

# Advent and Sabbath Advocate.

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

VOL. XXIII.

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NO. 16

## THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

### The Beautiful.

BEAUTIFUL faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where hearth fire glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence guards.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day through.

Beautiful feet are those that go  
On kindly ministry to and fro,  
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patience, grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,  
Beautiful goal with race well run,  
Beautiful rest with work well done.  
Beautiful grave where grasses creep,  
Where brown leaves fall, where drifts lie deep,  
Over worn-out hands—oh, beautiful sleep!

—Selected.

### THE SERMON.

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

### The Nature of Man.

BY C. M. RICHMOND.

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen 2: 7.

We have a brief and reliable statement of man's creation. The record is in harmony with the entire volume of inspiration. The candid and earnest seeker for truth need not

err. If men differ in their views as to the nature of man (and they do) it must not be supposed that the Bible is at fault; but rather that that holy Book has been consulted to find proof for some preconceived theory, or groundless assumption; or the persistent teaching of error, or the revered opinions of men, and the authority of creeds and councils may have done much in producing this diversity. We now proceed to notice the prominent thoughts of the text.

1. The Creator of man is declared to be the Lord God. "And the Lord God formed man." No other being in the universe could, by any possibility, do such a work, the accomplishment of which required infinite wisdom and omnipotent power. Here we find the cause of man's existence. Other causes have been adduced. Of those who do not acknowledge the "Lord God" as the Creator of man, we mention atheists who deny His existence; the evolutionists; the agnostics who shut their eyes to the light of revealed truth, and say they don't know anything about the origin and destiny of man; and the idolatrous pagans, who worship their "lords many, and gods many." Let us rather say with David "I will praise Thee for I am fearfully and wonderfully made." Ps 139: 14.

2. The material of which man was formed is plainly stated, namely, "the dust of the ground." Therefore man is a material being. This fact is so evident throughout the Bible that it seems hardly necessary to give proof texts. Job 10: 9: "Thou bast made me as the clay." "Dust thou art and unto dust shalt thou return." These last are the words of the Creator himself, after the sin and fall of Adam. Is the testimony allowable? It ought to be sufficient to settle the materiality of man forever with every body. We seek in vain for proof that the name *man*, or personal pronouns standing for man, are ever used in the Scriptures to designate an *immaterial man*. After the man was formed, his organism was complete, but he was not alive.

3. "And breathed into his nostrils the breath of life." The purpose of God is evident. The breath of life was given to the man he had formed to cause him to live. There is no reason to suppose that the breath that caused Adam to live, is different from the breath that has ever been found so essential to the life of his numerous posterity. It has been assumed that the Lord God breathed a something immortal into the man's nostrils! We reply to this, there is not an iota of proof to sustain that fancy; and assumptions don't count in this argument—nothing but the word of the living God can settle this question. Before leaving this part of our subject, I will remind the reader of the fact that every thing in God's creation lives by breathing the same kind of breath that man breathes. Please turn to Gen 7: 21, 25. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man, all in whose nostrils was the breath of life, of all

that was in the dry land, died." See also Eccl 3: 19. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath." Now as the "breath of life" is common to both man, and the lower orders of the animal creation, it is an unavoidable conclusion that if it ("breath of life") makes man immortal, then brutes and every thing that has the breath of life are *immortal* also! But none will assert this of the animal creation—not one.

4. "And man became a living soul." Man was the organism that the Lord God had formed of the dust of the ground, and was made to live by the "breath of life" breathed into his nostrils; and in this way he became a living soul. Right here, in the record of man's creation, it were reasonable to expect the announcement of so great a fact (if fact it were) as the immortality of the human soul or man's deathlessness. But neither in our text nor any where else in the word of God do we find such a doctrine taught except in the single instance where the serpent (satan) told mother Eve, "Ye shall not surely die." But satan uttered a most blasphemous lie and terrible in its effects on the human family.

What is the meaning of *soul*, as applied to man? The popular, commonly received meaning is an immaterial, immortal entity or being, that cannot die! This idea of the soul is assiduously taught by the Roman catholic church, from the Pope down through every order of the Romish clergy. From the prophetic writings of Daniel, and other sacred writings, we are not surprised at this. But we are made sad and sorrowful, to know that this lie of the devil and main pillar of the papacy is so extensively endorsed by Protestants. It is taught in Sunday schools. It is sung and preached, and on most all formal occasions made especially prominent. It is printed in tracts, books, and periodicals by the million. Now, I ask the candid reader, is it strange that all this education concerning the *soul* should fix in the mind a fictitious meaning? It is not strange. But how are we to know the true import or meaning of *soul*? I reply by *observing how the word is used in the Scriptures*. Every body learns the meaning of words by their usage. But in settling the question of the soul, Bible authority, and Bible usage must be our guide. That the soul is not immortal, we submit the following thoughts.

