has behind it a divided heart. "Ye shall seek me and find me, when ye shall search for me with all your heart" is the instruction to Israel, through Jeremiah the prophet, with reference to effective prayer. The only sort of love that deserves the name with reference to God is that which engages all the "heart, mind, soul and strength." How well the author of the one hundred and nineteenth Psalm had learned that only they are "Blessed who seek God with a whole heart!" For himself, he protests that both his prayers and his obedience are thus prompted.

What a contrast with this ideal is the life of too many Christians. In the things for which the church stands they have no more than a languid interest. How many think that one faculty consecrated to Christ is an excuse for the fact that another power is un-devoted to him. The man who gives his purse to Christ is almost sure to refuse the consecration of a portion of his time to direct any personal Christian work. Many who will give time will give nothing in hard cash. How many who bear Christ's name give either? Dr. Duff accused the church of

"playing at missions." In no uncharitable-ness of spirit, or judgment, it must be confessed, that there are many, in modern times who bear Christ's name, who seem to be playing at religion. The church and its work is a side issue in their lives. The main line down which the express train of their energy thunders is the track whose terminus is the grave; the siding upon which so many of the instrumentalities of their life stand all the day idle, is that line which is the only visible representation of "the way everlasting." The secret of heart-power is fellowship with Christ; for service, and in service. "As unto the Lord" is the clue. He who refers everything to Christ, will find it easy to do anything for Christ. It is the love of Christ that constrains one. He must live at the cross who would live and "heartily as unto the Lord."—*Christian Inquirer.*

The Right Place for a Saloon.

WHERE is the right place for a saloon? Where is the saloon wanted? If not the fashionable mercantile establishments, what other kinds of business are likely to be helped by the proximity of gin mills? Let some one name them. Is it the baker, the tailor, the shoe-maker, the butcher, the milliner, the bookseller? Do any of these find of any particular advantage to their trade to have a grog-seller come and open up a shop beside them? What surroundings are necessary in order to justify the opening of resorts for loafers, of drunkard mills, of dens of propagation of vice and crime? What neighborhood shall be selected for the establishment of places for the debauchment of men, for the destruction of families, for the making of paupers and felons? Which is the worst, to open a saloon within two hundred feet of a church or school, or to open one next door to a home, in front of a home, over a home or under a home? What is there that should make a grog-shop a stench in the nostrils of the public on one street, and a sweet smelling savor on another? What should make it an ugly blot on the landscape in one locality and a thing of beauty in another? Is a saloon on Fifth Avenue calculated to do greater harm than the beer dive on Mulberry St.? If the wealthy and powerful cannot endure the presence of the grog-shop, why will they thrust them on the poor and weak? Are the tenement districts—the homes of those already deep down in poverty, squalor and misery—are these the proper places to set the saloons? Are they needed here to help men live purer lives, to make happier homes, to strengthen the weak, to cheer the downcast, to guide the erring? Who shall take upon himself the responsibility of declaring where the people shall be cursed with the presence of grog-shops and where they shall not be cursed? These, it seems to us, shall not be practical questions, and we should like to have them answered.—*New York Observer.*

The Way Out.

"TEACH me the way, O Lord, and lead me in a plain path," was the earnest plea of the Psalmist. His way concerning each one is not only his own, but the manner, also, in which his way is made plain unto us is his own, and is often contrary to what we might have chosen. We wish to be instantaneously illumined by him, or have the path made plain by an easy intuition, rather than by his wiser methods of discipline. At the opening of each day we cannot wait for the providential unfolding of its hours, but demand to know

immediately what he wishes us to do or suffer. We are often unwilling to perform the small duty next in order because it seems insignificant, or too earthly to be planned by our heavenly Father. We acknowledge that we must be taught and led by a supreme will, but we hesitate to accept his wisdom in his manner of imparting divine instruction. And so it often comes to pass that we are restless and unbelieving, and do not have strength to overcome our spiritual foes, as we otherwise might.

It is therefore important to remember that we are, in all respects, under divine tuition; that our own impetuosity of spirit may arrest spiritual progress, that our heavenly Father seeks in his treatment of us nothing less than our perfection in holiness, so that in the end we may be like himself and made meet for his eternal presence. Tardiness in making known to us his will may be, therefore, only a part of that schooling which he sees necessary for our ultimate good—just as a wise instructor frequently withholds the explanation of some difficult problem for the time in order that there may be on the part of the pupil a full and free exercise of his own faculties.

