

# Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, DECEMBER 30, 1890

NO. 31.

Advent and Sabbath Advocate.

ISSUED WEEKLY BY THE

General Conference of the Church of God  
Stanberry, Mo.

Gen. Conf. Com. { A. C. LONG, Winston, Mo.  
J. BRANCH, Wayland, Mich.  
W. C. LONG, Stanberry, Mo.

TERMS.—Two dollars per year. One dollar  
and a half to new subscribers. Specimen copies  
sent free.

Address all communications, and make all  
Orders and Money Orders payable to ADVENT  
AND SABBATH ADVOCATE, Stanberry, Mo.

HUMILITY is the first lesson we learn from  
reflection, and self-distrust the first proof we  
give of having obtained a knowledge of our-  
selves.—*Zimmerman*.

SMALL kindness, small courtesies, small  
considerations, habitually practiced in our so-  
cial intercourse, give a greater charm to the  
character than the display of great talents and  
accomplishments.

GIVE us, oh, give us the man who sings at  
his work! Be his occupation what it may, he  
is equal to any of those who follow the same  
pursuit in silent sullenness. He will do  
more in the same time; he will do it better;  
he will persevere longer.

SOMETIMES a fog will settle over a vessel's  
deck yet leave the topmast clear. Then the  
sailor goes up aloft and gets a lookout which  
the helmsman on deck cannot get. So prayer  
sends the soul aloft; lifts the clouds in which  
our selfishness and egotism befog us, and  
gives a chance to see which way to steer.

To be beaten but not broken; to be victo-  
rious but not vainglorious; to strive and con-  
tend for the prize, and to win it honestly or  
lose it cheerfully; to use every power in the  
race, and yet never to wrest an undue advan-  
tage or win an unlawful mastery; verily, in  
all this there is training and testing of char-  
acter which searches it to the very roots, and  
this is a result which is worth all that it  
costs us.

God is over all and back of all in the  
world's forces. He who realizes this has a  
basis of confidence in any emergency, that he  
who questions it cannot possess. The cold  
rationalist says: "God is on the side of the  
heaviest battalions." The warm-hearted be-  
liever says:

"There is no king saved by the multitude of a  
host;

An mighty man is not delivered by great strength."

He who depends wholly on natural forces  
finds a limitation in his faith that is unknown  
to him who is always ready to include the su-  
pernatural in his reckoning. God alone can  
save. He can save by many or by few.—  
*S. S. Times*.

Right is right, and wrong is wrong. Pop-  
ular opinion cannot make the right wrong, or

the wrong right. Yet many a man or boy, or com-  
ing into new community, finds that popular o-  
pinion just there approves that which he knows  
ought not to have tolerance. Then comes the  
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 cor-  
rect. 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,  
and choice rigging and skillful navigators,  
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  
north; this to the south; this to the east; this  
to the west. They crowd on all their canvas  
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  
shore?" And they answer: "No shore to  
God's mercy!" Swift angels, dispatched from  
the throne, attempt to go across it. For a  
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  
mercy! Mercy! Mercy! I sing it. I preach  
it. I pray it.—*Talnage*."

SAYS the Secretary of the American Sab-  
bath Union: "God gave fallen man both lab-  
or and rest. To loaf on other days is as  
much a violation of God's law as to labor on  
the Sabbath. The man who does not habitu-  
ally obey the commandment, 'Six days shalt  
thou labor,' be he the lord or tramp, breaks  
the fourth commandment as surely as the man  
who does not rest and let rest on the rest  
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  
the man who had conscientiously kept the  
Seventh-day, and compel him to also abstain  
from labor on the first day, and therefore pre-  
vent him from laboring six days in the week.  
Mr. Crafts says not to labor six days is sin.  
The Sunday laws, therefore, for which Mr.  
Crafts is working, compel men, according to  
his own logic, to sin. And that is just the  
effect of all such laws.—*Am. Sentinel*

To be able to say the right thing at the  
right moment is a great art, and said only to  
be acquired by those who have a natural  
talent that way. When a careless talker  
who was criticising a young lady's father  
severely, paused a moment to say, "I hope  
he is no relation of yours, Miss B.?" Quick  
as thought she replied, with the utmost non-  
chalance: "Only a connection of mother's  
by marriage."

