

Advent and Sabbath Advocate.

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

VOL. XXV.

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Advent and Sabbath Advocate.

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"The Lord's Day."

BY ALBERT SMITH.

"I was in the spirit in the Lord's Day."—Rev 1: 10.
The Lord's Day, the Lord's day, then neither yours nor mine;
The Lord Day, then some day of days must be divine;
But which day is his day, for seven make a week?
And six days are man's days, there's only one to seek.
John knew it in Patmos, the Churches knew it well;
He dates time and place where some strange events befell:
He worshiped, "in spirit," and saw the things to come,
The Apocalypse of Jesus, the Christ, the Coming One.
Though that day, or Lord's day, he places in the past,
His words show the Lord's day the Lord intends to last:
One closing century still owned the day as such,
No presbyter presuming had dared the day to touch.
There was, too, of old time, according to the Word,
A day when the sons of God appeared before the Lord;
Job saw it, recurring and doubtless knew the day,
When sons of Elohim appeared to praise and pray.
However, to all days the Lord might make a claim,
But one day, as John thought, was sacred to his Name;
If all things are his then He has the right to choose;
Which day shall be his day, and which mankind may use.
Deny it, then we claim the right to choose divine,
And you may choose your day while I make choice of mine;
Confusion of Babel, of Babylon beware!
For God is a God of good order every where!
Shall He choose or I choose means, which of us shall rule?
Resist the Creator, the creation proves a fool!
Alas that we have been so easily deceived;
The serpent is subtle, his lie is yet believed.
"Ye shall be as gods" is the great contention still,
The will of the Father, or else the children's will:

There can be but one God, or many more than three;
Shall we be as gods, or submit to Deity?

Let God be a true God though all men liars prove,
The Sabbath attests it he gave to man in love;
Then shall we refer it—the honest Christian dares—
To what he has written, or what Church infers?

"The seventh day's the Sabbath of the Lord thy God wherein
Thou shalt not do thy business," or doing it shalt sin:
"In six days the Lord made the heavens, the earth and sea,
And rested the seventh:" Amen so let it be.

The Lord's day is the Sabbath, and the Sabbath is the Lord's,
"The seventh day's the Sabbath of Jehovah," are his words;
Unchanging he claims it, obey or disobey,
But he never bellowed and blessed another day!

If then there's a Sabbath the seventh has the place,
But if we're without one, we're in an evil case:
What labor and sorrow the world has ever seen,
But rest day abolished, what had the slavery been?

Creation's memorial the Sabbath first was given,
And Sinai proclaimed it as still the law of heaven;
"Remember," "keep holy," the day of sacred rest,
Which God first sanctified, or set apart, and blest.

"The Son of man is Lord of the Sabbath," he declares;
He cleansed it from Jewish traditions, Satan's snares;
He gave it in mercy to raise our thoughts above,
To tell a Father's unceasing care and love.

Not man for the Sabbath, but Sabbath for the man,
To rest and to worship, according to God's plan:
"For Man" he ordained it, not merely for the Jew,
"For" man, not against him, and therefore meant for you.

Creation's memorial must last until the sun,
Which still rules the daylight, forgets his course to run:
"Remember" the Lord's day, so many now forget,
The day he was "Lord of," is now, and shall be yet.

How bright that first Sabbath when angels came to earth,
To sing Jehovah's praises at the fair creation's birth;
Ere sin had sullied it with any base alloy,
And the sons of Elohim all shouted out for joy!

"A keeping of Sabbath" remains for me and you,
The rest that remaineth for all the tried and true:
Then let us labor now and strive to enter in,
And cease from transgressing the law of God by sin.

The Lord is returning in majesty and awe,
The Islands and Kingdoms await his righteous Law:
They go up to worship the Lord of Hosts, the King,
"From Sabbath to Sabbath" their Hallelujahs ring.

Leicester, England.

The Sermon.

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

The Secret of Success in Spiritual Life.

BY J. C. BRANCH.

In introducing this subject of spiritual life, I desire to not only stir up the pure minded, but to, if possible, be the means of convincing those who are not already convinced of the necessity of being spiritual minded.

The first reason which I will assign is that to be spiritual minded is life, and to be carnal minded is death, and as carnality does not pertain to spiritual or divine things, so spiritual things does not pertain to carnal, fleshly, sensual or lowly things. We notice two very decided and distinct sides to this subject, and like other subjects it is better understood when both sides are kept in view. I refer to the life and death question, for as spirituality tends to life, so carnality will ultimately end in death. These two questions are very distinct, and as surely as clay mixed with pure sparkling water will destroy its taste and render it impure and change its color, so the true religion of Jesus Christ is destroyed and made impure and that bright color which should light up the world changed into darkness by mixing carnality, grossness of mind into one's life. Men as well as trees are known by the fruit they bear, and the religion of Jesus Christ has been so compounded as to readily show a difference in quality, taste and color when mixed or adulterated with carnal things. Much has been lost both in time and money by not adhering more closely to this great question. People have sometimes wondered why they were not, and could not be, successful in the Christian life. Such people only need to stop and separate these two great questions, and compare their lives with that of divine things. We are too often found careless and indulging in things of a carnal nature; our thoughts running after the things of this world. We study and devise plans to serve this world's goods which can only perish.

Undoubtedly there is a reason somewhere for Christians not attaining to a higher spiritual or divine life, and if so where is the secret. Have not people been preaching these truths? Have the principles and the doctrines of this divine life been hid from those who desire it? The apostles certainly explained this matter, and it has also been explained and attained to by many who have nobly fought the battles of life, and have left a record behind them which will ever bear evidence of the difference between light and darkness, truth and error. This great truth is hid to those who are fleshly; whose desires are lustful, who make this world their God; who give more time and attention to worldly and political affairs than to the studying of the secret of a spiritual life. Worldly honor

Not Always our Way.