What are some of the benefits that will surely come to us from this ready acceptance of God's method of teaching us? We would place among his benefits an increased reverence for his authority. Nothing is more necessary than this grace if we would advance in spiritual knowledge. The heart filled with "godly fear" is truly receptive, and ready for all spiritual illumination. No one can retain this grace only as there is a prompt acknowledgment of God's wisdom displayed both in truth revealed and in the manner of imparting it to men. Therefore, "My soul, wait thou only, upon God, and my expectation is from him."—*Christian Advocate.*

No Leisure.

"AND the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful." (Mark vii. 19.) It is said the Duke of Alva, on being asked by Henry IV. if he had observed the eclipses of the year, replied that he had no leisure to even look up to heaven.

How true that is with multitudes of men to-day; they are engrossed with worldly cares, to the shutting out of all heavenly light.

Happy is he who recognizes the bountiful hand of God in his daily life, as the Provider of everything we enjoy.

Thrice happy the lot of him who seeks first the kingdom of God and his righteousness, ever keeping the tempting cares of life behind him as he presses on toward the "mark of the high calling."—*Sel.* Proud hearts and high mountains are cold and barren.

AMONG other holy counsels which thou must observe, remember well this: Look not upon other men's faults, but thine own. Perfect resignation is attained by remembering that God permits grievances to fall upon us, to humble and annihilate us, and to make us live wholly resigned. Hold it for a true maxim that nobody can do a grievance or injury to a soul despised by itself, and one that is nothing in its own account. Never be disquieted by any accident, for inquietude is the door by which the enemy gets into the soul to rob it of its peace.—*Michael de Molinos.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., October 21, 1890.

"Preach The Word."

At a recent ministerial conference held at Northfield, Minn., Bro. Moody spoke before the ministers in the following pungent style:—

"Now I am not an educated man; never went to college, and hardly into a common school. I know one thing, however, that we need men who can open up the Bible. Our young people are hungering and thirsting for men who can do this work. I went into a Bible class not long ago and heard a teacher bring up all the obstacles of the book of Samuel one Sunday, and then said he would tell how to meet them on the next. God deliver me from such teaching. We meet snags enough without having them put in our way. Deliver me from what you ministers call higher criticism. I don't know any more about theology than I do about the government of Japan; but I want men who understand the Bible and how to teach it at the Chicago school and here in Northfield. You ministers are not in touch with the people. They have heard theology until they are sick of it. There is a famine in the land for the old Bible gospel. Men are wanted who are all afire with the Word of God. I am looking for that man. Men are wanted as assistants to the ministers, who are full of the Word of God, and will go out and sit with the woman at the wash-tub, and open up this book. If a man don't believe that book from back to back, he isn't wanted—He should let it alone. We have had enough of your higher criticism, now give us the grand old gospel with fire. People ask me what I can find for the Mount Herman boys to do. Churches are snatching them away so that I can't get one to send to Chicago or anywhere else."

The above remarks have the right ring. The great need of the present time is more Bible preaching. But in order that this may be brought about, it will be highly necessary for the ministry to make the Bible a special study, and strictly conform to the same, no matter if it does ruin their creeds, and utterly demolish many theories which pass as current theology at the present time. The clergy of to day are woefully deficient in Bible knowledge. Thousands preach a speculative theology, and sermonize on things entirely out side of the Bible. This kind of preaching leaves the people in darkness as to what the Scriptures teach. We here give one instance to illustrate the profound ignorance in which the people are in on account of the ministers not preaching the Word. We have taken this clipping from one of our exchanges. The title of the article is, Sunday Observance. The writer says:—

"My attention has been called to the way Sunday has been, and now is observed right here among Christian people, and even those who profess to be children of God. I will acknowledge circumstances require, occasionally, one to do a few moments or even an hour's work, but when we see people laying plans for Sunday's work, we feel as if their regard for God and his commandments was very slight indeed. He has told us, "Six days shalt thou labor and do all thy work," and the question arises, If we are to do all our work in six days, what shall we do the seventh? To which he replies, "Thou shalt not do any work."

