# Advent and Sabbath Advocate.

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

VOL. XXV.

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NO. 31.

Auth and Sabbuth Idrorate, the wrong right. Yet many a man or boy, or com-

J. BRANCH, Wayland, Mich. W. C. LONG, Winston, Mo. W. C. LONG, Stanberry, Mo

TERMS. Two dollars per year. One dollar TERMS INVOLUTION PROPERTY OF A COLUMN AND ADMITTAL PROPERTY OF A COLUMN AN

Address all communications, and make all paids and Money Orders payable to ADVENT profits and money officers payable to A

elres .- Zimmerman.

SMALL kindness, small courtesies, small shore?" And they answer: secomplishments.

bis work! Be his occupation what it may, he it. I pray it.—Talmage, is equal to any of those who follow the same pursuit in silent sullenness. He will do he will persevere longer.

gives a chance to see which way to steer.

this is a result which is worth all that it effect of all such laws .- Am. Sentinel

eaviest battalions." The warm-hearted be-

There is no king saved by the multitude of a

ing into new community, finds that popular opinion just there approves that which he knows Conference of the Church of God Stanberry, Mo.

pinnon just there approves that which he know ought not to have tolerance. Then comes the question whether he is a stanberry of the comes question whether he is to accept popular opinion as his guide, or is it to conform his course to a standard that he knows to be correct. On his answer to that question, there may pivot his character and his destiny.

THE mercy of God I am told is an ocean. Then I place on it four swift-sailing crafts, Address all communications, and make all and choice rigging and skillful navigators, Money Orders payable to Advent and I tall them. and I tell them to launch away and discover for me the extent of this ocean. That craft puts out in one direction and sails to the HOMBITY is the first lesson we learn from north; this to the south; this to the east; this HUMBERT Is the first proof we added in a knowledge of our and sail to the south; this to the east; this to the west. They crowd on all their canvas of a wing obtained a knowledge of our- and sail ten thousand years, and one day come up to the harbor of heaven, and shout to them from the beach: "Have you found the ansiderations, habitually practiced in our so- God's mercy!" Swift angels, dispatched from alintercourse, give a greater charm to the the throne, attempt to go across it. For a daracter than the display of great talents and million years they fly and fly, but then come back and fold their wings at the foot of the throne and cry: "No shore! No shore to God's GIVE us, oh, give us the man who sings at mercy! Mercy! Mercy! I sing it. I preach

Says the Secretary of the American Sabmore in the same time; he will do it better; bath Union: "God gave fallen man both labor and rest. To loaf on other days is as much a violation of God's law as to labor on SOMETIMES a fog will settle over a vessel's the Sabbath. The man who does not habitudeck yet leave the topmast clear. Then the ally obey the commandment, 'Six days shalt silor goes up aloft and gets a lookout which thou labor,' be he the lord or tramp, breaks the helmsman on deck cannot get. So prayer the fourth commandment as surely as the man ands the soul aloft; lifts the clouds in which who does not rest and let rest on the rest our selfishness and egotism befog us, and day," Grant, for the argument's sake, that Mr. Crafts is right, in what position is he placed? Not an enviable one, surely. He would take To be beaten but not broken; to be victo- the man who had conscientiously kept the nous but not vainglorious; to strive and con- Seventh-day, and compel him to also abstain tend for the prize, and to win it honestly or from labor on the first day, and therefore preke it cheerfully; to use every power in the vent him from laboring six days in the week.

Mr. Crafts says not to labor six days is sin. of heaven is at hand."—Matt. 10: 7. less it cheerfully; to use every power in the vent him from laboring six days in the week. lage or win an unlawful mastery; verily, in The Sunday laws, therefore, for which Mr. all this there is training and testing of char- Crafts is working, compel men, according to were which searches it to the very roots, and his own logic, to sin. And that is just the

To be able to say the right thing at the wild's forces. He who realizes this has a right moment is a great art, and said only to assof confidence in any emergency, that he be acquired by those who have a natural just; and he doth not resist you." James to make the magnitude of the magnit talent that way. When a careless talker 5:6. resuons it cannot possess. The cold who was criticising a young lady's father who was criticising a young lady who was criticising a young "Only a connection of mother's chalance

## Watchman, What of the Night?

BY ALBERT SMITH.

WATCHMAN, from the lofty tower, Tell us of the night the hour; What the constellations are Canst thou see the morning star !

Weary pilgrim be of cheer. In the heavens the signs appear; Through the clouds the Star of morn Tell us of a Savior born.

Round the east, with stealthy tread. Prawls the Northern Bear o'er head ; Whilst opposing, southward goes Leo, watching for his fdes.

Gog and Magog now prepar Tarshish lions mark the snare Armies of gigantic power, Wait the dread approaching hour.

Men are hurrying to and fro Gaining knowledge, wea'th, and woe; While the poor, despairing, groan, And the night wind's whistling mean.

Storms are threatening all around. Trim the lamp and trust in God.

Gentile "times ' are now fulfilled, Israel's land again is tilled; Zion rise, shake off the dust

One more struggle, short and fierce, When thy cries the heavens pierce; Striking terror in thy foes.

Israel's Desolator dies hile the Euphrates river dries; Making way for Eastern Kings, And the hope of better things.

See, they come, they now return, Streaks of light announce the morn; Zion from her slumber wakes, And a glorious morning breaks.

Leicester, England

## The Sermon.

#### Nearing the End.

BY JAMES BARTLETT.

TEXT: "Ye have condemned and killed the

who was efficiently a moment to say. "I hope severely, paused a moment to say. "I hope claim to be living in the advancing light he is no relation of yours. Miss B.?" Quick of this advancing age. Hence we claim your serious attention to the he is no relation of your than the utmost non-serious attention to the following lines. The by marriage. Few could hope to show such a readiness that who depends wholly on natural forces a limitation in his faith that is unknown the limitation in his faith that is unknown and an analysis of the name of this kind. Yet in a dilemma of this kind. Yet in a dilemma of this kind. Yet in a fixed him who is always ready to include the sum of a cautious, old woman, who, and the when asked what she thought of one of her when asked what she though the rich man change his policy unaided by

What does the apostle tell us? And as he speaks by inspiration surely he knows and we the Golden Rule. ust not deny. He tells us "the hire (wages) of the laborers have been kept back by fra on the part of the rich men. James 5: 1-8. The prophet Daniel tells us that in the last days knowledge shall increase; yes, and with this increase of knowledge on the part of the industrial classes they become more restless and turbulent at the wrongs imposed upon them by their task-masters.

As an illustration of this plutocratic serfdom we give an extract from the Locomotive Firemen's Magazine, vol. 14, No. 11, 1890, p. 1016, which was clipped from Chicago Senti-nel of recent date, and is part of a letter written by one capitalist to another. It reads:

"If it comes to the worst we can soon get up a war with England. \* \* \* The moneyed men of England, at least a goodly number of them, are in accord with us on that line, for they also are having a serious fight with the lower classes, and the way out of the whole muddle is war-to kill off this dis tented and troublesome horde both in England and here."

