

# Advent and Sabbath Advocate.

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

STANBERRY, MISSOURI, TUESDAY, MAY 13, 1860

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BUT many people are making the great mistake of building their characters by the medley architecture of what they say and what they think. "What they say" is their "shan" instead of the Bible. "What will they say" is the square by which they test all their plans and purposes. "What they think" is the compass that gives them direction. "They say" is the trumpet that calls them hither and thither, and the sword of which they are in continual fear.—W. P. Crofts.

The two great orators of antiquity differed widely from each other in the effect produced on their sensitive audiences. Cicero's hearers went away, saying, "What a splendid oration!" Those who listened to the philippics of Demosthenes, forgetting the orator: and with one voice exclaimed, "Let us go and fight Philip." The best preacher is not he who sends away his hearers pleased with him, and satisfied with themselves, but he whose hearers hasten to be alone with God, and with their own hearts, trembling at sin, and admiring the Savior.

BETTER be right in the minority than know that you have numbers on your side, and yet falsehood for your ally. Peter and John could not but speak what they knew and believed; could not be silent, though commanded by the Sanhedrim, for that would have been apostasy to Christ. The German Reformer counted the cost, and he said; "I cannot do otherwise, so help me God;" and what an influence has his name exerted for all time? The reason the Gospel has been such a power in the world is because it is true. There is that in it which has made it outlive all the false religions of the world, and accomplish alone for man more in a few centuries than they all together for a thousand of years ever will do.—J. E. Cranmer. D. D.

ON classic cups and vases we have sometimes seen devices carved by the cunning hand of the sculptor. So, round the cup of trial which God commends to the lips of suffering Christians, are wreathed many comforting assurances. Here is one of them: "All things work together for good to them that love God." Here is another like it:

"As thy days, so shall thy strength be." Afflicted friends, turn thy cup of sorrow around, and thou wilt see engraved upon it these precious words: "As one whom his mother comforteth, so will I comfort you." Turn it again and read: "My Grace is sufficient for thee." They are invisible to selfishness and blind unbelief. And God sometimes washes the eyes of His children with tears in order that they may read aright His providences and his commandments.—*Illustrated Christian Weekly.*

MUCH might be said on the wisdom of taking a constantly fresh view of life. It is one of the moral uses of the night that it gives the world anew to us every morning, and of sleep that it makes life a daily re-creation. If we always saw the world, we might grow weary of it. If a third of life were not spent in unconsciousness, the rest might become tedious. God is thus all the while presenting the cup of life afresh to our lips. Thus, after a night of peaceful sleep, we behold the world as new and fresh and wonderful as it was on the first morning of creation, when God pronounced it "very good." And sleep itself has a divine alchemy that gives us to ourselves with our primitive energy of body and mind. The days are not mere repetitions of themselves; to-morrow will have another meaning; I shall come to it with larger vision than I have to-day.—THEODORE T. MUNGER.

The following taken from the *Chicago Tribune* gives a fearful account of the destruction of life and property by the cyclone which passed through Illinois, Indiana, Tennessee and Kentucky, the last of March:—

It is probable that some persons were killed in the thinly-settled regions of north-western Kentucky whose names will never be known. It is possible, however, to make a pretty accurate estimate of the loss of life. In Louisville the number of those killed outright and receiving fatal injuries will not be far from 120. In other parts of Kentucky 207 persons were killed, the largest fatalities being as follows: Clay, fifty; Glasgow, thirty; Blackford, twenty-nine; Pooletown, seventeen; Kuttawa, twelve; Eddyville, eleven; Dixon, eight; Sebree, eight; Marion, seven; Bremen, six. In twelve other towns thirty one persons were killed, the total from Kentucky being 327. In Illinois fifty-six persons were killed, the largest fatalities being as follows: Shiloh, sixteen; Little Prairie, nine; Grand Tower, seven; Mount Vernon, five; Vienna, four; Poplar Ridge, four; Metropolis, three; Carbondale, three. In Indiana twenty two were killed, eighteen at Green River and four at Evansville. In Tennessee nine were killed, eight at Gallatin and one at Rogana. The total is 414, but it is probable that in round numbers 500 lives were lost. It is almost impossible to make an accurate estimate of the value of property destroyed, but it may be generally stated as follows: Kentucky, \$3,000,000; Illinois, \$300,000; Indiana, \$325,000; Tennessee, \$150,000.

## The Master.

LET us speak of the Master whenever we meet. No theme is so precious, so stirring and so sweet, so kindly and quickening to faith and to love, as Jesus, our Jesus, in glory above.

Let us speak for the Master wherever we go, displaying our colors to friend and to foe; exalting his person, his work, and his ways. His cross, and his coming, and all to his praise.

Let us speak to the Master, whatever we need. In him we are owners of riches indeed; since he is our patron, our treasure and store, Even God who bestowed him can give nothing more.

Let us speak with the Master by night and by day. In constant communion beguiling the way; Till, reaching his presence, we rest at his feet And know from that moment our joy is complete.

—From "With Him Forever".

## The Sword of the Saint.

SIMEON was an excellent illustration of one who shall surely see the Lord's Christ. He was just, devout, waiting for the consolation of Israel, and upon him was the Holy Ghost. Luke 2: 25 In him there was a judicious admixture of justness and devoutness. Just toward men, devout toward God. Devotion made his justice unselfish, religious, sympathetic considerate kind, tender, loving. Justice brought his devotion into full play in all his relations with those around him; it prevented his devotion from shutting him up in a cloister or in his church; it carried all the principles and sentiments and experiences of the closet and of the church, and of the personal communion with God out into the busy world.

The indwelling of the Holy Ghost kept his justice and devotion in right relations one with the other; kept faith's interior eye open to him the coming of Christ personally to himself (v. 26), and led him into the temple where he was to meet Christ (v. 27).

Here was a clear case of one frequenting the temple, well acquainted with God's revealed word, just toward all mankind, devout toward God, under the influence of the Holy Ghost, having personal revelations of the divine plan concerning his life and death, and led by the Holy Spirit in the most important period of his experience into long hoped for intimacy with Christ.

But what a message was this highly favored Simeon compelled to bear to Mary, Christ's own mother; while revealing to her the wonderful origin, character, mission, and career of her own Son, he was compelled to say to her that, in the fulfillment thereof, a sword should pierce through her own soul (v. 35). So it ever remains true, that the most highly favored and the most joyous ministry carries with it in an undertone of anguish to those who are comparatively innocent, yet absolutely needful to its accomplishment. Amid all its prophecies of happiness on earth and in heaven must it still bear its prophecies of the sword that shall pierce loving souls.

Does any one of our readers feel the thrillings of a divine and coveted and long-looked-for message concerning Christ to waiting and sinning and suffering humanity? That message will not be one of unalloyed pleasure either to the messenger or to those who should hear his message. Souls must be pierced with the sword of the spirit. The thoughts of many hearts must be revealed. Because a message is from God, does not relieve it of its fidelity to painful truth. The message may be—must be—in very many cases, all the more distasteful because it is divine. God cannot spare you the pain of delivering unwelcome truth.—*Christian Standard.*

### Chrysostom on the Sabbath.

CHRYSOSTOM, in his introduction to his homily on John 1:14 makes this peculiar request: "That each of you take in hand that section of the gospel which is to be read among you on the first day of the week, or even on the Sabbath, and before the day arrive, that he sit down at home and read it through," etc.