God does not always answer our prayers as we ask and as we desire, but he never fails to do the best thing for us under the circumstances. He does not always remove the evils but he always gives us grace to overcome them. He did not take the three Hebrews out of the furnace of fire, but he came down and walked with them so that the fire should not harm them even to its smell upon their garments. He did not prevent Daniel going into the den of lions, but he sent his angel to close their mouths so that they could not hurt him. He did not, even in answer to prayer, remove Paul's thorn in the flesh, but he did what was far better, gave him sufficient grace to sustain him. So, let us remember that our most evere conflicts and trials may be God's emery wheel, on which he proposes to make us polished stones to shine forer in the kingdom of his dear Son.—*Christian Witness.*

Wendell Phillips.

A PERSONAL friend asked him not long before his death; "Mr. Phillips, did you ever consecrate yourself to God?" "Yes," he answered, "when I was a boy fourteen years of age, in the old church at the North End, I heard Lyman Beecher preach on the theme, 'You belong to God'; and I went home after that service, threw myself on the floor in my room, with locked doors and prayed, 'O God, I belong to thee; take what is thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me; whenever a thing be right, it may take no courage to do it.' From that day to this it has been so. Whenever I have known a thing to be wrong, it has held no temptation. Whenever I have known a thing to be right, it has taken no courage to do it." The event here referred to occurred in 1826, a year previous to his matriculation. With this seriousness upon him, like the halo around a saint's head on the canvas of the old painters, he went to college.—*Christian Herald.*

A Voice of Warning.

HE that bows but one inch to the devil in anything, in this day of trial and hour of temptation, hath so far betrayed the Lord of life and their testimony, and hath given their power to the beast, which maketh war with the Lamb and the saints; and so are not with, but against Christ, the royal seed and birth, which can never bow to the devil, but sees through his secret twinings, and withstands him, till he bows under and leaves him. This is the heir of eternal life; but that which goes forth and betrays, is the heir of eternal condemnation; therefore, if any of you in Israel, be in any measure guilty thereof, or have provoked the Lord thereby, let them lay these to heart, and with speed repent, before it be too late, lest the midnight cry overtake you, and then you strive to enter when the door is shut. And this is a warning from God, in season; through an earthen vessel.—*Words of Faith.*

A Mother's Heart.

WE ought to watch closely the character of the memories we leave in our homes. One person has left this testimony; "Many a night, as I remember lying quietly in the little upper chamber before sleep came on, there would be a gentle footstep on the stair,

the door would noiselessly open, and the well-known form, softly gliding through the darkness, would appear at my bedside. First there would be a few pleasant inquiries of affection, which gradually deepened into words of counsel. Then, kneeling, her head close to mine, her most earnest hopes and desires would flow forth in prayer. Her tears bespoke the earnestness of her desire. I seem to feel them yet where sometimes they fell on my face. The prayers often passed out of thought in slumber, and came not to mind again for years, but they were not lost." Is it not worth while for every mother to try to weave such memories into the early years of her children's lives?—*Western Christian Advocate.*

Secret Prayer.

SECRET prayer is the life of a Christian. Let a Christian neglect secret prayer and he will soon become cold and indifferent in his spiritual life. We cannot pray too much. There is nothing lost by praying. Take a live Christian and you will find he spends much time in secret prayer. Take a lukewarm Christian, he prays but little. When we feel promptings to pray we should pray. Sometimes God will move on us to pray when we are very busy doing something. We should obey at once. We don't know what is before us. By praying we keep our armor bright, and receive courage and strength to withstand the fiery trials of the enemy. Therefore, no matter how busy, when God says, "Go into your secret place and pray," we should obey; for he wants us to get strength for some trial that may meet us. Suggestions to pray never come from the devil; "he trembles when he sees the weakest saint upon his knees."—*Sel.*

OX the supposition that death is the second coming of the Lord, as so many of our would-be teachers of men would have it, how would it suit to read that memorable passage in Acts 1: 11, after the following manner: "The same death which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven"? or in the twenty-fourth chapter of St. Mathew how would it do to read, "And then shall ye see death coming in the clouds of heaven with power and great glory"? or in Paul's letter to Thessalonians, "Death himself shall descend from heaven with a shout, with a voice of the arch angel, and with the trump of God"? Would this be "making the word of God of non effect by your traditions"? It does seem these men, who have chosen to believe and teach Satan's lie rather than God's truth, resort to every possible ruse to enhance the theory of that one of whom the Savior said, "When he speaketh of a lie he speaketh of his own, for he was a liar and the father of it."—*Sel.*

EVERY soul needs to stand on guard—turning a watchful and wary eye in upon his actual and hidden motives, lest he slip into the delusion either that a speculative knowledge of biblical themes, or that a punctilious observance of religious ceremonies, furnishes a title to a home in the skies. Both knowledge and the attention to religious services are good, nay, essential, if rightly interpreted; but they must always be supplemented by a Christ like spirit and life. They alone can ascend the holy hill of Zion who have pure hearts and clean hands.—*Christian at Work.*

phistry, bewilders him and steals his hope of heaven and the blessing of present religion, is a thief who steals life's greatest blessing, and ought to be shunned by all lovers of Him who planted hope to spring eternal in the human breast.

The worst thieves in existence, are those who steal the happiness of mind and soul—who growl around the land, robbing mankind of the dearest treasure to which men are heir. Men who are so destitute of moral principle, that they can blaspheme God and the Bible, and assail pure and undefiled religion, would, naturally, if not prevented by civil law, indulge in anything and everything which their brutish appetites might crave. Virtue, home and property are only saved from such men by civil law vigorously executed.—*Sel.*

The Increase of Crime

THERE is a steady and rapid increase of crime in this country which should command more attention from the public authorities than is generally given it. The columns of the daily newspapers bear testimony to the fact that criminality in every form is broadcast, and that in every city of the country the burglar and highwayman find abundant opportunities, while murders have become more numerous than ever before in our history.