Now if we are not to do "any work" on the seventh, are we justified in going to some other town to work Sunday, after laboring six days at home? Some use the excuse, "I am working for God the seventh day." If God says we shall "not do any work," does the fact that we are working for him

justify us in laboring on a day in which he says "do no work"? And with charity for all I humbly await a reply."

This would be all right if applied to the Sabbath, or Saturday, but all wrong when applied to the first day. This trying to read Sunday Sabbath in the Bible is much like the hardshell minister who took for his text the passage, "He maketh our feet as the hinds feet." The preacher made it out "hens hinds feet." and proceeded to enlarge his sermon by saying that as the hen has three toes in front and only one behind, she cannot walk backward. From this he claimed to prove the doctrine of the perseverance of the saints, or once in grace, always in grace.

Don't.

Don't preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more.

Don't raise the devil in the pulpit unless you are very sure you can lay him.

Don't preach science; not even the science of theology. Your platform is not a lecture platform, nor the church a class-room.

Don't try to be funny in the pulpit. Never say a funny thing on purpose. Humor that says itself will do no harm.

Don't try to be someone else. There is only one person worth imitating; and the way to imitate is by living in him.

Don't substitute gush for good sense, rhapsody for reason, and asseveration for argument. The Americans are a strong people, and they need a meat diet.

Don't mistake noise in a sermon for eloquence, or noise in a prayer for devotion.

Don't try to save the truth; the truth can take care of itself; save men.

Don't turn the pulpit into a stump. If you want to help your party find a stump outside.

Don't forget that it takes two to make a quarrel; and—

Don't be one of the two.—*Christian Union.*

Defeat and Victory.

THAT which to a Christian may seem a sad repulse of defeat may be God's plan for a victory. Paul was to see Rome, but when he entered that city a prisoner it looked as if the promise was a mockery; yet he soon found that coming to Rome was productive of grand results, and even in Cæsar's household there were those who became "saints." Bunyan was imprisoned and thus was prevented from preaching, but the best work he ever did for Christ was while he was in Bedford jail. He might have evangelized for a while, but no work he could have done in preaching would have had the world wide influence that has come from the "Pilgrim's Progress." When Judson was rebuffed in British India it seemed as if the door of usefulness might be closed; but forced, as it were, to go to Burmah, he lighted a golden lamp which has guided thousands to eternal life. Well is it we, conscious of our own inability to judge what may be best, are willing to accept divine appointments, and believe that we know not now will hereafter be proved best for ourselves and the cause of God.—*Christian Inquirer.*

I WONDER many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

What is a Drunkard.

WHAT is a drunkard? I have gone through the whole creation that lives, and I find nothing in it like a drunkard. The drunkard is nothing but a drunkard. There is no other thing in nature to which he can be likened. The drunkard is a self-made wretch who has depraved and has gratified the depraved cravings of the throat and body until he has sunk his soul so far that it is lost in his flesh, and has sunk his very flesh lower down beyond comparison than that of the animals which serve him. He is a self-degraded creature whose degradation is made manifest to every one but himself; a self-made miserable being, who, while he is insensible to his own misery, afflicts every one around him of belonging to him with misery.

The drunkard is let loose upon mankind like some foul, ill-boding and noxious animal to pester, torment and disgust everything that reasons or feels, while the curse of God hangs over his place and the gates of heaven are closed against him. Drunkenness is never to be found alone; never unaccompanied by some horrid crime, if not by a wicked crowd of them.

Go to house of the drunkard, consider his family, look on his affairs, listen to the sounds that proceed from the house of drunkenness and the house of infamy as you pass. Survey the insecurity of the public ways, and of the night streets. Go to the hospital, to the house of charity and the bed of wretchedness. Enter the courts of justice, the prison and the condemned cell. Look at the haggard features of the ironed criminal. Ask all these why they exist to distress you, and you will everywhere be answered by tales and recitals of the effects of drunkenness. And the miseries and the vices and the sorrow and the scenes of suffering that have harrowed up your soul were, almost without exception, either prepared by drinking or were undergone for procuring the means of satisfying this vice and the vices which sprung from it.—*Archbishop Tillathorne.*

Report of Labor.