What is meant by "if it comes to the worst"? Is this, rather than that the "lower classes," that is, the labor element, shall ever get the ascendency in the legislative ass blies of this country, they would "deluge the land in blood?" Organization is the watch cry East, West, North and South, upon the hilltops and in the valleys. The shibboleth of the times is, "There is room on top," and they can get "on top."

and talent in the land are at their command. from that would probably be dissatisfied if They are patriotic, loyal and brave, and the God should grade their blessings in like spirit of self-sacrifice is their motto. Would manner. they but beed the warning of one that loves them. I would say to them, "Fear God and give glory to him for the hour of his judgment is upon us." "Let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. "For God shall bring every work into judgment with every se cret thing, whether it be good or whethv. 14. "The mighty man. er it be evil." shall cry there bitterly. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zech. 1:14, 18. up against the capitalist. Read from 1st world. -J. B. C. in Sabbath Recorder. verse to 9th inclusive.

Dear friends, if you have not found the Dr. Howard Crosby on Sabbath Laws. Savior a present help in time of need, be admonished now. Seek him; there is balm for every troubled soul; but no time to spare.

There's a good time coming, boys, A good time coming; When love shall superceed the sword, And God, not man, shall be the Lord.

In the good time coming. "Worth, not birth, shall rule mankind," And be acknowledged stronger; The proper impulse has been given; Watch and pray a little longer.

ne further asserts that if a proper spirit be within, a farthing will never be given when there is ability to bestow a princely offering. In order then, that we become true givers we must look, sharely after our motives. We

we must look sharply after our motives. We preparation of the laws. often hear missionaries say. "If we have to choose between your giffs and your prayers, give us your prayers." We are inclined to be incredulous when we hear such statements. We think the persons who make them do not far hetter that then the ferroll time. But We think the persons who make them do not mean them, or say them for efect. We are instaken. They do mean them every word. mistaken. They do mean them every word, the utter overthrow of individual rights, would be its provided the utter overthrow of individual rights. Prayers are the most practical things in the world. The man who prays for a cause must help it. His prayers will quicken his interest and vitalize all his powers. He will Christian and the Church of Christ. It is a soon find as he more that he can give and incite others to the duty. And he will use be prized and used by each godly We could give you, dear reader, a pretty that no gift can be too large. They who see clear outline of the numerical strength of the what their wealthier neighbors give, and God.—Christian at Work. then grade down their own subscriptions

Men have to be educated in this as in all other duties. Because of early neglect there are some Christians who at sixty have not

that all hearts might be filled with the grace him with twenty hundred? The Lord tells us "to be patient; stablish of our Lord, and glow with that love which is implanted by the Spirit of the living, loving his life, and that as an under clerk, is his your nearts; for the Judge standeth before the God! Then may the churches reach their full fate. No doubt he will blame the world, will James 5: 8, 9. This prophecy is to measure of labor and liberality in diffusing think himself hard used. But he made his door." James 5: 0, 5. This great "labor cry" is going the truth for the salvation of a perishing own master; he did as little as he could for

enforced by law by a government like ours, to another as though success depended on the which invites men of every form of religion to number of steps he took in a minute. He equal privileges. This fundamental principle did not keep one engagement, and, as a re-

the reading of his Word, the collections for the reading of the withdrawal from the unbelied The Molive of Living.

A writer on the prayer meeting topic in ing and the avoidance in the excess in living, the Golden Rule. "Givers of What? to but what human government could or should but what human government could or should but what human government could or should but what human governments? Further, whom?" quotes Dr. Lyman Abbott's trans Whom?" quotes Dr. Lyman Abbott's trans which are compassion those things which are crigive in the excess in living, and the avoidance in the excess in living, the withdrawal from the unbelies. regive in compassion those things which are er give in compassion those things which are within." whereupon he comments, claiming within." whereupon he comments, claiming than "this brings out the true thought by that "this brings out the true thought by that "this brings out the true thought by that "this brings out for the individual to the manner of it observance. How, then, the manner of it observance and the manner of it observance. What may be storing close to the original. Christians under that Christians themselves differ in member that motive, with even interior acts done out of called the statute laws of God (such as we have enumerated) are for the individual to have enumerated are for the individual to a sincere heart. The alms itself accompany to the proper spirit will do more than a double eagle flaunted in individual indement they cannot be one. little. A farthing given in the proper spins receive and denne, and becames they are for will do more than a double eagle flaunted in individual judgment they cannot be enforced to the contract of the contr the face of the needy for mere show. Also by the nation. If it were attempted, each le further asserts that if a proper spirit be Christian and Jewish sect would have its own

What! Shall we then lose our Sabbath? -Yes, if it is to depend on human law. It its and your prayers, would be a sad thing to have our Sabbath like.

We are inclined to the other days of the week. From the like the other days of the week. soon find as he prays that he can give, and day of privilege and spiritual significance, to had the has in such a way that God will Used by such, it will be indeed a holy day, help him to bring out of it a hundred fold. but enforced by a national law, it will be a He who gives without praying will offer what soulless form, a hollow mockery, displeasing his vanity, or some other interior motive. to God and promotive to hypocrisy. Let the We give truly when we do so individual Christian use the Sabbath in its looking to God for guidance and blessing. spiritual character, and, so far as he is con-Vanderbilts propose to stay on top, while the "lower classes" are seized with the idea that the who is poor will think no contribution the day, keeping it sacred at whatever est of the day, keeping it sacred at whatever est of the day, keeping it sacred at whatever est of the day. ne who is poor will inma he who is rich will find too small to offer, and he who is rich will find that no gift can be too large. They who see

## The Halchway to the Top

Boys, I have been shopping, and I have learned some lessons. My first experience yet mastered the primer of benevolence. Was with a clerk who evidently thought I did yet mastered the primer of benevolence.
Begin with the children. "If only the young in this country should give even one cent a week to God's great cause there would flow into the primer of a great cause there would flow into the primer of into the missionary treasury three times as much as is now contributed from all sources," a frown that was disagreeable enough to blot Such statements show the great need of a new impetus to the giving of the followers of his indifference in taking the order resulted Christ. Surely they are not doing all that in two mistakes. True, the order was for they are capable of doing-far from it. Oh less than twenty dollars, but who would trust

him. Old age will find him as he began as a voung man.

My next experience was with a man past middle life. How he talked! How much THE Sabbath as a religious day cannot be he promised ! He flew about from one thing must be sustained, or the basis of our liberties sult, great inconvenience and loss was ovasis gone. Short-sighted people say, "Is not ioned. When he was first met, it was quite a the Sabbath commanded by God? and must puzzle to understand why a man of such abiliary we not therefore enforce its observance?" ity should occupy so inferior a position. His They fail to see the non sequitur. God has evident desire to please, his knowledge of commanded very much that no human law his business, his pleasant manner, entitled can or ought to enforce. He has commanded him to a better place. But a little knowledge

this his method revealed

The third experience His manner was eas He was very attent ness. He was very atten to show goods, even when bin that the order would b ly he knew his place was t ly he amission in life, and it as pleasant a proceeding it as pleasant a proceeding the could. The entire am dollars and sixty cents, by bundred and sixty dollars been me greater display been doubt that that found out ; for business such helpers, and such l a place for themseves at It is never crowded th

many planning for a g who are busy keeping work they do and the w so careful to let the wa cess of the work, that debt to them, and they discharged in the dull others who are so anxi are going to do next give all their attention aor, and this inattent little while the leisure there are those who are tardy to their pla first to be ready to l of business one mint forced to. They ne grasp is not tight er the top always for the do two dollars' wor of money; who is work at the bottom who sees in every door the next high his ability to fill i ways willing to lea No boy will be as the firm until he address a letter pi ly, and introduce things. This rec