The last authoritative criminal statistics showed a large increase in every phase of crime, but particularly so in acts of the most heinous character. The record of murders in this country for the six years from 1884 to 1889, inclusive, gives a total of nearly fifteen thousand, last year exceeding by several hundred either of the preceding years in the number of lives taken by violence. It is interesting to note that but few more than ten per cent. of the murderers were legally executed, the larger number of them who paid the penalty of their crime, having met retributive justice at the hand of lynchers.

By way of showing the difference in results of dealing with murderers by "due process of law" and by the system of Judge Lynch, it is stated that of the nearly fifteen thousand persons charged with murder last year only five hundred and fifty eight were legally executed and nine hundred and seventy-five were lynchings.—*Omaha Bee.*

The Great End of Life.

It is recorded by Lady Huntingdon, that one evening she was on her way to a brilliant assembly, when suddenly there darted into her soul these words, "Man's chief end is to glorify God, and to enjoy him forever," which she had committed to memory before learning the Westminster Shorter Catechism. From that hour her whole life revolved around a new centre. The guilty, the trembling sinner, hitherto occupied with her poor self, gazed on the face of him who died for her; and as she gazed, her conscience found peace, and her heart a satisfying rest. Her whole life became one living sacrifice.

If all the followers of Jesus would duly consider this, that to "glorify God," in "our bodies and spirits, which are his," and "enjoy forever," in a world of sinless blessedness, is their chief end; that it is to absorb all our thoughts and employ all our time, how different would be our world, and how changed would be the great majority of the followers of Jesus.—*Christian Witness*

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Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., December 16, 1890.

Questions and Answers.

Question: I SAW a statement in the ADVOCATE that the S. D. Adventists believe and teach that the present sin against the Holy Ghost is to reject Mrs. E. G. White's visions. Please state clearly upon what grounds you make such a statement. Perhaps I have sinned away my day of grace. J. F.

Answer: The following testimony will confirm what we said on that point. Mrs. White, in one of her early visions, which is now suppressed, says:—

"I saw that in striking against the visions they did not strike against the worm, the feeble instrument that God spoke through, but against the Holy Ghost."

Eld. James White bore his testimony on the same point as it appeared in the Signs of the Times under date of Nov. 22, 1887. He says:

"A sin against the Father can be forgiven, sin against the Son may be forgiven, but the sin against the Holy Ghost hath no forgiveness. We cited cases of those who had apostatized from the present truth, who had attributed the power of the spirit of God, manifested in the spirit of prophecy, to the power of Satan. And where are they to-day? They are beyond the reach of evidence from the word of God and the influence of the Holy Spirit. Some marked cases have come back with confession and tears, but they could not stand. They had sold their birth-right to heaven and could not find it, though they sought it with tears. We have not space here to give the discourse entire; but simply state that from the preceding verse we showed that the subject is especially applicable to our time. The brethren seemed to feel its force, as it applied to San Francisco with quite as much force as any church within our knowledge."

Question: Do we find any scripture in the Bible stating that Noah was one hundred and twenty years building the ark, and that he was a preacher of righteousness?

MATTIE SHULTZ.

Answer: To the first part of the question we answer, No. There is no text which says that Noah was one hundred and twenty years building the ark. It is inferred from Gen. 6: 3 and other scriptures, and from chronological events. To the last part of the question we answer, Yes. It is plainly declared that Noah was a preacher of righteousness. 2 Peter 2: 5.

Question: Please inform me through the ADVOCATE whether history declares that Constantine was a sun-worshiper?

H. L. LOWE.

Answer: Constantine was a sun-worshiper, and at the time he issued his Sunday law he was a heathen. Mosheim says:—

"After well considering the subject, I have come to the conclusion, that subsequently to the death of Licinius in the year 323 when Constantine found himself sole emperor, he became an absolute Christian, or one who believes no religion but the Christian to be acceptable to God. He had previously considered the religion of one God as more excellent than the other religions, and believed that Christ ought especially to be worshiped; yet he supposed there were also inferior deities, and that to these some worship might be paid, in the manner of the fathers, without fault or sin. And who does not know, that in those times, many others also combined the

worship of Christ with that of the ancient gods, whom they regarded as the ministers of the supreme God in the government of human and earthly affairs."—Historical Commentaries, cent. iv, sect. 7.

Gibbon says:—

"The devotion of Constantine was more peculiarly directed to the genius of the sun; the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry; . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with the mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."—Decline and Fall of the Roman Empire, chap. xx.

Rest Promised.

MORTAL life is made up of ceaseless desires and unsatisfied cravings. The human mind is continually reaching out to grasp something that it is not already in possession of and is often disappointed almost beyond endurance, when, after importunate clamorings, the answer returns, "Nay, not now; wait a little while."

Some crave wealth; some fame; others madly seek worldly pleasure. Some succeed in partially satisfying their desires; in a small degree gratifying their ambition; but there always seem a lack, an emptiness that cannot be supplied. A chance for queries.

What is it that the weary Christian longs for? What words send thrills of joy to each one? What boon do each and all seek for, and, unable to find, cause some to sink in despair? I hear you answer. Yes, it is "perfect rest."

Observe the weary mother with her load of care, sometimes trying in vain to rest her wornout frame. We whisper: "No perfect rest here." But cheer up; we bring you good news.

Now, catch a glimpse of the workingman; his hands blistered with unending toil, accepting the apology for rest during the few, short night hours. Is his a perfect rest? But smile, brave man, and hear the news of the good time coming. The aged man tottering near the brink of the grave, too often casting longing glances into its dark caverns, thinking of the profound quietude there. Look up, dear, trembling soul, there is something better. We bring to you glad tidings, perhaps, that you have never heard before.

Glory to God, and honor and praise to his dear Son. When the heavens shall glow with the splendor of the coming Judge; when the hills and mountains shall tremble, and the bosom of the earth shall throb, as the King of Glory steps in; then, when with a glad shout we ascend to meet the Bridegroom, we can say and realize, "The promised rest has come; how sweet." Look beyond, beloved ones; trust completely in his promises.—Pacific Advocate.

