

# 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.

## Israel.

BY MINNIE SHERRILL.

Of Israel's destiny the prophets all agree  
That they the head of nations shall be,  
And unto them shall the Gentiles seek,  
For so were the prophets taught to speak.  
Rebellious at first they God's law defied,  
Rejected the Prophets, and their Messiah denied,  
When God in his wrath spake unto them,  
A hissing and a reproach shall ye be unto men.

And nations shall carry you captive away,  
Your land shall be desolate alway  
Until the time of the Gentiles be fulfilled  
When Israel restored again shall rebuild.  
Long centuries has the curse upon Israel rested,  
For in them was God's word vested,  
And by the rivers of Babylon were they found,  
Weeping as captives they were bound.

Their harps were hung on the willow tree  
For the songs of Zion none could sing but the free,  
Oh, Israel, all ages and nations hath known  
Thou hast reaped the reward thine own hand  
hath sown.

But God in his infinite love and mercy hath  
shown

Thy redemption to him his beloved, his own,  
Instead of "Lo Annui," "Thou art my people"  
all nations shall hear,  
Israel shall make merry and rejoice without fear.

Israel's day star is now seen in the Eastern sky,  
Canaan is being reclaimed by the people of the  
Most High.

A nationality established of Jewish power,  
And Gentile rule destroyed from that hour,  
Judah and Israel united shall be,  
Blindness shall be removed and the sightless see,  
That the Lord hath set his hand again the second  
time to recover

The whole house of Israel for ever and ever.

Restored Israel the head of nations shall be,  
Yet governed by the apostles as we shall see,  
In the regeneration when the thrones are set  
And the just requirements of God's law are met.  
The kings and priests are honored too,  
To reign with Christ in the earth made new,  
And share with him the glories rare  
Of that heavenly world so bright and fair.

C. Abertia, Washington Territory.

## The Indignation.

D. W. LAMB.

"AND he said behold I will make thee know what shall be in the last end of the indignation for at the time appointed the end shall be." Dan. 8: 19.

The indignation, what is it? See Isa. 10: 5. "Oh Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of mine wrath will I give him charge, to take the spoil, and to take the prey, and tread them down like the mire of the streets." The first four verses of this chapter tells why this indignation against God's professed people. This indignation seemed temporarily to end with their return from Babylon, but our text looks far beyond this, even to the last end of the indignation, which cannot be reached till after the coming of the Lord, as we learn in Rom. 2: 6-9. "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and of the Gentile."

Then, and not till then, will the last end of the indignation be reached. Again in Heb. 10: 26, 27, "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin but a fearful looking for of judgment and fiery indignation which shall devour the adversaries." The last end of the indignation is not reached till this takes place, as is further shown, in our Savior's explanation of the parable of the wheat and the tares. See Matt. 13: 40-43. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Also Matt. 16: 27: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Then and not till then will the last end of the indignation be reached. Then Psa. 37: 9 will be fulfilled. "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." "Evil shall not rise up the second time." Isa. 60: 21. "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hand, that I may be glorified." "For at the time appointed the end shall be." Have we this appointed time on record? I think we have it in Dan. 8: 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily

sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed." The word *nost* in Dan. 8: 14 signifies the army of the Lord or his people, Num. 2: 5-30, and the sanctuary the place where they worship, or where they dwell. John 4: 20: "Our Fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." We find no place in the New Testament where the word sanctuary can possibly mean the church or the host. Jerusalem was once the place of the sanctuary and while it is trodden down of the Gentiles, we know that the times of the Gentiles are not fulfilled (Luke 21: 24.) and that the sanctuary is not cleansed. But when will it be cleansed? Not until "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13: 41. Then will the sanctuary be cleansed and then will the last end of the indignation be reached "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7-9. A final end of the wicked, no losing of Satan after this.

But when did these days begin and when will they end? Two things are embraced in the vision. First, the daily sacrifice, second, the desolation to succeed it. They must begin then with the establishment of the daily sacrifice which took place after the return from Babylon under the administration of Nehemiah in about the thirty-second year of Artaxerxes' reign B. C. 406; if this chronology is correct they must end about 1895, or about seven years after the ending of the 1335 days as counted from A. D. 554, when the last of the three horns was plucked up to make room for the papal horn which brings the resurrection and the time of trouble. Dan. 12: 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Michael, the same as Christ, shall stand up at the commencement of his reign. The time of trouble brings the destruction of his enemies then he shall say, "But those mine enemies, which would not that I should reign over them bring hither, and slay them before me." Luke 19: 27. Then the last end of the indignation will be reached, then the sanctuary will be cleansed: May we be hid

in the day of God's anger. May we be among those to whom it will be said, "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21.

Denver, Mo.