Since Chrysostom wrote this homily at nearly the close of the fourth century, that is, near the year 400 A. D., we are able to draw some conclusions concerning the practice of the church with reference to Sunday and Sabbath at that period.

Chrysostom wrote this subsequent to the holding of the council of Laodicea (held about 354 A. D.) which outlawed the Sabbath and decreed the keeping of Sunday.

It shows that ritualism had been inaugurated, and had made some progress in Chrysostom's day, indicated in the fact that the Scriptures had been divided into sections, and set apart for reading on special days. Certain sections of the gospels were set apart to be read on the first day of the week, and certain were to be read on the Sabbath. While he gives a certain prominence to the First-day readings, he makes the same request with reference to the readings assigned to the Sabbath.

A fact to be taken into notice is that Chrysostom calls the first day of the week by no other name than "the first day of the week." He does not apply to it such names as Sun-day, nor even Lord's-day, nor Christian Sabbath. He uses the simple, scriptural name of the day—that is, "the first day of the week." He would not use this name except as it had reference to the Sabbath, or the seventh day. He recognizes the existence of the Sabbath still in use in his time, and raises no objection to its being a duty to keep it; He clearly shows, too, that he did not understand the name "Sabbath" as at all applicable to the first day of the week.

That the Sabbath was observed by some at least in a religious manner, he leaves no doubt. But whether his advice is intended to apply to the reading of the same sections as might be appointed to be read on the first day of the week, to be read on the Sabbath by those who kept the Sabbath, but objected to keeping the first day is not plain. There can be no doubt that there were those who held the First-day observance, and rejected the Sabbath, while there were those who kept the Sabbath and rejected the First day; while there was a third class who, through indecision, or under the idea of the sacredness of both days, kept both. It seems that Chrysostom most likely meant that those who held the first day of the week should read the sections of the gospels assigned to

that day; or if any kept the Sabbath instead of the first day of the week, they would oblige him by reading these same sections, as though observing the first day. Otherwise it must be concluded that there were selections appointed to be read on the Sabbath, and other sections appointed to be read on the first day of the week.—*Exchange*

### The Ministers Wife.

THE minister's wife has more to do with his prosperity than any other factor that enters into his make up. More ministers are made or unmade by their wives than by all other influences. A good wife is a mighty help to a preacher. She need not be able to make speeches on the platform of foreign missionary societies, she may not deem it her duty to be at the head of every circle, fair, sewing club or missionary society in the church, she may not be able to go much from house to house, but she can be a potent force in his life. She may be a fit companion for her husband without the taste or ability to write novels, compose poetic elegances or ride horse-back. She may not compel her companion to figure humbly as "Mrs. Blank's husband," nor be honored by having her called from Dan to Beersheba to make public addresses while he stays at home to "tend baby and run the house." No, the minister's wife should make the minister's home happy for him and his friends, supplement in her own household his efforts in the pulpit, point out to him ways in which he may improve in his pulpit manners or in his parish methods; be his sunshine when the skies darken around his path, his song when the discordant voices of public clamor are heard without, his inspiration when discouragement settles on his spirit, as it sometimes will. In some respects the pastor's wife needs to be different from all other women, as the pastor's work differs from the work of all other persons. The pastor's wife is often much undervalued. Her husband has attention and reward, when she, who perhaps has made him what he is, goes unnoticed and unknown. Very few persons realize how much the wife does to make the man who stands in the pulpit and discourses so eloquently. At recognition services, piles of compliments are heaped upon the candidate about to be settled, and not one single allusion to the quiet, sweet-faced woman, who is to be the light of his home, when the early congratulations are exchanged for sharp and bitter criticisms. We never meet a pastor's faithful wife without the impulse to say, "God bless you for your work." A pastor without a wife may be a very good man in his way, but it is only in his way. No man suffers so in the loss of a wife by death as does the pastor. If he remains alone, or marries again he is exposed to a running fire of criticism. Cruel things are said about him, and his very sorrows are made the occasion of unjust remarks.

For the sake of one we would respect and honor all wives of pastors. They deserve well of the congregations, for many a man who preaches well and labors successfully is able to do so by the help of the quiet little woman who makes the sunshine in his home.—*Christian Inquirer.*

### Righteousness.

BY EVA DELK.

THE above is a Bible subject and is clearly unfolded in the Holy Scriptures. When

Christ came to John to be baptized of him, John forbade him, saying, "I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Matt 3:14, 15. We ought therefore be very careful to know what righteousness is, and that we fulfill all righteousness, not a part of it. We turn to the Bible and read, "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. Again, "All thy commandments are righteousness," v. 172; also Deut. 6:25. Christ evidently considered this to be the right meaning of the word, for he says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. And then he repeats several of the ten commandments magnifying them. In Isa. 42:21 we read, "The Lord is well pleased for his righteousness sake, he will magnify the law and make it honorable." Christ did this; he made the commandments larger, therefore our righteousness must exceed the righteousness of the scribes and Pharisees. Turning to the writings of the apostles we find, "Awake to righteousness and sin not." 1 Cor. 15:34. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." 1 John 2:29. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John 3:7. "Whosoever is born of God doth not commit sin," v. 9. "Sin is the transgression of the law," v. 4. "For therein is the righteousness of God revealed from faith to faith; as is written, The just shall live by faith." Rom. 1:17. Who shall live by faith? The just. Who are just? The primary meaning of just is lawful, therefore the lawful shall live by faith, those who have revealed the righteousness of God by keeping his law.

Let us therefore remember the words of our Savior, which he spake to the scribes and Pharisees, reproving them for setting aside one of the ten commandments, or making it of none effect by their tradition. "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

*Maysville, Mo.*

### Praying To The Point.

PREACHING to the point is essential to effectiveness in the pulpit; but it is still more important that we should all pray to the point. Many smoothly worded "addresses, at the throne of grace" are mere addresses without definite aim or purpose. They embody no deeply felt want; they are not burning with desire. However orthodox and Scriptural in phraseology, they are pointless prayers. *Qui bono?* A good test to be applied to ourselves at the close of every prayer would be this, "What have we been saying to God? What have we been asking for? Was there any definite sin we confessed, or any definite desire that we laid before God?"

A genuine petition is the asking for some appreciated, desired and needed thing. When we enter a neighbor's house to borrow a certain book, we have no difficulty in making him understand what is the particular book we are after. We want that, and not anything at random out of his library. If our child is dangerously ill, we know just where to go for the physician, and just what to tell him; nor do we leave him before we

have ascertained. Here is not pertinacity or tor and his directness of as to our conceived a the King of same confid the same desire when phrase, we not at ran inmost hea ject to plea drudgery o say to ours our burden ther? He with as litt with a sind will?