Hoping for Nothing.

Said one man, "I ask little from most men. I try to render them much and expect nothing in return, and I get very well out of the bargain." The Savior has taught us a way to avoid disappointment. He bids us to "lend-hoping for nothing;" and if we do this, then whether we are repaid or not we are not disappointed.

It is the great business of Christians to do their own work, and fulfill that which God has appointed them. Others may fail in

their duty, it is their business not to fail. Others may neglect their work, it is their business not to neglect theirs. They are simply to take heed and fulfill their own obligations, standing as servants of one Master and obeying the commands of one Lord. Men will blame them, despise them, neglect them, abuse them; will give them small thanks and much reproach; but by God's grace they will hold fast and be more than conquerors, and when the day of blessing and reward shall come, they will find that their labors have not been in vain in the Lord.—Sel

From the Field.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

WINSTON, Mo.—Commenced meeting at the Union Church, in Daviess County, Mo., Nov. 18., and continued two weeks, preaching sixteen discourses. We had good attendance and interest in the word spoken. Six individuals started to obey the Lord, and on Thanksgiving day they followed their Lord in the ordinance of baptism. We trust that this event may ever be one of thanksgiving to them in which they showed their death to sin and were united with Christ in baptism. The Winston Church has been much revived and encouraged by these additions.

Thirty-two years ago a goodly number of persons commenced the observance of the Lord's Sabbath in this vicinity. Some of these are still living, and attended our meetings, while many of them are now sleeping beneath the sod awaiting the return of the Nobleman from the far country. Twenty-three years ago the church was reorganized, and from its records we learn that sixty persons have been received into its fellowship up to the present time. A number of these have fallen asleep, some have apostatized, others have moved away and have been instrumental in planting the truth in new fields, while a number still remain here to hold forth the word of truth. This church has also sent forth a number of ministers to preach the Word. Among these we mention Bro. A. C. Leard, of Ft. Worth, Texas, the editor of the ADVOCATE and the writer. This was the first organized church of our people in Missouri, and while its members regret that they have done so little, yet they rejoice that their labor in the Lord has not been entirely in vain, but that the truth borne from this place has been blessed by the Lord to the salvation of souls in many localities.

The resident membership of this church was much reduced in the last few years, so that meetings were only held occasionally, but the prospects are now much brighter. Besides these recent additions, there are a number of others deeply interested, for whom we entertain hope. On last Sunday the Christian minister preached against us on the kingdom and on the subject of the Sabbath. This last discourse we announced a review on next Sunday night, and will at that time continue the meeting as the interest may demand. Pray for the work at this place.

A. C. LONG.

MAYSVILLE, Mo.—After closing our effort at Euyart, Mo., we started to our appointment five miles north of Maysville, Mo., which I should have made by the 18th of November, but was detained in consequence of the death of "father Jones, father of Bro.

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Swedish Jones, who died at Crab Orchard, Harrison Co. We preached his funeral at the Christian Church near New Hampton, Harrison Co., from Psa. 116: 15. A good audience had assembled at our appointment near Maysville and though I was disappointed in getting there the good people were not disappointed. Bro. N. A. Wells was present, appointed, for Bro. N. A. Wells was present, and filled the vacancy, caused by our delay, to the entire satisfaction of all. Well, the Lord helped us in getting there the next evening. The interest to hear was encouraged. Attendance increased at the meetings progressed. Many dear souls acknowledged the "truth," and no way to evade it. By this time things were getting interesting. Conversion was settling down on some who had never made a start in the divine life; some others, good honest souls, who had professed Christ and were members of other churches, saw the light on the Sabbath and kindred subjects; also saw new light as to sin, repentance, faith and baptism, et c.; they saw that there was no other way but God's way. Right at this critical juncture, while dear souls were inquiring and seeking "more light," the dragon spirit, Rev. 12: 17, began. Something must be done to stop these men's mouths, or at least, to check this move. To meet us in open discussion would not do, for they knew too well the kind of "sword" we unsheathed and held up; its glittering two-edged appearance gave them a real Belshazzar tremor. The next and only available move upon their ecclesiastical "Trestle Board," was to organize a "new thing," viz. a Sunday-school at that place to be held at 11 A. M., the regular hour of preaching, and this, too, after our appointment had been out three weeks ahead. The house was ours by previous appointment. Christ-like, rather than contend, we submitted. They crowded us out at 11 A. M.; also in the evening service they held the house for prayer-meeting. We put in the time with the brethren at Mt. Hope, and resumed again Monday evening. The indignation against these conspirators, members of the Baptist church, by the members of other churches, and outsiders was intense. Let it be said in honor of the better class of the Baptist members they took no part in this plot to organize Sunday-school to keep us out, as the originators admitted they had done. They agreed to keep away, and used their influence to keep away others. The weight of this influence was perceptible, as the slavish fears of the ignorant always is; we were not troubled with this element. But the free, the brave, independent and noble berean spirit of investigative minds gave us their respectful attention to the very close of the series.

A goodly number are convinced that we have the truth. We are confident of final victory in this field. The precious seeds of truth has been sown in good ground and will bring forth fruit to the honor and glory of God. The immortal, invisible, only wise God, has declared "My word shall not return unto me void." We closed our meeting Wednesday night, Dec. 3rd, and went home to see the children, and preached three discourses at Crab Orchard, Mo. In traveling over the field I find the calls, "Come over and help us," to be very many and urgent. Dear brethren and sister, pray the Lord to open your eyes to the necessities of the hour. We are waiting and watching in the glorious hope of immortal life.

JAMES BARTLETT.