> clesiastical year same spirit of ate then, is equ begins the seri sected with th

from the earli and the pro predictions, were the ma ver keenly when the L ouls awaiti comed him

But to sy ng of Chris lections for e unbeliev. ss in living, d or should Furtherdo not res differ in abbath and How, then, law touch may be such as we dividual to ney are for be enforced apted, each

ave its own

en the indidivided in

Sabbath 9 abbath like very Chris. issue. But tie Sabbath ement, and ual rights, actor. The e individual It is a nificance, to odly heart. a holy day, will be a displeasing Let the oath in its he is conervance of will be a kingdom of

op.

and I have experience ought I did would not ecognize it. part of a g one foot; noh to blot ehead, and er resulted er was for would trust

-clerk all is his rk. world, will made his could for began as a

man past low much one thing ded on the inute. He as a rewas occasvas quite a such abilition. His wledge of entitled knowledge

points with solemn warning the believes, and such helpers always make connected with the second place for themseves at the top.

of the work, that the firm are never in day of his manifestation. botto them, and they are always the first or going to the strength of th m, and this inattention gives them every fille while the leisure to complete their plans, they never crowd at the top. Then there are those who trust to "luck." They are tardy to their place of business, and the first to be ready to leave. they never think ofhusiness one minute longer than they are forced to. They never reach the top, for their the top always for the man who is willing to to two dollars' worth of work for one dollar ical, and carnal hatred. amoney; who is willing to learn and do the pork at the bottom before he steps higher; ways willing to learn, there is opportunity. positions in this world .- Selected .

## Advent.

oction in the fact that the day for National Tanksgiving is usually very near to the seanof the advent. For though the former is elebrated at the close of nature's activity, the ame spirit of thankfulness which is appropritethen, is equally fitting to the season that ins the series of events which were coneted with the redemption of fallen man, and the triumphing of Christ over his foes. The coming of the Son of man was foretold In the earliest days of man's degradation, the prophecies of old were filled with the the main teachings of these prophecies, hat the expectations of devout Jews were

is in method revealed the cause. He is method revealed the cause. He is method revealed the cause. He is method revealed the cause is the prophecies, although entertainnever been the belief of the church at large. In all ages it has looked for a further and an argor fulfillment of the predictions so now in the Holly Writ at the time of its Lord's the order would be small. Evident, and the order would be small. Evident the order would be small. Evident the order would be small. Evident and the order would be small. Evident the order would be small. Evident and the order would be small. Evident the order would be small. Evident the order would be small. Evident and the order would be small. Evident the order would be small the order would be small the order would be small. Evident the order would be small the order would be small. Evident the order would be small the order would be small the order would be small. Evident the order would be small the order would be small the order would be small the order that the order would be small the order would be small the order that the order was a subject to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to yield to a breath, and is sensative enough to a distribution of the thought of a Between the order was a proposed to the order was a propose

In the one we behold Christ in the days of place for themsever crowded there, for there are too his never crowded there, for there are too his numiliation, in the other we see him in shumiliation, in the other we see him in and behold ourselves crucified with Christ, we look forward and see ourselves sharers in the all to let the wages always be in exk they do and the wages always be in ex-glories which will be accorded to him in the

As we dwell upon the first coming, we are what there oppressed with grief for the sins that made schaffgeu in the same and an are so anxious about what they Christ mourn, and our hearts are distressed the who are doing to do next year that they cannot at the cruelty and malignity with which he he came to offer his ancient people the kingdom he came to establish, and for a few moments he was triumphantly welcomed to Jerusalem with loud hosannahs, but the welcome was but emotional and momentary. The leader deemed it expedient that Christ should die rather than that the nation should is merry and free from care. succumb the power of the Romans. gap is not tight enough. There is room at kingdom was postponed, and the King of the Jews was sacrificed to their rancorous, polit- beside the shore. Ah, yes, but sweeter far

no further postponement of the kingdom. joy when we are sad; it gives us strength the sees in every position he holds the open the next higher, when he has proved ty, and his rule shall be established to earth's when we are weak: it gives us sunshine ty, and his rule shall be established to earth's when we are in shadow; it gives us peace is ability to fill it. For the man who is alsaints of the Most High will take part. We when we are hopeless. To joy it adds rebey will be asked to become a member of do not dogmatize as to how or when this shall joicing; from grief it takes away many sad be firm until he has proved his ability to be, but concerning the fact no unbiased reader lears and sighs, and in that great day of the of Scripture can well be in doubt. Of the resurrection it will give us eternal life s, and introduce a better way of doing old countless blessings which shall come to the through Jesus Christ. k and introduce a better way of doing old believer at the second coming of the Lord, of love is of God, and everyone that loveth is the glories which shall accompany that morning of the resurrection, we cannot now speak. born of God, and knoweth God." 1 John 4:7. To refer to them is enough to fill us with joyful anticipation and thanksgiving.

The advent season is however one of solemn warning. The coming of the Son of man hibitions of the divine wrath, and sinners will mention the disappointments and vexations. repent and prepare to meet him who in the of affairs, is enough to counteract the refresh

## The Supreme Thing.

 $T_{\rm HE}$  supreme thing for us in  $\,$  this world is The supreme times to be rich to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be rich to be ready tell the good news—not to be rich to be rich to be ready tell the good news—not to be rich to be rich to be ready tell the good news—not to be rich to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich to be ready tell the good news—not to be rich t or famous, or happy, but to have something or happy. to say and be able to say it for Christ. He recently alive to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent, and is working for us, not to make saints and anish to the promised advent. up a rough, useless piece of from Otherworks of praise and up a rough, useless piece of from Otherworks of praise and up a rough, useless piece of from Otherworks of the strength, we have gone from strength to man come, toss it into the fire, pound it with strength, we have gone from strength to man come, toss it into the fire, pound it with strength, we have gone from strength to man come, toss it into the fire, pound it with strength, we have gone from strength to man come, toss it into the fire, pound it with strength, we have gone from strength to man come, toss it into the fire, pound it with strength, we have gone from strength to man come, toss it into the fire, pound it with strength, it is strength, we have gone from strength to man come, toss it into the fire, pound it with strength, it is str and him with inspired words of praise and up a rough, useless piece of iron. Other works trength, we have gone from strength to the fire, pound it with strength," we have gone from strength.

ons in the Holy Writ at the time of its Lord's and therefore all who derive their liturgies and if God puts you into the fire and draws you, The entire amount sold was two, I the entire amount sold was two son, proclaim the blossed hone of Christ's and therefore all who derive their liturgies and if God puts you into the fire and draws you through the rollers it is to make you voicelly it, not first to pitch the anthems of heavpleasant a proceeding for each parties as the collects voicing its petitions for the seapleasant approach the entire amount sold was two
son, proclaim the blessed hope of Christ's appearing as the chief object of our desire and
sixty dollars there would have
the consummation of our highest aims.

While the church dwells mon the seapearing as the chief object of our desire and
white and sixty dollars there would have
the consummation of our highest aims.

While the church dwells mon the seapearing as the chief object of our desire and
white the church dwells mon the seapearing as the chief object of our desire and
white the consummation of our highest aims. the consummation of our highest aims.

While the church dwells upon the great dependent upon the first advent, it will be be ready for that, whether in the consummation of our highest aims.

While the church dwells upon the great depulpit or Sabbath School or family circle, I will be points with solemn warning to the care to be ready for that, whether in the consummation of our highest aims.

