

# Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, APRIL 21, 1891.

NO. 47.

## Advent and Sabbath Advocate,

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It would not be worth while to live if we were to die entirely. That which lightens labor and hallows toil is to have before us the vision of a better world through the darkness of this life. That world is forever before my eyes. It is the supreme certainty of my reason, as it is the supreme consolation of my soul.

ALL the mightiest leaders of human progress—the Pauls, Luthers, Calvans, Wesleys, Edwardses, Wilberforces, Lincolns, and Gladstones—have been opened-eyed learners who have watched and waited to discover what God was saying to them, and what God would have them do. The sun never changes its place; but for us everything depends on whether we live in the daylight, or down in a cellar.—*T. L. Cuyler.*

PASTOR C. H. Spurgeon's Church now has the phenomenal number of 5328 communicants in good standing. Over seven thousand persons attend the regular services, and large numbers are every Sunday unable to gain admission. Once a quarter Mr. Spurgeon asks all the members to stay away from the Sunday evening service, to give strangers an opportunity of attending. On those evenings dense crowds gather outside the Tabernacle, and the vast building is filled in every part in ten minutes after the doors are opened. The church maintains twenty-seven Sunday-schools in which there over four thousand scholars.

During the session of the Methodist conference one of the ministers went into a drug store about dusk on a chilly evening and asked the proprietor for a good, mild cigar. After paying for it he added:

"Is there any place around your store where I can have a quiet smoke? Our bishop has just been preaching pretty sharply against the use of tobacco, so I don't want to smoke round the house where I am staying, nor out in the street, on the account of the bad example I might set. But a mild cigar does rest one so!"

The druggist quite agreed with him and said:

"Step behind my prescription counter, sir; you will be unseen there."

Two minutes later another good minister came into the store, bought a mild cigar and

asked if he might be permitted to smoke in the store, because:

"Our bishop has just been preaching against smoking," he explained, in almost the exact words of his predecessor.

He also was sent behind the prescription counter. The screen hid the two dominies from sight, but it did not shut out the peals of laughter which arose when minister No. 2 encountered minister No. 1.

En? What is scientific religion? Well, my son as it takes Mr. Oliphant's four hundred pages to tell you that, I don't know that I can tell you in paragraph. But it is a great improvement on the old kind; oh, dear, yes, a great improvement. Mr. Oliphant, the inventor, says so himself, and he ought to know. As I understand it, it sweeps away a great deal of the old rubbish which the world has outgrown, such as the Ten Commandments, the Sermon on the Mount, the Psalms and Gospels, the Prophecies, Epistles and Revelation, and one thing another like that. Oh, it's easy, my boy—it's the easiest thing in the world to invent a new religion; any fool can do that. It is a thousand times easier to invent a new religion than to live up to the old one; that's the reason why a new one is brought out about every fifteen minutes.—*Burdette.*

The story goes that once a fearful storm beset the valley of South Lewiston at Garcelon's ferry. It snowed and snowed, and Friday passed and Saturday came only to see whirling snowflakes, and Sunday came, and lo! the sun and its rays fell upon a trackless earth, with no fence and no roads.

James Joslyn was a churchgoer. He was essentially such, and besides being a Christian, he, like Enoch, walked with God in deity life. On Sundays he rarely if ever was absent from church. This Sunday he decided to go to church as usual. They told him that the feat was impossible. Nobody could get there, and it would be useless to try. He did not listen to the expostulations, but hitched his horse and drove away. They watched him over the hill, battling with the drifts, and decided finally that perhaps he might get there.

It was close to night when he returned, having been gone all day.

"Did you get there?" was asked.

His reply was in the affirmative.

"What about it? How was it? Did you have a meeting?"

"We had a blessed meeting," said he, "we had a blessed meeting."

"And who was there?" was asked.

"Only Deacon Davis and I," was his answer, "but we had a blessed meeting."

And that high backed sleigh in the barn is the sleigh that took him to his "blessed meeting" that required an entire day, and that had but one attendant besides himself.—*Lewiston Journal.*

## Rest Cometh After All.

Though friends desert you in the race for fame,  
Though fortune leaves you for some other goal;  
Though you are blameless, yet receive much blame,  
Though sorrow dwelleth deep within your soul,

Though life has been a failure, and you plod  
Footsore and weary o'er this earthly ball,  
Still if you have a faith, a trust in God,  
Rest cometh after all.

Rest cometh after all, then higher climb:  
Rest cometh after all, though wealth departs,  
The world may blame you, yet rest sublime  
Shall drive the sorrow from your heart of hearts:

Though life's sad pleasures make you onward plod,  
Sin-sick and weary till you reach the pall,  
Still if you have a faith, a trust in God,  
Rest cometh after all.

Rest cometh after all, then let us go  
Forth to the duties of this fleeting life,  
Bearing our Master's burdens, for we know  
In Him is comfort and a rest from strife  
And worldly sorrow: let our faith be shod  
With love and mercy, while we ever call  
Our friends to an eternal, mighty God.  
Rest cometh after all.

Rest cometh after all, then as we seek  
A higher life, a better, grander road,  
Let us of Jesus as a Savior speak,  
For He will help us bear life's awful load  
Of cares and sin, of doubt and unbelief,  
Of earthly struggles, be they great or small,  
We thank Thee, God that life and trials are  
Brief.

Rest cometh after all.

—Selected by J. J. Kiser.

## The Sermon.

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

## The Sabbath.

BY J. H. NICHOLS.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-10.

The law of the Sabbath as it relates to mankind in this world, dates back to creation's first week. God, the great Architect, the Creator of the heavens and the earth, laid the foundation, thereof, by resting upon the seventh day, and then sealed it, the Sabbath, his holy day, by blessing and hallowing it. These facts unchangeable, as God himself is unchangeable; enter into the composition of the Sabbath, and as a God-ordained institution, stamped with divine authority, is invulnerable to the attacks of all opposition, though it be the combined power of men and devils. All

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efforts to undermine its foundation and scale its heights, and bombard its battlements, are alike unavailing and futile. As well try to scale the battlements of heaven, enter the habitation of the Almighty, and dethrone God, as to abrogate, annul, or change his command concerning the Sabbath.

The Sabbath reveals the name of God, the Maker of heaven and earth. It bears his image, and is stamped with his likeness. The very being, or existence of God, has been and is still assailed and attacked with the vagaries of skepticism and infidelity. But God still lives, his being and his almighty power is manifest in all the works of creation. The Bible, God's holy word, has been assailed at every point; the missiles of unbelief have been hurled against its pages; it has been in a measure, trampled under foot of men; covered over with tradition, and partially buried in the grave of unbelief. But, notwithstanding all this, it still lives and shines forth as with the brightness of the noonday sun, to reflect light upon the pathway of God's children, who, as tempest-tossed mariners, are seeking the port of endless day, the haven of eternal happiness and bliss. It is the "gold tried in the fire," and every crucial test to which it has been, or can be put, only make it shine forth with more brilliancy.