ELLSWORTH, WIS. - Since my last writing, the work has been growing, here in Wisconsin. A small church has been organized at

Ellsworth, and the members are being strengthened by God's grace, through preaching and reading the Scriptures. We hold the faith once delivered to the saints, and are endeavoring to keep the unity of the spirit. I am alone here in presenting the truth, which we hold, to the public. My labor has been very hard, but by the grace of God, I am still in active service. The truth is gaining ground with the people every day. I go out from here to preach in places near by, and in fact to have come into my hands. At Olivet the meetings were well attended from the very first, and the interest seemed to increase, all the way through. I am very much encouraged by the way the people listen, and the increasing desire to hear. I shall go to Olivet again when I have time to do so, but must not neglect my work at Ellsworth. Bible Readings were started at Lost Creek, six miles east from here, the first of June, and amid some discouragements kept up until now; the attendance being from five to twelve persons. May the Lord bless those who stood nobly by the work. I was with them last Sabbath, and helped to organize a children's class in addition to the reading class; the prospect is better for Bible Reading than it has been before.

One person was baptized at Lost Creek in July. I am pleased to see that the ADVOCATE is sound in doctrine, and wish its readers success in all the work of diffusing light.

EARNEST SLYE.

VINTON, IOWA. - Since my last report I have been busy in the Master's service. Preached in all twenty sermons. The attendance at some of the meetings was not large, but some seem deeply interested in the truth, and we hope to see some good results from our effort. By request we go to an adjoining district to hold a series of meetings, commencing Dec. 14. Since my last report, I have baptized one. From the third to the ninth visited the church at Marion. While there had the pleasure of meeting with Eld. Soewell, of the Seventh-day Baptist Church. We held four meetings together, each one of us preaching twice; our association together was pleasant, and I trust profitable. During our stay in Marion we visited quite a number of families. We felt deeply impressed with the changes that have taken place since our first visit to this place years ago. Some have passed to the silent grave, others have moved away. Some that were then in the vigor of man and womanhood, are now laboring under the infirmities of age; these constant changes are taking place, reminding us that we are all passing away, nearing the end of life's pilgrimage, nearing the coming of the great day. Among others we made a short visit at the house of mother Aldrich, from whom we learned some of the particulars of the death of father Aldrich whose obituary failed to appear in the ADVOCATE, for which we felt sorry. A. Aldrich was known to many of its readers as a substantial friend of the cause in its early history in Marion. He died in its early history in Marion, at the age of 81 years. 14th day of last April, at the age of 81 years.

The brethren and sisters in Marion seem firm in the truth, and we feel encouraged by our visit there. We are now in Vinton writing this report. I have an appointment to preach three times, commencing this evening, two miles from here where we preached a few times when we first came here; we heard that some were anxious to hear us preach upon the Sabbath question, so we will do so.

Before closing this report I wish to say a few words to the brethren and sisters and friends of the cause in Iowa, in regard to future labor in this State. It seems to fall to my lot to labor some in this State, and there seems to be an urgent demand that we shall continue to labor here at least part of our time the coming year. This I am willing to do as far my strength will permit. But, in order to do so, it will be necessary that we receive a support, and this will depend upon the brethren and the friends who are interested in this work. Now, brethren we want you to think this matter over and see what you are able and willing to do to help in the matter. If all will take hold together in this work, lonely Sabbath keepers can be visited, also the truth carried into new fields. You will probably hear more upon this matter from others, and we hope to hear a favorable response and see the work go on. Brethren, remember me in your prayers that God will bless and sustain me.

J. H. NICHOLS.

Easter in the Soul.

DEAD and alive Christians need a new resurrection. They want something more than Easter music, and Easter flowers, and religious entertainment; they have got to have an Easter in the soul. A new conversion, a new baptism of the Holy Ghost, a new infusion in the life of Christ, would make them new beings. Gasping for breath is not living; it is not pressing toward the goal of a high bearing it is not joy in the Holy Ghost, nor is it the glorifying God in the bearing of much fruit.

No little crude nonsense has been said and sung about the "higher life." But the Word of God does describe such a life, and it is the only sort of Christianity that the apostles preached and practised. Jonathan Edwards got a fresh instalment of it when he said, "From that time I began to have a new idea of Christ, and of the work of redemption."

John Wesley had such a spiritual Easter when he began to realize that "the law of the Spirit of life in Christ Jesus made him free from the law of sin and death." - T. L. Cuyler.

How many, adorned with all the rarities of intellect, have stumbled on the entrance into life, and have made a wrong choice on the very thing which was to determine their course forever! This is among the reasons, and perhaps it is the principal one, why the wise and the happy are two distinct classes of men - Walter S. Landor.

Obituary.

"Precious in the sight of the Lord is the death of his saints." - Psa. 116: 15.

DIED, Tuesday eve, Nov. 5th, 1890, son of Bro. and Sr. Belk, was suddenly taken from the home circle by a severe attack of pneumonia fever. The little jewel died in the arms of his heart-stricken father. We laid him away in the Christian burial ground near Cameron, Mo., Wednesday, the 26th. Words of comfort were offered by the writer at the Christian church from 2 Kings 4: 26, latter clause. The glorious dawn of resurrection morn will find this one duly and truly prepared to enter the eternal state, decked and coronated with an eternal weight of glory.

JAMES BARTLETT.

A Song in the Tempest.

I DREAMED I WAS LOST on a mountain,
In tempest fierce and wild,
And I cried in my bitter anguish,
Hath the Father forgot his child?
Oh, why am I left to wander
Alone in the pitiless storm,
While others bask in the sunshine
So beautiful, bright and warm?

Then I heard sweet voices singing
Near on the mountain's brow,
And the echo of that music
I with me even now—
Though some must walk in the shadow,
While others dwell in the light,
Yet the Father leadeth his children,
And sunrise follows the light.

I looked toward the mountain summit—
To the first faint gleam of dawn!
Still veiled in mist was the hill side,
But the blackness of night was gone.
The furious storm subsided,
The light on my pathway shone,
And I knew that a loving Father
Was guiding me to my home.

But the day seemed long in coming,
'Twas a perilous road and drear;
Then oft when my courage faltered
Rose the echo sweet and clear;
Though some must walk in the shadow,
While others dwell in the light,
Yet the Father leadeth his children,
And sunrise follows the night.

