

# Advent and Sabbath Advocate.

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

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## 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.

### Little Things.

It was only a little word,  
But God alone may know,  
How it saved a soul from the downward path,  
And a life of shame and woe.  
It was only a little word,  
Yet it was cruel, stinging smart,  
Estranged a friend who had loved us long,  
And wounded a faithful heart.  
It was only a glance from an eye,  
By sympathy filled with tears,  
But its memory clings, like perfume of flowers,  
Whose fragrance grows sweeter with years.  
It was only a scornful look,  
And a haughty, contemptuous air,  
But it maddened a soul that was seeking for help,  
And hurried it on to despair.  
It was only the touch of a hand,  
But it helped the fallen to rise;  
And the Savior smiled as its record was made,  
In the book that before Him lies.  
It was only a little thing,  
Just to pass on the other side,  
But it gave into Satan's power, a soul  
For whom Christ, the Lord, had died.  
Oh, the little things of life,  
Scarce noticed along our way,  
May jewel a crown, or condemn a soul,  
In the light of the judgment day.  
Whatsoever ye do! O, hear it!  
Do all to the glory of God;  
If you seek the reward of the faithful,  
You must follow where Jesus has trod.

—Selected.

### THE SERMON.

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

### The Sabbath day Binding upon all Christians.

W. H. EBERT.

"AND other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." John 10: 16.

This is the language of the Savior of men,

and in this language is enunciated or set forth one of the great and grand objects of the mission of Jesus Christ to this earth. This language is equivalent to that wherein he said: "For the Son of man is come to seek and to save that which was lost," Luke 19: 10, and they are to teach us that Jesus came to save not only the Jews, but also the Gentile world, by bringing them all into one fold, or into the same household of God, and to make them fellow-citizens with the saints; and therefore heirs of the common wealth of Israel, as set forth by Paul, in his letter to the Ephesians, chapter 2. And this was one of the grand features of all the prophecies respecting the mission of the Son of man. His coming in their time, being in the future, they sometimes referred to Christ as the "salvation near to come" as spoken by Isa. 56: 1, and as understood, and so expressed by Simeon; and he two, under the spirit of prophecy at the time he dandled the infant Savior in his arms, and blessed him, saying, "Lord, now lettest thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. Luke 2: 29, 30. And also in this 56th ch. of Isa., as well as in Jer. 31 and Joel 2, and in nearly all the prophetic books, it is declared that God would "make a new covenant with his people Israel." But it is nowhere said that he would make a new covenant with the Jews, nor is it said that he would make a new Israel, and neither is it said that he would make a new covenant with the Gentiles. The declarations on this subject are very plain. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Jer. 31: 31. There was to be a change of covenant. The conditions and provisions of the first or the old covenant, which God made with Israel, as written in the book of the law of Moses was imperfect; and it contained hand-writings of ordinances, ceremonies, and provisions which stood as a "middle wall of partition between the Israelites and the rest of mankind." But God did not propose to make a new Israel, but he proposed to make a new covenant with his people Israel; and the conditions of that covenant was to be such that all kindreds, nations, tongues, and families, could have equal access to that covenant relationship, just as freely as the Jews had to the first covenant. The first covenant was faulty, and it made nothing perfect. The second or new covenant, is a better covenant, being based upon better things; and having better promises, and sealed or dedicated with a better sacrifice. And, as that sacrifice was offered for all mankind, when the new covenant was sealed with it, that covenant became open to all mankind, upon exactly the same terms. God did not propose to make a new Israel; but that he would regenerate Israel, and Jesus Christ was here in the flesh to accomplish that regeneration. And he alludes to this in his answer to Peter, in reference to what he and others should receive, who had forsaken all and followed him: "Ye, (apostles) which have followed

me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19: 28. And Paul alludes to this state of Israel being regenerated, when he speaks of the washing of regeneration, as may be seen in his address to Titus 3: 5.

Neither Jew nor Gentile are known in the new covenant. All such names are lost in taking hold of or in entering the new covenant. And when Christ is to sit upon the throne of his glory, as is referred to in the holy Scriptures, we never once read of there being a Jew or Gentile in the kingdom. No, it is always the house of Israel, or of Jacob, which means the same thing as here used. And this accords with the text, There shall be one fold, and one Shepherd. And God said through Jerimiah, that the sun, the moon, and the stars should cease rather than Israel should cease to be a people before him. And to still add strength to the declaration, he adds: "If heaven can be measured, and the foundation of the earth be searched out beneath, I will also cast off all the seed of Israel." Jer. 31: 35-37. God's word stands more firm than does all the visible universe around us; and also stands pledged to Abraham and his seed, that they were to possess an everlasting inheritance here upon this earth. Gen. 17: 8. And Paul said that Abraham, Isaac, and Jacob all died, not having received the promise, Heb. 11: 13, and therefore it will yet be received. Paul so preached it and spoke of this promised inheritance as the commonwealth of Israel, Eph. 2: 12; and that they, when Gentiles, were aliens from it; and that they had been made nigh by the blood of Christ. And when we hear him addressing them on this subject, as he does the brethren at Galatia, we need not be in doubt as to just how the apostles understood and preached on this question. Let us hear Paul once more: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 25-29. The Gentiles, by complying with the conditions of the new covenant became the adopted sons of the seed of Abraham. They then became the sons of Israel, and they are then heirs of the commonwealth of Israel, and also heirs according to the promise. They constitute God's Israel under the new covenant, and it therefore is true that whatever God has declared should be obligatory upon the "children of Israel throughout all generations" is yet binding upon them. And in order to continue this argument to those who hold and teach that the law of God, and especially the fourth commandment is not binding upon Christians at the present time, we will again refer to our text. Jesus said, "Other sheep I have which are not of this

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fold; them also I must bring." etc. Now, by turning to the 55th ch. of Isaiah again, we will see what was to take place in or under the new covenant, in regard to calling in "those other sheep, which were not of that fold," and to which the text has direct reference; for we read: "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyous in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called a house of prayer for all people. The Lord which gathereth the outcasts of Israel saith, yet will I gather others to him, besides those that are gathered unto him," vs. 6, 7, 8. Every careful reader must here see that this was to be fulfilled under the new covenant; and that the prophet here alludes to exactly the same gathering in of the other sheep. (Gentiles) that is alluded to in the text. And if this is a part of the holy Scriptures, which are able to make us wise unto salvation through faith which is in Christ Jesus, as Paul says they are, we should be instructed and admonished by it. For this scripture teaches not only that all those coming to the Lord from the Gentile world under the new covenant shall keep the Lord's Sabbath from polluting it, but that they must "take their feet off his holy Sabbath" as stated, Isa. 58: 13, as one of the prerequisites to their taking hold of or entering his covenant. This is a part of what constitutes repentance. Repentance means reformation, and repentance towards God means to so reform as to not violate God's law, and such repentance is required as one of the great prerequisites to entering into covenant relationship with God, and must be preached and required as a part of the requirements of the gospel of Christ.