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have ascertained whether he can come to us. Here is both precision of point, and also pertinacity of purpose. Faith in the doctor and his medicines sends us to his office; directness of request leaves him in no doubt as to our errand. Now, in every rightly conceived and rightly presented prayer to the King of heaven, there ought to be the same confidence when approaching him, and the same definite statement of the heart's desire when we have come here. In homely phrase, we ought to "pray at a mark," and not at random. If prayer is born of our inmost heart, and has a clearly defined object to plead for, it never will be a pointless drudgery or a dreary formality. We should say to ourselves, How shall we best bring our burden of desire before our loving Father? How shall we present our request with as little of self in it as possible, and with a sincere submissiveness to the divine will?

Oh, that we might come near enough to touch the hem of Christ's garment! Then would we entreat him to intercede for us; then would we pray as blind Bartimeus cried out for recovery of sight, as the heart-wrung Jairus begged for the recovery of his dying daughter, and as the conscience smitten publican implored mercy on him, the sinner. Then we would not so often be guilty of falsehoods told in pious language to the heart-searching and truth-loving God. Then we should not so often starve our souls by a hollow, pointless mockery of prayer. Peter's cry to his Master when he felt himself sinking in the boisterous waves is a model for us. The disciple put his eye on his Master and cried, "Lord, save me!" Here was faith, brevity, earnestness, and praying to the point. There must have been a great deal of such praying in the "upper room" at Jerusalem when the mighty blessing came. If there were more such in all our prayer-meetings, there would be no lack of spiritual power; the drought would be followed by abundance of rain.—*Metho-List Protestant.*

#### Wait.

I saw the proprietor of a large garden stand at his fence and call over to a poor neighbor: "would you like some grapes?" "yes, and very thankful to you," was the ready answer. "Well, then, bring your basket.

The basket was quickly brought and handed over the fence. The owner took it and disappeared among the vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile quiet and hopeful. At length he reappeared with a well replenished basket, saying, "I have made you wait a good while; but you know, the longer you have to wait the more grapes."

It is so, thought I, with the Proprietor of all things. He says so to me, and to all. "What shall I give thee? What shall I do for thee? Ask, and thou shalt receive." So I bring my empty vessel—my needy but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long! How long!" At last he comes to me—how richly laden! and kindly chides my impatience, saying, "Have I made thee wait long? See what I have been treasuring up for thee all the while!" Then I look, and behold! Fruits richer than I had asked for; and I pour out my heart's thanks to my generous

Benefactor, and grieve that I distrust-d him; and I carry away my burden with joy, and find that the longer he makes me wait, the more he gives.—*Home Circle.*

#### The Powers that Be.

THE Pope of Rome finds himself confronted with the command of God to submit himself to the powers that be. This divine precept is binding on him, as on any other man.

The divine precept was given with special reference to the civil authorities, and to prescribe the duties of the church toward the secular powers.

It was, moreover, given to the Romans,— "to all that be in Rome, beloved of God, called to be saints;" and the command is in these words: "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be, are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God."

This ought to be the pope's rule of practice and if he could bring himself into submission to the command of God, whose servant he claims to be, it would be greatly for his comfort.

Now he kicks against the pricks. He and his predecessors, rebelling against the law of God, and refusing to submit themselves unto the powers that be, have made things very disagreeable for themselves. The palace of the Vatican is one of the largest and the most elegant in the world, adorned with priceless treasures of art, with libraries and museums, and every luxury that genius can devise for the entertainment of a man who claims to be the Vicar of Him who had not where to lay his head. Yet this gorgeous and widely extended palace is called a prison-house by its master, who is supposed by some of his people to be lying in a dungeon on a bed of straw! The Pope is as free to go and come as any man in Ireland or Italy, and his pretence of being restrained is set up merely to exhibit his refusal to acknowledge the right of the powers that be. Probably no greater farce were never enacted outside the pages of Cervantes whose Sancho imagined himself the governor of Barataria.—*N. Y. Observer*

#### Overcome Evil With Good.

THIS is the divine method of correcting evils in this world. We keep chaff out of a basket by filling it first with wheat. We deal with tares in the field, not by pulling them up and ruining the entire crop, but by sowing wheat elsewhere in greater abundance. We best destroy our enemies by making them our friends. We tear down evil by building up that which is good and right and pure, and we thus overcome that which is wrong, displacing it and substituting some thing better.

There are many who see little advantage in the preaching of the gospel of Christ to the world, but this means, so different from any thing heathenism has ever known, has been the divine method of revolutionizing society, elevating humanity blessing mankind, saving souls. It is "by the foolishness of preaching" that the Lord has been pleased to save them that believe. The proclamation of the glad tidings of great joy and salvation through Christ, has lit the lamp of hope for those who sit in darkness and the shadow of death, and has changed the aspect

and character not only of individuals, but of families, communities, and races.

We often best overcome evil, not so much by assailing it, as by counter-working it, and establishing positive good in its place. We do not drive out darkness with brooms, or clubs, or pitchforks, but by *letting in light*; and many of the evil things which assail and disturb us, will vanish from our view if we abhor that which is evil, cleave to that which is good, and let our light shine in the darkness, and show that the divine Lord is mightier than all the powers of wrong or evil.—*H. S. Hastings.*

#### Satan's Kindling-wood.

I HAVE tried cigarette-smoking, and have examined cigarettes, wet and dry, I find opium and fenugreek in them to such an extent that the smoking of one or two would narcotize me, although I am an old smoker. In closely observing ardent smokers of cigarettes I have observed the effect of the opium in the eyes and its unmistakable operation on the nervous system, and in other ways have seen the ruin the use of the fashionable cigarette is bringing upon young men, and middle aged men too. That there is misery and death in the use of the cigarette as now made I challenge any man to deny. No person who habitually uses them, as now prepared, can long be healthy, especially in the nervous system, nor can such person long have good sight, appetite, or physical comfort.—*L'ectet.*

The gate of your heart is a very busy gate. It keeps opening and shutting every minute. There is a constant troop going in and out all the time—or would if you did not watch the gate and shut it when the thief comes along. For some of those who want to get in or out are thieves, who are trying to steal away what belongs to your absent Master. These are bad words, actions, thoughts, companions, habits.

Whenever you see any of the bad coming, you must shut the gate right away, and not let them in if they are out nor let them out if they are in.

But many of this great crowd going in and out of your hearts are friends and messengers of your absent Master. There are good words, actions, thoughts, companions, habits.

Whenever you see any of these coming, you must open the gate right away and bid them Godspeed—yes, and you ought to take off your hat to them, too,—like a good old man I have heard of, who always took off his hat whenever he heard the name of God, wherever he was and however it was said.—*Kind Words.*

EMMA GRAY, on her way to school, passed a little boy whose hand was through the railings of a gentleman's front garden, trying to pick a flower.

"Oh, little boy!" said Emma kindly, "are you taking that without leave?"

"Nobody sees me," answered the boy.

"Some body see you from the blue sky," answered Emma. "God says we must not take what does not belong to us, without leave, and you will grieve him if you do so."

"Shall I?" said he, "then I won't".

He drew back his hand, and went away. One way of doing is to prevent others from doing wrong.—*The Dayspring.*

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., May 13, 1890.