As with God and the Bible, so it has been, and still is with the holy Sabbath of which God is the author, and the Bible its advocate. Tradition, in a measure, has covered it up. Man has arrogated to himself the right and power to change it, while unbelief springs up and says, "There is no Sabbath; it has ceased to be; been abrogated, ceased by virtue of limitation," and such vagaries of human invention. Has God ceased to be? Has he changed? No; and moreover before the Sabbath can cease to be, or be changed, God must cease to exist, or be changed, and the work of creation undone. Till then, the Sabbath as a golden link in the chain of truth, anchors those that observe it to the God of heaven, and securely binds them to Him who "rested the seventh day, and blessed the Sabbath day and hallowed it."

"The Sabbath was made for man," Mark 2 : 27, and is of inestimable worth, made by God; made in the interests of man; its observance is a safeguard against every form of unbelief and infidelity. Those who teach the abolition of God's code of moral precepts of which the Sabbath is a part, if it does not absolutely lay the foundation of unbelief, it propagates its growth, and ultimate departure from God. The importance of the Sabbath as a divine institution cannot therefore be over-estimated, nor adherence to its claims be too strongly urged.

"Made for man." Its proper observance brings him, as it were, right into the presence of God, where his acquaintance can be cultivated, and sweet communion with him enjoyed. The Sabbath is the very embodiment of holiness, being made so by the direct act of God. God enjoins holiness upon his people. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1 : 15-16. Peter here quotes from Leviticus 19 : 2; also 20 : 26, where it is plainly written, "Ye shall be holy, for I am holy;" again, holiness is made a condition of seeing the Lord. "Follow peace with all men, and holiness, without which no man can see the Lord." The Sabbath is God's holy day, by him "sanctified and blessed," set apart for his worship; hence he has com-

manded to "Remember the Sabbath day to keep it holy," and the reason assigned for so doing. "For in six days the Lord made heaven and earth . . . and rested the seventh day: wherefore, the Lord blessed the Sabbath day and hallowed it."

In the 15th chapter of Isaiah, and 13th verse, the Sabbath is called "my holy day;" "The holy of the Lord, honorable." How presumptuous then to think or teach for one moment the abolition of the Sabbath, a holy institution bearing the insignia of the God of heaven. The law of God is demonstrated by Paul as being holy: "Wherefore the law is holy, and the commandment holy, just and good." Rom. 7 : 12. If then the law of God as a whole, is holy, what must be the fourth precept of that law, which is the only one that in itself contains the word holy? Is it not the height of folly to suppose that this one, of all the ten commandments composing God's law has been found faulty, and rendered necessary the abrogation of the whole law to get the Sabbath out of the way? Is it any wonder that when such a system of theology as this is taught, and such religious instruction indulged in, that the world is drifting into infidelity and all manner of wickedness, and the professed people of God wandering in the dark mazes of a form of godliness, destitute of the power of a holy life before God? May it not now be truthfully said of professors of religion, as charged upon the Scribes and Pharisees by the Savior. "But in vain do they worship me, teaching for doctrines the commandments of men?" Matt. 15 : 9. "Every plant which my heavenly Father hath not planted shall be rooted up." Ver. 13.

We urge, therefore, the obligation of the Sabbath, the seventh day, and its proper observance as a heaven-born privilege of communion with God, and as a duty we owe to God, to ourselves, and to one another. By returning to, and maintaining practical obedience to the Sabbath command, we may become, and be called, "The repairer of the breach, the restorer of paths to dwell in. If thou turn thy foot away from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable; and thou shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58 : 12, 13. In this testimony is clearly set forth, not only the importance of the Sabbath, but also how the Sabbath should be kept to meet with God's approbation, and secure his blessing.

The Sabbath is not only a divine institution, but also a definite one; it embraces the seventh day, composed of twenty-four hours; it commences with the going down of the sun, and ends with the same. "From even unto even shall ye celebrate your Sabbaths." Lev. 23 : 32; see also Neh. 13 : 19. No rival institution can take its place; all counter claims the judgment of the great day will set aside God will not break his covenant, nor alter the thing that has gone out of his lips." Psa. 89 : 34. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Psa. 12 : 6. "As for God, his way is perfect, the word of the Lord is tried: he is a buckler to all that trust in him." Psa. 18 : 30. From the book of Genesis to Revelation the Bible teaches the seventh-day Sabbath and its obligation. It dates back to fair Eden when God rested. It spans the history of the world to Eden restored, when, "From one new moon to another, and from one Sabbath to another shall all flesh come to

worship before me, saith the Lord." Isa. 66 : 23.

The holy prophets were all Sabbath-keepers. Jesus, the Son of God kept the Sabbath. He said, "I have kept my Father's commandments." The holy women observed the Sabbath. The holy apostles kept the Sabbath. The inspired apostles kept the Sabbath. A noble line, a holy band, will we fall into line? Will we keep the Sabbath as God commands us, and swell this number, and at last when Jesus, the Life-giver comes, and the dead in the tree of life, and have a right to the gates into the city?" Remember the Sabbath to keep it holy.

God help us so to do. Amen.

Waterville, Kans.

### An Important Question.

BY ERNEST SLYE.

CAN we be saved if we knowingly break the Sabbath, though we keep Sunday ever so strictly? No! God will not excuse us. He will judge us for Sabbath-breaking. On this question turns our success. If Sunday-keeping is right, then why need we say anything about the Sabbath; for it will not affect our salvation in the world to come. Let the Church of God maintain a firm stand on this point, and show others that they are in danger, and that it does make a difference which day is kept. Here is the point for present victory, and a difficult one to gain, because many are wedded to their old ways: they are very tender of the reputation of their grandfathers who kept Sunday, and it is hard to make them see their danger. Let us deal kindly with them, yet firmly, impressing them with a sense of their duty; tell them we are not judges of their fathers, and that we can only point them to God's word in this matter. Some people admit the seventh day as the Sabbath, but question whether or not they will be saved in Sunday-keeping. Let us be decisive on this point, for if God has sent us to tell the truth, we ought to do it. If they are as safe as we, let us shut our mouths, and join with them; if not, let us show them the truth in meekness. "Do not rebuke scorners," nor "cast your pearls before swine," but teach those who will be wise.

Ellsworth, Wis.

### A Refuge.

BY JULIA LAMB.

In times of danger how anxious we all become to secure a place of safety. This instinct is implanted in the heart of all God's creatures, and self-preservation is truly said to be "the first law of nature," and all inquire at once where can I find a place of safety? I think the words of the Psalmist are ever true: "The name of the Lord is a strong tower, the righteous runneth into it and are safe;" and further, the name of the Lord is the foundation of our hope, and with confidence we make our plea in prayer through our risen and exalted Savior now sitting at the right hand of the Majesty in heaven as our Advocate which we must believe as a fact in order to grasp by faith and be benefited by the death and resurrection of Christ. We must be in conformity to his law, and he has promised Israel, or his people, "I will put my laws into their minds, and write them in their hearts;

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and I will be to them a God, and they shall be to me a people." And as the blood of Jesus is the seal of the new covenant, may he grant us strength after being enlightened by the Holy Spirit that we may walk worthy of the calling wherewith he has called us in all lowliness and gentleness and long-suffering, striving to maintain the unity of the spirit being bound together with the bond of peace, and being knit together in one body. May all (Christians) share the one hope, for there is but one Lord and all have the one faith. You can have but one baptism which is to represent the death, burial, and resurrection of Jesus Christ and the church of God are joined to him in one spirit, and if we have not the spirit of Christ we are none of his; each one must have the spirit of adoption to rightly claim God our Father, and in this the spirit joins its testimony with our spirit to prove that we are the children of God; and if children then heirs, heirs of God and joint-heirs with Christ; and we must patiently share his sufferings in this vale of sorrow, being persuaded that all things work together for our good. It is the common lot of all to have trials, but if our trust is in God we shall in his own good time be delivered from this body of suffering; and when we think of the greatness of his power to change these vile or earthly bodies by a resurrection from the dead to be made like his most glorious body, if the grave had not yielded up the Christ where then would have been our hope? But we have the assurance that Christ is risen by the unfailing word of God: "Wherefore God also hath highly exalted him and given him a name which is above every name." Phil. 2: 9. His precious blood was shed for the sin of the world, the One resurrected and glorified begotten Son of God, the only name given among men whereby we can be saved.