Those entering the new covenant, from the Gentile world, (who are here in Isaiah denominated the sons of the stranger,) should not forget that they cease to be Gentiles; but that they become Israelites by adoption, and are then Abraham's seed, and are heirs with all Israel, and will be made partakers as full heirs to all the rights, privileges, and appurtenances of the commonwealth of Israel. And, then, having become Israelites under the new covenant that he has made with his people Israel, whatever is binding upon Israel, is binding upon them. But to those who claim to be Christians from the Gentile world, and that they therefore are separated in some way from Israel as a people, and therefore they are not under all that is required of Israel, we would urge them to read carefully all of Isa. 56, and also 58. For it reads plainly, "Neither let the son of the stranger that has joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people." And this contemplated, and was intended to anticipate that plea which now exists among many professed Christians.

To all those who deny having entered into an heir-ship with Israel, and who, therefore, yet claim to be Gentiles, we must surely accord to them the privilege of doing just as the Gentiles do. And if with all the rest of Gentile idolatry, they wish to persist in their "observing the great day of the sun," they have the privilege as Gentiles to do so. But that as a part of God's Israel they may not nor cannot, only under penalty of death. Of course the death which is here annexed is

the same as is annexed as a penalty to all sin, as Paul states it, "The wages of sin is death," and which means the second death. For as has already been shown, God only said that he would make new a covenant with his people Israel. There was nothing said about his making a new Israel, but on the contrary, it is therewith affirmed, and upon the most firm basis, (as has already been quoted,) that Israel should continue his people forever; and he said also, in that same connection, that "I will put my law in their inward parts, and write it in their hearts; and they shall be my people, and they shall be my people." Jer. 31: 33. There is to be but one fold and one shepherd, and which must be in this life among men, by faith, repentance, and baptism, (or adoption) into the covenant relationship with that fold and that shepherd. And it is also true that God not only said anything about making a new law, but on the contrary made his law, and especially the fourth commandment of his law, binding upon all his people, throughout all ages, and all generations. For by referring to the tables of testimony, tables of stone, written with the finger of God; and was that which God had promised Moses he would give to him just after the book of the law of Moses had been written and dedicated, Ex. 24: 12, and which was God's own law; and which he had once already declared to the children of Israel with his own voice, and then wrote it with his own finger, and in stone, we must be convinced of the truth of the perpetuity of God's Sabbath day throughout all the generations of Israel. For we there read as the last thing that God then said to Moses, and which was done as a special charge to him, "Speak thou unto the children of Israel saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout all your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death, for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout all their generations for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." And God then gave Moses the tables of stone, containing his law, Ex. 31: 13-18.

We hear God say in this place, that the Sabbath rests upon the six days work of creation for its basis, and for its sanctity, upon the facts that God rested upon the seventh day, and hallowed it as the Sabbath day. And until these things shall cease to be facts, it can never cease to be a fact that the seventh day of the week is the Sabbath of the Lord our God. And God has here declared that his people Israel shall observe this Sabbath day perpetually, and forever, and throughout all their generations, for a perpetual covenant. Language cannot be stronger. There is no possible mode of escape from the binding nature of the Sabbath day upon all men, only by their refusing to come into covenant relationship with God, and therefore be a part of the house of Israel, and of the one fold having one Shepherd. God's law with its fourth precept is eternal in its

nature, and it can never be abolished, for God's commandments are called his righteousness. Ps. 119: 172. And then we read: "My salvation shall be forever, and my righteousness shall not be abolished." Isa. 51: 6, "The law of the Lord is perfect, converting the soul." Ps. 19: 7. And if that law was abolished, there could be no souls converted, and if that law was abolished there could be no more sinners, and if there were no more sinners, there could be no repentance, and there could be no further need of the gospel of Christ, or for preaching it to men; it would all be vain.

The world is suffering much from the untrue and unfaithful preaching done by such shepherds or priests as Isaiah foretold there would be under the new covenant; and that too for gain. See Isa. 53: 11. But there is no falsehood more preached that equals it in one falsehood more destructive in its enormity, nor is as destructive in its influence, as the doctrine that God's law has been abolished. This doctrine is calculated to open up the flood gate to crime to all those who believe it, and it is done for no observable object but to get rid of the fourth commandment. The seventh day Sabbath is a very great cross, too much for the Protestant world to day; but with ease and delight they worship at the shrine of a heathen God. Our prayer is that may the Protestant world, and especially its ministers, awake from their lethargy, and not only see that they are "worshipping the beast" by their Sunday observance, but repent, and worship God by keeping his Sabbath day.

Frankton, Ind.

#### Death—What is it?

J. C. KERNS.

THERE is not a word, to my knowledge, which carries with it more dread, terror and unhappiness than this one word death; yet how few rightly comprehend its true meaning. There are various ideas respecting it even among the learned. The question which presents itself to us is this: Why is this so? There is in my mind but one correct answer to the above question, viz. because they have rejected and ignored the Bible definition of the term.

I will here present some of the various definitions given by teachers to the term death. First, Separation from God. Second, Separation of soul and body. Third, Life in eternal misery. Fourth, Eternal life in heaven. Is all the above definitions correct? Is one of them true? If so which one? It is an undisputed fact that the above definitions grew out of the doctrine of immortal soulism, which was a positive rejection of God's definition of death. Let us now search out its true meaning from the sacred pages of Holy Writ. I shall not charge the professed ministers of God with being the first to deny that man really dies, although the above is a literal and positive denial of God's own statement. Gen. 2: 17: "For in the day that thou eatest thereof thou shalt surely die." (margin, dying thou shalt die). We find that the serpent or devil was the first to contradict God's statement. Gen. 3: 4. "Ye shall not surely die." It is very evident that God or the devil told the truth. One statement contradicts the other. Both cannot be true. Reader, which will you believe? Although God had told Adam that he should die if he disobeyed, yet it is very probable that Adam did not understand its meaning, until God defined the word which doubtless was necessary. In Gen. 3: 19, we have God's defini-

tion in the following: "The sweat of thy face shall bring forth bread unto thee; thou shalt return unto the ground thou hast taken; for dust shalt thou return." This definition is a true one, and the result of retaining or returning to the ground resulted in a cessation of life; but if not true, ignorant of its meaning, therefore made a definition of life, which would mean anything in the world, which would mean whose mind had been false theology, to be eternal life in heaven? Or even separate No, not at all.

I have said that death is a cessation of life when as in the case of the dead, while they are dead, and if dead they are not. Now, let us try this proposition of truth, Isa. 38: 1.

Hezekiah sick unto death, the son of Achish, said unto him, thus saith the Lord God of Israel: "I will give thee five years." Notice this promise: "thou shalt die and not live; yet shalt thou live, and when the time ceaseth to think the Now what must have stood of this dream? I have thought that I shall die, but the negative with the affirmative conclusion. Well, he was a good man, and he lived. Well did it mean eternal life in heaven and "not live" would mean a cessation of life. How did this affect him? He rejoiced at this dream, and returned his face to the Lord, and verse 3 tells us, "Why was this?" He thought death was not death, and which port to heaven? The conclusion, either he died, or did not want what was the result of fifteen years to his life, of heaven fifteen years, and thanked the Lord for it.