### That \$1,000.

WHAT little we said in a recent editorial in reply to F. O. Cunningham's article in *Messiah's Herald*, in which he denounced Father Enright for offering \$1,000 for Bible proof that the first day should be observed, and for our noticing the assertions he made in reply, has wonderfully excited him, and in his excitement and confusion he has drawn his sword; not the sword of the Spirit, which is the Word of God, for has not quoted a passage of scripture, but the sword of "it seems so," "it is customary," etc. But this sword is very dull and the user cannot inflict deep wounds, yet it is the only one he can use in defense of Sunday. Evidently, judging from the tone of his article, he has not much love for Sabbatarians, and is vexed to see his incoherent statement crumble to pieces in our hands at the slightest touch; but we hope he will remember the scripture which says: "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." This is not very pleasant work and especially to the one who is searched.

In the first part of his article, in referring us, he says:—

"He seems to run away with the idea that we wrote the article referred to in the hope of receiving the \$1,000 reward offered by Father Enright for a scriptural proof that Sunday should be observed by Christians. It may be sufficient to say we have not planned a trip abroad on the strength of it."

This voluntary statement on his part is a tacit admission that he has not the testimony; that he lacks the Bible proof. Father Enright knew when he made the offer that no one could produce the testimony, and every other well-posted man knows the same. Yes, and we give Mr. Cunningham credit for having sense enough to know it, and we find that our confidence has not been misplaced.

But let us look on the other side. Suppose we substitute in Father Enright's challenge, the seventh day instead of the first day; it will then read as follows: "I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that the seventh day is the day we are bound to keep." Presented in this way it would make quite a difference, and Bro. Cunningham could plan his trip abroad, present the Bible testimony, receive the \$1,000, and go on his way rejoicing.

As we stated that his former article contained no argument, he says in his last article that he did not intend it to be so. He then gives us what he designates seven facts, but some of them are anything else but facts. We will here insert them:

"1. Christ did not keep the first day of the week, and did keep the seventh day, because he was come to 'fulfill all righteousness,' to keep the law, and to show by his life and example its deeper and spiritual meaning.

2. Christ did keep the first day of the week in a most glorious way, after he had fulfilled the law, suffered the death of atonement— itself made possible by his exact compliance with all the demands of the law—and had passed three days in the tomb (one of the

being the seventh day), by coming forth from the grave as its conqueror, and resting from the work of atonement early in the morning of the first day of the week.

3. Jewish Christians, in their confusion of legalism and grace, kept both the seventh and first days of the week, till they were more fully instructed in the gospel, when they dropped the seventh-day observance.

4. Sabbath in its radical significance simply means rest-day. Which period of twenty-four hours in the week is observed as a "Sabbath unto the Lord" is not so much a specific point of command, as is the keeping of one day in seven.

5. Christ taught that man was not made for the Sabbath, but the Sabbath was made for man. His physical, mental and spiritual health demand this septenary division of time.

6. It seems to be capable of demonstration that the Sabbath day which was observed before the exodus was not the same day of the week as that which the Jews recognized in Canaan, and, so far as facts of chronology are accurately known, it seems demonstrable that the present "first day" is identical with the patriarchal and paradisaic seventh day.

7. The Lord's day is a remembrance of Christ's resurrection, the type and pledge of the Sabbath which remains for the people of God, when his resurrection—the first fruits—shall have been answered in the general harvest, the resurrection of his people. The church that has all along thought to change times and laws, which now arrogates to itself the honor of every benefit the world has received and claims to be the only hope of moral progress, this church is hardly to be accepted by a Protestant as having any weight in its utterances."

His statement under number one is a fact that cannot be disputed. Christ did keep the seventh day, and as his followers we ought to keep it. His fifth statement is also a fact, and the others are nothing but mere assumptions. How weak they are, yet they are intended as props to prop up the Sunday institution.

We give another quotation from his windy article:—

"The fetish of Sabbatarianism, like all things made with hands, is not worthy of worship or adherence."

A man who will apply such language to a quiet religious body of people, ought to hide his head with shame. Yes, and he made this statement after saying in his fourth assumed fact that the keeping of one day in seven is the essential point in Sabbath observance. If he believes his own statement he must admit that we are doing just what he believes to be right, and he ought to get down on his knees and ask the Lord to forgive him for his slanderous statement. This is much worse than the "wail of Demetrius."

He next made the unwarrantable charge that Sabbath-keepers are going hand-in-hand with the Catholics. This charge comes with little force from one who is keeping the same day that Father Enright and his people keep, and has no higher authority for it than the authority of the Catholic Church. With us it is different. We deny the authority, discard the day, and accept the day that has Jehovah as its author, and which comes to us from the very beginning.

Though there were many rooms in the ark, there was only one door, "And the door of the ark shalt thou set in the side thereof." And so there is only one door in the ark of our salvation, and that is Christ.—*Guthrie.*

## To the Readers of the "Advocate."

BY J. J. KISER.

As many of you attest by your cheering letters, how well you appreciate the efforts of the Publishers of the *Advocate* and *Missionary*, to give you papers that shall be a source of comfort and a means of communication between the lonely and scattered believers of the precious truths we all love so well, yet it may be possible that there are some who do not appreciate them sufficiently. Very few know the amount of work necessary to publish three papers every two weeks. Presuming that you would like to take a peep into the office, and as I have spent some time there during the past few months, I will tell you what it looks like to me.

The first thing remarkably out of place is that old press. It reminds me of a man harvesting a modern harvest with an ancient grain-cradle. It might do very well for a small job, but who wants to, or can afford to compete with a modern machine, when there is such a better way, and so much more to do?

But I am not going to use space for this, as it is now practically settled that we are to have a new press, and I hope that those who have pledged money will send it immediately, as the work on the old press gets harder and harder every time; more papers to print you see.

There are always lacking some minor things; conveniences that ought to be around, but they will come in good time when we once get the new press.

But I want especially to give you an account of some of the editor's duties. I wish I could do this without his observation. I have thought I might catch him away from home during some issue and slip this in unobserved, but I have waited so long in vain. Up in the morning before I want to get up; early breakfast; hurry down to the office; make fires; sweep out; have the room comfortable when the others come; see to it that the proper force is on hand, that you may have your paper on time; read "copy"—(and do you ever notice how much better your communication reads after it is in print? Have you any idea how much time and patience it takes to straighten out the kinks that are found in many of your heartfelt, loving, cheering epistles? The *Advocate* could not be published without you though; it would not be the paper you look for from week to week if it wasn't for your letters, so just send them along, bad grammar, bad spelling, love, good cheer and all, and the editor will make them presentable) Copy! yes, I have seen two or three typos calling for "copy" at once; it's enough to make the editor just take his shears and the first exchange at hand and "select" something.

Then comes proof-reading; when the types are set they often get things mixed and say them wrong and they must be righted; even then, after going over and over the whole paper, in spite of all reasonable care, you may if you look for them, still find some errors in the printing.

Next after the care of everything about the publishing office comes the writing of editorials. When the mind is worn out and weary after a hard day's work, it must be done, no time during the day.

Then there is the correspondence, and the mailing of your papers, great care to be taken to keep the books all straight, to give every one proper credits for money received. All this, day after day, week after week. I do

not see how a man can stay I know it would wear me work for two, and do no does as much work for th gets, as he does.