Few could hope to show such a readiness  
of speech in a dilemma of this kind. Yet in  
a more curious and amusing way this was  
matched by a cautious, old woman, who,  
when asked what she thought of one of her  
neighbors of the name of Jones, with a  
neighboring look replied: "Why, I don't like  
knowing anything about my neighbors; but  
as to Mr. Jones, sometimes I think, and then  
again I don't know; but, after all, I rather  
guess he'll turn out to be a good deal such  
a sort of a man as I take him to be.—*Sel.*"

## 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 foes.

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

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

Storms are threatening all around,  
Powers volcanic shake the ground;  
Satan's legions stalk abroad,  
Trim the lamp and trust in God.

Gentle "times" are now fulfilled,  
Israel's land again is tilled;  
Zion rise, shake off the dust,  
In thy great Redeemer trust.

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

Israel's Desolator dies  
While 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.

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

### Nearing the End.

BY JAMES BARTLETT.

TEXT: "Ye have condemned and killed the  
just; and he doth not resist you." James  
5: 6.

Dear brethren and sisters, as a people we  
claim to be living in the advancing light  
of this advancing age. Hence we claim your  
serious attention to the following lines. The  
sacred penman informs us that right down at  
the very end of this age, while the "Judge  
standeth before the door," that there will be  
a plot or design on the part of the rich to  
condemn and even to kill the poor, that the  
poor will cry out against these wrongs, that  
God will hear their cries and defend them  
against their opulent oppressors. Oh, but  
that the poor could see where their safety  
lies, viz., only in the God of Israel. The  
Ethiopian cannot change his color, nor can















hear that the Brother has a desire to even hear one revival sermon; he ought to stand with us, we have to stand that kind all the time. They have invented a new game. We never was in favor of games, but this one, however, was rather like. It's as follows: A company of men, they count their money, and the one having the largest amount has to make a present to the one having the least. Just as we will say, we are open at all hours here or day, it just suits our case.

Brother Long, as soon as our monied brethren play that game with me, mark me down five dollars for the new top to our tent.

"Don't like to hear those Advent sermons." "If not, why not? very unpalatable medicine is often the remedy one needs. Truth cuts. Hit bird flatter."

"Keep the eye single."

At Libby prison they had dead lines. Now we have the "danger line,"—the creed line. Storm these lines—"Hear ye the call, forward, is the battle cry."

More love to the O God, and less of the world.

Please tell us the difference between the ghost dance of the Indians, the ghost dance of "Rab" the Ebony Messiah of Kansas City, in what is known as "Hell's Half Acre," and the somnambulistic evolutions, contortions, and "hysteria," of some of our latter-day Methodists in what is known as religious revivals, orgies, incantations, and voodoo dances of the south?

We are having interesting meetings at Danville.

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 enjoined, we should observe and do. Can any one be a thorough Christian, and not do this? Let us see to it that we do not trample upon the Sabbath. Do not say that you are too busy to keep it properly. Which is first, God 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 in all 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 you six days made up of golden hours, in which to do your work; the seventh day is his, you have no right to it; keep it holy.

Ellsworth, Wis.

From the Field.

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

NOTES BY THE WAY.—VINTON, IOWA.—We commenced meetings as mentioned in our last report, at the Pleasant Prairie school-house, in Benton County, Iowa, December 14, and continued until the 22d, preaching in all

twelve sermons. The attendance throughout was large and interest good. Although physically weak we felt strong in the Lord, and had good freedom in presenting the truth. Four came out to keep all the commandments of God and faith of Jesus. Among the number is Bro. and Sr. Hilliard, highly esteemed and respected in the neighborhood. Bro. Hilliard being superintendent of the Sunday-school, by profession a First-day, or rather a No-day Adventist, but on hearing the truth upon the law and Sabbath questions, became convinced and decided to obey God and keep all his commandments. We expect to see them letting their light shine in this high and 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 investigating, and we hope to soon see them come over on the Lord's side. At our last meeting we had a large attendance, although 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. Meanwhile we had promised to go back and preach more where we had before held meetings near Vinton, the people being interested and anxious to have us come back and preach more. We have announced to commence meetings in the Pettit school-house Friday evening, January 2d.