But how about Job? Job's death meant eternal life, and he was commissioned to preach the desolation, and he undertook to do so. The Lord and Job were united, and Job was united to the Lord, and Job was united to the Lord, and Job was united to the Lord, and Job was united to the Lord. The Lord is better for me to die than to live, I thought that death was a hell of misery, would the Lord? Did he give me less life in heaven? He forbids it. "It is better to live." Then to die is a loss of life, in other words it is a loss of life, we find that the gentiles will not do. No truth will appear in the definitions to the fact that Job was not dead, Job 7: 21, 22: "And all upon the earth, both man and beast, and all that creepeth upon the earth, and all in whose nostrils was life, that was in the

tion in the following words: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Now if this (God's) definition is a true one, death to Adam was a remanding or returning back to dust; which resulted in a cessation of life, and unconsciousness; but if not true then Adam was utterly ignorant of its meaning, and God failed in attempting to define its true meaning, and therefore made a complete failure. Was there anything in the term death, or in God's definition, which would lead Adam, or any man whose mind has not been schooled in false theology, to believe that death meant eternal life in heaven, or eternal life in hell? Or even separation of soul and body? No, not at all.

I have said that death resulted in a cessation of life when used in its primary meaning, therefore, while man is alive he is not dead, and if dead he does not possess life. Now, let us try this position by the standard of truth, Isa 38: 1. "In those days was Hezekiah sick unto death. And Isaiah, the prophet, the son of Amoz, came unto him, and said unto him, thus saith the Lord, set thine house in order; for thou shalt die and not live." Notice this positive statement "thou shalt die and not live." Hence, to die is to cease to live, and when a man ceases to live he ceases to think therefore he is unconscious. Now what must have been Hezekiah's understanding of this dreadful sentence could he have thought that it meant eternal life in hell? But the negative "not live" connected with the affirmative "shalt die" forbids that conclusion. Well, you may say Hezekiah was a good man, and did not expect to go to hell. Well did it mean in his estimation eternal life in heaven? No, for its negative and "not live" would prevent such an idea. How did this affect the pious king? Did he rejoice at this dreadful sentence? No, he turned his face to the wall and prayed to the Lord, and verse 3 tells us that Hezekiah wept sore. Why was this good man so affected if he thought death meant separation of soul and body, and which would give him a passport to heaven? There can be but two conclusions, either he did not believe the doctrine, or did not want to go to heaven. But what is the result of this affair? God adds fifteen years to his days, and kept him out of heaven fifteen years longer, and he thanked the Lord for it.

But how about Jonah; did he believe that death meant eternal life in hell? Let us see. Jonah was commissioned by the Lord to go and preach the destruction of Nineveh, but he undertook to flee from the presence of the Lord. The Lord did not destroy the city, and Jonah was angry, Chap. 4: 1-4, and prayed to the Lord to take his life. "For it is better for me to die than to live." If Jonah thought that death would expose him to a hell of misery, would he have prayed thus to the Lord? Did he think to die meant endless life in heaven? No, the very language forbids it. "It is better for me to die than to live." Then to die was the very opposite of life, in other words it is to cease to live. Thus we find that the generally received definitions will not do. Now let us see how clear the truth will appear by applying the above definitions to the following scriptures, Gen. 7: 21, 22: "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." Now,

let us try the above definitions, but as these people were very wicked, one definition will be sufficient. "And all flesh (died) suffered eternal misery that moved upon the earth, both of fowl, and of cattle, and of beast, and every creeping thing that creepeth upon the earth, and every man." Notice the one word "died" included man and beast under one general destruction whatever the word death meant to man it meant to all living. If it sent man to hell or misery so it did the beast. Rev 16: 3: "The second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." These souls must have been animals, such as live in the water, but if as some suppose they were people those souls died. What is death? It is the opposite of life or a state in which a man is unconscious. Job 14: 21; Ps. 6: 5; 146: 3; Eccl. 9: 5-11; Isa. 63: 16.

Buffalo, Mo.

### Notes by the Way.

J. H. NICHOLS.

PURSUANT to appointment July 20th, I started for meeting in Jewell Co., Kansas. At an early hour boarded the train at Waterville, and in a few hours ride landed in Republic City; from which place, in company with their son, we soon found our way to the home of Bro. and Sister Harris, who were already in waiting to convey us on to the place of meeting. Called a few moments at the home of father and mother Harris, who were anxious to attend the meeting but were prevented on account of the poor health of mother Harris. Sister Harris has long been in the service of God and now while suffering the infirmities of age looks forward to the renewal of youth in the kingdom of God.

Stopped in Warwick and took dinner with Brother and Sister Moss, who with grand mother Moss accompanied us to place of meeting, where, after a weary ride in the burning sun, we arrived just before the commencement of the Sabbath. The hour of meeting found a goodly number of brethren and sisters assembled, some having come from Neb. We spoke from the following text: "Who is on the Lord's side," Ex. 32: 26. At the close of our remarks took an expression to see, how many, like the sons of Levi, would take a stand on the Lord's side. A hearty response was the result.

On Sabbath morning met for social meeting and truly we had a time of refreshing, and as testimony after testimony was being given we felt to rejoice and was impressed with the thought that those brethren and sisters have an earnest desire to secure a home in the earth made new. Dear brethren and sister, do not let the enemy cheat you out of the prize, but bury all grievances, cherish a forgiving spirit and the Lord will bless you. At eleven o'clock we spoke upon the subject of the Lord's pasture, showing that the Lord has a flock and that he has provided a pasture richly supplied with protection, food and drink for his children. In the afternoon Bro. Sperry spoke upon the subject of the two laws, clearly showing the distinction, the one being perfect, the other faulty, one enduring forever, the other ending at the cross. The subject was made plain. In the evening we spoke from the text, "Every plant which my heavenly Father hath not planted shall be rooted up." Among the plants of error found we noticed the immortality of the soul the seed of which was dropped by Satan in the garden of Eden, another plant the out-

growth of this, a sky kingdom, and still another plant of error, the institution of the first-day sabbath. The seed of this germinated and took root in the Catholic church and has been propagated until its branch has spread far and wide but not being of God's planting is doomed to be rooted up. On first-day the following subjects were presented: Synopsis of our faith, Abraham faith, and present opportunities.

The outside attendance was fair, and interest good, and we felt that we had an excellent meeting. We felt thankful for the assistance of Bro. Sperry in preaching the word, also the help rendered by others. At the close of the meeting we returned home to remain a short time when we expect to enter the field again to proclaim the gospel of the coming kingdom.

Waterville, Kansas.

### Small Beginnings.

BLACK founded a system of modern chemistry with but a few shillings' worth of chalk, salt, and glass. A pan of water and two thermometers were all the apparatus used by him in detecting latent heat.

A sheet of paper, a prism, and a lens enabled Sir Isaac Newton to unfold the composition of light and theory of colors. Franklin's kite and key, wire and ribbon, taught the world the nature of lightning. Let no one, then, sit down in contented ignorance because of a want of appliances. Where there is a will, there is a way. Pluck, not luck, brains, not money, are the keys of knowledge.