And now, beloved brethren and sisters in Christ, I feel very anxious for your spiritual welfare in this life, and wish I could encourage you to still hope on, knowing that if we endure as good soldiers of Jesus Christ we shall enjoy each other's society in that land where there is no suffering or tears, no heart-aches. Let us hide ourselves in Christ as the only refuge from the storms that threaten to overwhelm a guilty world. I feel sad when I think of the many changes that have been in our community. The Church of God was once prosperous, but now few of its members remain. Many have sought new homes in the West, while some became tired, complaining that the way of the cross was too straight; they must give up the Sabbath that their children might enjoy themselves with those that would not heed the voice of God to remember the Sabbath day to keep it holy; while here and there one has fallen by the way and are at rest till the trump of God shall awake them from sleep. O the sad changes that poor finite mortals must meet!

But God's way is better than our way. Then let us submit to him that we be cleansed by his blood and filled with his Holy Spirit. I have written this with peculiar feelings. I am now under treatment for cancer which many saw on my nose when at camp-meeting, then but a small wart, which has been growing steadily ever since. I am not much flattered by final results, as I have received but little benefit so far, but there is one cheering thought that the ransomed of the Lord shall find a place prepared for them by the loving Savior, where suffering and sorrow shall be unknown. Let us all take fresh courage and

trust him who has promised never to forsake them that put their trust in him. Brethren, remember me at a throne of grace, that I may humbly submit to all the dealings of God's providence patiently.  
Denver, Mo.

Charity.

AND here I desire to combat a very common error, namely, that it matters little what a man believes, so long as he is sincere. No greater delusion than that was ever propagated. Christ again and again testified to those of the popular faith in his day that they made the word of God of no effect through their traditions; and again he said to them, "In vain they do worship me, teaching for doctrines the commandments of men." Oh, reflect, I beseech you, on this sad and solemn warning! Think for one moment that, if the holding traditions and commandments of men makes worship offered to Jehovah vain, what an amount—what a fearful amount—of vain worship is offered!

I know very well that in pressing this home on some of you I shall be charged with being very narrow-minded and uncharitable. That much abused word "charity" is often called on to do service in the defense of error, and is a sort of standard around which to formulate a plea for all manner of absurdity, so long as those who hold it are sincere. But the folly of such a plea becomes apparent when we consider that the sincerity in such cases is the worst feature of it. If the parties were not sincere, they could only deceive others; but being sincere, they deceive themselves as well.

But I know some of you are aching to call my attention to what Paul said about charity in 1 Corinthians 13: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing," etc. Now, in order to see whether you are making an entirely wrong use of these words, I want to quote further from Paul, in Romans 9: "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Let us question Paul. Why, Paul, what is the matter that you should be in such a state of grief and anxiety about your kinsmen? Are they not perfectly honest and sincere in their belief? And is not sincerity everything? Did not you say on another occasion, "Let every man be fully persuaded in his own mind?"

But listen to Paul's reasons for his continual sorrow about his brethren according to the flesh (for he would not own them nor acknowledge them as brethren in any other sense). "I bear them record," he says, "that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Well, but, Paul, why should you judge your brethren in that way? Did you not say to the Corinthians that, though you had all knowledge and understood all mysteries, yet if you had not charity you were nothing? Very true says Paul, but although all knowledge is not essential, a certain amount of it is essential, as it is written, "My people perish for lack of knowledge;" and again, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

And though it is not necessary to understand all mysteries, there is one mystery that must be believed—the mystery of godliness. 1 Tim. 3: 16. . . . And although faith to remove mountains is not essential, still faith in God's promises is essential, for without faith it is impossible to please God. Do you not understand me? If not, read what I wrote to the churches of Galatia: "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Gal. 1: 8.

This is the most correct exposition of Paul's charity, because it is Paul's own interpretation of it. The word "charity" is rendered "love" in the Revised Version, and we cannot conceive of any higher functions for love than to warn others of impending danger. . . .

But again you say, "What of the earnest, pious, spiritually minded people who do not believe anything of the kind?" Their earnestness, piety, and zeal we are ready to admit, but spiritually-minded they are not. Those only are spiritually-minded who are in subjection to the Father of spirits—believe the Spirit's teaching in the word of God—lay hold of the Spirit's promises, and are thus led by the Spirit. Such are sons of God. This is just what we are trying to do, to get you to see the Spirit's teaching, and bring you into subjection thereto.—Rev. Robert McLaughlan (Protestant Episcopal), Cleveland, Ohio.

Sunshine.

LIGHT is necessary to health. People who live in gloomy places, say prisons, for example, are always peevish. Owls affect the twilight and the dark, and what miserable mopes they are. Eagles love the sunshine, and how strong of wing they are and how exultingly they soar. It is true that one may have too much sun, but it is cheering to see the sunlight, even when it is necessary to sit in the shade. How it enlivens us in winter, exhilarates us in spring, enhances our appreciation of the shade in the summer and charms us in glorious autumn.

In September, when Old Sol seems to have stolen a few pale rays from the moon wherewith to temper his fiery glories, and all through gorgeous October—nay, even in November, and sometimes up to mid-December, and often in windy March—how delightful is the sunshine of our happy latitude. . . .

A blessing on the sun! "Of this great world both eye and soul," source of life and health and beauty, type of the light that shall be, symbol of the smile of God!—New York Ledger.

SOME persons are wide awake to sin. They plot wickedness and study mischief by night and day. Some awake to money getting; sharp for every penny. Others are awake to ambition, pride, and personal advancement. Some are awake to pleasure seeking; their lower nature awake, their higher nature is asleep.

God calls on men to awake. He would rouse man's higher nature, until conscience is convinced and the moral nature is so quickened into activity. "Awake to righteousness, and sin not." "Let us not sleep as do others." "They that sleep in the night, but let us who are of the day be sober." Such are the Scriptural admonitions; and they are by no means superfluous. Danger lurks. Time is short. Judgment hastens. Eternity comes. "It is high time to awake out of sleep." "Awake to righteousness and sin not, for some have not the knowledge of truth."

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be, symbol of the smile of God!—New York Ledger.



## Advent and Sabbath Advocate.

"The Entrance of the Words giveth Light."

W. C. LONG, - - - EDITOR.

STANBERRY, MO., APRIL 21, 1891.

## Public Prayer.

AN inquirer wishes to know if we think it is right to open our meetings with prayer. He thinks that public prayer is condemned in the Scriptures. We do most sincerely pity any one who will allow himself to be so deceived by the devil as to claim that public prayer is not right.