While the church dwells upon the great depulpit or Sabbath School or family circle, I will be points with solemn warning to the care to be ready for that, whether in the consummation of our highest aims. doubt that that seemed and sing points with solemn warning to the events the song Moses and the Lamb.—C. L. Tomptons, and such helpers always make son, D. D.

#### God's Love.

Sweet is the scent of the flowers when they open their bright petals to the sunlight after the rain has ceased

Sweet is the song of the lark when the night has vanished, and he rises from rassy bed and offers psal ms of praise to his Maker.

Sweet is the hand-clasp of a friend when they return to us after many years. Sweet is the sight of their face which we have missed so long.

Sweet is the taste of water to the thirsty when it rises in bubbles from the spring by the dusty roadside

Sweet is the careless laugh of childhood which is heard while at play, when the heart

Sweet are the songs of the murmuring ocean that the waves bring to us as we stand than all beside is God's great love to us. It But when Christ comes again there will be gives us rest when we are weary; it gives us

"Beloved, let us love one another; for

#### Spoiling Your Supper

An easy way to spoil the evening meal is As easy way to spoil the evening meal is for each member to tell the sad tale of all verted. It will be attended with awfulexin vain seek to hide themselves from the face of to tell the slights that were endured and the the Lamb then seated on his throne. Thereoffenses that were given, and to lament over fore does the season call upon men loudly to day of his power shall rule in glorious majes-ing effect of all the good things with which day of his power shall have been derected at the most generous and skillful house wife ty. On that men available ty. Can load the table. Better put this complain ing off until some other time. What is the best time for it, it is hard to say. Perhaps an indefinite postponement would be a happy thing for all concerned. Half the things that we groan over to night will right themselves

THERE are Christians whose blessedness beis working for us, not to make some long to other days. It is a sad thing when a gels, but first of all mouthpieces of the gos-barren present is rebuked by a living past availing the whe Lord came to his temple, devout gels, but first of all mount precess of the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, devout gels, but first of all mount precess to the same to his temple, and the same to his temple, devout gels, but first of all mount precess to the same to his temple. The same to his temple, devout gels, and the same to his temple, devout

us, and desires an answer to the above ques-tion. It is not difficult to tell all one knows

genealogy, but one whose descent and pedi- 18: 24; the case with Melchizedek."

Kitto says: "Others in their anxiety to 7 indicate the dignity of Abraham from marks have held that Melchiredek was no other - Ez. than the Son of God himself. But in this rase it could hardly have been said that he was made life the Son of God, or that Christ was constituted a priest after the order

pretentions by just genealogical evidence, and happy one. Here are some of the rea-was said by the Jews to be without father, soms:

This sort of phrasoology was not on when the genealogy of a person was unknown or obscure.'

The "Bible Commentary" says : "Melchizedek stands in the Scripture narative with no mention of father, or mother, or pedigree, of the beginning or end of his life; and the suppression of these details adapts him for standing as a type for the Son of God.

The sacred narative regarding Melchizedek was so ordered, both in what it said, and in what it left unsaid, that the historical picture is singularly fitted to represent in typical outline the Son of Goa.

The Syriae renders it : "Of whom neither kind his father nor his mother are written in the genealogies; nor the commencement of his dwith the sorrowful.

days, nor the end of his life; but after the She retained an even likeness of the Son of God, his priesthood the best of everything

The "Comprehensive Commentary" says: and well.

"The commentators generally agree that what is meant is that his name is not presert. smile cost authing, but are principles treasure. ed, or the names of his parents, in the sacred to the discouraged

\*\*The Bossesser of the Appendix Parish Stabbath 3 directal.

\*\*The Bossesser of the Stabbath 3 directal to the Christ in his pricet, whose genealogy was not recorded and whose whose genealogy was not recorded and whose whose genealogy was not recorded and whose pricetal to the Church of God in lower, pricetabled as a survey of Christ. That would have a not their discount to the absurd to say that Amon was a pricet after the order of Christ. That would have a survey of the absurd to say the absurd to say the Amon was a pricet after the order of Christ. The would have a survey of the order of Amon, but no say the order of Christ. The would have a survey of Christ was pricet after the order of Christ. The would have a survey of Christ was pricet after the order of Christ. The would have a survey of Christ. The would have a survey of Christ was Peicet after the order of Christ. The would have a survey of Christ was Peicet after the order of Christ. The would have a survey of Christ was Peicet after the order of Christ. The would have a survey of Christ was Peicet after the order of Christ. The would have a survey of Christ was Peicet after the order of Christ. The would have a survey of Christ was Peicet after the order of Christ. The would have a survey of Christ was Peicet after the order of Christ. The would have a survey of Christ was pricet after the order of Christ. The would have a survey of Christ was pricet after the order of Christ. The would have a survey of Christ was pricet after the order of Christ. The would have been a survey of Christ was pri

# Death and the Lord's Coming Con-

ther, without generally, a present price of the word here used, apreceding to see it for so the word here used, apreceding to see it for so the word here used, apreceding to see it for so the word here used, apreceding to see it for so the word here used, apreceding to see it for so the word here used, apreceding the second of the stupe word in the second of the stupe of the second o

generating the case with Medchiredek."

9. Double is the King of Terrors; Chrest is nest and neulous in the work of the Land bear fitteness, we want to bear fitteness, we want to bear fit

of spiritual submission to any mortal man, the Prince of Life.—Heb. 2: 14: Acts 3: 15.

#### The Secret of a Long Life.

You sametimes see a woman whose old age of Melchizedek, or, in other word, was a type is as exquisite as was the perfect bloom of her youth, You wonder how this has come about; Dr. Clark says; "He could not support his you wonder how it is her life has been a long

She understood the art of enjoyment

She kept her nerves well in hand, and in-

She believed in the goodness of her own daughters and in that of her neighbors. She cultivated a good digestion.

She mastered the art of saying plear

She did not expect too much from her Come to our help. Who will start this fund

She made whatever work come to how

She retained her illusion, and did not believe that all the world was wicked and un-

She relieved the miserable, and sympathiz-

She retained an even disposition, and

She did whatever came to her cheercally

we have seen dead still, we must either go forward or backward. The time seems to have come now for as to go forward. Will

submit them as fully setting forth our views in the matter.

6. In one the sad separation of friends, in the other a glad remains.—Gen. 37: 34, 35: These settlementary says: "Without mother-without any menout father, without mother-without any men-Benson in his Commentary says: a transport out father, without nother—without any mention of his parents; without descent—Or raction of his parents; without generalogy, or pedigree, recorded; for so the word here used, agraculaters.

S. Death comes as our great enemy; Christ would accept them of they had accept them of they had accept them. 9. Death is the King of Terrors; Christ is into which we have fallen, and be more en-

Now, dear friends, we want to hear from 10. Saturn has the power of death; Christ is you at once. Write either to Brother Nichols or to myself, and let us know what you will in. If any wish to send muney now, send to Brother Nichols, care Dr. C. E. Singleton, Vinton, In. All money and pledges will be Marien, Inca

#### Brief Items.

BY JAMES BARRETT.