But if science gives us these illustrations of the significance of results from small beginning, the world of Christian effort is still more fruitful in examples. In a cobbler's shop in Germany seven consecrated Christians formed a church. They linked their hands together and to the throne of God. In twenty years that church became the parent of fifty churches, 10,000 souls were hopefully converted, and 50,000,000 through them heard of Jesus, to say nothing of 400,000 copies of the Scriptures circulated and millions of pages of truth besides. Their motto was, "Every man and woman is required to do something for the Lord." They allowed no honorary members. They kept the gospelship free from barnacles, and so its precious freight was not delayed in its mission to men. In one year every family in a city of 150,000 was visited by the pastor and members of one church, for the purpose of religious conversation and the distribution of religious books. We say, "Lo! What hath God wrought?" But he chooses to use human hands and feet in saving men. Despise not the day of small things. "Go work in my vineyard."—Sel.

As weeds grow fastest in fat soil, so our corruptions grow and thrive most when our natural state is most prosperous. Therefore God's love and care of us constrain him sometimes to use severe discipline, and to cut us short in our temporal enjoyment.—Bishop Hopkins.

Our Christian principles must work a new miracle, must exorcise and expel the spirit of caste. The strength, happiness and true civilizations of a community are determined by nothing more than by a fraternal union among all conditions of men. Without this, a civil war virtually rages in a State.—Channing.

We never know a great character until something congenial to it has grown up within ourselves.—Channing.

## ADVENT &amp; SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

STANBERRY, MO., AUGUST 7, 1888.

W. C. LONG, EDITOR.

## The Witch of Endor.

We have been requested to explain 1 Sam. 28: 7-16. "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." And his servants said to him, 'Behold, there is a woman that hath a familiar spirit at Endor.' And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said I pray thee divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold thou knowest what Saul hath done, how he hath cut off those that hath familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul swore to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, why hast thou deceived me? for thou art Saul. And the King said unto her, Be not afraid; What sawest thou? and the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form is he of? and she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, therefore I have called thee, that thou mayest make known unto me what I shall do."

We think this is a clear case of ancient Spiritualism. This woman had a "familiar spirit," and through it she professed to communicate with the dead. This evil spirit personated Samuel by what is now called, "materializing," or impressing upon the mind of the woman by mesmeric influence an image of the dead prophet. If we wanted to prove that spiritualism of to day was the work of Satan, this and other texts would be in demand.

Those who believe in the immortality of the soul are not long in finding this text. That it proves nothing for that doctrine is absolutely certain. Of course those who advocate the theory of natural immortality claim and profess to believe, that form is an attribute of matter, and not of spirit—that spirit has no shape, no size, and does not weigh any thing. They also claim that the witch really brought up Samuel. We must dissent from all this; and claim that the Lord, and Samuel had nothing to do, and took no part, in the transaction whatever.

There are at least two important reasons for believing that the whole was a fabrication, and not sanctioned of the Lord. First, God had withdrawn himself from Saul and would not answer him by dreams, nor by Urim, nor by prophets. Samuel was a prophet of the Lord, hence he did not answer Saul through Samuel. Previous to this transaction God

had ordered all witches to be slain; his anger was kindled against them, for witchcraft was considered a great sin in his sight. This witch living at Endor escaped, and to her Saul sought counsel.

Second, The imputed language of Samuel was not truthful. He was represented as saying to Saul, "Tomorrow shalt thou and thy sons be with me." In reading the context we find that Saul and his sons were not slain the next day; therefore we cannot conclude that Samuel was not a party in the affair, and did not say what was imputed to him.

But those who use this text claim that it was the spirit of Samuel that appeared. Let us suppose that this was so, and see how some statements will harmonize. If the spirit of Samuel appeared on this occasion then the spirit has a form, for it was seen by the woman, and the question is asked in verse 14 "What form is he of?" Did Samuel have a resurrection? It must be so if Samuel was really present on this occasion. The words soul, or spirit, do not occur in this connection, yet it is declared that it was the spirit of Samuel that appeared. Well, Saul wanted Samuel brought up verse 8: 11. Then he was down somewhere. In verse 13, we read: "He came up out of the earth." Was his spirit down in the ground? An "old man" came up, verse 14. The spirit then must be in the form of a man. It must have a head, eyes, ears, hands, feet, and legs. Why it must have a body. This would be a body-spirit. Wonder if this body-spirit has an immaterial immaterial soul, or spirit.

In verse 14 we are told that that which made its appearance was covered with a mantle or cloak. Do spirits wear cloaks over in the spirit world? If so is it to cover their unclothed condition, or is it to keep them warm? Do our orthodox friends think that those in hades are wearing cloaks for the last reason? What kind of a cloak was it that covered Samuel? A material or an immaterial one, or was it a spiritual one? Was it a spirit cloak, or was it the spirit of the cloak that Samuel wore while on the earth?

In verse 15 we read: "Why hast thou disquieted me to bring me up?" To disquiet means to arouse, to disturb. Was the spirit of Samuel asleep? Must have been if it was roused from its quiet rest, and brought up. Then the spirit of the old prophet was down in the earth, and not high in heaven. A little difference of location. The ministers get them above when they belong below. Saul said, "Bring him up whom I shall name unto thee." The woman said, "Whom shall I bring up unto thee?" Samuel said, "Why hast thou disquieted me to bring me up?"

How unreasonable, unscriptural, and contradictory the doctrine that teaches that man does not die, but has a spirit, or soul that survives the death of the body. Why not believe that man is a unit and not a dual being. That the spirit of man is not an entity but an element. The spirit of Christ went to God when he said, "Father into thy hands I commend my spirit; and having thus said, he gave up the ghost." But Christ did not go to God at that time, for the Scriptures say he went to the grave. When Stephen expired his spirit went to God, but he did not go there for the context says, "Devout men carried Stephen to his burial, and made great lamentation over him." The Bible says that man is mortal. Why not believe it? The immortality of the soul is nowhere declared in the Scriptures. The words immortal soul, deathless spirit, disembodied soul, disembodied spirit, eternal torment, eternal suffering in conscious misery, unending tor-

ment, everlasting woe, endless woe, never dying soul, are words that never in a single instance, are found in the Scriptures. These words are copiously used in the pulpit of the day, but in the Bible they are unknown.

## Conundrum Christians.

Some one has very happily designated a certain class of professing Christians conundrum. The class referred to presumably embraces all those nondescript, negative, equivocal believers, whose claim to the confidence of the Christian public is always associated in the mind of the observer with an interrogation point. You do not feel disposed quite to place them. You do not feel disposed quite to deny to them the right hand of Christian fellowship, and yet, on the other hand, you hold them mentally somewhat in doubt.

In every church, whether large or small, there are always to be found at least a few who are unequivocally, positively, Christians. They are the busy, the working class, men and women—who like Christ, and in the spirit of Christ, go about doing good, instructing, healing, guiding, comforting, uplifting; making, according to the measure of their ability, "these heavens about us, and this groaning old earth of ours, new and sweet." Would that all church members belonged to this class, but unhappily they do not. Who are the conundrums?