If some who claim to have advanced light and are almost out of harmony with everybody and everything, would pray the Lord to help them to be a little more practical, not quite so technical, and not so much given to hobby-riding, they would be engaged in a good work. There are many good things that can be abused, and we are satisfied that it is so with public prayer. Being very exclusive in our prayers, and very egotistical is what is condemned. This vain and public show in prayer is what the Savior is condemning in the sixth chapter of Matthew, the brother's reference. The Savior prayed in public. This is made plain in the last meeting with his disciples before his crucifixion. Luke 22 : 17, 18, 19.

That the followers of Christ prayed in public is very certain from the statement in Acts 16 : 13. "And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down and spake unto the women that resorted thither."

The true followers of Christ were instructed that when they came together they should be engaged in admonishing one another, and in singing spiritual songs, and in giving thanks by way of prayer to God. See Eph. 5 : 19, 20; and Col. 3 : 16.

The Old and New Testaments agree in enjoining prayer. Let no man call himself a Christian who neglects this duty. It is not definitely taught in the Scriptures how often we must pray; but the words of Christ in teaching us to say, "Give us this day our daily bread," imply that we should pray daily; and Paul says, "Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."

## Names of the Days.

We have been interrogated in reference to the origin of the names of the days and months. The following is a clipping from the St. Louis Republic which gives much information on the subject:

"From an idol of the sun comes Sunday; or, in other words, upon the day we now hold sacred as the Sabbath, the ancients worshiped the sun.

On the second day of the week the old Saxons worshiped the moon, calling it 'Monday.' We drop one 'o' and call it Monday.

Tuisco, from which the word Tuesday is derived, was one of the most ancient and popular gods of ancient Germany; the third day of the week was dedicated to his worship.

Woden, from whom we have the name Wednesday, was a Prince of high standing among the Saxons. His image was prayed to for victory. On the third day after each succeeding sun worship the old Saxons spent hours invoking the blessings of Woden.

Thor was god of the chase and was represented as being seated on a couch of skins with twelve stars over his head and a sceptre in his hand. Thursday or 'Thor's day' was the day Thor was worshiped.

Frigga, from whom Friday is derived, was either a god or a goddess, according to time and country. As a man he was a great hunter and warrior, always represented with a drawn sword in one hand and a bow in the other. In the Scandinavian countries Frigga was called the 'Venus of the North,' and the sixth day of the week was consecrated to her worship.

Saturday is usually said to have taken its name from Saturn, and to literally mean 'Saturn's Day.' Saturn, in mythology, is one of the oldest and principal deities. The seventh day of the week was reserved for his worship. As a Saxon divinity Sater occupies a similar position. He was represented as a thin-visaged, long-haired individual whose looks bespoke one thoroughly wretched.

In looking up the peculiar names given to each of the 12 months of the year, it becomes necessary for us to go back to the time of the old Romans, who have imposed upon us a set of names for the months equally as absurd as those the Norsemen, the Scandinavians and Saxons applied to the days of the week.

January is from Janus, the god of doors and gates; his month opened the year; some say that he was two-faced and could look back on the past year and forward to the coming.

February is from *februo*, to purify. March was originally the first month of the year, and named for Mars, the god of war.

April is from *aperire*, to open, and is so called because it is the month of opening buds.

May is usually said to have been so called in honor of Maia, the mother of Mercury, but this appears to be erroneous. Modern lexicographers concur in the opinion that the root of the word is a contraction of the Latin word *magis*, and that it simply means to grow, or the month of growth.

June is from Juno, the patron saint of marriage, and is, therefore, the favorite month for weddings.

July was named for Julius Caesar and August for Augustus Caesar. Originally, so the story goes, August had but 30 days and February 29 in the common year and 30 in leap years. Augustus was jealous that Julius' month had more days than his own. Therefore he took one day from February and added it to August.

September, October, November and December are so called because they were originally the seventh, eighth, ninth and tenth months of the year. The names are inappropriate and rank misnomers as now applied."

## A Dozen Men who can be Spared.

WHEN work is slack, and business dull, and the working force in an establishment must be reduced, the question arises, "Who can be spared?" And the answer is likely to include some of the following characters:—

1. The man who occasionally gets drunk, unfits himself for labor, and is missing when he is wanted.

2. The man who is afraid he will do more work than he gets paid for, and who shirks, and idles, and loiters, and watches the clock, and always gets ready to quit before the hour appointed.

3. The man who is backbiting and slander-

ing his employer, trying to stir up strife, and make others as dissatisfied as he is.

4. The man who lies, deceives, and has two faces.

5. The man who quarrels with his fellow-workers, and abuses and torments the weak and young.

6. The man who is more careful for his own interests than he is for his employer's.

7. The man who swears, and smokes, and defiles the whole establishment with tobacco smoke and tobacco juice.

8. The man who "don't care."

9. The man who is particular never to do any work which doesn't belong to him.

10. The man who will not lend a hand in an emergency to accommodate others.

11. The man who is so tied by oaths and promises to some secret clan that he is afraid to do what is right when he knows what right is.

12. The man who is cross and crusty, and neither fears God nor regards man.

When these men are got rid of, business is likely to run more satisfactorily. But the men themselves usually wonder why they are discharged, and try to raise a tumult, start a strike, or in some way revenge themselves on their employers.

It is a good deal easier to keep clear of such men than it is to get clear of them. If men, instead of rushing and straining every nerve to get wealth, and calling in every kind of ungodly and undesirable help to spread mischief through their establishment, would do less business and be more careful whom they employed, and decide with the Psalmist, "Mine eyes shall be upon the faithful of the Lord, he shall serve me," they would save themselves much loss as they go on, and much trouble at the end.—*Safeguard*.

## Why Some People Don't Work.

1. BECAUSE they can't have their own way in everything.

2. Because they don't receive abundant applause of men for each effort they put forth.

3. Because someone has misjudged them, or perhaps unintentionally slighted them.

4. Because they have not their eyes open to good they might do if they tried.

5. Because they are chronic invalids and live in doubting castles, and all their time is occupied complaining about themselves and fighting their doubts.

6. Because they are not set on fire by the elements of the divine life, as God intended, and are in some degree in a cold and back-slidden state.

7. Because the viper of indifference has got hold of them as they have been warming by the world's fire, and swollen them up with pride of heart.—*Religious Intelligence*.

## Condition of the Russian Peasantry.

THE writers (for there are evidently more than one) of the articles on Russia which have appeared in the *Fortnightly Review* under the *nom de plume* of E. B. Lanin, have framed a terrible indictment against the government of that country, both from an economic and moral standpoint. The last article, which is devoted to Russian finance, describes the racking of the peasantry; and, after reading it, the conclusion likely to be arrived at is, that whatever the opposition to which the Jews in Russia may be subjected, their condition cannot be worse than that of

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the peasants, who are forced to yield not only their flocks and herds, their crops and labor, homes and home-life, but also at last their very life-blood at the bidding of the czar.