Goo has done much for you, Are you

We can farnish two good ministers to hold protracted meetings in our Mission Tent wat summer, if you will help purchase a new top for the same. Say, Will you do it? Brethom. we are going by faith, as the money is not it sight. The tent must be kept up; the const must not lag; it is not our work but Gol's

The Apvocate is preparing to push itself still further to the front and to do more walent service for the Master than even. This is enterprising and commendable, and 3 or enverything and commendation and cought to be met by the Archen generally by a very large addition to the subscription list. Will not our preachers swing into line and thus help to swell the list! Stals have been brought into the "light" and can be

A Methodist prescher here at Danielle. says, "What does he preach about, does be preach the grape!! I would be writing to be pum biency one essence for constrainty in pato the names of his parents, it can be seen that it was a second of the the delices for the new log "Little to locar finne for he so. If out, why he ameliaine heather the "Keep the eye single."

At Libby prism they h

ione the "langer Show these lines. "The curl is the tattle ory More home to the OS Please tell as the diff

hand discover of the limits "Bull" the Elimen M. what is known as "h he sommunimistic en and "hystern," of so Bellentists in what is t ounds, organic incomplication of the worth !

We are having in

This life is one of il. The one to come is Tome Land Jesus C Dissertible, Illi.

#### The S

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he designment in mohets, then all th Suni domands of us inn, we should obs he a thorough Chr Left us see to it that fie Sabbuth. Do busy to keep it pro DE OUR WORLD "See mil his rightern 2 Let us units with our work on to be promph will in all things. D viene else, until work in progen si will not summer so repend of them. or absorg hours or pour six divis in which to do you gue hour principal Ellewath, W.

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anville, oes he g to let if he Brother always good to

twelve sermons. The attendance throughout of here, there was a full home was large and interest good. Although the true to the preaching. Go the largest amount has to make a we will say, we are open at all hours or day, it just suits our case.

Brother Long, as soon as our monied breth-Brother Lang, as well as out momed breth-play that game with me, mark me down lollars for the new top to our tent.

adollars for the new top to our tent. be so. If not, why not? very unpalatabe so. I not say not very unpalata-nedicine is often the remady one needs

fruth cuts. "Keep the eye single." Keep the eye single. At Libby Prison city, and dead times. Now ge have the "danger line,"—the creed line, sorm these lines—"Hear ye the call, for gard, is the battle cry.

More love to the O God, and less of the

please tell us the difference between the plost dance of the Indians, the ghost dance aRub" the Ebony Messiah of Kansas City, in what is known as "Hell's Half Acre," and he somnambulistic evolutions, contortions, "hysteria," of some of our latter-day Melhodists in what is known as religious regenous contations, and voodoo dances

of the south? We are having interesting meetings at

This life is one of ills and disappointments. The one to come is what we crave. Come Lord Jesus come quickly, Danville, Ill.

#### The Sabbath.

BY E. SLYE.

As Jesus came not to destroy the law or the prophets, then all that the spiritual law from Sinai demands of us, or that the prophet enjon, we should observe and do. Can any one be a thorough Christian, and not do this? busy to keep it properly. or our work? "Seek first the kingdom of God and his righteousness." His righteousness must be contained in his holy law. Rom. 7: 12 Let us make it a point to not be behind with our work on Friday toward night; learn to be prompt with God and it will help you mall things. Do not tarry in town, or anywhere else, until it is too late to get your work in proper shape for the Sabbath. God will not excuse such things; you will have to repent of them. Do not your own pleasure, or speak your own words. God has given To six days made up of golden hours, in which to do your work; the seventh day is has, you have no right to it; keep it holy. Ellsworth, Wis.

# From the Field.

He that goeth forth and weepeth, bearing prenous seed, shall doubtless come again with research bringing bringing his sheaves with him." Ps. 250.

Poll, at the Pleasant Prairie school-house, Our numbers are small, but some knowledge and that he sends his mite as a "reverent agnostic." Other donations of £100 and smaller sums continue to arrive. white the state of the scripture is gamen, at every reading, maker. Other donations of the scripture is gamen, at every reading, maker. Other donations of the scripture is gamen, at every reading, maker. Other donations of the scripture is gamen, at every reading, maker. Other donations of the scripture is gamen, at every reading, maker.

Brother has a cesite to even that the Brother has a cesite to even that the Brother has a cesite to stand that kind all the time, was large and interest good. Although physically weak we felt strong in the Lord, and proposed features, but this one, however, as a follows: A company of Games, but this one, however, as a follows: A company of Games, but this one, however, as a follows: A company of Games, but this one, however, as a follows: A company of Games, but this one, however, as a follows: The attendance throughout features are full house and good attendance throughout features. The attendance throughout features are full house and good attendance throughout features. The attendance throughout features are full house and good attendance throughout features. The attendance throughout features are full house and good attendance throughout features. The attendance throughout features are full house and good attendance throughout features. The attendance throughout features are full house and good attendance throughout features. The attendance throughout features are full house and good attendance throughout features. The proposition to the preaching. God's truth makes for usefulness: the only trouble is, men do not obey the truth; that is the majority do not obey the truth; that is the majority do not obey the truth; that is the majority do not obey the truth; that is the majority do not obey the truth; that is the majority do not obey the truth. Four came out to keep all the commandments of God and faith of Jesus. Among the number its rough and the one having the least. Just large the one having the least large the one having the largest amount has to make a large the one having the large the larg liard being superintendent of the Sundayschool, by profession a First-day, or rather No-day Adventist, but on hearing the truth upon the law and Sabbath questions, became convinced and decided to obey God and keep at the depth of 815 feet at Chinook Mont. All his commandments. We expect to see Mrs. F. L. Sheldon, now in Kansas C them letting their light shine in this high and hole calling and the state of the second seco holy calling, and thus glorify God.

Grandfather McGuire, who is now in his 90th year, attended several of these meetings, and although his hearing is somewhat impaired, he informed me that he could hear and understand what I preached, and seemed to enjoy the truth. But few men live to this age and retain the faculties of the mind to the degree that he does, but his race will soon be done, and may he so finish his life's work here that he may receive a crown of life when the Lord comes, and enjoy the vigor of eternal youth in the kingdom of God.

Many seem interested in the truth and are it was Monday night and the people tired. Our subject was, "What must I do to be Saved?" We answered this question from the Bible, showing the conditions to be repentance, which means a turning away from sin (transgression of God's law); faith in Christ. or belief of the gospel, the remedy for sin; baptism into the name of Jesus; buried in the watery grave to arise to walk in newness of life; a life of holiness, obedience to all God's law. This subject seemed to fasten conviction upon the minds of some and we hope to see good results. At the close of the meeting we took an expression to see how many wanted us to return and continue our meetings. Nearly all expressed the desire for us to do so which we promised to do. Mean-Let us see to it that we do not trample upon while we had promised to go back and preach the Sabbath. Do not say that you are too more where we had before held meetings Which is first, God near Vinton, the people being interested and anxious to have us come back and preach more. We have announced to commence meetings in the Petitt school-house Friday evening, January 2d.

We are now at La Porte City, our former copper, \$85,000. home, to rest for a few days, and visit some relatives, including a brother and sister and mother who is now 84 years old, and Sabbathkeepers. While here we expect to preach some at the request of some of our old neighbors and friends. We shall then return to our work in Benton County, and although we expected to return home about this time, we will continue our labors in Iowa as long as we can and are supported in the good work. The Lord is giving me strength and blessing address for the present is Vinton, Iowa.

Ommenced meetings as mentioned in our last reading classes, besides the preaching service ing that he sends his mite or the says, has fail-The Pleasant Prairie school-house, Our numbers are small, but some knowledge in ostic." Other denations of ellipse as a "reverent age of the Scripture is gained, at every reading.