We are now at La Porte City, our former 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 Sabbath-keepers. 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 our labors. The interest is growing and some are taking hold of the work in earnest. We want to see a general rally. Pray for us. My address for the present is Vinton, Iowa.

ELLSWORTH, WIS.—Dear Readers of the ADVOCATE: I have thought that some might be encouraged by my writing once more about our work here. We have now two Bible reading classes, besides the preaching service. Our numbers are small, but some knowledge of the Scripture is gained, at every reading. I held meetings last week eight miles north

of here, there was a full house and good attention to the preaching. God's truth makes men free; purifies the heart, and fits them for usefulness; the only trouble is, men do not obey the truth; that is the majority do not. May the Lord bless the Advocate and its readers.

E. SLYE.

Items of Interest.

—Petroleum was struck in an artesian well, at the depth of 815 feet at Chinook Mont.

Mrs. F. L. Sheldon, now in Kansas City, intends to lead an exploring expedition into 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 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 June 30, as now officially stated, amounted to \$109,457,534. In the previous year we paid \$87,644,779.11, while in the year before that \$80,288,508.77 was paid.

—The Trinity 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 paralysis, and that she will be obliged to give up her home at "Hillsides," in Boylston, near Worcester. It is understood that the Gough estate 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; copper, \$85,000.

—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 small ones four to five.

—The Earl of Derby has subscribed £1,000 for General Booth's scheme of social regeneration. Marquis of Queensberry sends £100 to the Salvation Army leader and promises a yearly donation for the cause. He asks an interview with General Booth, saying that he believes the general is engaged in the best work that a man can lay his hand to; but he desires it to be distinctly understood that he opposes Christianity, which, he says, has failed to help the poor. He concludes by saying that he sends his mite as a "reverent agnostic." Other donations of £100 and smaller sums continue to arrive.



## 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 fondly 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 antagonizing 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 Westminster Confession has not interfered with me one minute. 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 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 be, that can rise up to that will be church of the millennium. It will swallow up all other denominations and be the one that will be the bride when the bridegroom cometh.—Selected by Samuel Page.

## 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. John Bugh.

DEAR BRO. LONG: This is the first attempt I have made to write for the Letter Department. I am glad that I have made a start in the cause of Christ, for God so loved the word that he gave his only Son to redeem us from a sin-cursed world. It is right for me to give the rest of my unprofitable days to the Lord. Brethren, I have built my hope on Christ the Rock of our salvation. I think that by obeying his laws and precepts, putting a bridle on our tongues which cause much evil, we can so live that others can see that we are living and trying to do what is right. I love the Sabbath and those who observe it. I heard some good discourses from Brother Bartlett. I know that God will bless his every effort, and finally a crown will be given 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 some of our like faith. We wish to express our thanks to the good editor of the ADVOCATE for sending us the paper so long without receiving any pay on it. We also thank the brethren and sisters for their encouraging articles and letters that they weekly contribute to its columns. We can say of a truth that they are interesting to us. Bro. Blackmon was here and preached for us today, and we had a good meeting. 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 reign. Yours in hope.

Wade, Mo.

From Bro. C. H. Wilkinson.

DEAR Brethren and Sisters: I thought I would add my testimony with so many dear ones of the ADVOCATE family in owning my Lord and Master, and I do so praise his name for leading me and my family into the light of the gospel. We have a pretty hard time here, but we are getting some to read the Bible. I received a letter from Bro. Dugger when he was in Washington, and I looked for a reply to mine, but I did not get any. I was in hopes he would come down here and

visit us, but he did not so much as answer my letter. I read in Matthew 28: 19, "Go ye therefore and teach all nations," but it seems as though Missouri and Iowa are the only States that can have the pure gospel except what we get out of the ADVOCATE, which is good, but there are so many that are so prejudiced they won't read it. There is a large field here, and it is ready to harvest. Now brethren, I believe a preacher could do well here; could get a cheap home. We had a No-day Adventist with us a few evenings, and the people thought that the preaching was good, but he did not believe in the Sabbath, and we want a man who will "declare the whole counsel of God."