And I scorned my dismal fancies,
And steadily pressed along;
Cheering my weary footsteps
With the memory of that song.
So on I reached my Father's threshold,
Lo! the radiance o'er me shone,
Kind hands stretched forth in welcome,
Here were light and joy at home.

'Twas a dream. I awoke and the sunrise
I dimmed both field and glen;
Still lingered the low, sweet echo—
It floats to me as then—
Though some must walk in the shadow,
While others dwell in the light,
Yet the Father leadeth his children,
And sunrise follows the night.

—Selected by Martha J. Gwater.

Behold Their Threatenings.

WHEN the apostles had been threatened and straightly charged to speak no more in the name of Christ, being let go they went to their own company; and when they had reported the facts, they lifted up their voices to God with one accord and said, "Now, Lord behold their threatenings, and grant unto thy servants that with all boldness they may speak the word; by stretching forth thy hand to heal, and that signs and wonders may be done by the name of that Holy Child Jesus." Acts 4: 18-30. They did not look at the consequences or the results. They recognized the threats, and they prayed, not for deliverance, but simply boldness. Hard words break no bones. Only the timid are turned from duty by the threats of evil-minded men. When Hezekiah received the letter from the impious heathen king, he did not concern himself with what the king of Assyria would be likely to write to-morrow or the day after, but he simply read the letter, and went up unto the house of the Lord and "spread it before the Lord, and prayed unto the Lord." Isa. 37: 10-20.

Many people are inclined to look forward and meet their troubles a long way in the distance; but in fact, our worst troubles are the troubles which never happen. We do not wait to see what will be, but we busy ourselves over what may be, but is likely never to come to pass.

There are many persons who are deterred from doing good and serving God, not by actual persecution, or even threats, but simply by fears. They do not wait till people say something or do something, but they inquire in advance "What will people say?" and many of them go still farther and ask, "What will people think?"

It is not half as important to know what men will say as to know what God has said. It is of very little consequence to know what men will think, if we already know what God does think. And when He has told us what to do, it is better for us, while taking account of what the servants of Satan have said and done, to lay all their threatenings before the Lord, and pray for boldness, and go on and do his will.

There is no certainty that any of Satan's plans will ever be carried out. There is no certainty that any evil plan will be executed. The world is full of instances where men have fumed and raged and threatened, and have done nothing. But God's promises will not fail. God's words will surely be accomplished. Let Christian men hold fast. Instead of thinking what men will do or will say or will think, let them lay what men have said and done before the Lord, remembering what God has commanded and what he has promised, and pray that they may "with all boldness" be enabled to speak his faithful word, and to say in the full assurance of faith, "I will not fear what men can do unto me."

God loves to be trusted; and the fiery furnace and the lions' den bear witness to a delivering power which is exercised when people learn to cast their cares and burdens on His arm, and go forward and do his will, and leaving all results with him.—H. L. Hastings.

Harmony of Scripture on Christ's Coming.

"BEHOLD I come as a thief." The text occurs just after the pouring out of the sixth vial upon the great river Euphrates: a symbol of the Turkish nation. The drying up of its waters means the decadence of that nation and people and power. This has been accomplished, and the Turk would have been dead ere this were it not for jealousy of European nations. As it is he is a very sick man, one foot in the grave, and the Russians holding on to the other. He must soon pass away, and then we shall see stirring times. The abomination of desolation will then have an end, and the sanctuary will be cleansed.

Christ will come as a thief to his enemies, but not to his friends. The one does not believe he will ever come. The other are sure that he is at hand, and are ready to welcome him. He will not come again to Nazareth or appear at Bethlehem, or to be sought by the wise men, searched after by Herod, hated by the Jews, and forsaken of friends and crucified by enemies. But he will appear in the clouds of heaven, where he disappeared, yet not alone, but at the head of the armies of God, and all the holy angels. He comes to rescue his people from the "land of the enemy," death; and to overthrow the rebellion of the devil and apostate angels, which commenced in Eden and has involved the whole world and its inhabitants, and for all we know may have spread to other planets. When our world was new and all was peace and harmony, then the devil came and took possession, debauched its inhabitants,

filled the earth with sorrow, tears and ruin, and boldly stood up before the Son of God and claimed the world as his, and offered the glory of it to Christ if he would worship him. "Get thee behind me, Satan; for it is written, 'thou shalt worship the Lord thy God, and thou shalt worship the Lord thy God, and him only shalt thou serve.'"

"Revealed from heaven in flaming fire." It were strange if there should be no flame, when the artillery of heaven charged with the thunderbolts of God shall open with bellowing wrath upon the camp of hell, deluge the world with billows of fire, consume the devil and all his clan, and cleanse this old rookery of "every unclean and hateful bird." Some, in this unclean and water age, seem to forget that our milk and water age, seem to forget that our God is a God of justice as well as love and mercy, and that he will avenge him of his enemies. In spite of all the "rattle and clack" of unconverted writers and ignorant teachers, "All that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life and they that have done evil, unto the resurrection of damnation."

"And every eye shall see him, and all kindreds of the earth shall wail because of him." The people of God are not of this earthly rabble; and are no relatives of them. They will rejoice to see him.—C. W. Learned.

Promise to the Faithful.

How full the Bible is of promise to those who are faithful unto the end, and how encouraging are those promises to those who are trying to serve the Lord Jesus Christ! Be thou faithful unto death, and I will give thee a crown of life. Is not such a reward worth striving for, when our days on earth are done to receive such a crown, one that fadeth not away, one that we may wear through a long eternity, and find it will never tarnish, nor grow dingy? And how can we fail to be faithful unto death, when we have that precious promise of our Savior, "Lo, I am with you always, even unto the end of the world." No matter where we are, nor in what circumstances, in health, or in sickness, he will be with us. In joy, he will rejoice with us; in sorrow we may be sure of his loving sympathy. And if we turn aside and get into some of the by paths which lead many Christians aside from the narrow way then he will, if we ask him, help us to turn back again, forgive us, and lead us into the right path. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." What a blessed privilege to have God for our Father, and to be his child, adopted into his family, with Christ as our elder brother, heir to an inheritance incorruptible and that fadeth not away. An inheritance that includeth all things. All things are yours, and ye are Christ's, and Christ is God's; and all these precious promises contained in the Word of God are ours to claim, only we must do our part. May we so order our lives, after the pattern of him we serve, that all these promises to the faithful may be ours here, and hereafter.—Selected.