## Items of Interest.

-Petroleum was struck in an artesian well,

wildest Africa.

Forty-one saloon keepers were indicted at Keokuk, Iowa, after fourteen days investigation

-A heavy flow of natural gas was struck at Pittsburg, Pa., in the well being drilled by the Exposition society.

-A Baltimorean has invented an instrument which he calls the the cophone, by which he claims that all sounds can be heard and located in the darkest night and in the thickest weather

-The expenditures for the year ending investigating, and we hope to soon see them come over on the Lord's side. At our last \$109,457,534. In the previous year we paid meeting we had a large attendance, although \$87,644,779.11, while in the year before that \$80,288,508.77 was paid.

-The Trinty Church estate in New York is worth \$150,000,000, and is rapidly increasing in value. The reason is that it lies on west side of town, which has become a vast trade centre.

-It is reported that Mrs. John B. Gough has recently suffered a shock of paralaysis, and that she will be obliged to give up home at "Hillsids," in Boylston, near Wor-It is understood that the Gough escester. tate will soon be sold.

-Professor Koch's discoveries have stimulated medical men to establish what is called the British Institute of Preventive Medicine. Sir Joseph Lister is Chairman of the Executive Committee. The new institution is to make a special bacteriology.

The mineral fields in Idaho are among the largest in the world, and since their discovery have produced \$157,830,662. The yield last year was as follows: Gold, \$2, 204,500; silver, \$7,657,500; lead, \$6,490,000;

The largest clock in the world is the great parliament house clock, and is usually called the Westminster clock. The dials are 22. 2 feet in diameter. The depth of the well for the weight is 174 feet. Weight of minute hand, two hundred weight; length, fourteen feet. Glass used in dials, twenty-four tons. The large bell is heard ten miles off; the amall ones four to five

The Earl of Derby has subscribed £1,000 The Lord is giving and some for General Booth's sheme of social regener-our labors. The interest is growing and some our labors. The interest of social regeneration are taking hold of the work in earnest. We ation. Marquis of Queensberry sends £100 are taking nour of the war. Pray for us. My to the Salvation Army leader and promises want to see a general rally. Pray for us. My to the Salvation Army leader and promises interview with General Booth, saying that he ELLSWORTH, WIS.—Dear Readers of the An-believes the general is engaged in the best work that a man can be believes the general is engaged in the best ELLSWORTH. Wis.—Dear Routers of the Ap-vocate: I have thought that some might be vocate: I have thought that some more about deisres it to be distingtly and VOUNTE: I have thought that same ungil be encouraged by my writing once more about encouraged by my writing once more about opposes Christianity which Motes by the Way.—Vinton, Iowa.—We our work here. We have now two Bible of to help the poor. He can be distinctly understood that he opposes Christianity, which, he fays, has failed to help the poor. He can be described as failed to help the poor.

#### The Bible.

Study it carefully,
Think of it prayerfully,
Deep in the heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery.
None can e'er prize it to tondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing
And love all-prevailing.
Trust in its promise of life evermore.

With fervent devotion And thankful emotion, Hear the blest welcome, respond to its call; Life's purest oblation,

The heart's adoration Give to the Savior, who died for us all.

May this message of love

From the Tribune above,
To all nations and kindred be given,
Till the ransomed shall raise Joyous anthems of praise-Hallelujah! on earth and in heaven.
- Selected by L. B. Chamberlin.

#### Talmage on Creeds.

MANY are bound hand and foot by religious creeds. Let no man misinterpret me as an tagonizing creeds. I have eight or ten of them-a creed about religion, a creed about art, a creed about social life, a creed about government and so on. A creed is something that a man believes whether it be written or unwritten. The Presbyterian Church is now agitated about its creed. Some good men in it are for keeping it because it was framed from the belief of John Calvin. Other good men in it want a revision. I am with neither party. Instead of a revision I want a substitution. I was sorry to have the question disturbed at all. The creed did not hinder me from offering pardon and the comfort of the gospel to all men, and the Westminister Confession has not interfered with me one min-But now that the electric lights have been turned on the imperfections of that creed, everything is imperfect. Let us put our old creeds respectfully aside to get a brand-new one. It is impossible that people presched for us today and we had a good hundreds of years ago should fashion an appropriate creed for our times. John Calvin was a great and good man, but he died 326 years ago. The best centuries of Bible study have come since then and explorers have done their work. You might as well have the world go back and stick to what Robert Fulton knew about steamboats and reject subsequent improvements in navigation. "A man who believes in damnation of infants himself deserves to lose heaven. I do not think any good man could admit such a possibility. What Christ will do with all the babies in the next world I conclude from what he did with the babies in Palestine, when he hugged and kissed them. When some of you grown up people go out of this world your doubtful destiny will be an embarrassment to the ministers officiating at your obsequies who will have to be cautious so as not to hurt surviving friends. But when the darling children go, there will be no ifs, buts, or guesses. I move for a creed for all our denominations, made out of Scripture quotations, pure and simple, that would take the earth for God, that would be impregnable against infidelity. The denomination, whatever its name may

## From Bro. John Bugh.

I have made to write for the Letter Department. I am glad that I have made a start in ment. I am glad that I have made a was good, but he the cause of Christ, for God so loved the bath, and we want a man who will "declare word that he gave his only Son to redeem us the whole counsel of God." from a sin-cursed world. It is right for me to give the rest of my unprofitable days to the tralia, Washington, wrote, desiring the breth-Lord. Brethren, I have built my hope.

Christ the Rock of our salvation. I think that Coast. Now brethren, I am poor in this by obeying his laws and precepts, putting a world's goods, but I am willing, the Lord be bridle on our tongues which cause much evil, we can so hve that others can see that I something out detail to make the people living and trying to do what is right. I love to work for the Master. Now brethren, think we can so live that others can see that we are Sabbath and those who observe it. I

him when the Life-giver comes. Brethren in the like faith, pray for me, and when Christ comes and I am weighed in the balance that I may not be found wanting.

Yours in the hope of Christ's soon coming. Stanberry, Mo.

## From Bro. and Sr. W. Cornelison.

DEAR Brethren and Sisters: As we have never written anything for our good paper, we will write a few lines for its columns, hoping thereby to encourage somely ones of like We wish to express our thanks to the good editor of the ADVOCATE for sending us the paper so long without receiving any pay We also thank the brethren and sison it. ters for their encouraging articles and letters that they weekly contribute to its columns. We can say of a truth that they are interestmeeting. Bro. Blackmon is teaching a singing school at Lone Dove school-house. He is expecting to start for Howard City, Kansas, on next Friday, to hold a week's meeting. We hope that the Lord may ever be with him in his labor in the good cause of our Master. We can say that we feel encouraged more and more to press onward in the good work of serving the Lord. Brethren and sisters, though most of you are strangers to us, having never seen you in the flesh, yet we desire your earnest prayers that we may ever be found faithful and at last meet you in the kingdom of God, where there will be no more sorrow nor pain, and where Christ will forever Yours in hope.

Wade, Mo.

#### From Bro. C. H. Wilkinson,

visit us, but he did not so much as answer visit us, but he can how so much as answer ny letter. I read in Matthew 28: 19, "Go ye therefore and teach all nations," but it seems "Then they that feared the Level snake often one to another; and the Lord hearken; land heard it and a book of remnorance was we then before them that the morance was up thought upon his name. The condition of the land they shall be mine, saith upon his name, the Lord of thous, in that day when I make up my jewels."—Mal. 3: 16. brethren, I believe a preacher could do well brethren, I believe a present could do well here; could get a cheap home. We had a Dear Bro, Long: This is the first attempt No-day Adventist with us a few evenings, and was good, but he did not believe in the Sab.