There has been, it is true, a rapid development of the industrial manufactures in the Russian Empire, and the manufactures have wonderfully prospered under the government's commercial policy; but there are other important points of view from which the economic condition of a country may be studied, and the chief of these in the present case is the state of agriculture. The agricultural class in Russia are carrying on a desperate struggle against adverse conditions. The land has been rapidly losing its productivity, and has been in many places thoroughly exhausted; yet in proportion as the profits have diminished, the taxes have been steadily increased. To pay these taxes, the peasant is compelled to borrow at a high rate of interest, and in some districts it has become a regular custom for whole communities to borrow money at sixty per cent. interest, although we are told that 100 per cent. is the usual rate of interest, and that in many cases from 300 to 800 per cent. has been obtained! Many wretches who have borrowed money and repaid it several times over, have been obliged to sell their labor for the ensuing harvest, and others have been forced to toil a number of years in the service of their "benefactor," who is called the "soul-dealer." These dealers scour the country in search of children, whom they buy from needy parents for a trifle, and forward to St. Petersburg, where they are resold for double and treble to manufacturers and shop keepers. Nothing even remotely approaching prosperity is visible in any corner of the empire. Mendicancy is becoming the profession of hundreds and thousands. Moneyless, friendless, and almost hopeless, the peasantry are rising up every year in tens of thousands, and migrating to the south, to the west, anywhere, not knowing whither they are drifting, nor caring for the fate that may await them.

The moral effect upon these hard conditions upon the peasants of the young generation is admitted, even by Russian newspapers, to be truly horrible.

Sons persecute their fathers, and drunken fathers dissipate their property and abandon their families to despair. "This," one Russian official said in his report, "is not a proletariat; it is a return to savagery. No trace of anything human has remained." *Philadelphia Record.*

Where Riches Are a Blessing.

WE are too prone to measure a woman's worth by her condition in life. Only last week I saw the wife of a well-known New York millionaire enter one of the great hospitals of the town. After a bit, curiosity tempted me to follow, and for two hours I watched that woman going through the wards of the sick, dispensing here some duty from a maid's basket, there a smile, and again a cheery word. All the patients knew her, and in a dozen instances did I see the stricken sufferers kiss her gloved hand in gratitude, and close their eyes as a silent little prayer went up for this woman who, so bountifully blessed herself, did not forget that there were others less fortunate. And this is not an exceptional case, but one which you can see in the hospitals and institutions of the great cities of our land almost every day. Many a millionaire's wife is to day sustaining the hands of the noble band of women who are striving

to bring sunny spots in the lives of our working girls. Of course, there are women of vast worldly means who live within themselves, very doors. But because such women—fewer than the average woman believers—fortunately exist, it is unfair to judge all rich women alike. Because the church has withered in its doors people who it would be better were they on the outside, is no criterion by which to judge the thousands of God-sainted men and women who are benedictions to the world at large. Too little credit is given the wealthy classes for the good which is often done with the riches at their command. —*The Ladies Home Journal.*

Cuba's Upheavals.

READERS of this department will remember the curious prophecy of the old Bavarian hermit, which was given entire in "Notes for the curious," Republic of Feb. 14, 1890, in which the startling prediction was made that Cuba would break in two and sink beneath the waves before the ending of the present century. A recent letter to an English paper, written perhaps by some one who had never heard of the old man's effort at uncovering the future, contains, among other matters, the following:

"The startling discovery has been made that Cuba is cracking, not simply cracking, but bursting wide open. Numerous fissures have suddenly appeared in many widely separated localities, but particularly Matanzas. One of these enormous cracks is 11 English miles in length, and has actually broken a mountain chain asunder leaving a wide gap, which, but for the fact that the fissure seems without bottom, would make a splendid roadway, making the rich plantations in the valley beyond at least 50 miles nearer than Lathois, the nearest port, which is now reached by rounding the spur of the mountain.

Some of the cracks and openings in sight of this place (Matanzas) are 600 to 1000 feet long, 24 to 50 feet wide and of unknown depth. These disturbances may be and no doubt are, a continuation of those felt not long ago along the south coast of the island, but the people are not inclined to view it in that light, regarding all such manifestation with a superstitious awe, many of them actually believing that some impending calamity is about to overwhelm the country. Scientists explain it by saying that the earth's crust thickens from the sea inland, and that therefore the inland, pressure is toward the nearest coast line; the crust there and in the ocean beyond, being thinner, is more sensitive to central disturbance. —*St. Louis Republic.*

Obituary.

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

DAY.—Died at the residence of his daughter, Sister Brown, in Grand View, Louisa County, Iowa, April 5, 1891, our aged Father Day. Isaac Day was born in Montgomery County, Ohio, June 2, 1808; came to Iowa in 1840 and settled in Louisa County where he has lived ever since. He became a member of the Methodist Church in 1842 and continued with until them about five years, when he embraced the Sabbath in which faith he died. He had been afflicted for about twenty-eight

years with something like cancer; was one of the most patient men in his sufferings we ever formed an acquaintance with, and died happy in the Lord, having a strong hope of immortality when the Lord shall come. He gave the following texts from which he wished his funeral sermon preached about three years ago: Job 14: 14, 15; also 19: 23-28. We preached his funeral sermon on the 6th, at Bethel chapel, to a large and attentive congregation. He leaves six children and a great many friends to mourn his loss. Father Day was tenderly cared for during his last illness by his daughters, Sisters Brown and Muckling of Fredonia.

R. E. CAVINESS.

Items of Interest.

—P. T. Barnum, the world renowned showman, died at Bridgeport, Conn., the 7th inst. at about eighty years of age.

—Gold-bearing quartz has been discovered in a stone quarry near New Haven, Conn.

—There are now nineteen cases of small pox in the military hospital at Havana, Cuba.

—During February the railroad accidents in this country included ninety-three collisions, ninety-three derailments and 100 other accidents, in which sixty-one persons were killed and 275 injured.

—The General Committee of the Woman's Branch of the World's Fair has selected twenty names of well known people as honorary members of the auxiliary, among them being Queen Victoria, Empress Eugenie, Dorothy Tennant Stanley, princess of Wales, marchioness of Lorne, "and others, whose names are withheld until answers are received."

—Superintendent of Immigration Weber says the immigration from Italy is rapidly increasing, in fact, leading that of other countries. The figures for March are: Italy, 7,869; Germany, 7,087; Great Britain and Ireland, 4,356; Hungary, 3,559 Austria, 3,484; and Russia, 2,923. Total, 29,338.

—A report from Pittsburgh, Pa., March 26, says there are over 10,000 cases of *la grippe* in Pittsburgh and Allegheny. The City Hall force of officials and clerks is almost entirely in the grasp of the influenza, and the telephone system of Pittsburgh is being operated by but half the usual corpse of girls. John Ruffner, of Possum Hollow, after wrestling with *la grippe* for several days, seized a revolver, and blew out his brains. In the public schools twenty-five out of every 100 pupils are on the sick list, and also many of the teachers. At the Central Stock Yards, business is crippled seriously. At the Home of Aged Men and Women in Wilkinsburg, forty five cases are reported and three deaths have occurred.

—The death roll of 1891 will be unprecedented should the rate of the first six weeks be maintained to the end of the year. Already the list of great names includes Bancroft and Kinglake among historians; Emma Abbott and Celine Montaland among queens of the stage; Meissonier, Von Marcke and Jervis McEntee among painters; Secretary of the Treasury Windom, ex-Secretary of the Interior Stuart and Charles Bradlaugh among statesmen; General Sherman and Admiral Porter among military leaders; King Kalakaua of Hawaii, and Abdul Rahman Khan, ameer of Afghanistan, among rulers; Baron Hausmann, the reconstructor of Paris; Leo Delibes, the French composer, and numerous others of scarcely less fame.