a. The soul as we have seen is material. It was the man that God formed of the dust of the ground that became a living soul, so that Adam's soul was Adam himself; not something breathed into him or superadded to him, but a designation of that complete, living organism that God had created. From the Bible usage of soul we know of no better definition of soul in our language than organism.

b. But man was not the first or only organism to which was applied the designation, living soul. In Gen 1: 20: "And God said,

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tains, before he ascended the throne. Paul was assured that not one of those who sailed with him on the stormy Mediterranean should be lost; but the vessel was wrecked, and some swam ashore, "and the rest some on boards, and some on broken pieces of the ship. And so it came to pass, that they all escaped safe to land." There is nothing how nor when God's promises will be fulfilled, and we may be brought to the end of our own resources, and go all to pieces, but that they will be fulfilled at the right time, and in the right way, is certain as his existence.

In the first place, he is able to fulfill them. Hence it is said of Abraham, "Being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4: 19-21). Well may the believer say with the troubled prophet, "Ah, Lord God, behold! thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee" (Jer. 32: 17); and well may he recall the Savior's words, "With God all things are possible" (Mark 10: 27).

In the second place, he remembers his promises. "He remembered his holy promise, and Abraham his servant." (Psa. 105: 42). We are told in the prophecy of Zacharias, that His Son was sent into the world "to perform the mercy promised to our fathers, and to remember his holy covenant" (Luke 1: 72). There is only one thing God ever forgets, and that is the sin of the believer (Heb. 10: 17); there is one thing he never forgets, and that is the soul he has redeemed (Isa. 49: 15).

In the third place, he is faithful. Therefore it is written, "Let us hold fast the profession of our faith [or rather, the confession of our hope, Revised Version,] without wavering; for he is faithful that promised" (Heb. 10: 23.) Thus too we are reminded that Sarah "received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." (Heb. 11: 11). It is the special ground of our encouragement that "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1: 9); that "God is faithful, who will not suffer you to be tempted above that which ye are able" (1 Cor. 1: 10: 13); and as it is his purpose and promise that our "spirit soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ" (Rev. ver.); we need only read the words that follow. "Faithful is he that calleth you, who also will do it" (1 Thess. 5: 23, 24).

In the fourth place, he is immutable. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us" (Heb. 6: 17, 18). Every gift from his bountiful hand is "from above, descending from the Father of Light, with whom there existeth no change, or of declension a shadow" (James 1: 17, Basset's Rendering). It is as true for us as for Israel, "I am the Lord, I change not" (Mal. 3: 6).

In the fifth place, These promises are se-

cured in the person, the accepted sacrifice, the prevalent intercession of Christ, "for all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2 Cor. 1: 20). While Christ lives the promises cannot fail, and a draft presented in that name on the bank of heaven has never yet been dishonored. We may be almost overwhelmed with temptations and trials of every kind, but down from the right hand of the Majesty on high, comes the voice of our Jesus, "Because I live, ye shall live also" John 14: 19. There was only failure under the law, but none under him, for "he is the mediator of a better covenant, which was established on better promises." Heb. 8: 6.

In the sixth place, Through grace, we have "the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises" 2 Pet. 1: 3, 4, the glory making them exceeding great, and the virtue or power to fulfill them according to our varied need making them precious. It is said of Alexander, that when one of his favorites was honored with a magnificent present, and exclaimed, "This is too much for me to receive," the reply was, "It is not too much for me to give"; and Luther somewhere writes, "I forgot God when I said, How can this be?"

In the seventh place, "The Lord is not slack concerning his promise, as some men count slackness." 2 Pet. 3: 9. We may think that he is slow and tardy, and become discouraged, but it is foolish to apply our poor human measurements to him with whom a thousand years are as one day.—Dr. J. H. Brookes, in *The Truth*.

Watchman What of the Night?

On wall and watch-tower in ancient Zion stood the vigilant sentry. It was made his duty at intervals to cry aloud the hour and condition of the night, and to give any peculiar circumstances affecting the public weal. His silence could only be the result of disloyalty or careless slumber. If any one became concerned for the public good, or anxious for the safety of the city, he might cry to the watchman, and expect an answer to his question, "What of the night?"

So upon the walls of spiritual Jerusalem God says, "I have placed watchmen, who shall not hold their peace, day nor night." Upon them, under God, depends the safety of the city, and charged against their souls is its destruction, if it comes without their warning. To these watchmen the commonwealth of Israel is looking with a fond expectation of learning the condition of Zion and the hiding places of her foes. Hence the frequent and important inquiry is made, "Watchman, what of the night?"