1. They are those double-faced Christians found to infest almost every religious society; those Christian professors who have one face toward the kingdom, and another—the real one—toward the world. They cannot consent quite to live without a supposed interest in Heaven, and so they join the church, say their prayers, and go to the sacrament. Meantime, in nearly all respects, they think like the world, feel like the world, talk like the world, and act like the world. They do business on precisely the same principles that worldly men do—give evidence of being actuated by the same tempers, and governed by the same principles and prejudices. They seek and enjoy the same amusements, and, to all intents and purposes, live really for the same ultimate ends. What wonder that such church-members should impress disinterested, candid beholders as conundrums?

2. The conundrum Christian is one of those irregular, spasmodic, impulsive, one-sided, half baked Christians, that is to day up, and to-morrow down; to-day hot, and to-morrow cold; to-day devout, and to-morrow frivolous. Now he is liberal, now niggardly. He is a jumble of inconsistencies. If he has a good trait, he is sure to have a half-dozen others, as some one has said, that "put it to shame." Is there a flaming revival in progress? This man's presence and noisy zeal may be confidently counted on, blazing away, comet-like, with a transcendent glow of fervor and pretense, and ready with much volubility to rebuke the more unassuming, but really also, quite likely, the more pious, devoted, humble brethren, for their tardiness and languor; only, however, to subside with the special excitement itself, and then to remain as cold as the hills of Nova Zembla during all the rest of the year. Alas! how many conundrums of this sort the churches have to carry!

3. Another class of religious nondescripts are those who have no religion to "speak of." persons whose religious experience is a very doubtful or unknown quantity, who have no assurance, no conscious knowledge, of their personal acceptance with God. They are in a habit of singing,—

"'Tis a point I long to know," etc.

It sadly puzzles them to tell you are the Lord's, and whether they him. And what is more, it puzzles quite as much. Now, it is necessary to say that this knowledge "long-to-know" attitude of soul desirable nor necessary. Is it Christian's privilege to know whether he been born again? And if so solemnly bound to know whether passed from death unto life? think ye, ever harassed by any, ing the matter of his divine Doubts! Imagine Paul singing "Tis a point I long to know." other hand, he says, "We know the way, what a tonic virtue carrying, "We know," of his. "he, "whom we have believed," whether he loved his Lord; and whether he loved his Lord; and whether other people knew it. No one have been conversant with Paul admitting that he was a thorough, whole-souled follower of Christ wise with Peter and John. they know, but by the very bold confession they made other that they were disciples of, wrestling even from their own money that they had been well learned of him. How glorious subject of an inner, spiritual life carries satisfaction and assurance own heart, but meanwhile so to the senses of the beholder however sunspirited or unsympathetic irresistibly convinced of its reality. Meantime clearly, it is just faith,—this vital, active, aggressive conquering faith,—that may challenges attention; it practically forces other parties to declare themselves, once, for or against, either ways.

4. And then, finally, there are in the great Christian hive—principles—those who would see the practical salvation of the difficult problem of maintaining out works. In every church or less of these idlers. Their profession of religion. They the church register. Yet, these people actually either at home or abroad, no one would them of being Christ's disciples.

For this conundrum attitude less excuse than for any of named. Take, for example, laments his lack of a positive hope. In the language of "We can easily conceive of retrospective, self-questioning trustful, that when the question whether they are really founded, they are in some themselves, even when are not; of natures so conscious sensitive to those grave and that naturally press upon soul concerning eternity, destiny, that, when the your heart now right will home upon the conscience give evidence of being justified by the question, they at turn to the inquiry anything flippant response. Indeed of not a few nowadays, in there is not more misgiving Christians relative to their

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ow," etc.

It sadly puzzles them to tell whether they are the Lord's, and whether they really love him. And what is more, it puzzles other people quite as much. Now, it seems hardly necessary to say that this know-nothing or "long-to-know" attitude of soul is neither desirable nor necessary. Is it not, indeed, a Christian's privilege to know whether he has been born again? And if so, is he not solemnly bound to know whether he has really passed from death unto life? Was Paul, think ye, ever harassed by any doubts touching the matter of his divine acceptance? Doubts! Imagine Paul singing and sighing, "Tis a point I long to know." Nay, on the other hand, he says, "We know." And, by the way, what a tonic virtue in that oft-recurring, "We know," of his. "We know says he, 'whom we have believed.'" Paul knew whether he loved his Lord; and what is more, other people knew it. No one could ever have been conversant with Paul's life without admitting that he was a thoroughly self-denying, whole-souled follower of Christ. So likewise with Peter and John. Not only did they know, but by the very boldness of their confession they made other people know, that they were disciples if the Crucified; wresting even from their enemies the testimony that they had been with Jesus, and learned of him. How glorious thus to be the subject of an inner, spiritual life that not only carries satisfaction and assurance to one's own heart, but meanwhile so accredits itself to the senses of the beholder that the latter, however unspiritual or unsympathizing, is yet irresistibly convinced of its reality and power. Meantime clearly, it is just this kind of faith,—this vital, active, aggressive, joyous, conquering faith,—that moves things. It challenges attention; it arouses men; it practically forces otherwise disinterested parties to declare themselves, to take sides at once, for or against, either as friends or as foes.

4. And then, finally, there are the drones in the great Christian hive—the indolent disciples—those who would seem to be attempting the practical salvation of the manifestly difficult problem of maintaining faith without works. In every church there are more or less of these idlers. They have made a profession of religion. Their names are on the church register. Yet, from anything these people actually either say or do, whether at home or abroad, no one would ever suspect them of being Christ's disciples.

For this conundrum attitude there is even less excuse than for any of those previously named. Take, for example, the man who laments his lack of a positive assurance of hope. In the language of a late writer: "We can easily conceive of souls so habitually introspective, self-questioning, and self-distrustful, that when the great question as to whether they are really converted is propounded, they are in some doubt concerning themselves, even when others, perhaps, are not; of natures so constituted, so tenderly sensitive to those grave and solemn questions that naturally press upon every thoughtful soul concerning eternity, God, and human destiny, that, when the great problem, 'Is your heart now right with God?' is pressed home upon the conscience, if they do not give evidence of being just a little troubled by the question, they at least hesitate to return to the inquiry anything like a hasty and flippant response. Indeed, in the estimation of not a few nowadays, important reason why there is not more misgiving among professing Christians relative to their actual condition

before God than there is, and accordingly more importunate crying out to God for certainty of conviction—for a soul satisfying assurance—is, not because there is really so much serene and strong faith, as because there is so little apprehension of the real nature of the facts, both within us and with out; so little sensitiveness to the import of what relates to the attitude of the soul before God."

On behalf, then, of those whose mental and moral make-up is thus so peculiar, so delicate, so responsive to every hint of doubt or touch of sin, much allowance may often be made for their seemingly doubtful character. But on behalf of these idlers, no allowance whatever can be made.

The Master, we venture to suggest, wants none of these equivocal or conundrum followers. He wants those, and those only, who are so thoroughly decided and earnest, so thoroughly furnished unto every good word and work, and who, withal, and so bold, dauntless and uncompromising in their performance of duty, that, as in the case of the disciples at the Gate Beautiful, not even their enemies can be in doubt as to just who and what they are,—fail at once to take knowledge of them that they have been with Jesus.