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## The Poor.

BY ALBERT COOPER.

"He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor." *Ps. 72:4.*

The poor and needy cry in pain.

They cry for bread:  
Oppressed by want's enduring chain,  
And looked upon with cold disdain  
By those well fed.

What weary hours, they after day

Oh, God how long?  
They toil and spin, and toll away,  
Week in, week out, all work, no play;  
No hymn, no song!

The sweeter omeats them in his den,

And see they pine  
For medicine, air, in stuffy pen  
He beres them, children, women, men;  
Like cattle, swine.

They know where he would never keep  
His valued seed;  
There they may live—the while they sleep—  
Or lie in sickness, pain and weep  
For man's cold greed.

Ah, how cheap are patient lives

In human form;  
Once terms divine of sisters, wives;  
Or brothers, fathers; but to slaves  
Two-handed worms.

The exile drops in cheerless cell,

No hope inquires:  
He watches, every sound a knell,  
Until he falls, and he as well  
As hope expires.

Will no arm come to help the weak

Against the strong?  
Will no commanding voice out-speak  
For all the oppressed and suffering meek,  
Blesses their wrong?

No arm of flesh, for in the past

They all have failed;  
Arm of the Lord awake at last;  
Bite up thy strength, the weak is vast,  
All sin assailed.

Thy judgments give the King, oh God,

Who shall endure;  
Send him again, with "Eros" rod  
To lay the oppressor 'neath the sod,  
And judge the poor.

Rejoice, ye humble poor, and sing

In happier homes:  
A mighty Monarch comes to bring  
Deliverance, healing in his wing;  
Messiah comes!

Come, reign thou King of righteousness,

And "despot" just:  
Right every wrong, heal all distress,  
The proud abuse, the humble bless;  
In Thee we trust.

Leicester, England.

## Unity of Faith.

H. L. LOWE.

"Brethren, how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessings, even life for evermore." *Psalms 133.*

First notice the expression—"how good and how pleasant it is for brethren to dwell together in unity." Yes, we say it is good to be united in Bible opinions. I see the trouble in other churches of today is owing to diversity of opinions on Bible truths. I have quite a series of troubles on account of advocating doctrine that was taught in the church by some minister who had ample knowledge of the Bible, and other ministers who had only a limited knowledge of the Bible; also

some member of the same class. That was the case when I was a member of the S. D. Adventist Church. Let us read *Eph. 4:2, 3*:—"With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." Please notice the advice. Paul gives lowliness, meekness, long-suffering, forbearing one another in love. Are we doing this, dear brethren? If we are then we are obeying the scriptures in regard to trying to keep united.

Again, Paul says endeavoring to keep the unity of the spirit in the bond of peace. There are but few churches today that are observing this divine injunction; if they were there would be some divisions in them, but we find them some of Apollus, some of Paul, and some of Cephas, and few of Christ. I am thankful that God has so mightily assisted me in finding a people that are trying to keep the unity of the spirit in the bond of peace. I remember once seeing a church that was in a flourishing condition until there was unscriptural doctrine taught in it which caused divisions, and now that church is in a state of decline. If "unity of the spirit" is kept in the church it shows that unity in promulgation of the work of the Lord is the uppermost thought of the church, and if this is true of the Church of God, which I believe is, then let us meekly forbear to say or do anything whereby we may cause this bond to be broken. Sometimes we as a people get discouraged, thinking there are few of us compared with the masses of other churches, but the majority is not always right; and then it is not only those around us that are noting our walk scripturally.

The following we clip from the *Age to Come Herald* of February 1891, which says: "We take pleasure in saying a good word for the ADVENT AND SABBATH ADVOCATE, issued weekly at Stanberry, Mo. It is one of the best papers we have on our exchange list." I was truly glad to see the *Age to Come Herald* speak in such a commendable manner of our paper. Let us one and all come to the unity of the Spirit if we are not in unity, and make the Lord's work prosperous in our hands, and help make the paper one of the best in the field. May the Lord help us in all things which is right in his sight, and enable us to stand on the solid Rock—Christ the mighty Rock; and may we become united in spreading the Bible truths for these last days, as the time is now come when we should be firmly united on the Lord's side.

Pray for me and my family that we may so live in this life that we may enter in through the gates into the city.

Kanawha Station, W. Va.

## Last Day Perils.

In Paul's second letter to Timothy he predicts that in the last days perilous times shall come. He then explains by enumerating seventeen sins, which will be prevalent among those who have a form of godliness, or profess Christianity. The reader will notice that those will come in the future from where Paul stood when he wrote the epistle. It is sometimes said that the last days, spoken of in the Scriptures, refer to the gospel dispensation. This is true, for the prophecy of Joel, in reference to the outpouring of God's Spirit upon all flesh in the last day, was fulfilled at Pentecost. Joel prophesied from the standpoint of the Old Testament, while Paul, living in the new dispensation, looks

forward saying, "in the last days perilous times shall come." Paul must have had in mind the last days of this dispensation.

The last day perils are to effect the true church of Christ, and make it exceedingly trying to them, as they strive, amidst all their worldly surroundings, to overcome evil, and live for him who died for them. If Paul was right it will be very perilous in the last days of this dispensation; sin and iniquity will abound, and it will be trying, indeed, for the followers of the meek and lowly Jesus.

Are we there? I will mention, in their order, the sins enumerated by Paul, and leave the candid reader to judge: (1) "For men shall be lovers of their own selves"—selfish, studious of their own interests, regardless of the welfare of others. Are we there? (2) "Covetous"—lovers of money because of the influence which it can procure. (3) "Boasters"—self-assuming, vaunting themselves beyond all others. (4) "Proud"—light, trifling, loving to make a show. (5) "Blasphemers"—those who speak slightly of God and sacred things, and injuriously of men. (6) "Disobedient to parents"—headstrong children, hard to be managed, bent on having their own way. (7) "Unthankful"—persons, without grace, who, thinking they have a right to the services of all men, yet feel no obligation and, consequently, no gratitude. (8) "Unholy"—without piety; having no heart reverence for God. (9) "Without natural affection"—without that affection which parents bear to their young, and which children should bear to their parents. An affection which is common to every class of animals, consequently men without it are worse than brutes. (10) "Treachers"—men and women who are bound by no promise, held by no engagement and obliged by no oath; persons who readily promise anything because they never intend to perform. (11) "False accusers"—slanders, striving ever to ruin the character of others. (12) "Incontinent"—those who, having sinned away their power of self-government, lack in strength of mind to govern their appetites. (13) "Fierce"—wild, impetuous, the very opposite of gentleness and pliability. (14) "Despisers of those that are good"—those who do not love the good must be radically bad themselves. (15) "Traitors"—those who deliver up to an enemy the character or secrets that have been entrusted to their keeping (the most to be dreaded of any of the above characters). (16) "Heady, high-minded"—those who are full of themselves and empty of all good. (17) "Lovers of pleasure more than lovers of God"—it is self in the morning, self at noon and self at night; they have a form of godliness, but self is paramount with them all the while; they have their creed, and are very pious, but sell rules in all their actions; they profess to know God, but in their actions they deny him.