IN our last report we promised to write up the particulars and result of our meeting at Island City. First, then, we can truly say that the Spirit of God was with us, and its influence went out over the hills and valleys, and drew by its golden cords of love Bro. James Simpson, Bro. Henry Meeker, and Bro. and Sister Stroud; these, with the addition of Sister Meeker and Sister Laura Dick, gave us six soldiers for the army, under the command of our leader, Jesus of Nazareth. In addition to these, scores of men and women are deeply convicted, and have acknowledged we have the truth. Others have said, "We never heard the gospel preached till we heard it at the tent." Oh, that those souls, so honest as to frankly admit the truth, may feel the necessity of obeying the same to the saving of their souls. "Obey my voice, and I will be your God." Jer. 7: 23. Again, it's only through this medium, namely, obedience, that the soul can be purified. 1 Pet. 1: 22. To the household of like precious faith we beseech you to send up to the throne of God your earnest petition for these dear souls.

As another result, our brethren and sisters have been strengthened. They have made rapid progress. Their earnest prayers and testimonies and patient endurance of cruel

mockings and taunts "without," without a clearly that they have the Spirit of Christ to God bless the "little Island City, is, has I prayer. Let your con from whence we loo then, when He, "the fear, ye shall receiv fadeth not away."

Island City, Mo.

A Modern

THERE is not one thousand who can or eight hours sleep ten about great m only three or four interesting reading ers, no mar or wo body and mind fo less than seven ho more sleep than t makes them so n lum so populous. early, then rise e bed till late, the Christian for on another at five, up when they a ing-bell be rung fore your pub say thata sudde ular motion to get over a too s after you cal world full in t leap.—*T. De V Journal.*

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mockings and taunts from those that are "without," without a retort, shows but too clearly that they have determined to have the Spirit of Christ to rule in and over them. God bless the "little flock," in and around Island City, is, has been, and shall be our prayer. Let your conversation be in heaven, from whence we look for our Savior, and then, when He, "the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

JAMES BARTLETT.

Island City, Mo.

A Modern Need for Sleep.

THERE is not one man or woman in ten thousand who can afford to do without seven or eight hours sleep. All those stories written about great men and women who slept only three or four hours a night make very interesting reading; but I tell you, my readers, no man or woman ever kept healthy in body and mind for a number of years with less than seven hours sleep. Americans need more sleep than they are getting. This lack makes them so nervous and the insane asylum so populous. If you can get to bed early, then rise early. If you cannot get to bed till late, then rise late. It may be as Christian for one man to rise at eight as for another at five. I counsel my readers to get up when they are rested. But let the rousing-bell be rung at least thirty minutes before your public appearance. Physicians say that a sudden jump out of bed gives irregular motion to the pulse. It takes hours to get over a too sudden rising. Give us time, after you call us, to roll over, gaze at the world full in the face, and look before we leap.—*T. De Witt Valmage in Ladies Home Journal.*

Christian Discipleship.

WHAT proofs can we give that our life is hid with Christ in God? How can we best show that our Christianity is not merely a name, but a life?

1. By confessing Christ before the world. As we profess, so must we act. It is no easy task to profess Christ before men. Not all professors of Christianity are confessors of Christ. Not all dare to own the Master in the midst of a faithless and unbelieving age. But be sure of it that no battle was ever won by hiding our colors or placing our light under a bushel. In these days, when sin stalks in the streets and meet us at every corner, it is imperative that all around us should know whose we are and whom we serve. He who bravely glories in the cross, and openly confesses his faith to be the faith of all ages, who proves his words by his deeds, etc., is giving a real proof that he is living for and in Christ.

2. To assume the attitude of Christ towards the world. It is easy to say that we are Christians, but not so easy to put on the meek, humble, forgiving Christ. The meekness of Christianity is now, as ever, a stumbling-block. The world still hesitates to forgive, etc. A man, therefore, who shows himself vigorous in restraining his carnal self, who battles bravely with the rising tide of carnal impulses, who is ready to return good for evil, etc., proves that Christ is living and speaking in him. Such a man will have unbounded influence for good. His meekness, charity, sympathy, etc., will prove that he has taken Christ for his model. He will be an apostle for Christ and Christ will live and

speak in him to all around.—*Newbury Home Magazine.*

Obituary.