It is by the cultivation of these positive Christian virtues, by devoting one's self to the more practical duties of religion, that many of those dreaded, pestilent doubts and fears, that often so haunt and harass even worthy Christian people, are to be dispelled. To the needs, especially of those morbidly self-examining natures already referred to nothing is so eminently suited as regular, outgoing activity. Let us not be thought to undervalue spiritual exercises, or the so called "means of grace." Nay, verily. Prayer is good, illuminating, purifying, strengthening. Meditation is good, giving clearer thought and deeper insight. Reading God's word is good. The mightier we are in the Scriptures, the mightier we shall be likely to be to overcome the world and to discharge life's duties. But doing is also an important means of grace.

Dear Christian brother or sister, has your hope faded away, and do the mists of doubt hang thick about you, obscuring the stars? Instead of racing about in quest of that lost "hope," do you, forgetful of self, and committing all to God, give heart and hand to some sweet ministry. Speed your steps into the chamber of sickness, into the abodes of poverty, into homes darkened and desolated by death. Go to the side of the tempted, the sorrowing, the unfortunate, and the discouraged; take hold with your preacher and brethren in the church. In a word, turn to any sort of endeavor that shall give though but a finger's lift to the great crushing burdens which other and godly men are bearing; and our word for it, you will find the fogs lifting, the stars shining out, and your way growing strangely luminous and blessed. Your old hope will have returned brighter, and, if possible, more glorious, than ever, while you, not less than others, will have the rare satisfaction of knowing that whatever else you may or may not be, you are not, at least, a "conundrum Christian."—*Sel.*

SOME people are often found praying because they love to pray; it is the desire of the heart. As a dying man said, who loved to hear people pray, I cannot talk loud but I like to pray. What shall we say of those who do not love to pray, neither love to hear others pray and absent themselves from the prayer circle?

### The Second Advent.

WHEN I declare my belief, confidence, and hope concerning the coming of Christ, I do therewith also express my confidence and determination to be daily making preparation for the coming.

All my belief, confidence, and hope regarding the day, I must needs look upon as definitive, unless the expectation thereof makes me more diligent and persevering in the work of the Lord. For assuredly I could neither believe, nor desire, nor have any interest in the day of the Lord, if the coming of that day did not in such manner abide upon my heart as to engage me in a continual preparation for it. Every day and every hour, I would be doing something for the judgment; whether by endeavoring after an inward increase of that faith which worketh by love, or by attempting something outwardly for the honor or interest of my Master, for the salvation and present happiness of others for his sake. Wherever I had been, and whatever I had done, I would be able on reflection to trace the footsteps of this expectation to have been in my conduct; and as I grew nearer to that day, I would have this expectation to become more strong, fruitful, and visible in my every action; I would not grow weary nor faint, but endure unto the end in such works as are prepared for me to walk in, hastening still onward to the day of the Lord. To this I would encourage myself by repeated meditations on the glory of that illustrious day, and perpetually ask myself, Am I ready to will this and this? O my soul! retard or promote thy readiness. Will this or this bring thee joy or shame at Christ's second coming? Thus would I exercise myself in the belief and expectation of the day of the Lord; thus would I do and be found doing when my summons is brought to appear before the Judge of quick and dead; and in the confidence of my Redeemer's merit, and of my interest therein, I would say to Death, Welcome, and to the day of Christ, Come quickly.—*Sel.*

### To the Doubting Ones.

WHEN a man has to go over a river, though he ride once and again into the water, and come out, saying, "I fear it is too deep for me," yet considering that there is no other way for him, he resolves to venture. "For," saith he, "the longer I stay the higher the water will rise, and there is no other way for me. I must go through at last, why not at the first?" And so he ventures through. Thus it is with you. You say, "Oh, but my heart is not humbled; oh, but I am a great sinner—and how can I venture upon Jesus Christ?" Will thy heart be more humble by keeping from Jesus Christ? and wilt thou be less a sinner by keeping from Him? No, certainly; for the longer you stay from Christ the harder it will be to venture on him at the last. Wherefore, if there be ever a poor drooping, doubting, fearing, trembling heart reading these words, know that I do here, in the name of the Lord, call out to you and say, "O soul—man or woman—venture, venture, venture upon Christ now! for you must come to trusting in Him at last; and if at last, why not now?"—*Sword and Trowel.*

At the final reckoning, the little things done in a loving Christian spirit will surprise us by the magnitude of the reward they bring.—*Religious Herald.*

## Worth Repeating.

## HYMN OF THE FOURTEENTH CENTURY.

Fighting the battle of life  
With a weary heart and head,  
For in the midst of the strife  
The banners of joy are fled!  
Fled and gone out of sight,  
When I thought they were so near,—  
And the murmur of hope this night  
Is dying away on mine ear.  
Fighting alone to-night,—  
With not even a stander-by  
To cheer me on in the fight,  
Or to hear me when I cry;  
Only the Lord can hear,  
Only the Lord can see  
The struggle within, how dark and drear,  
Though quiet the outside be.

Lord, I would fain lie still  
And quiet, behind my shield;  
But make me to know thy will,  
For fear I should ever yield.  
Even as now my hands,  
So doth my folded will  
Lie waiting thy commands  
Without one anxious thrill.

But as with sudden pain  
My hands unfold and clasp,  
So doth my will stand up again  
And taketh its old firm grasp.  
Nothing but perfect trust,  
And love of thy perfect will,  
Can raise me out of the dust,  
And bid my fears lie still.

O Lord, thou hidest thy face,  
And the battle-clouds prevail!  
Oh, grant me thy sweet grace,  
That I may not utterly fail!  
Fighting alone to-night,  
With what a beating heart;  
Lord Jesus, in the fight,  
Oh, stand not thou apart!

—Selected.

## Review of a Sermon on Immortality.

W. L. GRANT.

(Continued.)

The next remark I would notice is without weight: "Erase from the human mind the idea of the soul's immortality and what have you left?" Not as my opponent says, "No hereafter, no accountability, no judgment, no retribution, no reward, no heaven, no hell, no God." Yes, what have we left? Glory upon glory, incorruptibility, eternal life, a glorious resurrection, all that is loving in God, and all that is praise-worthy in man. What have we left? The beauty of holiness, the immutability of the counsel of God, the joy and the glory of the new earth and the heavenly Jerusalem. What have we left? All that is good and all that is true, no sin, no sinner, no curse, but the Eden of God made radiant with his presence. What have we left? Transcendent joy in his presence, and endless praise to him who hath washed us with his blood and redeemed us from the hand of death. Such a religion as this would not cause "the flood-gates of communism, anarchy, and revolution to be flung wide open," as our opponent states. It is not a religion of self-love but of love for all humanity and a guarantee of protection to society. It was not such a religion as this that ushered in the revolution in France and the reign of terror. The clergy of the day had as much to do with it as the writings of Voltaire and Rousseau, for were not the clergy the cause of their writings, and the impiety of the priests the cause of the people's unbelief? The doctrine of the soul's immortality had no more to do with it than the belief in a God.