I read a letter that Bro. Sherrill of Centralia, Washington, wrote, desiring the brethren to organize a conference on the Pacific Coast. Now brethren, I am poor in this world's goods, but I am willing, the Lord being my helper, to do all that I can. We need something out here to encourage the people to work for the Master. Now brethren, think over this matter and act as you think best. Let us pray that God may send laborers into his vineyard. I ask you to pray for me that I may be the instrument in God's hands of doing 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 me. On one cold winter night, in the winter 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 or 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 this says that Saturday is the Sabbath." This was her answer, "Saturday used to be the Sabbath." I said, "Mother why is n't it the Sabbath now?" "Oh, they changed it." "Who changed it?" "Well, I don't hardly know, but I guess the preacher's did." "What did they change it for?" "Well, I don't know, but I guess they thought it would be better to have Sunday for the Sabbath." Just so it is with many mothers, and fathers, too, in those days; they guess at things too much, and

know but little about God's  
I thank God for that little  
hood days, which gleamed  
at a more mature age, when  
Shortridge preach on the  
which convinced me of its  
and which has been for m  
of a century my grate  
spect, and my faith g  
the way more clear; for  
Yours in Christ.  
DeaHam, Iowa.

From Sister M

BELOVED Brethren and  
I have not written to you  
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 tell you an  
I do want to tell you an  
Lord; that I still pres  
the prize. And I wan  
reading your letters in  
heart is warmed and  
patience the race set  
Sister A. P. Sunderl  
saying she had no  
with, in sympathy, n  
tears. Dear sister,  
with Jesus; he who  
leave nor forsake u  
my father and my n  
the Lord will take n  
name of the Lord.  
precious promises,  
laid down the arms  
that "Our light affl  
a moment, worketh  
ceeding and eterna  
Julia Lamb, Did y  
courage each Other  
When I read it I  
ten for me. Yes,  
fer it is but little  
the world. We ne  
ter has said, "If  
that it hated me  
15: 18.

I think the Ad  
the time. Our p  
duty of sending  
The selected art  
of the same pr  
MISSIONARY is a  
and Sabbath-sch  
tinue to spare a  
Johnson in thei  
people. We h  
since before the  
bath; after Sab  
day Adventist.  
He is now lect  
may do much  
teach the peop  
a desire to lea  
We still ha  
prayer-meetin  
there is only  
add to their f  
the truth if n  
Lord in real  
have me to d  
us work acc  
"What if we  
I don't belie  
God that ha  
theirs wrap  
Dear bret



know but little about God's unchangeable law. I thank God that that little light in my boyhood days, which gleamed forth until I arrived at a more mature age, when I heard E. W. Stonebridge preach on the Sabbath question, which convinced me of its binding obligation, and which has been for more than a quarter of a century my greatest endeavor to re-echo, and my faith grows stronger, and the way more clear; for which I praise God. Yours in Christ.  
Dulham, Iowa.

From Sister M. E. Welch.

BELIEVED Brethren and Sisters in Christ: I have not written to you for quite a while, but it is not because I have lost my interest in the good cause, but I have not seen a well day since our last camp-meeting. I am feeling a little better now, but am afraid not well enough to write you an interesting letter. But I do want to tell you that I still love the Lord; that I still press toward the mark for the prize. And I want to say also that in reading your letters in the ADVOCATE, my heart is warmed and encouraged to run with patience the race set before me; and in reading Sister A. P. Sanderlin's letter in No. 26, saying she had no one even to converse with, in sympathy, my eyes overflowed with tears. Dear sister, hold sweet communion with 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 laid 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 written for me. Yes, let us encourage each other, for it is but little encouragement we get from the world. We need not expect it, for our Master has said, "If the world hate you, ye know that it hated me before it hated you." John 15: 18.