From such turn away. Remember that two cannot walk together except they be agreed. If you will live godly, the class whom Paul has been describing will persecute and hate you, and make it just as hard for you as they can. If you go with them your end will be like theirs. From such turn away; they are of the world; they love the world. Come out from among them, and be ye separate.—*Herald of Life.*

"The resurrection is only the to-morrow of death, and when we think of the grave we should do so as, in the happy days of our childhood, we thought of our bed when we retired to it for the night, expecting an elder brother to call us in the morning and take us with him on a pleasant excursion."—*Selected.*

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The Silver Cup--The Resurrection Illustrated.

"A GENTLEMAN of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David—for that was the man's name--was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, his cup fell into a vessel of aquafortis; he, taking it to be no other than common water, thought his cup safe enough; and therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining it would then be time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was near dissolved, and looking into the aquafortis, asked David who had thrown anything into the vessel. David said that his cup had accidentally fell into the water. Upon this, his fellow-servant informed him that it was not common water, but aquafortis, and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup; and, at the same time, he was astonished to see the liquor as clear as if nothing at all had been dissolved in it, or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not perceive the least particle of silver, he utterly despaired of seeing the cup more. Upon this, he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant, pitying him in his condition of sorrow, told him their master could restore the same cup again. David disregarded this as utterly impossible. 'What do you talk of?' said he, to his fellow-servant. 'Do you not know that the cup is entirely dissolved, and not the least bit of silver to be seen? Are not all the little invisible parts of the cup mingled with the aquafortis, and become parts of the same mass? How then can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I gave it over for lost; I am sure I shall never see it again.'

"His fellow-servant insisted that their master could restore the same cup; and David as earnestly insisted that it was absolutely impossible. While they were debating this point, their master came in, and asked them what they were disputing about. When they informed him, he says to David, 'What you so positively pronounce to be impossible, you shall see me do with little trouble.' 'Fetch me,' said he to the other servant, 'some salt water and pour it into the vessel of aquafortis. Now look,' says he; 'the silver will presently fall to the bottom of the vessel in a small powder.'

"When David saw this he began to have good hopes of seeing his cup restored. Next, his servant drained off the liquor and took up the powdered silver and melted it. Thus it was reduced into a solid silver piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with very small loss of its weight and value.

"It is no uncommon thing for men, like David in this illustration, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can perform. David was as positive that his master could not restore his cup, as unbelievers are that it is incredible God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with

the earth, or with the waters of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aquafortis. Is it not then easy to be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to make of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? And though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though men cannot raise the dead, yet God, who is infinitely wiser and stronger, can. And though we can not find out the method by which he will do this, yet we are sure that He who first took the dust of the ground, and formed it into the body of man, can, with the same ease, take the dust into which my body shall be dissolved, and form it into a human body again. Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost, than the invisible parts of the dissolved cup. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead.—Selected.

A Twofold Rest.

THE SAVIOR has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Matt. 11: 28, 30. There seems to be a twofold rest mentioned in this passage. First, there is the rest from the burden of bondage, and the guilt of sin; the rest of the weary prodigal casting himself into his father's arms, the rest of the lost child coming back to be embraced and sheltered in the father's bosom. This rest is given. It is the instantaneous repose of the storm tossed and troubled soul gliding into port, and dropping anchor, secure from all the storms and tempests of the deep.

But this is not all. There is yet conflict, a yet trial, temptation, and the struggle of a yet untrained, of a heart which has its evil will untrained, and the struggle of a yet untrained, of a heart which has its evil proclivities. There are tempers which rise there are faculties which are undisciplined, there is pride which rebels, and there is need not only of the converting, saving power of God, but also of the teaching of the wise and wonderful counselor who is "meek and lowly in heart," and who will instruct us and teach us in the way, in which we should go. And it is to those who have already found rest from the storm without, but who need this inward help and blessing that the Savior says, "Take my yoke upon you, and learn of me, and ye shall find rest unto your soul."

There is first peace with God, which comes when we cease our rebellion and surrender to the Lord. But there is beyond this "the peace of God which passeth all understanding," which comes into the hearts of those who take Christ's yoke and learn of him.

Let those who are wearied with the burdens of sin and buffeted with the storms of temptation, make haste and come to Jesus Christ. They shall find rest, sweet, pure, abundant and abounding. But this is not the whole. They have but entered upon the

school of Christ. Let them now take his yoke upon them, and become pupils in his school, learn of him. He is meek and lowly of heart, and they will find that his yoke is easy and his burden is light, and taking his yoke and following him, they shall find rest to their souls; such rest as earth can never give; such peace as God alone imparts.

Let the redeemed of the Lord see to it that they know all the fullness that there is in Jesus for them. Let them not be contented with "peace with God," the end of warfare, the assurance of acceptance with him; let them see to it that they also have "the peace of God," the "great peace" which "passeth all understanding," which is shed abroad in the heart by the Holy Ghost. Blessed are those who know this peace, and who dwell in love and dwell in God.—H. L. Hastings.

Letter Department.

"Then they that feared the Lord saake 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."—Mat. 3: 16.

From Sister A. J. Couey.

TO THE ADVOCATE: I would like to hear from others as to what they are doing in the cause of Christ. Keep a record of the missionary work done, and send it in for publication to encourage others in the same work. I think it would be a great help to know what each one is doing for our heavenly Father of those in the same faith. The love of God is with us and strengthens us more and more when we work for him. He blesses me from day to day. The following is a report for the quarter ending March 31: Pages of tracts, 15,760; periodicals, 2,15; lones 397 pages; sold \$1.95; letters written, 1. Shelburn, Ore.

From Sister Laura Dick.

DEAR EDITOR, and Brethren and Sisters of the ADVOCATE: It is with great pleasure that I take the present opportunity of speaking to you through the columns of our much loved paper. How I like to read the letters of like precious faith. Dear brethren and sister, I am trying with all my mind, might and power, to serve God by keeping not only one, but all of God's commandments. Our good Book tells us that if we fail in one, we are guilty of all, and I am determined not to be weighed in the balance and found wanting. Pray for me, dear brethren and sisters, that I may ever be found serving God and at last have an entrance in through the gate into the city.

From your sister in hope of eternal life when the Lord comes. Island City, Mo.

THERE come times in the life of each of us when some one we cared for and trusted hurts us deeply, deals us a blow that blinds for a moment—so keen and unexpected and cruel it is—to sense and reason and generosity. It may be that the power of retaliation is ours, and in the first passionate smarting of that hurt we may reach an eager, cruel hand to return blow for blow. But wait; I tell you there will be more pleasure in the simple blue of the sky and the peaceful chanting of the sea if you let each hurt each unkind word pass by in grieved silence than if you bitterly resent. Dear heart—wait.—Ella Higginson in West Shore.

the gospel It seems let us work when no ginning to week and on us all. d that we the Lord his King.

Christ: his space love the ate with body, but preach; labor in each and l. The was of meals not re- very help the gos- have of the live hands ot for and is opted the good gave be If I the ng; ist ut of ir d u y i



## Advent &amp; Sabbath Advocate.

STANBERRY, Mo., APRIL 21, 1891.

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.

STANBERRY (Mo.) voted, April 14, to grant a franchise for \$17,000 water-works.