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

BRYAN.—Died, at her home near Clio, Iowa, Oct. 7, 1890, of heart disease, sister Martha T. Bryan, aged 66 years. She was the mother of ten children, and was faithful in her duties to them. She embraced the truth of the soon coming of Christ, about five years ago, and lived a quiet christian life up to the time of her death. She went to sleep in Christ to await his call and to burst the bands of death. She leaves eight children who feel the loss of a good kind mother, who died with a hope to meet them all on the resurrection morn. Words were spoken by Eld. Dix, pastor of the Methodist church at Clio, from Luke 20: 35, 36.

"Cut down by the scythe of death,  
And withered in a few brief hours,  
She faded away like the lovely hues  
Of the beautiful summer flowers.

Then farewell, dear mother,  
We can see your face no more,  
Till we meet you like a blooming rose,  
On the bright Eternal shore.

We mourn the dead, but they shall awake,  
The lost, but they shall be restored,  
Oh, well our human hearts might break,  
Without that sacred Word.

Till then we'll pray, Lord lead the way,  
Our Father's will be done,  
We'll meet again when Christ shall come,  
Where we'll know no setting sun."

D. E. BRYAN.

LET our religious writers teach that what is needed on the part of every Christian, is "the living of the Christ life"—that godliness whose "life and power" is best attested or measured, not by talk or pretense, but by the spirit of self-sacrifice—humble toil for others. I have no sympathy with any disposition to mistake a pompous churchianity or an imperious ecclesiasticism, or a fussy, hustling sectarianism, for the real spirit of Christ—the anointing that is from on high.—*Christian Standard.*

Items of Interest.

—A prune orchard at Selma, Cal., is expected to yield \$1,200 an acre this season.

—The honey crop of San Diego county, Cal., is expected to be 1,750,000 pounds.

—Great damage has been done to the grape crop in some parts of California by heavy rains.

—Senate bills granting a pension of \$2,000 a year to the widows of Generals Fremont, McClellan and Crook were passed by the House.

—A large number of carriages in cities are now supplied with rubber tires to prevent violent jolting and deafening clatter.

—The heavy crop of apples in various parts of Missouri is attracting the attention of fruit growers of other states, which will no doubt result beneficially to the horticultural interests of the State.

—It is stated that eastern capitalists have organized a company with \$7,000,000 capital for the purpose of manufacturing tinned plates. The headquarters of the company will be at Baltimore. It will run its own tin

mines and will try to control the American tinned plate trade.

—October 16th at the Mormon Conference at Salt Lake, President Woodruff read a manifesto forbidding in future marriages in violation of the law, and the congregation, numbering thousands, accepted it as authoritative and binding. It is said that this settles the vexed question of polygamy.

—Congress ended its first or long session (this session exceeded in length all previous examples, with one exception) on Wednesday, October 1st. The members dispersed with a rush like that of wearied school boys when dismissed, leaving the Speaker to announce to almost empty space that the House was adjourned. The President was in the Capitol, where he signed the tariff bill.

—Mrs. Bennett, of Greenville Ala., one of the few persons who has lived to be more than a hundred years old, did not unite with any church until she was one hundred and twelve, when she was immersed by a Baptist minister of twenty-two. She is now said to be one hundred and fifteen. She is in excellent health, walks three miles to church, and reads the hymns without glasses.

—The heirs of Benjamin Franklin are about to begin a suit to recover the Franklin Fund in Philadelphia, which now amounts to \$100,000. It is claimed that it is illegal to invest a legacy for more than twenty-one years after the lifetime of the testator, unless the bequest be for charitable purposes; and as the Franklin Fund charges interest, it is claimed that the circumstance negatives any charitable character. If successful in recovering the Philadelphia fund, they will proceed to sue for the Boston Franklin Fund of \$400,000.

—An English writer says that "the quantity of gold in the world is not nearly so large as it is commonly supposed to be. If it could all be collected in one pile it would form a pile 25 feet high, 45 feet long, and 25 feet wide. The reason for the smallness of the space which the world's stock of gold would fill is to a great extent accounted for by the density of the metal. A cubic foot of it weighs more than 1200 lb." In view of the discoveries during the last 50 years this appears to be a remarkable statement; one that should attract the investigation of the leading scientists.