I think the ADVOCATE is getting better all the time. Our people are waking up to their duty of sending original articles to the paper. The selected articles are good, but I like those of the same precious faith the best. The MISSIONARY is a welcome visitor at our home and Sabbath-school. May the Lord ever continue to spare and bless Bro. Long and Sister Johnson in their work for the Lord and his people. We have not had any preaching here since before the camp-meeting, until last Sabbath; after Sabbath-school a young Seventh-day Adventist brother talked to us a while. He is now lecturing near here. I hope he will may do much good, and I am certain he will teach the people if they will only listen with a desire to learn.

We still have a good Sabbath-school and prayer-meeting every Sabbath, and I think if there is only two or three together they can add to their faith a little more knowledge in 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 us work according to our talent and ability. "What if we have no talent?" some will say. I don't believe there is one in the Church of God that has no talent, but some may have theirs wrapped up and put away safely.

Dear brethren and sisters, I know that I

have only one, but, by the grace of God, I intend to improve it by reading the word of God, and doing all I can in the service of my Master, for I want it said of me when I fall then when in his likeness I awake, I shall be satisfied. Pray for the little band at the Howell School-house. May the Lord bless you every one, is the prayer of your sister.  
Albany, Mo.

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 bestowed on us? We have been cared for by our heavenly Father. He has given us sunshine and rain, causing our fields to yield a plentiful harvest which have filled our granaries. Our health has been good, and now our hearts ought to overflow with love; while thank offerings ought to well up from every 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 be happier? We often magnify our troubles 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 that put their trust in him. Goodness and mercy will accompany us all through life's journey. Oh, what a friend we have in Jesus. Which of the two ways think you is the best? Let those who are in the habit of 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 fourth letter to the Ephesian brethren, with others of the same import, ought to be carefully studied, that there may be more love and less bitterness.

Now if the Church of God would live up to the light of divine truth, which plainly teaches that Christians are adopted in the 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 God faultless before the Father who first trusted man's redemption to his Son Jesus Christ, who gave himself for all that will comply with the terms of the gospel, viz., repentance toward God, and faith in his Son as man's only Savior.

I have been visiting many families, and have read and talked to them of the great Bible truths that are overlooked or slighted as of little consequence. One minister of the United Brethren church said he was never interested in the second coming of Christ, and their learned bishop pronounced them infidels that preached such doctrine. Now it seems to me the Lord's prayer ("thy kingdom come") would be a solemn mockery coming from such lips. Why not be consistent, for the truths made prominent in the Bible are for all time, and out of it we are to be judged. May God enlighten the ministry in the truths contained in his word, that they lead not astray the candid and honest souls that are seeking light; and to all those I would say search the Scriptures as they will find you into all truth; they are so comprehensive they will teach all the way of life and salvation. Christ said of himself, "I am the light and the truth." May that light shine in all our hearts, that we may exhibit to the world that Christ dwelleth in us of a truth.

Denver, Mo.

Heart Memories.

THERE is enshrined in every human heart the bright dream of youth, the golden hope of childhood. And there the memories of those first impressions, pure desires and cloudless joys will live forever. Sorrow and misfortune may fling their dark shadows 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 shroud its altar; but all these can never blot from its tablets the record of childhood's hours—its first impressions, its budding affections, its dream-like joys. Nor can the pride and pomp of power or wealth or fame extinguish the light of its inner chambers. No, never. The felon doomed to die turns back once more when the star of hope has set, to read the one bright page in the light of life's young morning. The aged Christian, too as the evening twilight gathers around him, and as he waits in patience and in hope 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, in a more enduring form beyond the grave. Oh, yes, there is in the depth of every human 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 the bright memories that cluster around the glad some period, unchanged forever, the one pure and hallowed spot in life's uncertain way, the star of a darksome world, the earthly type of joys to come.—D. H. B. Brower.

When Jesus Comes.

SOME people seem surprised at the eagerness 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 for 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.

THE parable of the two sons is of perennial interest. The father said to the first, "Son, go work to day in my vineyard." He answered "I will not," but afterward repented and went. He said the same to the second, and he answered, "I go, sir," and went not. 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 nor give that others may go. The ranks of the followers of the second son are well filled; but there is a great need of those who will imitate the example of the first son, not in his reply, but in his repentance and obedience; for the question of foreign missions is simply a question of obedience to the Savior's last command.—Baptist Missionary Magazine.