MARRIED.—At the residence of the bride in Stanberry, Mo., April 15, 1891, Eld. James Bartlett and Mrs. M. E. Duffey, Eld. W. C. Long officiating.

THE "Bible Student's Assistant" is now exhausted, and no more orders can be filled. Will another edition be issued? Yes, if we can raise a tract fund sufficient to cover the expenses of the work. Those wishing to see the work re-issued and are willing to assist can remit at once to the Office.

In order to increase the circulation of the ADVOCATE we will send specimen copies to as many new names as the brethren and sisters will send into the Office within ten days. Let those who take an interest in this matter send the paper to those who will likely become subscribers. We would like to send out, at least, one thousand copies in this way. Remember the specimen copies will cost you nothing.

BRO. SMITH of Leicester, England, has sent us one more new subscriber for the ADVOCATE. This makes four new subscribers he has sent us. Bro. Smith is anxious and ready to engage in the work in England; but being a poor man with a large family to support he can not do so without assistance in a financial way. Are there not brethren and sisters who will give of their means to see the cause pushed forward in England?

Just before adjournment Congress passed an Indian Depredation law that will probably put \$50,000,000 in circulation. This law practically removes all restrictions and limitations, and every settler or his heirs can now get pay in full for all losses occasioned by Indians. Henry N. Copp, the well-known lawyer of Washington, D. C., will send free of cost a copy of this law to all who will apply to him for the same.

We have given considerable space this week to a description of the flourishing Normal school located in our midst. Sabbath-keepers who intend to educate their children cannot find a school as suitable as this one. Here they can have the advantage of a first-class school, and at the same time be associated with those of like faith in observing God's ancient Sabbath. Sabbath-keepers who think of moving to some town to educate their children should not think of locating elsewhere before visiting Stanberry.

THERE was not a man in all the earth who had more to do than Daniel, the Secretary of State, and yet we find him three times a day bowing before God in prayer. There are men in our day who say they are too busy to be religious.—*Talmage.*

## Receipts.

Mrs M E Shultz \$2, Mrs S P Harper \$1, Albert Smith for Mrs Reeps \$1.50, Laura Kirkpatrick (tithes) \$5, James Merckling \$1.50, B. F. Purdham \$1, L B Chamberlin for Mrs Willard A Standich, \$1.

## MISSOURI'S PRIDE.

An Educational Institution a Credit to the State.

**A Great, Good, and Cheap School is the Stanberry, Mo., Normal Business and Short-Hand School, Located at Stanberry, 40 Miles from St. Joseph.**

While visiting this prosperous and progressive city a few days ago, at the suggestion of a friend, a Gazette representative, visited the above institution and though he expected to find a good school he could not but express his wonder and admiration at what he saw. The site is as fine as could be found, and in the center of the beautiful campus towers the main college building. It is of brick and full three stories high. Lighted throughout by electricity and nicely furnished with all kinds of necessary apparatus for illustrating all the subjects taught. It is nicely papered and painted, and clean from the kitchen and boarding halls in the basement to the top of the spire pointing heavenward. Just across the street is the Young Ladies' Home, a nice two-story frame building lately papered and painted and refurnished. It is presided over by the president's mother, who is an elderly Christian lady, and gives the young ladies every attention. One room is furnished as a place for the ladies to do their washing and ironing. On entering the college we found about 400 noble young people busy with work in the different classes and all apparently delighted with their surroundings. These persons have come in from twenty different states and territories. Some from Ohio, some from Mississippi and Texas, and others from Mississippi and Texas, and others from Washington, California and Idaho. The faculty is composed of twenty-eight members, each an experienced specialist in his or her line and thoroughly imbued with the spirit and high purpose which should characterize the instructor of the young. The latest and most approved methods are used, and county school commissioners say they can tell the Stanberry students now teaching the school of Missouri, from the push, vigor and earnestness of their work. The faculty always makes the school, and we learned these teachers were paid by President Fesler about twice as much money as those of any independent Normal in Missouri. The above fact, coupled with the following, will explain the wonderful record which the school is making this year, the attendance being twice as large as ever before. The moral surroundings are excellent, there being no saloons in the county. The school is ten years old and has hundreds of graduates and thousands of old students filling good positions all over the West, and this fact makes the diplomas worth more than those from new or small schools.

The rates are surprisingly low and the quality of instruction and board given will readily convince any person that exorbitant bills exacted usually by schools are unnecessary. Board, tuition, room rent in Stanberry cost but \$3 a week, and the board is good, too.

This department is not conducted to make money, but to aid the students and thus build

up the school. All are surprised to find the \$1.60 per week board so good. School books are sold at cost or rented. The citizens of Stanberry are good and kind to the students, are not aristocratic and do not dress extravagantly. The president refunds advanced money in case students leave school for any cause. This we thought very fair. The school has no endowment whatever, but stands upon its merits. Students may enter at any time and find classes to suit them and receive private help free.

The course of study sustained are common school, teachers, scientific, classical, pen, art, elocution, commercial, short hand and typewriting. The ordinary rates are as follows: Tuition for eleven weeks \$10; board for eleven weeks \$17.60 or \$22. Furnished room, 50 cents per week. In music the cost 50 cent a week either in voice culture or instrumental music. For short hand and typewriting, the rates are remarkably low. In the commercial course, board, tuition and room rent costs but \$3 a week. This is a splendid business college. The methods used are the best to be found, and one large room is fitted up with office, banks, etc., and from fifty to 100 students busily engaged in carrying on all kinds of business, the same as in real life. It is truly a grand sight to see the students at their work. It reminds one of Wall street or some large cities entire trade. The work is very thorough and the students correspond with other students in different colleges all over the United States. Two excellent and experienced teachers are kept busy here. Young persons wanting a good business education can get it at Stanberry just as well as in the large eastern school and at less than half cost. The short hand and type writing department is equally as good as the commercial. The methods of teaching short hand are peculiar to this school. With one or two exceptions the graduates this year are in good paying positions. On April 21, 1891, a beginning class will be organized in short hand, and students beginning then can graduate and be ready for position by the close of July. If you are thinking of taking short hand go to Stanberry, April 21, 1891. This is the date of opening of the spring term for teachers. The prospects are very favorable for a large attendance of teachers and others from all parts of the country. Many have written President Fesler that they were coming. All the branches required for first and second grade certificates will be sustained and taught by the able faculty of this school. It is a chance in a lifetime for teachers or those preparing to teach or those who wish to study book keeping, as a beginning class will then be organized in that study. No live teacher can afford to miss this term.

We found that President Fesler publishes five times a year, an excellent eight page school journal, entitled the Stanberry Normal Teacher. It is very readable and contains regularly a great deal of matter, useful to teacher or general reader. He offers to send this paper all the next year to any person who will send him the names and postoffice addresses of ten persons likely to attend such a school as his within the next three or four years. Send him the names and get the paper. It is good.

There are thousands of persons in the west who could not or did not get a good education in their younger days, who have not the time nor the means to take a regular college course who could go to Stanberry and find classes composed of just such persons as themselves and get a good practical education in little time. This school often has students 40 years of age. Each term beginning classes are organized in Rays practical arithmetic. If you think of attending this spring or next year send for a free catalogue of this great institution, and if you have friends who will go to school, cut this column out and send it to them. Send to John E. Fesler, President and proprietor, Stanberry, Mo.—*St. Joseph Gazette.*

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