—Almost in the exact geographical center of Wyoming is a mountain of solid hematite iron ore, with 600 feet of it above ground, more than a mile wide and over two miles in length. Besides the iron, the mountain contains a bed of lignite coal large enough to warm the entire world for a century, a dozen of dried up lakes of soda, where the soda is deposited to a depth of over 300 feet, some of the lakes being over 600 acres in extent. In the mountain adjoining is a petroleum basin larger than those of Pennsylvania and West Virginia combined. Out of some of the springs pure oil is trickling from 20 to 30 barrels daily.

—The circulation of the Bible is the most wonderful thing in the literary history of this century. The British and Foreign Bible Society was organized in 1804, and the American Bible Society in 1816. She total receipts of the two societies have been \$78,185,925, and they have issued 176,695,121 Bibles, Testaments, and separate books of the Scriptures. During the last year they have printed 5,288,320—an average of nearly 17,000 daily. The Bible is evidently still alive.

## God's Way.

BY L. B. CHAMBERLIN.

By cross and by loss God leads us  
A long mysterious way;  
By loss and by cross he reveals it  
As wisest and best day by day.

By storm and by sunshine he mellows  
Our hearts that his seed may take root.  
By sunshine and storm he develops  
The beauty and bloom of our fruit.

By gifts and by grace he rewards us  
E'en here with the finest of wheat.  
By grace and by gift in his kingdom,  
He at last will receive us complete.

All praise unto him we would render,  
His way leads to holy estate;  
His clouds drop the dews of rejoicing,  
His gentleness maketh us great.  
*N. Windham, Conn.*

## God's Word Fulfilled.

BY MINNIE SHERRILL.

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

To know how fully and perfectly God's word has been accomplished, we have only to glance over the history of cities and nations. First, let us notice Babylon which is supposed to have been built twenty-two centuries before Christ. It was founded by Nimrod the son of Cush and grandson of Ham. It remained a small city until about 1700 B. C., when it became the seat of government of Babylonia. Its destruction was foretold by the prophet Isa. 739 years before Christ, and about 200 years before it was destroyed. Babylon was the most beautiful and the richest city of the world, and had reached the zenith of its power when Daniel said unto Nebuchadnezzar, "It is thou, O king, that art grown and become so strong; for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth."

That Babylon was the greatest and should never be equaled by earthly empires, is fully shown by the image of Dan. 2:32, 37, 38. "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and made thee ruler over them all. Thou art this head of gold." From the fatal night when the handwriting was seen upon the wall, down to the fifth century, A. D., was God's word being fulfilled upon Babylon. Up to this time was the city desolate without inhabitant, save with wild beasts as predicted in Isa. 13:19-22.

But there is still another curse that was pronounced upon the city that should desolate it of all life. Thus we see two phases of destruction which have lain upon Babylon. The Lord said, "I will also make it a possession for the bittern, and pools of water, and I will sweep it with the beson of destruction. The Lord of hosts hath sworn, saying, As I have thought so shall it come to pass: and as I have proposed so shall it stand." Historians say that about the fifth century, A. D., in consequence of the choking up of the great canals derived from the Euphrates river, Babylon had become a vast marsh, and fifty years

later the river had changed its course leaving only a small channel to mark its ancient bed. Then was fulfilled Jeremiah's prophecy that, "the sea is come upon Babylon; she should be covered with the multitude of the waves thereof." Jer. 51:42. Surely God's word regarding Babylon has accomplished his will, and has prospered in the thing whereto he sent it.