Advent & Sabbath Advocate.

Stantberry, 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 receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

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

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

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

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 this condition of things comes a paper bill of between sixty and a hundred dollars, which makes our situation truly embarrassing; but we are hopeful and believe that those who are in arrears, and those who donate to the publishing work, will come to our rescue.

EVERY Sabbath-keeping family should take the ADVOCATE and MISSIONARY. Will those who feel that they would like to do something for the Lord's cause, and are anxious to extend the circulation of our papers, see to this 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 Sabbath-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 for Christ's resurrection on the first day of the week as there is for Good Friday being the Sabbath, or that purgatory is the half-way 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 twistings 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 Sabbath" has no parallel in Mark 16: 1, "When the Sabbath was past," neither in Luke nor John, but stands alone as recording an evening visit of the women, and records events as occurring in close connection with the resurrection.

Christmas and New Years Gifts.

Thomas F Freeman \$1, Mrs S A McConnell \$1, John Bagh \$1, Ella C Bollinger \$1.50, S H Johnson \$1.50, Julia A Long \$1, W C Long \$1.

Receipts.

C H Wilkinson \$2, William Cornelison \$1, Paulina Wait \$2, Alva J Hilliard \$1, E D Mitten 25 cts, Samuel Page \$2, E A Poole \$3, Gen'l Conf Fund.—Samuel Page \$3, Mrs Julia Lamb \$1.

For New Type.

Hattie Limb \$1, Clara S Hart 50 cts.

Books and Tracts for Sale at this Office.

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

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidence 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 5 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 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 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.

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.

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.

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

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

Review of J N 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, 45 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 anything the living.—6 pages, price 1c.

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

No commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

Sabbath Desecration—6 pages, 2 cents, by S E Brinkerhoff; a tract for advanced work on the Sabbath Question.

The Two-Horned Beast of Rev. xiii, showing its application to the Papacy, by A C Long, 25 pages,—price 5 cents, 50 cts per dozen.

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.

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 10 cts.

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 Ewart. 16 pages, 1 cts.

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff 22 pages,—price 9 cents.

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

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

The Three Angels' Messages of Revelation xiv 6-13, 3 cts, by A C Long.

God's Law Perpetual: Its eternal obligation by W H Ewart: 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, 30c

SABBATH SCHOOL MISSIONARY.

ISSUED EVERY TWO WEEKS BY THE General Conference of the Church of God AT STANBERRY, GENTRY CO., MO.

TERMS: SINGLE COPIES, per year, (in advance) \$1.00 NEW SUBSCRIBERS, - - - - - 35 - SAMPLE COPIES sent free.

CORRESPONDENCE. All communications for publication should be addressed to "SABBATH SCHOOL MISSIONARY" Stanberry, Mo. All subscriptions should be made payable to SABBATH ADVOCATE, Stanberry Mo.

Advent

"Thy Wo

VOL XXV.

Advent and Sabbath

ISSUED WEEKLY BY General Conference of the Stanberry, Mo.

Gen. Conf. Com. { A. C. LONG J. BRANCK W. C. LONG

TERMS.—Two dollars per year and a half to new subscribers sent free.

Address all communications to Stanberry, Mo. ADVOCATE AND SABBATH MISSIONARY.

"I AM an agnostic." "I am a power and dignified man, in a power and dignified man. And an agnostic is what a daily gentleman. "In the smart youth, in a man the old man's ignorance follows, don't you know anything." "I see." "How does it happen that you are an agnostic?"

Are you worried with of this life? Christ is not, all ye that labor and I will give you rest by disburdened or w this promise: "Fear these; be not dismayed; will strengthen them; I will uphold them with righteousness."—E.

There is but one moment of life and the key is within you it, for science deals things. We must be into the depths of a less to expect to find have found him we found him there.

If we act rightly and to this end the judgment executed, the intellect against ignorance laws of our being happiness and the commandment, is a right doing.

There are but not do, and who do, but you can have and now. which you might remain that are only called place. He will take care.

ANY one who really see th