The Devil's Churches.

WHAT are the devil's churches? They are the places especially set apart for public homage to the devil. If we look about in society we can, with this fact in mind, clearly distinguish what and where they are. It is hardly necessary to specialize and say that they are the theatre, the opera-house, the sa-

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These are the chief public agen-
...that Satan uses to bind men to his
service, just as the church binds men to the
service of God. It is a conflict in which, on
the one side, are arrayed the public institu-
tions of the devil (his fortresses), and, on the
other side, the church and the Christian fam-
ily.

What ever builds up the one side pulls
down the other. It is therefore inconsistent
for a Christian to give aid and comfort to the
enemy. We know a brother in a large whole-
sale house who refused to furnish the orna-
mentation for a bar of a gilded rum hell. He
took the ground of not being willing to furn-
ish the devil's church. The specious plea is
sometimes made, if we do not help on these
things some one else will, or that we shall
starve if we do not.

But the Christian has no right to earn wa-
ges by helping on the kingdom of Satan. Any
business that is wrong in its tendencies and re-
sults; any business that is wicked for the
principles, is wicked for any one to engage in
or help in any way. The time has come in
all the relations of life when real Christians
must take sides.

The principles apply in a thousand ways.
We know a holy printer who refused to set
up theatre posters; he would not help on
the devil's cause. We must not help on the
devil's pleasure business, or tobacco business,
or liquor business, or any other that he uses
in any way to snare and bind souls.—*Chris-
tian Witness.*

Christianity its Own Interpreter.

A CHRISTIAN is the same everywhere, what-
ever his age or condition or nationality. Every-
one has the same experience. Go where
you will among Christians, and heart uni-
formly answers to heart. They speak the
spiritual language, and they are understood
by themselves as well as children, of what-
ever household, understand each other.

There is nothing so simple as Christianity;
And never has it expounded in words so
plain as those of its divine Author. It is fully
comprehended in love to God and love to
man. Whoever loves God loves man; and
whoever loves man loves God. The feeling
is inseparable and inextinguishable. Unlike
any other system of ethics, Christianity re-
quires love even to enemies. To the claims
of man upon our regard we may be indiffer-
ent, and justify the feeling because we are
not hostile. But if we indulge hatred be-
cause we are ill used then we justify hostility
for that cause. Such, however is not the
teaching of Christianity.

While the manifestations of Christianity
are simple, and usually appear upon the sur-
face, yet the principle itself lies deep in the
human heart, and controls the life as no other
principle does or possibly can.

God is able to keep that which has been
committed to him, and his promise is from
everlasting to everlasting unto all who be-
lieve. The conditions of salvation being
complied with, salvation is sure, the narrow
way has been entered, the journey begun,
and the end by faith is seen from the begin-
ning.

There is nothing in which God has a guid-
ing part that is uncertain. Nothing else is
certain. God is infinite. Man is finite. The
divinity and infinity of Christianity are seen
in its universal and sole adaption to the spir-
itual need of mankind. Of no other system
or method adopted or maintained by man is

this true, nor is it possible. Man is shapen
in iniquity and conceived in sin. The atone-
ment can alone redeem him, and the blood of
Christ is all-sufficient. He is thereby renew-
ed; and a radical change from evil in the
moral condition of man redeemed would ren-
der void the great sacrifice. The cross would
thus be of no affect. The powers of darkness
would be greater than those of light. But such
supposition were impossible to reason and
Scripture.—*Christian Secretary.*

Sow the Seed.

BRETHREN and sisters, sow the seed. Don't
let your good religious literature go to waste;
scatter the truth broadcast. "In the morning
sow thy seed, and in the evening withhold
not thy hand, for thou knowest not whether
shall prosper this or that, or whether they
both shall be good alike." Eccl. 11:6. The
time for us to be up and doing is the present,
and God will hold us responsible if we with-
hold the light. Let it shine; tell of Jesus'
second coming, for he said, (John 14: 2, 3),
"In my Father's house there are many man-
sions; if it were not so I would have told you.
I go to prepare a place for you; and if I go and
prepare a place for you, I will come again and
receive you unto myself, that where I am
there you may be also."

We can all be preachers; for it is not by might
nor by power, but by my spirit, saith the
Lord of hosts. Zach. 4: 6. Praise the Lord. We
find in John 7: 37, "If any man thirst, let
him come unto me and drink." Oh, how
sweet to abide in Jesus and honor him by be-
lieving his word, that we may be ready to
meet him when he comes; for he will come
to receive his people unto himself. Scatter
the truth.—*Pacific Advocate*

Denying Christ.

"It is a fatal mistake to suppose that there
can be no apostasy from Christ where we are
not absolutely called on to deny his name, or
to burn incense to an idol. We deny our Lord
whenever, like Demas, we through love of
this present world forsake the course of duty
which Christ has plainly pointed out to us.
We deny our Lord whenever we lend the
sanction of our countenance, our praise, or
even our silence, to measures or opinions
which may be popular or fashionable, but
which we ourselves believe to be sinful in
themselves or tending to sin. We deny our
Lord whenever we forsake a good man in
affliction, and refuse to give countenance, en-
couragement, and support to those who, for
God's sake and for the faithful discharge of
their duty, are exposed to persecution and
slander."—*Bishop Heber.*

Letter Department.

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

From Sister Sarah McGuire.