1. The watchman occupies an elevated post. Loop holes and look outs for other men may be both interesting and profitable, but the chosen man of God is placed where he can and should take in at a single glance the conditions of the field, the position and strength of the enemy; where they are most strongly fortified, where they lay in ambuscade, and where their weakest points. Because he is so elevated, it is reasonably expected that he will keep himself familiar with passing events, and on all moral questions tell the world "what of the night."

2. The watchman occupies an important post. It is so, because the salvation or destruction of multitudes depends upon him. Is he faithful? Then blood and treasure are saved. Is he negligent? Then many are swept to ruin. Is it demanded that the six-

teen Argand burners of Eddystone light house be constantly lighted, watched by three men, and always stocked with not less than supplies for three months, and all this to save a few thousand storm-stricken mariners who come sweeping before the wind into the British Channel? That is well; but how much more important to save the souls of perishing millions from the fathomless sea of eternal ruin! Then let the watchman never neglect or retire from his work, but cry with a voice which over sweeps all time, all space, and peals like the eternal thunders of the deep into the ears of the world, slumbering around the base of his watch-tower, telling them "what of the night?"

3. The watchman's work is not general, but specific. For his fidelity more than his eloquence, and his perseverance more than his natural powers, God will love him, the world revere him, and children's children rise up and call him blessed. As the seamen off Cape May ride past that dangerous coast in safety, how often they bless the care and skill of the hands that place watchman with a blazing eye upon the sunken rocks which strew that fearful point for leagues around! During the long, dark and stormy nights that thunder on the shore, none but intelligent, God fearing men are left in charge of the great twelve foot lantern, lest many a storm-beaten crew, trusting to its light, might go down amid the waves. So God's watchmen are spending this season upon the fields of toil—from which they may remove very soon—that souls pass not unwarned toward the enemy's ambush.

Watchman, these words are to you. How goes the battle? What of the night? Are you awake? Are you at work with all the energy and ingenuity your soul can muster? Do you feel the saving shelter of God's almighty wing? If saved to the uttermost yourself, then immediately set to work to save others. The season for special work will soon have passed away. "Now or never," may be the decree of God respecting some lingering soul. O may God push you into this work! Nay, leap for your lives, and from house to house sow the seed which always grows, if watered with your tears. If negligent in the past, no excuse is thereby furnished for the future, but the greater reason for faithfulness now. "The night is far spent, the day is at hand." What you do must be done soon. Let us then, from every post, and from parapet of wall and watch-tower, tell with no uncertain sound "what of the night."—Sel.

HINTS TO TATTTLERS.—The heights and recesses of Mount Taurus are said to be much infested with eagles, that are never better pleased than when they can pick the bones of a crane. Cranes are prone to cackle and make a noise, Isa. 38: 14, and particularly so while they are flying. The sound of their voices arouses the eagles, that spring up at a signal, and often make the talkative travelers pay dearly for their imprudent chattering. The older and more experienced cranes, sensible of their besetting foible and the peril to which it exposes them, take care, before venturing on the wing, to arm themselves each with a stone large enough to fill the cavity of the mouth, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger. Reader, hast thou an unruly tongue? Learn a lesson from the elder cranes, to bridle thy tongue by watchfulness and prayer, that thou mayest say with the psalmist, "I said, I will take heed to my way, that I sin not with my tongue."—Sel.

### The Savior is Coming.

TUNE.—*My Rest is in Heaven.*

THE SAVIOR is coming, O, children of light!  
With hosts of the angels—the angels of might,  
Adown the bright azure with banners of flame,  
He'll come soon in triumph, he'll come soon to reign.

The trumpet long-sounding with notes loud and shrill

The dead will awaken in valley and hill,  
The touch of the Master we all soon shall feel,  
He'll make us immortal while glad anthems peal.

He'll deck every forehead with coronet bright,  
He'll robe each believer in garments of white,  
A way to the city, the city of gold,  
We'll mount with the angels in numbers untold.

Then through its high portals we'll enter at last  
With shouts of rejoicing our sorrows all past,  
Along the bright river—the river of life,  
We'll wander together with hearts free from strife.

With harps tuned celestial we'll sing the new song

Of Moses the faithful, and Jesus the strong.  
Then shout, O ye children! ye children of light,  
The Savior is coming, he's almost in sight.

—Selected by JACKSON PETERS.

Bishop, Kansas.

### Review of a Sermon on Immortality.

W. L. GRANT.

For this corruptible must put on incorruption, and this mortal must put on immortality.—1 Cor. 15: 53.