I read a letter that Bro. Sherrill of Cenren to organize a conference on the Pacific ing my helper, to do all that I can. We need something out here to encourage the people over this matter and act as you think best. the Sabbath and those who coses from Brother Let us pray that God may send laborers into Bartlett. I know that God will bless his every effort, and finally a crown will be given may be the instrument in God's hands of do. ing something for his cause.

Gooseberry, Oregon.

## From Bro. A. H. Ayrhart.

BRO. LONG, and Readers of the ADVOCATE; I take this opportunity to write a few lines to the ADVOCATE, and to tell you how I became a Sabbath keeper. But before I come to where I commenced its observance, I must go back to my early boyhood days, and give you the time and the place where the first ray of the original Sabbath presented itself to On one cold winter night, in the winter me. of 1842 and '43, all the family had retired for the night except mother and I. While mother was busy with her sewing, I was looking over my new spelling book, which I had shortly before received; it was one of Webster's old fashioned, blue backed spelling book; and all who used them will remember the picture in them near the close when they read this. The picture was that of a school; the teacher having a class of five six boys neatly arranged on the floor, asking them questions about their lessons. One of the questions was as follows

"Henry, how many days are there in a week, and what are they called?

Answer: Sunday the first day of the week. Monday the second day.

Tuesday the third day Wednesday the fourth day.

Thursday the fifth day.

Friday the sixth day

Saturday the seventh day of the week, or Sabbath.

When I saw this I was astonished, as my parents were Lutherians, and always taught me that Sunday was the Sabbath. I turned around and said: "Mother what does this mean ? You say Sunday is the ,Sabbath and Dear Brethren and Sisters: I thought I this says that Saturday is the Sabbath." This would add my testimony with so many dear was her answer, "Saturday used to be the ones of the Advocate family in owning my Sabbath." I said, "Mother why is n't it the Lord and Master, and I do so praise his name subbath now?" Oh, they changed it." "Who changed it?" "Well, I don't hardly know. of the gospel. We have a pretty hard time but I guess the preacher's did." "What did The denomination, whatever its name may be, that can rise up to that will be church of here, but we are getting some to read the Bibe, that can rise up to that will be church or the millennium. It will swallow up all other denominations and be the one that will be the when he was in Washington, and I looked for have Sunday for the Sabbath." Just so it is denominations and be the one that will be the bride when the bridegroom cometh.—Selected a reply to mine, but I did not get any. I with many mothers, and fathers, too, in was in hopes he would come down here and these days; they guess at things too much, and

low but little about God', know and God for that little I thank took you want nttle hood days, which gleamed for hood as, greated f at a mere age, who shorting proper on the which convinced me of its which has been for m and which the first the of a century my greate a centur, any great et, and my faith g the way more clear ; for Yours in Christ. Dedham, Iowa.

# From Sister M

BELOVED Brethren an I have not written to yo but it is not because I h in the good cause, but I day since our last cam ing a little better now, enough to write you an I do want to tell you Lord ; that I still pres the prize. And I wan reading your letters i heart is warmed and patience the race set! Sister A. P. Sunderly saying she had no with, in sympathy, r tears. Dear sister. with Jesus ; he who leave nor forsake u my father and my n the Lord will take I name of the Lord. precious promises, laid down the armo that "Our light affi a moment, worketh ceeding and eterna Julia Lamb, Did y courage each Othe When I read it I ten for me. Yes, for it is but little the world. We no ter has said, "If that it hated me 15: 18.

I think the Ar the time. Our 1 duty of sending The selected art of the same pr MISSIONARY is a and Sabbath-sel tinue to spare a Johnson in the people. We h since before the bath; after Sal day Adventist He is now lect may do much teach the peop a desire to lea

We still ba prayer-meetin there is only add to their the truth if p Lord in real have me to o us work acc What if we I don't beli theirs wrap

Hittle about God's unchangable law. have only one, but, by the grace of God, Linhave only one, but, by the grace of God, I inthe field for that little light in my boytend to improve it by reading the word of God
and doing all I can in the second and more clear; for which I praise God. s in Christ. Dedham, Iowa.

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## From Sister M. E. Welch.

BELOVED Brethren and Sisters in Christ bare not written to you for quite a while the not white I have lost my interest the good cause, but I have not seen a well since our last camp-meeting. I am feelin sheet better now, but am afraid not well bugh to write you an interesting letter. But do want to tell you that I still love the lord; that I still press toward the mark for he prize. And I want to say also that in the prize. The prize that in the ADVOCATE, my hart is warmed and encouraged to run with patience the race set before me; and in reading Siter A. P. Sunderlin's letter in No. 26, sving she had no one even to converse gith, in sympathy, my eyes overflowed with Dear sister, hold sweet communion sith Jesus; he who has promised never to leave nor forsake us. David says : "When my father and my mother forsake me, then the Lord will take me up." Blessed be the name of the Lord. If it had not been for his precious promises, many of us would have hid down the armor long ago; but we know that "Our light afflictions which are but for a moment, worketh for us as a far more exceeding and eternal weight of glory." Sister Julia Lamb, Did you write your article "Encourage each Other " just especially for me ? When I read it I thought, surely, it was writ- fully studied, that there may be more love forme. Yes, let us encourage each other, for it is but little encouragement we get from 15: 18.

I think the ADVOCATE is getting better all duty of sending original articles to the paper. trusted man's redemption to his Son Jesus The selected articles are good, but I like those Christ, who gave himself for all that will comof the same precious faith the best. The ply with the terms of the gospel, viz., repent-Missionary is a welcome visitor at our home and Sabbath-school, May the Lord ever continue to spare and bless Bro. Long and Sister since before the camp-meeting, until last Sab-

bear brethren and sisters, I know that I Denver, Mo. beirs wrapped up and put away safely.

tend to improve it by reading the word of God, Lindage, which gleamed forth until I arrived and doing all I can in the service of my Masmature age, when I heard E. W. Sabbath question and doing all I can in the service of my Masgranature age, when I heard E. W.
ter, for I want it said of me when I fall
asleep, "She hath done when I fall ter, for I want it said of me when I fall asleep, "She hath done what she could;" and there them when in his likeness I awake, I she was a present them when in his likeness I awake, I she was a present them when in his likeness I awake, I she was a present them when in his likeness I awake, I she was a present them when in his likeness I awake, I she was a present them when in his likeness I awake, I she was a present the was a present them when in his likeness I awake, I she was a present the present the bright dream of youth, the golden hope of childhood. And there the memories of the was a present them when in his likeness I awake, I she was a present the present the bright dream of youth, the golden hope of childhood. And there the memories of the was a present the present the present the bright dream of youth, the golden hope of childhood. And there the memories of the present Howell School-house. May the Lord bless you every one, is the prayer of your sister.