The next ancient city we will mention is Nineveh, the capital city of Assyria, built on the Tigris river and once among the most splendid cities of the world; was, according to Scripture, built by Ashur. Gen. 10:11. Of this city the prophet Jonah 3:2 says it was an exceeding great city of three days journey. This city, glorying in pomp and power like Babylon, was by the Almighty doomed to destruction. The prophets Nahum and Zephaniah predicted Nineveh's destruction 710 years before Christ, and a little over one hundred years afterward it was literally fulfilled. The word of the Lord came unto Jonah, saying, "Arise, go to Nineveh that great city, and cry against it; for their wickedness is come up before me." The prophet in Zeph. 2:13-15 says of her, "This is the rejoicing city that dwelt carelessly, that said in her heart I am, and there is none besides me." But the Lord said by the prophet I will make Nineveh a desolation and dry like a wilderness. Against Nineveh the Lord also said, "I will make thy grave for thou art vile." Nahum 1:14. Again the Lord by his prophet said, "It shall come to pass that all they that look upon thee, shall flee from thee, and say, Nineveh is laid waste." Nahum 2:7. These words of vengeance were spoken against Nineveh on account of her great wickedness, and her desolate and ruined city bore witness to the fulfillment of God's word in a little over one century after judgment was pronounced upon it. History says that Nineveh in the time of Herodotus, had ceased to exist; and when Xenophon passed it, 401 B. C., during the expedition of which he gives an account, the very name had been forgotten though he testifies to the extent of the deserted city, stating that the height of the ruined walls was 150 ft. The Lord said of Nineveh, I will make thy grave; and for more than twenty centuries Nineveh lay beneath heaps of rubbish and earth, buried in an unknown grave. Vague tradition said it was buried somewhere near the Tigris river; but for long ages its existence in the world was a mere name, a word; but that name suggested the idea of an ancient capitol of fabulous splendor and magnitude; a congregation of palaces and temples encompassed by vast walls and ramparts; of the rejoicing city that dwelt carelessly; that said in her heart, I am, and there is none besides me, and which was to become "a desolation and dry like the wilderness."

But the time came for the world to know that God's word had been verified. In 1851 many exploring expeditions were sent out in search of Babylon and Nineveh. In 1852 and '54, an expedition led by a French savant and a wandering scholar, sought the seat of the once powerful empire, and searching till they found the dead city, threw off its shroud of sand and ruin, and revealed once more to an astonished world the places, temples, and idols; the representations of war and the chase of the cruelties and luxuries of the ancient Assyrians. The Nineveh of Scripture the Nineveh of the oldest historian, and the Nineveh in which the captive tribes of Israel had labored and wept, and against which the word of prophecy had gone forth, was after a

sleep of nearly twenty-five centuries brought to light. Here in this buried city, was positive evidence of the authenticity of the Bible; and the value of these discoveries can scarcely be overated. It is said of the bas-reliefs that were found that they furnish together with the inscriptions which they illustrate, and which are also now deposited in the national collection, the most valuable contemporary historical record possessed by any Museum in the world. Most of the sculptures discovered have been deposited in the British Museum. They may be said to be the actual manuscripts, caused to be written, or carved by the principal actor in the event which it relates. Who, says the historian, would have believed it probable or possible before these discoveries were made that beneath the heap of rubbish and earth which marked the site of Nineveh, there would be found the history of the wars between Hezekiah and Sennacherib, written at the very time when they took place by Sennacherib himself, and confirming even in minute details the Bible records?

As we continue our search in the Bible records of the destiny of cities and nations, we next come to Bozrah. This city also is resting under judgment for contempt of God's word. The Lord said concerning her, "I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste and a curse; and all the cities thereof shall be perpetual wastes. . . . No man shall abide there neither shall a son of man dwell there." Jer. 49:13, 18. Again the prophet says, "And judgment is come upon the plain country; . . . upon Bozrah and upon all the cities of Moab far and near." Jer. 48:21-24. As descriptive of this desolation, as seen by a Bible student traveling through Edom and Moab, I will give the writers own words which are as follows:

"As I came to Bozrah I took my Bible and read Jeremiah's prophecy concerning its desolation, and I saw how truly and wonderfully this prophecy had been fulfilled. For Bozrah stood a city of desolation without inhabitant. Her buildings and streets, which were of stone, were in a perfect state of preservation; but not a sound within the city to break the dreary stillness. I stood with my Bible in hand upon the ramparts of Bozrah and counted sixty cities, all of which were in as good a state of preservation as Bozrah, yet destitute of inhabitant. Truly was God's word fulfilled upon all the cities of the land of Moab, far and near. For no man abides there neither does a son of man dwell there. Many houses that we entered were found as they were left. Century after century has passed over the cities of the land of Moab, and yet they stand as monuments attesting to the truth of God's word. And again are we reminded of the words of the prophecy, "so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