These words furnished the text of a sermon preached in this place by a Presbyterian minister on Friday, June 10th. It began thus: "Whether there be in connection with the organic human being an immortal essence that shall live and think, act and develop when the present envelop shall have been laid aside in the dust of the earth, is a question which still begets doubt and incredulity in the minds of many. That there is an immortal human being has been asserted, affirmed and proven many thousands of times, both from the revelation of Holy Writ and the instincts of natural religion, as well as from common sense and human reason."

Where in all the Bible is it stated that there is in the human being anything immortal? Where in the sacred Word are we told that there are two beings in the present state of fleshly infirmity, a mortal and an immortal, whether the latter be a tangible substance or an ethereal essence? True, it has been "asserted many thousands of times," and by a vast majority of mankind since the words were uttered, "Ye shall not surely die." But we should remember the words of the Master that "the devil is a liar from the beginning." The Bible is silent upon the dogma of inherent immortality. But on the contrary it teaches that immortality is something acquired, something set before the Christian as a reward for service in his Master's cause.

As proof of the foregoing statement let me offer the language of Paul, found in Rom. 2: 7, which reads: "To them that seek for glory, honor and immortality (shall be given) eternal life;" and how shall they seek for it but "by patient continuance in well-doing?" That is "the exceeding and eternal weight of glory" reserved for those who put their confidence in God. Hear also the words of the Savior of men: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Jno. 3: 36. Now, if the wicked have immortal souls and those souls are the

real wicked men how could it be said of them that "they shall not see life?" Let me ask, what means the last clause, "The wrath of God abideth on him?" Answer who will. When man sinned God was angry with him, and in his wrath he declared "thou shalt die," "dust thou art and unto dust shalt thou return," the shades of night shall cover thee, the land of darkness shall be thine abiding home. How was it with Nathan and Abiram and their company? The earth opened and swallowed them up—they went down "quick into hell," (*hades*). How was it with Saul? "To-morrow shalt thou and thy sons be with me" (1 Sam. 28: 19) said the vision of Samuel to the unrighteous king. Was Saul to go to heaven to be with Samuel? Was such a rebellious prince to share in the after-glory of the prophet of Jehovah? Or was Samuel, after all his jealous work, condemned to the abode of damned souls that Saul might be with him? Nay, verily; but Samuel was in the state of the dead and Saul must shortly follow him.

Why mention the utter destruction of the Antedeluvians and the hosts of others recorded in the Scriptures who were "cut off," "blotted out" and "utterly destroyed from among the people?" That is the wrath of God that shall abide upon the wicked. That is the covering that shall never be lifted from the tomb of the unforgiven. The wrath of God placed man in the grave and until that wrath be removed from him death shall claim her victim and hold him in her cold embrace.

But how is it with the believer? "He that believeth on the Son hath eternal life." But hath he that immortality in possession or in promise? We are told when we shall inherit this immortality in language plain and unmistakable: "I am now ready to be offered. I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give to me at that day; and not to me only but also unto all them that love his appearing." 2 Tim. 4: 7, 8. Then that crown of everlasting joy shall be given unto the faithful ones at his appearing, for when he shall be made manifest we shall be like him for we shall see him as he is." Here immortality is coupled with the coming of Christ and the resurrection as in the words of Jesus himself: "For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life, and I will raise him up at the last day." Jno. 6: 40. Hear the words of Job: "For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25, 26. Thus Job, considered the resurrection as the time when he should behold his Redeemer and joy in his presence, thus agreeing with David when he exclaims, "I shall be satisfied when I awake with thy likeness." Ps. 17: 15. This alone should be enough to convince one, unless totally blinded by creed, that the wicked do not, nor ever shall possess immortality, and that the righteous shall obtain it only as Christ shall come and the dead be raised incorruptible. "For this mortal must put on immortality," this body of infirmity must be swallowed up of life—eternal life.

The next remark I would notice is worded as follows: "The immortality of the human soul is a dogma of the Christian religion. It

is an article of Christian faith laid down with authority by the founder of our religion to be taken up and accepted, believed and acted upon by all who endorse the name of Christ without exception. To deny it is to deny its author. It is a doctrine worthy of the teaching of Him who ascended the loftiest summit of human thought and who spake as never of man spake."

Would some of our opponents please show where the doctrine is laid down by the Master? Where are we told by him that we must accept such a belief? If he ever taught the doctrine the sacred historians have forgotten to record it. How different the language we find in their gospels. "Except ye repent ye shall all likewise perish"—perish even as the dwellers in the cities of the plain, who were consumed so that none remained but righteous Lot and his daughters. Again we read, "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you." Jno. 6: 53. This cannot refer to the present life for both saint and sinner possess it. It must, then, refer to that life of which he said: "I give unto them (the sheep) eternal life, and they shall never perish." Jno. 10: 28. This is the life that the wicked cannot possess, and therefore there can be nothing immortal about them. The language of Jesus mortal about them. The language of Jesus by no means be made to support the doctrine of the soul's immortality and the eternal misery of the lost. Just as it was with the cities of the plain so shall it be with the finally impenitent. "They shall in their destruction surely be destroyed." Such language agrees with his words, "He that believeth not shall not see life."