# From Sister Julia Lamb.

DEAR Readers of the ADVOCATE: As the year 1890 is about gone, ought we not to take a look backward and mark the many blessings to be town on a 2 Wo 1. our heavenly Father. He has given us sun-shine and shine and rain, causing our fields to yield a never. The felon doomed to die turns back never. The felon doomed to die turns back never. plentiful harvest which have filled our granonce more when the star of hope has set, to
once more when the star of hope has set, to
once more when the star of hope has set, to eries. Our health has been good, and now our hearts could be a been good, and now our hearts could be a been good, and now our hearts could be a been good. heart to the great Giver of all our mercies for his care and protection over us the past year. If there were less complaint and fault finding of man toward his Maker, would not all and sorrows till they become a load unbearable, when we should be thankful to God for mercies multiplied, ever trusting in him who has promised to never leave or forsake them Which of the two ways think you is the best? Let those who are in the habit of type of joys to come. - D. H. B. Brower. repining think that it might be worse.

I believe the hardest lesson I ever learned was to be content with what things I have The apostle truly has said, "Godliness with contentment is great gain." And Paul in his And Paul in his fourth letter to the Ephesian brethren, with others of the same import, ought to be care-

and less bitterness Now if the Church of God would live up to the world. We need not, expect it, for our Mas- the light of divine truth, which plainly terhas said, "If the world hate you, ye know teaches that Christians are adopted in the that it hated me before it hated you." John family of God by the blood of Christ and through the riches of his grace, or favor, which alone is able to present the Church of the time. Our people are waking up to their God faultless before the Father who first ance toward God, and faith in his Son as

man's only Savior. 1 have been visiting many families, and have read and talked to them of the great Bipeople. We have not had any preaching here ble truths that are overlooked or slighted as of little consequence. One minister of the United Brethren church said he was never in-He is now lecturing near here. I hope he may do much good, and I am certain he will seems to me the Lord's prayer ("thy kingdom seems to me the Lord's pra the truth if nothing more. Let us ask the Lord in real earnest, "Lord what wilt thou have me to do?" And I believe he will give like work according to our talent and ability. What if we have no talent?" some will say if don't believe there is one in the Church of God that has no talent, but some may have like is wrapped up and put away safely.

There are multitudes of people in these days who assent to the command of Christ, "Go ye into all the world and preach the gospel to every creature." but neither go themselves her truths and to all those I that are seeking light; and to all those I that are seeking light; and to all those I that are seeking light; and to all those I that are seeking light; and to all those I that are seeking light; and to all those I that are seeking light; and to all those I that are seeking light; and to all those I that are seeking light; and to all those I that are seeking light; and to all those I that are seeking light; and to all those I the world and preach the gospel to every creature." but neither go themselves nor give that others may go. The ranks of the followers of the second son are well filled. Until the world that it way, the truth and the light. May that light way, the truth and the light. May that light way, the truth and the light. May that light way, the truth and the light. May that light way, the truth and the light. Christ dwelleth in us of a to the world that Christ dwelleth in us of a to the world that Christ dwelleth in us of a to the world that Christ dwelleth in us of a to the command.—Bantist Missions is simply a question of obedience to the Savior's last truth. Parer-meeting every Sabbath, and I think if for all time, and out of it we are to be there is only two or three together they can judged. May God enlighten the ministry in judged.

#### **Heart Memories**

around our pathway; disappointment and anguish may chill the better feeling of our nature; crime may weave its sombre folds around the heart; the wild storms of passion may sweep its chords; dishonor and shame may shrond its altar; but all these can never Nor can the pride We have been cared for by and pomp of power or wealth or fame extinour hearts ought to overflow with love; while young morning. The aged Christian, too as thank offerings ought to well up from every heart to the great Giver of all our mercies for the reaper-death-still turns to catch the gleam of its far off rays, and in the light of a living faith he trusts in a renewal of youth, be happier? We often magnify our troubles and sorrows till they become a land unless. Oh, yes, there is in the depth of every human oh, yes, there is in the depth of every human of the depth of ever heart one warm and sunny spot where nestle the images of early love and the sweet remembrance of childhood's home. There will remain even to the final hour, with all There that put their trust in him. Goodness and the bright memories that cluster around the mercy will accompany us all through life's gladsome period, unchanged forever, the one journey. Oh, what a friend we have in Jepure and hallowed spot in life's uncertain way, the star of a darksome world, the earth

#### When Jesus Comes.

Some people seem surprised at the eager ness which Second Adventists display for the return of the Lord Jesus to this earth again.

But why should they not be eager for his return, when that return means reunion for the parted, immortality for the mortal, health for the sick, life for the dead, land for the landless, habitation for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, sight for the blind, hearing for the deaf, speech for the dumb, strength for the weak, youth for the aged, liberty tor the captives, riches for the poor, "beauty for ashes." "a garment of praise for the spirit of heaviness," "the oil of joy for mourning." peace for the troubled, rest for the weary, gladness for the sorrowing, songs for the sighing, society for the friendless, perfect bodies for the crippled, mansions for huts, crowns for crosses, light for darkness, wisdom for ignorance, strength for weakness, harmony for discord, with an internal inheritance in the kingdom of God for all his ransomed people .- Selected

# 3drent & Sabbath 3drocate.

Stanberry, Mo., December 30, 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 restriving them with not be called upon tor pay. Please read the papers and hand them to your friends to read.

ELD. R. V. Luon's future address is 55 Ash Julia Lamb 81. Street, Niagara Falls, N. Y., instead of Suspension Bridge, N. Y.

A rew have sent in Christmas gifts. Their names appear in another column. We hope many others will respond.

It is encouraging that the Letter Depart ment is being so well supplied. The supply The of letters have been good during the past year, and at present some are laid over till next issue. We cannot say as annch for the ermon department. "Be not weary in well doing" will apply to ministers as well as lay

RECEIPTS at every issue of the ADVOCATE, since General Conference, have been less than what is absolutely necessary to keep up the running expenses of the office. And with The this condition of things comes a paper bill of between sixty and a hundred dollars, which makes our situation truly embarrassing; but

EVERY Sabbath-keeping family should take the ADTOCATE and MISSIONARY. Will those who feel that they would like to do something for the Lord's cause, and are anxious to example to the control of our record of the control of th matter? Those of our faith who are too poor to pay for the ADVOCATE can have it free. Now let those who are interested see that the ADVOCATE goes to every Subbath-keeping family in our ranks, and also to others who might be interested in reading it. We extend the special offer. Send one dollar for one year, fifty cents for six months, twenty-five cents for three months. This offer applies only to new subscribers.

WE are asked, "Did Christ rise from the dead on the First day of the week?" We most emphatically answer, No. There is about as much testimony in the Scriptures about as much testimony in the Scriptures of the Early writings of Mos E G Mrs. White's Visions and the Seventh Lag for Christ's resurrection on the First day of White with Later Publications, showing the Aventists, by Jacob Brintzerhoff, 16 pages, 100p the week as there is for Good Friday being suppressions made in them to deay their errothe Sabbath, or that purgatory is the halfway place for the soul on its way to heaven Matthew 28: 1, 2 ought to settle the matter. The expression "in the end of the Sabbath" does not mean after the Sabbath, and it would not be necessary to say so if it were not for those persistent theological twisters Mrs. E. G. White's Claim to Dirine Impire who tell us that in the "end of the Sabbath" does not mean in the end of the Sabbath, but something else. The expression "in the end of the Subbath has no parallel in Mark 16: 1,

When the Subbath was past," neither in

Luke nor John, but stands alone as recording an evening visit of the women, and reobjection of No-law people to the Subbath in

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objections of No-law people to the Subbath in
the New Testament. By Jacob Brinkerton, 48

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