Then, perhaps, when comes there is not enough hands, and the editor w haps): if I only had the scription, I could pay an my own use. But he enough that those of you in arrears; and he so di you all the time. Plea and think to a purpose more convenient to pu other debts you owe, bu be the very first one to

Then again, I have so that you will get the I was so surprised that wrappers. Every week copies every week go Oh, what thoughts this many lonely ones that every week with the e feast of good things.

go alone? If the A have said and all that spread these good thi on the plan propose last week's *Advocate* "Just put in one or t wrapper, it will be al put it where it will close one dollar for year to circulate and haps a little more n to circulate with th tage too) and per lonely as you are agreeable company, Kingdom, as well as helped the work al

Now one thing u or heard any com tion price of our p body will think on first. The paper h ing at two dollar souled brethren a its sustenance an If the publishing kinds of advertis two thirds of its would give you; paper for less m have such a larg that they could papers every w But all our com tions, and any o readily see the be willing to pa per costs to pu print it for as m away.

Stanberry, M

The followi Rule has muc to those who mentions the except in the nations: Text, brethren: You taste toe" has in one text i rob you of yo to you than third Psalm.

not see how a man can stand it. I could not. I know it would wear me out. I consider it work for two, and do not know a man that does as much work for the money Bro. Long gets, as he does.

Then, perhaps, when Friday afternoon comes there is not enough money to pay the hands, and the editor will think (aloud perhaps): if I only had the money due on subscription, I could pay and have some left for my own use. But he can't think it loud enough that those of you can hear it who are in arrears; and he so dislikes to be dunning you all the time. Please think about this, and think to a purpose. You may find it more convenient to put this off than some other debts you owe, but this really ought to be the very first one to be paid.

Then again. I have helped to wrap papers so that you will get them nice and clean, and I was so surprised that so many go in single wrappers. Think of it! over five hundred copies every week go to single subscribers. Oh, what thoughts this brings to me! How many lonely ones that look for the ADVOCATE every week with the expectation of having a feast of good things. *But why do so many go alone?* If the ADVOCATE is to you all I have said and all that you say of it, why not spread these good things around? Why not on the plan proposed by Bro. Windisch in last week's ADVOCATE and say to the editor: "Just put in one or two more copies into my wrapper, it will be almost as easy, and I will put it where it will do the most good." Enclose one dollar for this extra copy for one year to circulate among your neighbors, (perhaps a little more money invested in tracts to circulate with them would be an advantage too) and perhaps you will not be as lonely as you are now, you may find some agreeable company, and earn a reward in the Kingdom, as well as the satisfaction of having helped the work along here.

Now one thing more. I have never seen or heard any complaint about the subscription price of our paper. But for fear somebody will think out loud, I just want to talk first. The paper has never been self-sustaining at two dollars per year. Good whole souled brethren and sisters have donated to its sustenance and to send it to the poor. If the publishing committee would take all kinds of advertising, and use one half or two thirds of its space in that way, they would give you a cheap paper, or at least a paper for less money. I know papers that have such a large income from that source that they could give away thirty thousand papers every week and then make money. But all our committee gets is from subscriptions, and any one who will only think, will readily see the difference. We all ought to be willing to pay for ourselves what the paper costs to publish it, and what it costs to print it for as many as we are willing to give away.

Stanberry. Mo

Dancing.

THE following sermon from the *Golden Rule* has much pith in it. We commend it to those who forget that the Bible nowhere mentions the dancing of the sexes together except in the lewd dancing of the heathen nations: Text.—"A time to dance." Beloved brethren: You who "trip it on the light, fantastic toe" have found a great deal of comfort in one text in the Bible, and we would not rob you of your favorite passage. It is more to you than the beatitudes or the twenty-third Psalm. It is more precious than the

charity chapter in First Corinthians, for does not the wise man uphold your pet amusement, dancing? To be sure, the learned Yipsius, in his commentary, has suggested that the time to dance is when a man drops a heavy flat-iron on his toe, but we put no confidence in any such frivolous exegesis. We have discovered the true meaning of the Preacher, after long study and research. There is a time to dance, to be sure, and that is when it has been demonstrated that it enlarges the spiritually and religious zeal of those who engage in this pastime; when it has been shown that it increases the fervor of young disciples in soul-winning; when it has been proved that all the dangers to morals so often spoken of are but the evil forebodings of over-scrupulous pruders; when it has been made clear that serious impressions and the desire for a higher and better life are fostered, rather than hindered, by this amusement; when the consensus of opinion of the most devout and common-sensible Christians favor the practice; when no weak brother will be caused to stumble; when we are all shut up to just this one method of recreation. Certainly there is a time to dance, and that is just the time.—*Christian Secretary.*

"If God be for us, who can be against us?" The man whom God defends and means to bless, nobody can effectually harm. Let that man be at peace and not be alarmed at anything. All things will at last turn out right in respect to him, and all alike work together for his good.

Obituary.

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

DIED, at Bangor, Mich., April 14, 1890, of consumption, Brother Charles J. Kelley, aged 64 years, 6 months, and 18 days. He was a great sufferer for many years, and for the last two months of his sickness was only by the aid of opiates and the best of care that he survived. He was an observer of the Sabbath day for over twenty years and believed in the doctrines generally taught by Adventists, and when he became so feeble that he could not attend meeting, he often called for the family and brethren to pray with him, and as the time grew nearer for him to give up this life, he often remarked that he felt fully resigned to die, and knew he should have a life that would measure with the life of God, and truly it could be said of him that his last days were his best days. He leaves a wife and two daughters to mourn his loss. Funeral was conducted by Eld. S. W. Spegel of the Disciple Church. Text—2 Cor. 8: 9.

"Peaceful be thy silent slumber,  
Peaceful, in the grave so low.  
Thou no more will join our number,  
Thou no more Savior know;  
Yet again we hope to meet thee,  
When the day of life is fled,  
And in the new earth to greet thee,  
Where no farewell tears are shed."  
L. J. BRANCH.

Items of Interest.

- Of the 60,000 Hebrews in New York, not one is a saloon keeper.
- Farmers in Oklahoma are reported to be in a starving condition.
- Washington, D. C., is to have a great National Zoological Garden.
- California's fruit crop is expected to be the largest on record in that State.

—Pilgrims are not numerous in Jerusalem this year, but all the hotels are crowded with tourists, chiefly English and American.

—It is reported that 71,000 negroes have North Carolina in the last fifteen months. The estimate is said to be based on careful investigation.

—A Catholic Educational Union, similar to the Chautaugua Circle, has been formed in Ohio, and is spreading rapidly in other states.

—Seven leading Anarchists have been arrested in Paris. A search of their residences resulted in the discovery of a secret printing press and a number of revolutionary documents.

—Gen John C. Fremont was recently commissioned at Major General in the army and was almost immediately afterward placed on the retired list.

—The South is in lead afflicted large sections of Texas are flooded; a severe gale and hail storm is reported in Tennessee; a terrific wind storm in Arkansas, and the heaviest hail storm on record at Baltimore.

—The law of divorce in France has been in operation since 1885, and during four years there 15,521 divorces, which is at the rate of 23 for 10,000 marriages.

—A large oak tree in the cemetery at Salem, Va., was recently split by lightning exposing a silver teapot which contained the skull of a child. The date of the teapot was 1828. Its history is a mystery.