All these passages show that Christ did not teach the doctrine of inherent immortality but rather the opposite; and therefore to deny the doctrine is not to deny the Master that bought us for he is not its author. Neither is it to deny the Creator for he is not its author. He said, "Dust thou art and unto dust shalt thou return." But the adversary came in to tempt man with the words, "Ye shall not surely die." Here we behold the author of the doctrine. Eve was "deluded by it, Adam followed her example, and mankind walks in his footsteps. Seeing the author do you wish longer to uphold his doctrine? That which Christ taught was a doctrine worthy of him and merits our belief, but how different from that advocated by Plato and orthodoxy!

The minister remarked upon the division of the Jews into Pharisees and Sadducees over this question, and stated that Jesus ratified the doctrine of the Pharisees and refuted that of the Sadducees. This is his argument: "Listen how God speaks by Moses: 'I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living.' To the praise of Sadducean unbelief be it said, they saw the force of the argument of the despised Nazarene and held their peace."

Let us look into this matter a little more carefully. The conversation alluded to is recorded in Luke 20: 27-40. Did the Sadducees come to Christ with a question concerning the immortality of the soul? Nay, but it was a question of the resurrection of the dead. "In the resurrection therefore whose wife of them shall she be? for the seven had her to wife." This was their question and they came to him with it on account of his teaching. They did not ask him, "Whose wife is she now in the spirit world?" for he had taught them nothing whatever concerning

such a world, but "whose wife is the resurrection?" for this question he is not the God of the dead, he is not the God of the living, for all live unto him." Christ mean to prove by the words "calleth the Lord the God of Isaac, and the God of Jacob, for all live unto him." Was it that man is naturally immortal? think not; for why then use the name of the dead are raised even at the bush when he calleth the God of Abraham?" It was that Moses taught according to the natural immortality. Clément was relative to the resurrection it to be supposed that the Master the world would teach the resurrection dead as the hope, the one great believer, even to the becoming and then teach in the same day dead are already alive with fore in possession of all things could give them, thus rendition a useless sham and making a pleasing play upon words? the name of Master had he contradictory positions? I then can it be that all live unto cause Christ both died and might be Lord both of the living," points to a resurrection liveth on me though he were he live," points to a resurrection speaks of "things that are now were"—speaks of things yet they were already in existence whose "life is hid with Christ alive unto him though dead

Since such is the teaching shall be said of this next shall notice. "This is a doctrine Christians cannot divide. is evolved in the idea of immortality. Since Christians cannot, not, divide upon this doctrine orthodoxy accept the teaching of the doctrines he has laid down has stated them? He shall not live by bread alone word that proceedeth out of God." Why not then by "Dust thou art and unto dust shalt thou return?" Why not accept the soul shall be utterly cut off the profound truth: "The shall die?"

The Christianity of the present involved in the idea of immortality, but the true religion and undefiled, points to the time when "this mortal shall have put on immortality." It beholds the Savior coming in the flesh to wake the righteous to immortality with the last trump, "for the trumpet and the dead in Christ we which are alive shall be changed in the twinkling

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such a world, but "whose wife shall she be in the resurrection?" for this question was in harmony with his teaching. Hear the words of the Savior's answer: "The sons of this world marry and are given in marriage, but they that are accounted worthy to attain to that world and the resurrection from the dead neither marry nor are given in marriage, for neither can they die any more; for they are equal unto the angels, and are sons of God being sons of the resurrection." But that the dead are raised even Moses showed in the place concerning the bush, when he "calleth the Lord the God of Abraham, the God of Isaac, and the God of Jacob. Now, he is not the God of the dead but of the living, for all live unto him." What then did Christ mean to prove by the words of Moses? Was it that man is naturally immortal? I think not; for why then use the words, "But that the dead are raised even Moses showed at the bush when he calleth the Lord the God of Abraham?" It was the resurrection that Moses taught according to Christ, rather than natural immortality. Christ's whole argument was relative to the resurrection. Is it to be supposed that the Master Teacher of the world would teach the resurrection of the dead as the hope, the one great hope of the believer, even to the becoming sons of God, and then teach in the same discourse that the dead are already alive with God and therefore in possession of all that a resurrection could give them, thus rendering a resurrection a useless sham and making his discourse a pleasing play upon words? Would he merit the name of Master had he occupied two such contradictory positions? I think not. How then can it be that all live unto him? "For this cause Christ both died and rose again that he might be Lord both of the dead and the living," points to a resurrection. "He that believeth on me though he were dead, yet shall he live," points to a resurrection. And God speaks of "things that are not as though they were"—speaks of things yet future as though they were already in existence; and thus those whose "life is hid with Christ in God" are alive unto him though dead unto all others.