As we further search down the stream of time, we find that there were many nations that rebelled against God, and whose idolatry and wickedness caused their overthrow. The first we will notice is Egypt. The prophet in Ezek. 29th and 30th chapters portrays her downfall. In the 29:15 we find predicted that Egypt should become the basest of kingdoms; neither should it exalt itself any more above the nations. That it became the basest of kingdoms history affirms, but states that the Egyptian religion became a gross superstition, the lower orders of the people worship-

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Advent & Sabbath Advocate.

Stanberry, Mo., October 21, 1890.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

PREACHING at the Adventist's hall Thursday night.

THERE will be no paper during General Conference week.

SINCE getting our new cylinder press we have made arrangements and are now publishing the college paper, of the Stanberry Normal School, issued by the proprietor, John E. Fesler, president of the college. Those who are thinking of attending college will find it to their advantage to come to Stanberry.

It is a source of great encouragement to know that we have some noble workers in the cause of truth. No doubt there are many who feel interested in seeing this truth move forward, but feel that they can do nothing in the way of assisting in the work. Remember the true statement, "Where there is a will there is a way." The truthfulness of this adage has been tested by a sister in Michigan who is poor as far as this world is concerned, and whose husband is not in the truth, yet during the past few months she has sent into the office eleven new subscribers for the MISSIONARY, and two for the ADVOCATE. Then we might mention a family in California, and one in Iowa, one in Illinois, one or two in Oregon and Washington, and one in New York that are doing much to help the publishing work, and if it were not for their liberality the work would not prosper. Now let others enroll themselves among those who are laboring so hard to advance the publishing work.

DEAR Brethren and Sisters: Once more I will write a few lines for the columns of the ADVOCATE, to let you know how I am getting along. My health is greatly improved, and the tumor is better; is smaller in size. I have tried many things to destroy it, and among the many have found but little relief until of late. The kindness shown me by the dear brethren in sending means, has been a great help to me in securing aid in this hour of affliction, and such may truly feel that they have lent a helping hand in saving my life. I am very thankful that I am so far recovered. I feel that I have truly been remembered by the brethren, and may God give me grace to continue in well doing, be faithful to my trust, and in the end be crowned with eternal life. I hope to be able to do much in the service of the Lord, and win many souls to Christ. Dear brethren and sisters, how shall we stand in the judgment? This should be the inquiry. May Zion be awakened is my prayer. Let the coming year be the time when we shall see the results of earnest labor. Pray for me. Yours in love.

Wayland, Mich.

JOHN C. BRANCH.

Receipts.

A E Case for Artemas Littel 25 cts, Lovilla R Tempelton \$1, (tithes) 50 cts. John McDonald \$2.48, Mrs W W Wells \$1, C H Munro \$1, Foster Keith \$1.50.

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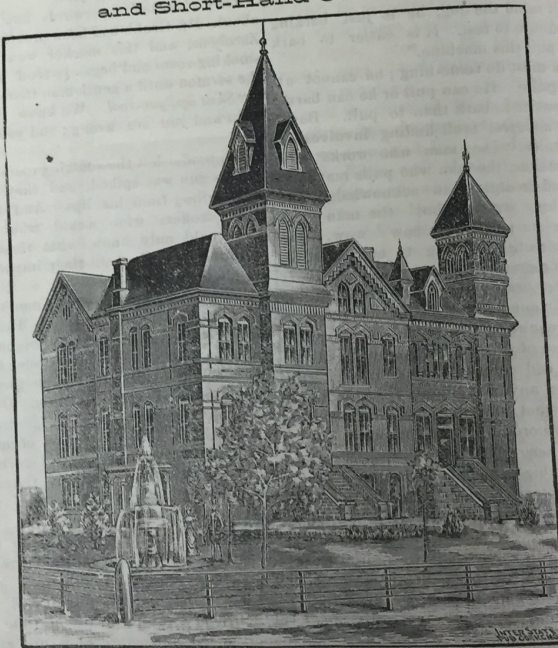
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