—During a cyclone the night of the 8th. at Blooming Grove, Texas, the new Baptist church and many residences were demolished, and the post-office, the Presbyterian church, and several business houses were partly wrecked.

—The air-brakes on a Chesapeake and Ohio express train was rendered useless early Monday morning, and the train rushed into Staunton Va., at the rate of eighty miles an hour. A pullman sleeper in which were fifteen members of the "Pearl of Pekin" troupe, was derailed, and Miss Myrtle Knox, one of the company, was killed. The others escaped without dangerous injury.

—New York and Philadelphia capitalists have succeeded in placing stock for the biggest syndicate ever formed on the face of the globe. The corporation is to be called the Anglo-American Gas Lightning Company. The syndicate embraces in its plans, the lighting of two hemispheres, and the cash is now in hand. On June 1. \$50,000,000 of stock will be listed on the Philadelphia and New York exchanges.

—Missouri is a great state. Her assessed valuation is over \$800,000,000. Only eight States exceed her in value of realty, and in all of these States town lots in great cities increase the aggregate. Only four States, New York, Pennsylvania, Ohio, Massachusetts, show a larger amount of personal property. No State in the Union possesses the wealth of resources that Missouri has, none has such possibilities of development and progress. We are just beginning to grow.

—The United States Supreme Court, on the morning of the 5th, pronounced unconstitutional State laws providing for the seizure of liquor brought into a State in its original packages. The court holds such laws to be an interference with the interstate commerce act; that the state may regulate or prohibit the sale of the liquor, but cannot prohibit its transportation from another State and delivery to the importer.

"Who also Himself Waited for the Kingdom of God."

BY ALBERT SMITH.

I'm waiting here, and waiting  
For the promised time to come;  
I'm watching still, and waiting  
Till He comes to fetch me home.  
He seems so long to linger,  
And all men pass me by—  
Because they are not waiting—  
That the tempter asks, should I?

My Lord has gone a journey,  
But He promised to return;  
He told us to be faithful,  
And all His will to learn.  
He left us full instructions,  
I read them through and through;  
They cheer my drooping spirit,  
For I still believe Him true.

The other servants jeer me,  
And turn me out of doors;  
They eat and drink their pleasure  
Of all our Ma-ter's stores:  
Some say He's not returning,  
Some hope He'll come no more;  
While some have raised a false alarm  
To close an open door.

I might have been in with them,  
Partaking of good cheer,  
But I could not brook another lord,  
And mine they would not hear.  
And yet the choicest livery  
As His elect they wear;  
And, though He has forbidden it,  
By His great Name they swear.

They will not listen to His Word,  
To ALL that Word contains;  
Where'er it strikes a narrow creed,  
Or threatens unjust gain.  
But when my Lord himself returns  
They'll listen then I trow;  
But were it not far better  
To be corrected now?

I therefore still must wait Him,  
He'll rectify the wrong,  
And turn my night, of sorrow  
To light and life and song.  
Oh! Come Lord Jesus quickly,  
I'm waiting, watching still;  
And bring me to Thy dwelling  
And to Thy holy hill.

Leicester, England.

"Christ's Resurrection Day"

A REVIEW OF AN EDITORIAL IN THE WORLD'S CRISIS.

BY J. J. KISER.

In a recent number of the *The World's Crisis*, a correspondent states that a Seventh-day Adventist had taught that Christ was crucified on Wednesday and rose Saturday evening, requesting the editor to "give us the best proof that Christ arose on Sunday." This is followed by an article by the editor which I will quote and to which I will reply.

But, my dear reader, before going into a critical investigation of this subject, let us look over the ground and see what is to be gained or lost by the settlement of this question. Should it be positively established by the clearest declaration of the witnesses, that Christ did rise on the first day of the week, how would that affect the question whether the seventh or the first day of the week is a holy day in the absence of other testimony on the question? Before I enter into this criticism, I want to make this statement, once for all, that there is not an intimation in the Bible anywhere, that the resurrection day is a holy day, or a *holier* day than any other day, because the Lord arose on it. I deny such

an inference *in toto*, and challenge the proof; it is nothing but presumption.

Thus it is seen that if it should be clearly proven that the resurrection took place on the first day of the week, it furnishes no proof of first-day sanctity or the degradation of God's holy, sanctified, and blessed rest day to be a common day; neither does it in the least weaken the position occupied by Sabbath advocates.

Another important fact must also be taken into consideration: There is a commemorative institution to commemorate the burial and resurrection of Christ. There is one and but one. It is a likeness or representation of it as all commemorative rites or ceremonies must be. To commemorate is to bring to mind, and how can it do so unless the fact to be commemorated is represented to our senses? The Roman Catholic Church has lost both these great memorials. It has invented substitutes that are counterfeits of the true, and forced the people to receive as commemorative rites those things that in the very nature of things never can really be what the Author of our salvation intended they should be. There is no likeness of a resurrection in the keeping of any day, nor a likeness of a burial in sprinkling a few drops of water on the forehead, nor hallowing the Lord's day to keep a day God never blessed, sanctified, nor hallowed. But those who take the pope's substitute for the Sabbath should certainly, for the same reason, and with equal propriety, accept his substitute for baptism. The authority for the one is the authority for the other.

It will be readily seen that the disposal of this question either way does not affect the sanctity of the Sabbath. But how is it with first day? All agree that the sanctity of the first day as a memorial of Christ's resurrection is the chief corner-stone of Sunday-keeping; and if should fall, then the whole superstructure built upon it will fall of course. And yet, should this so-called corner-stone be properly laid, without question, it will afford no room to build such a superstructure upon it. So let it stand or fall, the loss or the gain will not affect the perpetuity of God's government. This is their fight, not ours; the burden of proof rests entirely with them, and whether they succeed or fail, our position is sure and never can be affected by the argument, for the fact that Christ arose on the Sabbath forms no part of the foundation or reason for keeping it. I never have heard, neither do I ever expect to hear it so used. The Sabbath rests on better foundations.

I will now quote the article entire:

"The claim that Christ arose on Saturday evening, instead of Sunday morning, finds no support in Matt. 28:1, when we remember that this text introduces the visit of 'Mary Magdalene and the other Mary to see the sepulchre;' that then an angel told them 'He is risen,' and commanded them to 'Go quickly and tell his disciples that he is risen from the dead,' and that 'Jesus met them' while going; Mark tells us that this visit of the two Marys was 'very early in the morning of the first day of the week . . . at the rising of the sun.' 16:2. We are aware of the claim that they made two visits—the one reported by Matthew being on Saturday evening, and the one reported by Mark being on Sunday morning; but the fallacy of this claim is made apparent when we remember that at the visit reported by Matthew the stone was already rolled away,

Jesus already risen, and Mary on that visit had seen Jesus in his resurrected state, and had talked with him, and had 'held him by the feet,' and had even 'worshiped him,' and Jesus had then sent a message by her to his disciples; now if the visit mentioned by Matthew was really on Saturday evening, instead of Sunday morning, could those disciples have been induced to have staid at home some twelve hours longer, till these same women had made a second visit, and had been sent a second time by the angels with the same message? Impossible!