Following the remarks to which I have al-

luded in the last paragraph I notice the following language used: "This corruptible," says the apostle, "must put on incorruption, and this mortal must put on immortality." There is no may, shall or will; no might, could, would or should; no perhaps or con- could, would or should; but an absolute lecture about the matter, but an absolute must." It is in accordance with the eternal law of the moral fitness of things." This language would be correct if used in the right connection. But it must be remembered that these words were not addressed to all the Corinthians and thus to all the world, but only to the faithful ones in that city and thus only to the faithful ones of all places and all ages. It is thus made an absolute certainty that the righteous shall put on immortality, and how possessed of it? Thus we are again forced to the conclusion that man is of the fleshly tabernacle possesses nothing in this fleshly tabernacle but mortality, and that in accordance with the eternal law of the moral fitness of things he must put on immortality before he can share in the joys of the new earth.

Again we quote: "Faith in this idea and doctrine is found to be of universal prevalence from time immemorial among men. It is a veteran article of human creed. By every principle of justice and sound reason it has a right to credibility until proven false." What if man has believed it in all ages and all climes? Does that prove it true? The same could be said of the revolution of the earth. Galileo stood up alone and proclaimed that the earth was not a stationary body. All the world opposed him but still he was right. Columbus believed he could sail out into the ocean and touch the other side. His fellow-men laughed him to scorn but still he conquered. Luther, single-handed, opposed the whole Catholic world in their corruptions, and lo! the reformation he wrought. But then the question is, Has this doctrine been believed in all ages? Let Job answer: "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." Here Job evidently points to the resurrection as the time when he shall see God. He says nothing of an immediate reception into glory after the death of the body. What of such language as this? "For the living know that they shall die, but the dead know not anything, neither have they any more reward." Eccl. 9: 5. Read also the 10th verse. What of the following? "The dead praise not the Lord, neither any that go down into silence." Psa. 115: 17. What will orthodoxy do with Paul's statement in 1 Cor. 15: 18? "If Christ hath not been raised then they also which are fallen asleep in Christ have perished." What of Psa. 119: 175; 6: 4; 88: 5; Acts 2: 29; Eccl. 3: 17-21? The doctrine of the soul's immortality has not then always been a universal doctrine among the people of God.

Again I quote: "Strong presumptive evidence of its truth is found in the analysis of the human mind. Positive evidence of its truth is found in the Bible alone. With one consent all nations of men upon the face of the whole earth in obedience to the spontaneous and enduring institutions of the inner man have borne testimony in some way or other to their faith in the soul's immortality."

Why should the first statement be made? Is it because of the fact that man can think? The tiny speck of a fly, creeping over my paper, will turn from its course if I attempt to

touch it. Why? Because its instinct tells it there is danger. The rabbit runs from the hand because it knows that to tarry means death. Yet that same timid creature can be taught to eat from one's hand after being fed by its master, and probably reasons something like this: He has fed me before and he will not injure me. The cow lows for her calf because she knows her mother care is required by the helpless one. The elephant of African wilderness shakes the forest tree and tumbles down the tree the fruit he puts his shoulder against the tree the fruit will fall. The monkey, from his perch upon an overhanging branch, tempts the crocodile in the stream below knowing that he is seen in the stream and will trust him again for he will not injure me. The beaver of our own America. What reason he exhibits! So much so that the Indians believed them brothers of men and would not kill them because they imagined there was a soul hidden in them as in man. Believe the one Indian doctrine and why reject the other? A man and a horse stand together beneath a high wall; it begins to tumble, what drives them both away? Is it not the same force—the dread of danger? They know that matter has weight though the horse dreams not of a name for either. They see the tottering wall above them and know that the weight of that wall means injury if they tarry within reach. The same nerve carries the image to the brain of each and there the thought is born in the same cells. The same will moves the muscles and carries them beyond danger. Now where does instinct end and reason begin? Is not instinct, even in the smallest of God's creatures reason in an embryonic state? Or is not reason in man but instinct acted upon and carried into a higher plane? Both are born in the brain and are the result of outside impressions received through some one of the senses. If man could neither see, smell, taste, hear, feel nor move what would he think about? How could he think much less sore into the highest plane of knowledge? It would be just the same with him as with the vegetable world. Where then would be his boasted immortality? But he has all the senses in common with all animals or nearly all. And as a result received outward impressions which again result in thought varying according to the capacity in the brain. Thus instinct in the microscopic living creature rises in a graduated scale until in man it reaches that height of reason which scales the heavens and counts the infinitude of stars; which pierces to the foundations of the earth and tells the beginning of the everlasting hills. Thus God created man with a larger brain and greater possibilities, even to the obtaining of immortality.

But man refused to obey his Creator and was condemned to death, driven from paradise "lest he should put forth his hand to the tree of life and eat and live forever." Gen 3: 22. If, then, it is "the soul" that thinks how is it with the beast? Must not he have a soul as well as a man? If it be the soul that thinks then what will become of its thoughts when the body dies, for thought is the result, as I have shown, of outward impressions communicated to the brain through the senses? Must the soul then take the brain with it on leaving the body, or does it take upon itself a new body through which it may receive outward impressions? It must do one or the other else its thoughts shall perish and the words be true "that very day his thoughts perish." After death every part of

the brain is found intact, as in life it cannot have taken even a part which it must have taken upon itself a But this is virtually to deny the for then, there would be no m for it. What then is left but doctrine of the soul's immortality For both the analysis of mind a ings of the Bible are in harme tality and direct opposition to mortality.

When thus hard pressed the ist thinks to retrieve his position: Can matter think? Let asking: Can matter move? and rightly. When matter i by the principle of life it c evidenced in the world ar matter when actuated by an move, feel, see, touch, hear, w same circumstances cannot i power of seeing is in the pecul the eye. The power of fee peculiar structure of the nerve other senses and just so wit power of thinking is in the pe of the brain. If the soul doe tell me which has the soul, knows not his own mother, o the field that understands mo than he. If one follow up i thought a corresponding porti is developed, and each con brain believed to possess i sphere of thought and the sa one to think that impels the of the "human mind" and the "t if such a division must be ma the brain and are the result of impressions made upon the l of that life. Where then d presumptive evidence of thality" come from? We are the "positive" evidence of t cerning the nature of man, the Bible agree as we have a

He talks about the spon during intuitions of the in testimony to the soul's immo he understood "the inner ma mortal part. But let us se Here is the text from whi with all orthodox, hopes to pi our outward man perish ye is renewed day by day." 2 this manner they reason up outward man perishes and is renewed, therefore, the soul, shall continue to live after the death of the outw How agrees this with the read it as it is found in the Corinthians. Verse 1: "T have this ministry, even mercy, we faint not. But the hidden things of disho in craftiness, nor handling deceitfully, but by the m truth commending oursel conscience in the sight of then is the apostle speaki have accepted the truth as of them is he speaking. man were the soul it proof of its continued exis the wicked, for it says not in them. Verse 6: "See said, light shall shine o shined in our hearts, to knowledge of the glory of Jesus Christ." Verse 7:

the brain is found intact, as in life, so the soul cannot have taken even a part with it. Then it must have taken upon itself a new body. But this is virtually to deny the resurrection; for then, there would be no manner of use for it. What then is left but to throw the doctrine of the soul's immortality overboard. For both the analysis of mind and the teachings of the Bible are in harmony with mortality and direct opposition to inherent immortality.