Since such is the teaching of Christ what shall be said of this next remark which I shall notice. "This is a doctrine upon which Christians cannot divide. Christianity itself is evolved in the idea of man's immortality." Since Christians cannot, or at least should not, divide upon this doctrine why will not orthodox accept the teachings of Jesus, take the doctrines he has laid down and just as he has stated them? He has said that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Why not then believe the words, "Dust thou art and unto dust shalt thou return?" Why not accept the statement: "That soul shall be utterly cut off?" Why reject the profound truth: "The soul that sinneth it shall die?"

The Christianity of the present day may be involved in the idea of man's inherent immortality, but the true religion of Jesus, pure and undefiled, points to the resurrection as the time when "this mortal must put on immortality." It beholds with the eye of faith, the Savior coming in the clouds of glory to wake the righteous dead to life and immortality with the sound of the last trump, "for the trumpet shall sound and the dead in Christ shall rise first, then we which are alive shall be changed in a moment, in the twinkling of an eye." Is it

a gloomy thought to think, that

"We shall sleep but not forever,  
These will be a glorious dawn,  
We shall meet, to part no, never,  
On the resurrections morn?"

(To be continued.)

A Word of Explanation.

G. B. S. MILLER.

IN THE ADVOCATE of June 26, Bro. M. B. Smith places me in a false light, and I feel called upon to explain. Bro. S. says: "I do not know what position Bro. Miller takes concerning the transfiguration. It seems to me that there is only one of two positions for him to take. Either first, the common view of immortal souls that Moses and Elias were there as disembodied Spirits, or second, that this transfiguration scene was merely an optical illusion instead of a grand and glorious reality. And further on he says, "I am sorry that any Adventist should try to explain this as a vision." My dear Bro., this is all assumption on your part, and without any warrant in my former letter.

Now, to the point. You assign to me one of two positions, neither of which I claim, but I will now give you the one I do claim, which I believe is fully endorsed by the Scriptures of truth. I believe as fully as you possibly can, that the transfiguration was literal and all the persons spoken of were there bodily. Right here let me say that I believe with you that Paul had no reference to Christ as the first to rise in respect to time, but the first born of the Spirit. But I do not believe with you that they had received the birth of the spirit. Now in the case of Elias God in his wisdom saw fit to translate him so that he could not be subject to death, so can have no part in the resurrection from among the dead, and as such has no part in this controversy only so far as he takes part in the transfiguration. Now so far as Moses is concerned there is nothing in the Scriptures to warrant the belief that he was raised to a spirit or immortal life, any more than many that were raised before him. I do not believe that you will claim that they were raised to immortality, neither can I believe that you will hold to none but an immortal resurrection, if so, I will refer you to the second resurrection.

I will now give you my belief in regard to Moses and Elias on the mount. Elias was one of God's most zealous prophets and lived so in accord with the will of God that he was not allowed to suffer death and was there as a living representative of the waiting living at Christ's second coming when he shall raise the dead and change the living. Moses was raised for a definite purpose, and was there as the representative of the resurrected dead, showing forth Christ's power over both the dead and living. I do not believe that that scene was solely for the glorification of Christ, but for to teach many truths, and the grand one of all was to confirm his disciples in the Messiahship of the Savior and his coming kingdom which seemed the hardest things for them to comprehend, the possibility of a resurrection of the dead, even up to and after his resurrection, Moses was the great law-giver and a prophet, and the devout people of God knew well that neither Moses nor Elias would lend themselves to deceive the people, and their presence on the mount was a positive confirmation of the prophecy of Moses given many hundred years before concerning Christ.

Now the point I wish to make is this, that I can understand the word of truth much

better by giving it a literal meaning where it will bear it. This seems to be the great stumbling block in the way of the progress of the gospel of Christ. The people have always seemed disposed to apply a spiritual or symbolic meaning to Scripture where a literal one would have answered the purpose better, and I brought out the truth clearer. The great trouble our Savior had in his ministry was to convince the people of his coming kingdom as a literal reality. They could not conceive of any thing being literal unless of a worldly character. I, like Paul, believe that every thing depends on the Savior, and if our hopes are centered in him, when he comes we shall reap the promised reward.