And after such a Saturday evening visit, could Mary have come again with the purpose specified by Mark? 'When the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, who shall roll away the stone from the door of the sepulchre?' Mark: 16:1-3. If they had been there twelve hours before on their first visit, and had seen the stone rolled away, and even talked with the angel that rolled it away, and had been told by him that Jesus was 'risen,' had been sent by him to tell the disciples, and had met Jesus himself on the way, talked with him, worshiped him, and received a renewal of the angel's command to tell the disciples that he was risen—if all this had occurred twelve hours before, on their first visit, and if they were now on their second visit, why play the hypocrite in talking about having somebody roll away a stone which they knew had been rolled away twelve hours before? And why play the fool in bringing spices to anoint Jesus when they knew twelve hours before that he was resurrected? All this nonsense is the legitimate result of the assumption that these women made two visits to the tomb—one on Saturday, and one on Sunday—this claim having been invented to escape the conclusion that Jesus rose at the time of Mary's visit, which was on 'the first day of the week,' and as he did rise in connection with some visit, they have invented a Saturday visit.

But this claim is confronted with another insurmountable difficulty: 'Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene.' Mark 16:9. The only way to prevent this text from squarely affirming that Jesus rose 'early the first day of the week,' is to change the punctuation, and make it read, 'When Jesus was risen, early the first day of the week he appeared first to Mary;' but this would make the text tell a square falsehood, providing Matthew is relating a Saturday evening visit, for he appeared to Mary on that visit, and talked with her, so if this claim is true, it is not true that 'early the first day of the week Jesus appeared first to Mary'—he having first appeared to her twelve hours before, on Saturday evening! The effort to escape the force of this text is like jumping out of the frying-pan into the fire.

The truth is, only one visit is spoken of for these women, for Luke tells us that they 'rested the Sabbath day according to the commandment' (Luke 23:56) and if they did they certainly did not break it in traveling to his tomb on that day, in time to reach it before the day ended. Mark says they came 'when the Sabbath was past,' Luke says they came 'upon the first day of the week,' and John also says it was on the first day of the week; and Matthew properly

understood, does not count the end of the Sabbath 'After the end of the evening which makes harmony.

Aside from the foregoing Matthew was really gone Saturday afternoon rest a resurrection that took for the day ended at sun that took place in broad priety in giving money us say, 'his disciples came him away while we slept left the grave in the night but rather before sunset, so easily refuted? Why stole him during the knew that the preceding hours of daylight, and no again it was on the aft 'the first day of the week day,' that they had found that the disciples said, day since these things v cifixion being the las Luke 24:1, 13, 21. If et on Wednesday, and afternoon, Sunday after have been the fourth 'third day,' as everybod

As I want no advent the writer fairly, I have tie. But I want to not accept exclamation they may be the "best but I will give the read understand this style of

(Concluded in

Stanberry, Mo.

Letter De

"Then they that fear one to another; and the L it and a book of remend him for them that feared upon his name. And t the Lord of hosts, in th the my jewels."—Mal. 3: 16.

From Bro. W.

DEAR Bro. Long: twenty-five cents for small but it is all that I am still trying to be my Master, although ciful; he is so kind a be thankful enough one among the saved. do his commandment right to the tree of lif tist brethren say we a keep the command down. Let them talk our Savior, they call for me that I fail not Amity, Mo.

From Bro

DEAR Bro. Long: to the Letter Depart it is indeed a great received the light on at the tent meeting belonged to the Ch the first day, think I tried to read the I could not understand when I heard the Sa

understood, does not conflict with them. 'In the end of the Sabbath,' is also rendered, 'After the end of the end of the Sabbath,' which makes harmony. Here we close this point, leaving much unsaid.

Aside from the foregoing considerations, if Matthew was really giving a record of a Saturday afternoon resurrection of Christ—a resurrection that took place before sunset, for the day ended at sunset—a resurrection that took place in broad daylight, what propriety in giving money unto the soldiers to say, 'his disciples came by night and stole him away while we slept? If he had not left the grave in the night on any principle, but rather before sunset, why invent a report so easily refuted? Why not have said they stole him during the day, since every one knew that the preceding hours had been hours of daylight, and not of darkness? Then again it was on the afternoon of Sunday—'the first day of the week,' even 'that same day,' that they had found the tomb vacant, that the disciples said, 'To-day is the third day since these things were done'; the crucifixion being the last thing mentioned. Luke 24; 1, 13, 21. If crucified before sunset on Wednesday, and raised on Saturday afternoon, Sunday afternoon would certainly have been the fourth day, instead of the 'third day,' as everybody can see."

As I want no advantage, and want to use the writer fairly, I have quoted the whole article. But I want to caution the reader to not accept exclamation points for arguments; they may be the "best proof," etc. available, but I will give the reader credit for ability to understand this style of writing.

(Concluded in next number.)

Stanberry, Mo.

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 Bro. W. S. Underwood.

DEAR BRO. LONG: In this you will find twenty-five cents for the new press; it is small but it is all that I can do at this time. I am still trying to be faithful to the cause of my Master, although I am weak God is merciful; he is so kind and good to me; I can't be thankful enough to him. I want to be one among the saved. "Blessed are they that do his commandments that they may have a right to the tree of life" Some of our Baptist brethren say we are heretical because we keep the commandments as they are laid down. Let them talk; we are no better than our Savior, they called him a devil. Pray for me that I fail not.

Amity, Mo.

From Bro. A. Perry.

DEAR BRO. LONG: I will pen a few lines to the Letter Department of our paper, for it is indeed a great encouragement to me. I received the light on the Sabbath last August at the tent meeting at Island City, Mo. I belonged to the Christian Church. I kept the first day, thinking it was the right day. I tried to read the Bible on the subject but could not understand anything about it. But when I heard the Sabbath truth preached the

second time at the tent ground, I took my pencil and paper and noted the passages of scripture. I searched the Scriptures and I want to tell you they did not have to beat me to death with them. I have been a Sabbath-keeper ever since. I am strong in the faith. Let us press on, dear brethren and sisters. The time is close at hand when we will hear the welcome voice of our Savior, saying, Well done, good and faithful servant. We need your prayers. Your brother in the hope of eternal life.

Island City, Mo.

From Sister M. C. Pierce.

DEAR BRETHREN and Sisters of the Household of Faith: With a thankful heart to God this morning, I will try to talk to you through our good paper. I am still determined by the grace of God to gain a home in his everlasting kingdom. We have quite an interesting Sabbath-school at this place. A few have taken upon themselves the obligation of keeping all of God's law, and we are trying to do good through the Sabbath-school and hope God will bless it to his own honor. When we read letters from lone ones who are trying to keep God's law our prayers ascend "God give them strength to endure," and would say, remember he has promised "my grace is sufficient for thee;" and also that the promises are to the faithful. Let us strive more for the unspeakable gift of eternal life, remembering that if we gain this we gain all, if we lose it we lose all. pray for me that I may be found faithful when the Lord comes, and meet you all where parting will be no more.—Enyart, Mo.

From Bro. C. H. Munro.