When thus hard pressed the immortal-soulist thinks to retrieve his position by the question: Can matter think? Let me answer by asking: Can matter move? You say, yes, and rightly. When matter is acted upon by the principle of life it can move as is evidenced in the world around us. If then matter when actuated by animal life, can move, feel, see, touch, hear, why under the same circumstances cannot it think? The power of seeing is in the peculiar structure of the eye. The power of feeling is in the peculiar structure of the nerves. So with the other senses and just so with thought, the power of thinking is in the peculiar structure of the brain. If the soul does the thinking tell me which has the soul, the idiot that knows not his own mother, or the beast of the field that understands more, a great deal, than he. If one follow up a certain line of thought a corresponding portion of his brain is developed, and each convolution of the brain believed to possess its own especial sphere of thought and the same force impels one to think that impels the other. Thus both the "human mind" and the "bestial instinct" if such a division must be made, originate in the brain and are the result of life and outside impressions made upon the brain on account of that life. Where then does this "strong presumptive evidence of the soul's immortality" come from? We are thus bound to the "positive evidence of the Bible" concerning the nature of man, for science and the Bible agree as we have already shown.

He talks about the spontaneous and enduring intuitions of the inner man bearing testimony to the soul's immortality as though he understood "the inner man" to be that immortal part. But let us see if he is correct. Here is the text from which he in common with all orthodox, hopes to prove it: "Though our outward man perish yet the inward man is renewed day by day." 2 Cor 4: 16. After this manner they reason upon the text: The outward man perishes and the inward man is renewed, therefore, the inward man, the soul, shall continue to live and act and think after the death of the outward man, the body. How agrees this with the record? Let us read it as it is found in the fourth chapter of Corinthians. Verse 1: "Therefore seeing we have this ministry, even as we obtained mercy, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God." To whom then is the apostle speaking but to those who have accepted the truth as it is in Jesus, and of them is he speaking. Even if the inner man were the soul it would furnish no proof of its continued existence, especially in the wicked, for it says nothing of any renewal in them. Verse 6: "Seeing it is God that said, light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Verse 7: "But we have this

treasure in earthen vessels that the exceeding greatness of the power may be of God and not from ourselves." What, then is this treasure in earthen vessels but "Christ in our hearts (affection) the hope of glory"—"the light of the knowledge of the glory of God" which has shone in upon the heart of the believer. And this hope groweth brighter unto the perfect day for we know, verse 14, "that he which raised up the Lord Jesus (from the dead) shall rise up us also through (by) Jesus and present us with you." Thus Paul presents the hope of the resurrection as the exceeding great reward of the believer.

This brings us to the sixteenth verse: "Wherefore (on account of the new hope of the resurrection) we faint not: but though our outward man is perishing (is decaying) yet our inward man is renewed day by day." The perishing of the one and the renewing of the other go on at the same time; and not the perishing of the one first and the renewing the other when the one is clean gone forever. But what is the end of both? Verse 17: "Our light affliction which is for the moment worketh for us more and more exceedingly an eternal weight of glory." And what is this weight of glory? "For we know that if the earthly house of this tabernacle be dissolved we have a building from God, a habitation not made with hands, eternal in the heavens." Verse 2: "For verily in this we groan longing to be clothed upon with our habitation which is from heaven." And furthermore, verse 4: "Not for that we would be unclothed but that we would be clothed upon that what is mortal may be swallowed up of life." And when shall this mortal be swallowed up of life? Let Paul answer: "The dead shall be raised incorruptible and we shall be changed; then shall be brought to pass the saying: O death, where is thy sting. O grave, where is thy victory?" Then Paul's hope was not to attain unto the world but if by any means "he might attain unto the resurrection from the dead." This is when "mortality shall be swallowed up of life." This is when "the eternal weight of glory" shall be given.

(Concluded in next number)

### Doctrinal Religion.

MARK what I say. If you want to do good in these times, you must throw aside indecision, and take up a distinct, sharply cut doctrinal religion. If you believe a little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross and his precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent; by telling men to look and live, to believe, repent, and be converted. This is the only teaching which for eighteen centuries God has honored with success, and is honoring at the present both at home and abroad. Let the clever advocates of broad and undogmatic theology,—the preachers of the gospel of earnestness and sincerity and cold morality,—let them, I say, show us at this day any English village, or parish, or city, or town, or district which has been evangelized without "dogma" by their principles. They cannot do it, and they never will. Christianity without distinct doctrine is a

powerless thing. It may be beautiful to some minds, but it is childless and barren. There is no getting over facts. The good that is done in the earth may be comparatively small. Evil may abound, and ignorant impatience may murmur and cry out that Christianity has failed. But, dependent upon it, if we want to "do good" and shake the world, we must fight with the old apostolic weapons, and stick to "dogma." No dogma, no fruits! No positive evangelical doctrine, no evangelization.—*Sel.*

### Short Rules for Home Use.

Put self last.  
When others are suffering, drop a word of sympathy.  
Tell of your own faults rather than those of others.  
A place for everything, and everything in its place.  
Hide your own little troubles, but watch to help others in theirs.  
Take hold of the knob, and shut every door behind you without slamming it.  
Never interrupt any conversation, but wait patiently your turn to speak.  
Look for beauty in everything, and take a cheerful view of every event.  
Carefully clean the mud and snow from your boots before entering the house.  
If from any cause you feel irritable, try the harder to do little pleasant things.  
Do not keep your good manners for company, but be equally polite at home and abroad.  
When pained by an unkind word or act, ask yourself, "Have I not done as badly, and desired forgiveness?"—*Selected.*

### Alone With God.

SICKNESS takes us aside, and sets us alone with God. We are taken into His private chamber, and there He converses with us face to face. The world is afar off, our selfish for it is gone, and are alone with God. Many are the words of grace and truth He then speaks to us. All our former props are struck away, and now we must lean on God alone. The things of earth are felt to be vanity; man's help is useless, man's sympathy deserts us. We are cast wholly upon God, that we may learn that his praise and His sympathy are enough. "If it were not for pain," says one, "I should spend less time with God. If I had not been kept awake with pain, I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God; if it does its work before it lays me in the dust, it will raise me up in heaven."—*Sel.*

No man was ever so much deceived by another as by himself.  
WHEN the cold stream of truth is poured on red-hot prejudice, no wonder they hiss.—*Coleridge.*  
Who is powerful? He who can control his passion. Who is rich? He who is contented with what he has.  
WHEN Moses wore a heavenly radiance "he wist not that his face shone." The best people are those who have the least to say about their own goodness.

THERE are two sorts of trials, the one of God's sending, the other of our own making. The former are wisely sent, but we must expect to suffer under those we bring upon ourselves.