DEAR Editor of the ADVOCATE: I'll en-
deavor to write a few lines for our Letter
Department this evening, as I want all the
dear brethren and sisters to know of the
good preaching we lonely ones here have
been permitted to enjoy during the last six

weeks, and especially of our meeting last
Sabbath, as it was one never to be forgotten
by any who participated therein. Truly the
Lord was with us to bless and comfort us. I
should feel guilty if I didn't try to tell others
of the blessings we enjoy. Eld J. H. Nichols
was with us and delivered one of his timely
sermons, which will explain, in a measure,
to you who know him, why we had such a
good meeting. Truly he is one of the Lord's
workmen who needeth not to be ashamed.

After the sermon we had a prayer and
social meeting in the which we felt that, al-
though there were but a few of us, the Lord
was with us. Oh, dear brethren, let us live
nearer to God every day. This world and
this life contain nothing of a substantial
nature except this blessed hope of eternal
life with our Lord in his kingdom. There-
fore let us be doubly diligent to make our
calling and election sure, for our Savior says
that "not every one that saith unto me Lord,
Lord, shall enter into the kingdom, but he
that doeth the will of my Father which is in
heaven." These words of our dear Savior
contain a solemn warning to which the pro-
fessed children of God do well to take heed.
Surely when our Savior warns there is danger.

Dear brethren, grant me an interest in
your prayers that I may ever be found trust-
ing in God, for we of our own strength can
do nothing. Yours striving for a home in
the kingdom.

Urbana, Iowa.

From Bro. W. H. Gilstrap.

BRETHREN AND SISTERS: I have been read-
ing in the ADVOCATE of some starting out to
keep the commandments of God and the faith
of Jesus. I would be glad to give so good a
report. I once wrote to the ADVOCATE of a
lady who commenced keeping the Sabbath
last winter. She told me not long since that
she had quit; she did not think it necessary
to keep the Sabbath; she had heard a sermon
which made it so plain! I replied that it
seemed the fowls of the air come and take
away even the seed which falls on good
ground. Still we should not get discouraged,
but advocate the truth when and wherever we
can; it may lodge in some honest heart—who
knows?

At prayer-meeting last week, by request of
the leader, I read from Luke 24, beginning
at the 13th verse, supposed to be the next
Sunday-school lesson. At the close of the
reading he said he had selected from the
wrong lesson leaf, it should be the first of the
chapter, which he read. Questions asked.
"Was not this on the Lord's day?" I claimed
not, and read Isa. 58: 13 where the Lord calls
the Sabbath "my holy day," and from the
discussion which followed I think he had the
wrong text-book as well as lesson leaf. It
was the best opportunity I ever had in public
of showing the difference between man's plan
and God's plan of arranging for a weekly
rest. It was good to be there.

How many States or localities will follow
Bro. Sherrill's suggestion of organizing con-
ferences? He wants the Pacific Coast to sus-
tain a conference. Shall we do so? Surely
we can accomplish more by organization. I
will vote for conference if I am entitled to
cast a ballot. Yours in the hope of eternal
life.

Hanford, Cal.

"And where the Spirit of the Lord is, there is
Liberty.—*St. Paul.*"

Advent & Sabbath Advocate.

Stanberry, Mo., December 16, 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.

THE Church in Stanberry has been enjoying some good, interesting meetings lately by Elds. Wilbur and Bartlett.

BRO. AND SR. PRICE of Danville, Ill., send \$10 with the request that we apply it where it is most needed. Others send money in the same way. This is right and all who do so may be certain that every cent will be carefully used for the advancement of the glorious cause.

A REQUEST has been sent into the office by a brother in Kansas and one in Iowa, discouraging any present move in attempting to form Sabbath-keepers into a colony, as no movement of that kind has been suggested by any one belonging to our people. Incompetent persons are not the ones to lead out in such a move. This notice has been made necessary on account of an article which appeared in the ADVOCATE some time ago calling upon our brethren to colonize.

WHEN a church is sustaining a good, interesting Sabbath-school it is a good evidence that the church is in a good working condition. A secretary of a Sabbath-school in Michigan writes: "We are taking eleven copies of the MISSIONARY, but our school is increasing, send us five more copies." He also said that the church was in a prosperous condition. It could not be otherwise. A dead church, or even a lukewarm one, will not sustain a good lively Sabbath-school. May a deeper interest be taken in the Sabbath-school work.

THERE is but one cure for spiritual laziness, and that is work; but one cure for stinginess and selfishness, and that is sacrifice; but one cure for bashfulness, and that is to open your lips for Christ, or to plunge into some difficult duty before the shiver has time to come on. A thorough course of feeding on Bible diet on the Sabbath, and of practising Bible duties during the week, will soon put you on your feet again. You can throw away your crutches and run without growing weary, and walk without becoming faint. How glad your minister will be to see you out again! How happy you will feel when your congestion of lungs and purse and heart is cured; and the sleep of the laboring man will be sweet.—*Dr. Cuyler.*

HERE is something good on polishing sermons. We believe in this way of using the polish:—

"Polish is all very well, if applied to the right place, and in the right way. But certainly a carpenter would be foolish if he should polish away the teeth of his saw. We want preaching that will take hold on the hearts of the hearers. A young man had preached his trial sermon before Presbytery. One of the fathers quaintly said, 'The brother's preaching is like a good augur; it takes hold right away, cuts all the time, and quits when it is through.' A farmer once criticised a certain pointless preacher by saying that in his sermons he raked hay with the teeth of the rake turned upward. Some men

say that the figures of the saw, the augur and the rake are too harsh and rough. Well, the Bible furnishes us with an other. It declares that the Word of God is a sharp, two-edged sword. With it the Christian minister is to go into battle and win souls for Jesus, wounding them so as to make them cry out, 'Men and brethren, what must we do?'—*Christian Advocate.*

Appointment.

PROVIDENCE permitting there will be a two days meeting held at the Conrad school-house, two miles northeast of Wayland, commencing December 26, and continuing over Sunday. All are invited to attend this meeting. J. C. BRANCH.

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