BRETHREN and Sisters of the Household of Faith. Once more through the blessings of our Lord and Savior Jesus Christ, I am permitted to see the light of another one of his holy days, and I can not spend a part of it any better than by writing a few lines to the scattered ones in Israel. As I look over the letters and articles of our weekly visitor, I feel my unworthiness of the least notice of my heavenly Father who has been so gracious to me, and has not cut me off as a cumberer of the ground. I thank him for the many privileges and blessings which he is daily showering upon me. I feel that we too often look upon the blessings of God as commonplace occurrences and do not give God the glory that is due him, but we say too often: By the might of my strength have I gotten me these things. I feel that we need to be aroused from the stupor into which we have fallen, for truly we are living in the last days when the love of many shall wax cold; when they shall heap to themselves teachers having itching ears, and shall teach for doctrines the commandments of men.

As I look around me I am convinced more forcibly of the nearness of his approach, whose right it is to reign. The more I see my lamentable condition, I am led to ask myself the question, Am I a child of God? Am I in Christ? Oh, solemn thought! Am I living so that he can own and bless me? Brethren, I feel that this is a time to try our faith, to see if we will endure to the end. But if we sin we have an Advocate with the Father, one, even Jesus Christ our Lord, who has said, "Come unto me all ye that are weary and heavy laden and I will give you rest." My heart was warmed by seeing in

one of the last issues a letter from dear old Bro. A. C. Leard. How I would like to hear his voice once more proclaiming God's everlasting truth. My prayer is if we never meet on this sin-cursed earth, that we may both so live that we may enter that rest that remains for the faithful. But why do we hear so little from those old guards of the truth such as Bro. Osborn, Denham, Canaday and others? Brethren, let us stand fast in the liberty wherewith Christ has made us free. I ask the prayers of all God's people. Your brother in hope of eternal life when Christ comes.

Jasper, Ark.

From Bro. E. S. Sheffield.

DEAR BRETHREN and Sisters: As I have been much gratified of late, reading in the Letter Department of our paper, I felt that it might be acceptable for me to write a few lines for the perusal of others. I think some of my old neighbors who read the ADVOCATE may not know that Mrs. Lovilla R. Templeton of Compton, Cal., is my daughter. I know, at least, that Sister Sherrill will be glad to learn that her old schoolmate Lovilla who, like herself, from childhood has known the Holy Scriptures respecting 'the Sabbath, and that she still calls the Sabbath a delight, the holy of the Lord honorable, though isolated and alone observing it. When I read her letter in the paper I thought of the words of the apostle John that they expressed my feelings better than any other expression I could make. When reading of the constancy of my distant lonely daughter I thought: "I have no greater joy than to hear that my children walk in truth." I was also surprised to learn by the same number that a sister of Bro. M. N. and I. N. Kramer was living so near us. If Bro. Nichols calls on us this summer, I hope to be able to accompany him to visit these dear friends in the faith, as M. N. Kramer was the first Iowa Sabbath-keeper with whom I became acquainted; for at that time we were passing through some unpleasant scenes, as our names had been cast out as evil because we believed the Bible testimony respecting the kingdom of God being established on the earth at the second coming of Christ, and this prevented us from believing the theory of the earth's desolation a thousand years before the saints inherit it as taught by Mrs. White's visions.

I think it was in 1862 that Eld. S. Davison, myself, and a few others called a conference in Wisconsin of the scattered ones hoping to make some arrangement to publish a small paper as a means of communication among us. Bro. M. N. Kramer met with and helped to encourage us by his report of quite a number in Iowa that were denounced as "rebels" because they claimed the Bible alone as their rule of faith and practice; also of others in Michigan who had already started a small paper, since then we have often sung, "We will never be disheartened any more" but failed to live up to this pledge. Will try and tell soon how I became a Sabbath-keeper.

Woodward, Ia.

WE cannot improve ourselves, we cannot assist others, we cannot do our duty in the world, except by exertion, except by unpopularity, except with annoyance, except with care and difficulty. We must each of us bear our cross with him. When we bear it, each day makes it easier to bear.

Advent & Sabbath Advocate.

Stanberry, Mo., May 13, 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.

We have received, up to the present, \$400 on new press and material. This does not include the unpaid pledges. We still lack one hundred dollars having the necessary \$600. The friends of the cause have done nobly. Let the remaining one hundred be raised at once.

DURING the past week we received \$40 from Bro. J. H. Flory, which was greatly appreciated, as it was needed so much; also \$20 from Bro. S. S. Davison on new press and material. May the Lord continue to bless those who give so liberally of their means.

In view of the encouraging prospect of a new press and material, we are anxious for at least four or five hundred of the readers of the ADVOCATE to adopt and carry out Bro. Windisch's plan for to increase the subscription list of the ADVOCATE. Brethren, will we hear from you?

We have received the following report from Bro. Bartlett:—

"Upon my arrival home from last appointment at Mt. Hope I found our Island City brethren and sisters engaged in the blessed work of sowing the seed of truth to the dear children. In my absence they had organized a flourishing Sabbath-school, well officered and alive, God bless them. At our meeting on Saturday night the Lord added to our number another dear soul. There are others ready to surrender. The Lord will work and none can hinder. All praise to his name."

In Parsons, Kan., a city of 10,000 inhabitants, there is not a man whose business is not known, nor one who does not pay his bills. This is one result of prohibition. The editor of a local paper says: "Before we had prohibition there were twenty-one saloons in Parsons, and I had from one-fourth of a column to a column of police items every day. Now I cannot get together more than half a column once in three months. We have no city debt, and have a public library building, paid for, which cost \$10,000.

It is fully believed by us as a people that Christ's resurrection occurred in the end of the Sabbath, and not on any part of the first day of the week. That this point is well founded is evident from the facts in the case. Eld. Sheldon, western editor of The World's Crisis, has made an attempt through this paper to refute this well-established position. This has called forth an able reply from Bro. Kiser, the first part of which appears in this number. After reading the reply we are compelled to say that Bro. Sheldon will have to buckle on the sword a little tighter and renew the fight with more vigor, or his friends will have it to remember that he was utterly routed in the conflict. Any reply that Bro. Sheldon may make, if desired, will be freely published in the ADVOCATE, providing the present and future replies of Bro. Kiser's will be published in the Crisis.

Money Pledged for A New Press and Material.

Lucy Edwards 50 cts, Albert Smith \$1, Mrs Mattie Shultz \$1, Edith L Chamberlin 25 cts, J L Hadley \$1.

Receipts.

Mary Armstrong \$4, J F Flory \$38.28, Andrew Hawks \$4, D W Lamb \$1, J L Hadley \$2, Albertus Harlow \$1, S S Davison \$2.

BOOKS AND TRACTS.

FOR SALE AT THIS OFFICE.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 32 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living,—8 pages, price 6c.

The Change of the Sabbath, who authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

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

Thoughts on the First Day of the week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

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

The Approaching Crisis and End of the World by J H Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

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

The Kingdom of Heaven upon the Earth, its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2cts

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

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S.E. Brinkerhoff. 8 pp. 2 cts.

The Two-Horned Beast of Rev. xiii. showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

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

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

The Three Angels' Messages of Revelation xiv 16pages, 3 cts, by A C Long.

God's Law Perpetual: Its eternal obligation by W H Ebert: 16 pages; single copies 4 cts, cts per dozen.

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

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 3cts

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

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

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