Hoping that in the future we may become much better acquainted to our mutual edification in the knowledge of truth, and looking forward to the glorious time when the scenes on the mount of transfiguration shall be verified in the grand and glorious resurrection. I am your Bro. in Christ,

Dallas, Texas.

The Open Door.

THE mistakes of my life are many,  
The sins of my heart are more,  
And I scarce can see for weeping,  
But I come to the open door.

I am lowest of those who love Him,  
I am weakest of those who pray,  
But I am coming as he has bidden,  
And he will not say me, "Nay."

My mistakes his love will I cover,  
My sins he will wash away;  
And the feet that shrink and falter  
Shall walk through the gates of day.

If I turn not from his whisper,  
If I let not go of his hand,  
I shall see him in his beauty,  
The King of the far-off land.

The mistakes of my life are many,  
And my soul is sick with sin,  
And I scarce can see for weeping,  
But the Lord will let me in.

—Mrs. Ranyard.

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 the day when I make up my jewels."—Mal. 3: 16-17.

From Bro. David Douglass.

DEAR BRO. LONG:—This is the first time that I have attempted to write for the ADVOCATE, our much loved, and highly prized instructor in Bible light. I wish to say, that I have no fault to find with the last change of Editors, neither with the manner in which it is run theoretically. For over five years I have been a constant reader of its pages and have gained more light from its pages than from all other religious papers I have read. Nor do I think it has been impaired by the change just made in its publication. I was afraid the hard times with me hear was going to cause me to stop taking it until times got better. I have not been prospered financially since I came to Kansas, yet I am able to give a mite to the cause and still live. I can't afford to be without it. Life in this world is a boon, but eternal life in the world to come is without comparison. These are perilous and troublesome times we are passing through. The fires of the last days, spoken of by the Apostle Peter and others, are about to burst upon us. O, for the soon appearing of him whose right it is to reign king of the earth redeemed from under the curse of sin! O, dear brethren, let us all be waiting and watching for his appearing. Your Bro. in hope of eternal life.

San City, Kan.

ADVENT & SABBATH ADVOCATE.  
STANBERRY, MO., JULY 31, 1888.

Notice.

As the time for the annual Camp-meeting is drawing near it will be necessary for the different churches to elect delegates. Let the elders of the churches see that this is attended to at once. It will be expected that the delegates will be able to report the condition of the churches, the number of members, and the outside interest.

W. C. LONG, Pres. of Mo. Conf.

The sermon department, which has become an interesting feature of the paper, is supplied this week. Let others who have promised to write do so and we will have a sermon for each paper.

We are glad to see that some of the brethren and sisters are adopting the tithing system. As this system becomes more general among us the lack of means will not be so great, but there will be money in the treasury to carry on the work. During the past few years the publishing work has been largely supported by those who have adopted that system, and have lived up to it.

The Hindu's Tith.

A HINDU Christian, who used to be always grumbling at the smallness of his salary, made up his mind to give one-tenth to God. So next pay day, when the missionary handed him, as usual, ten rupees, he pushed back one of them, saying, "That is for God's work, sir."

The missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazaar, he asked how they were doing. In stead of grumbling, as usual, the man answered cheerfully, "Well, thank you, sir."

"Then tell me how it is that you who used to be always grumbling when you were spending your ten rupees a month on yourself, now do so nicely with only nine?"

"Because, sir, nine-tenths with God's blessings is better than ten tenths without it."

Received on Subscription for Advocate

Mary E. Bryan, \$1.00; Thomas P. Madill, \$1.00; Johnson Shelton, 75cts; L. A. Kimball, \$1.50; C. Ritsman, \$1.50; Jane C. Chik's \$1.00; R. V. Lyon, \$1.00; Paulina Wait, \$1.00.

APPOINTMENTS.

Missouri Camp-Meeting.

The Annual Camp-meeting of the Church of God in Missouri, will be held at Darling ton, Gentry Co., commencing Thursday, August 23, 1888, and continuing till Tuesday, 28th. Darlington is five miles south-west of Albany, the county seat of Gentry Co., and is the junction of the C. B. & Q., and St. L. & O. Ry. The fifteenth Annual Conference of the Church of God in Missouri will be held in connection with the Camp-meeting. All are cordially invited.

J. W. OSBORN,  
JASPER MOORE, } Ex. Com.  
W. C. LONG,

ITEMS OF INTEREST.

—Canada, at present has no murderers under sentence of death, a fact which is said to be almost without precedence.

—Over 10,000 bushels of grasshoppers have been killed in the vicinity of Fergus Falls, Minn., and prospects appear to be good for getting rid of the pests.

—The expense of holding the recent National Republican Convention was \$31,000; that of the National Democratic Convention was upward of \$22,000.

—Anarchists and socialists have started Sunday-schools in various parts of Chicago, with the view of instructing young and old in their pernicious doctrines and the use of dynamite.

—The Farmers of Southern Illinois held a convention at Robinson, Crawford, Co., Saturday, and adopted measures looking to the extermination of the church bugs.

—A wind-storm at Benkleman, Neb., Sunday night, tore the Presbyterian church from its foundations, and destroyed twenty frame buildings. No lives were lost.

—Crop reports from Yankton, D. T., state that wheat, corn, oats, and rye are now so far developed that failure is almost impossible, and the crops are estimated the best that Yankton county has had for eight years.

—Rev. E. P. Roe, the author, died at Newburg, N. Y., July 20th. Scarcely any American author of the day was more widely known through his numerous books than was E. P. Roe.

—Probably the most destructive engine of warfare ever invented is the Maxim Gun, which, when once started, is made to load and fire by the force of the recoil. All that is necessary is to attach, from time to time, a fresh ribbon of cartridges, and the gun feeds itself. It fires 600 rounds per minute, and is capable of doing fearful execution at a range of one mile.

—Russia's march to India is steadily progressing. The great trans Caspian railway from Mikhailovsk, on the Caspian Sea, was formally opened to Sarinacand, a distance east of about nine hundred miles, on Sunday, May 27. The day was the anniversary of the coronation of the Emperor Alexander III., and the occasion was marked by the booming of cannon and the most imposing ceremonies.

—An English paper says: "The population of the Russian Empire, according to the last report drawn up, amounted to 109,000,000, the male sex slightly exceeding the female. There are 1,300 towns and 524,000 other inhabited localities. Four towns contained a population exceeding 200,000, nine more than 100,000, and twenty three over 50,000. The annual total of births averages 3,400,000, of which 9.6 per cent. are illegitimate. The death total is 2,500,000.

—A Polish officer named Lubiez Kurkowski has just died at Makoff at the advanced age of 116 years. The *Pall Mall Gazette* says this is a case of centenarianism authenticated beyond a doubt. Born in 1772, Kurkowski fought as a private soldier under Kusciuzko, was an officer in the Polish Legion which went with Napoleon to Moscow, and greatly distinguished himself in the Polish insurrection of 1831, when he was already accounted a veteran.

Books and Tracts for Sale at this Office

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

*The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

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

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

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

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, 25 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I. N. Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen.

This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

Review of J. M. Stenphenson on the Sabbath Questions 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.

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 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.

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

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

The 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.

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

The second coming of Christ, Showing it to be literal and personal, by J. Brinkerhoff, 8 p 2 cts.

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

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 Rich man and Lazarus, showing the application of the parable, by H. C. Blanchard, 8 pages, 2 cents.

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

Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

Faith, Repentance, and Baptism, by W. H. Ebert, 16 pages, price 3 cts, 30 cts per dozen.

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

Materialism, by Jacob Brinkerhoff,—1 cent.

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

The Three Angels' Messages of Revelation xiv 12 pages, 3 cts, by A. C. Long.

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Advent

"Thy Word"

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THE ADVOCATE is devoted to the of the doctrines of the Second Ad the Signs of the Times, the duty observe the Bible Sabbath (the se week), together with the other on God, the Nature of Man, his Un in death, the End of the Wicked stored to it, original glory and ce future inheritance and abode of th the Kingdom of God, Faith, I future Judgment, the Resurrectio the Prophets, the Christian Li Bible subjects.

Little Things.

It was only a little word,  
But God alone may know,  
How it saved a soul from the d  
And a life of shame and wee  
It was only a little word,  
Yet it was cruel, stinging sm  
E-stranged a friend who had b  
And wounded a faithful hea  
It was only a glance from an e  
By sympathy filled with tea  
But its memory clings, like p  
Whose fragrance grows swe  
It was only a scornful look,  
And a haughty, contemptio  
But it maddened a soul that was  
And hurried it on to despair  
It was only the touch of a hat  
But it helped the fallen to r  
And the Savior smiled as its r  
In the book that before Him  
It was only a little thing,  
Just to pass on the other sid  
But it gave into Satan's powe  
For whom Christ, the Lord  
Oh, the little things of life,  
Scarce noticed along our w  
May jewel a crown, or comb  
In the light of the judgment  
Whoever ye do! O, hear I  
Do all to the glory of God;  
If you seek the reward of th  
You must follow where Je

THE SERM

"And as ye go, preach, say of heaven is at hand.—Matt. 1

The Sabbath day Bin Christians

W. H. EBBER

"AND other sheep I have this fold; them also I mu shall hear my voice; and fold, and one Shepherd."

This is the language of