### The Sabbath at Creation.

WHEN God made the world and set it in motion it constituted a complete system. The materials of nature had been produced by an exertion of Omnipotence, and so arranged and combined as to meet the approval of the Divine Mind. Light was separated from darkness, land from water, and order made to reign over the realm of general chaos. The principle of life had been imparted to many organic forms, and motion to the planetary orbs.

Man was at the head of the marvelous procession—"the noblest work of God." He possessed all the powers necessary to his high station. The earth itself was fitted up and adorned in a manner worthy of the end for which it had been called into being. Marriage had been instituted by the creation of woman and her gift to man. Provision had been made for the perpetuation of life in all its forms. And a divine glory and perfection were given to the whole system by the appointment of the Sabbath. Gen 2: 1-3.

The beauty and life of the young world were in this manner linked to the throne of God and to the whole universe which revolves about that throne. Ex. 31: 16, 17.

Universal recognition was given. God pronounced it all good. The stars sang a welcome to the new orb, and all the sons of God shouted. All hail! to Adam and Eve. Thus this world, and all then therein, began its march of ages.

Who can show that the Sabbath was not an integral part,—a constituent element of "the creation," without which the world would hardly have been a constituent in the universe; and that it was not intended to exist parallel with the world and the universe?

But a change came. Man fell. He lost his innocence and his hold on immortality. But did he lose his status as a subject of the throne of God, and as a citizen of his dominions? Was that golden chain which bound him and his world to those dominions broken? Was the Sabbath destroyed? No. That divine institution survived the fall. Man has fallen, but is not a hopeless exile from the dominion of his God. God pitied him, and gave him another chance to seize immortality and hold his place in the universe.

First, God sent the promise of a Savior; and for four thousand years caused that promise to be often repeated and expanded. At last, he sent the Savior himself to fulfill the promise; and it was fulfilled by him in all parts. Luke 24: 44. His mission culminated in his death. This was the climax of all he came to accomplish.

Now, what effect did all this have on the Sabbath? It is plain to see that the promise, either when originally made or afterward enlarged, did not affect the Sabbath. The very prophets who spoke beforehand of the "sufferings of Christ and the glory that should follow" were the most devoted friends of that institution; and, when they had all passed

from the stage of action, it still remained. So much for the effect of the promise on the Sabbath. Did, or could, the promise accomplish in this direction what the promise had not done? Not unless the fulfillment embraced more than was included in the scope of the promise. But it did not. Reason and logic, then, would lead to the conclusion that our Lord would not attempt to overthrow the Sabbath. This conclusion is amply supported by Scripture. He certainly did not abolish it by his teaching; Matt. 12: 1-12; nor by his death; Luke 23: 54-56. But what his death did not abolish has never been abolished. Eph. 2: 15, 16; Col. 2: 14; Heb. 8: 13; and 9: 16, 17. We accordingly find the Sabbath in existence all through the subsequent parts of the New Testament. Acts 18: 1-4; Rev. 1: 10. Nothing, then, that Christ did while in this world overthrew the Sabbath.

Does his work in Heaven destroy it? Can we tell? Let us see. The result of all his work on earth and in Heaven is the formation of a "new heaven and a new earth wherein dwelleth righteousness." But the Sabbath is to be in force in the new earth. Isa. 66: 22, 23. Thus, when the fall and curse are passed, the earth restored and man redeemed, that golden chain still binds all to the throne of God and to the universe. A second jubilee is held, Rev. 5: 13, and immortality without a cloud lies before every being in the universe.—Sel.

### The Ten Commandments.

MARY A ADAMS.

"BECAUSE that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5.

The foregoing language was uttered by the Lord therefore significant, and furnishes food for thought in many ways, a few of which I wish to call attention to, but one in particular as a direct refutation of an error so prevalent in modern Christianity. There was a famine where Isaac dwelt. "As Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him and said: Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and I will bless thee; for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. 26: 1, 2, 3, 4. Why this great blessing about to be conferred upon Isaac? Because of waywardness and disobedience? No, indeed. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." This plainly teaches the necessity of keeping the commandments away back in Abraham's day.

The text also teaches that the commandments existed before given on Sinai, which truth so many deny, but I have given a plain Bible text and will give further reasons to corroborate this same passage. If God did not require obedience to his commands why did he give them? Before the flood the wickedness of man was so great "that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. How were they punished? "Every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heav-

en; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the ark." Gen. 7: 23. What is wickedness? Vice and crime of all kinds will come under the head of sin, which is thus defined: "a violation of divine law, or a rule of duty, also to depart knowingly from the rule of duty." But we will see the Scripture definition of sin. John says "whosoever transgresseth the law; for committeth sin transgression of the law." 1 John 3: 4. James tells what law it is: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2: 10, 11. Paul tells us "where no law is there is no transgression;" also that "sin is not imputed where there is no law;" and that, "the law when there is no law as long as he liveth hath dominion over a man as long as he hath dominion over a man as long as he liveth." "Is the law sin? God forbid. Nay, I had not known sin but by the law."

We can plainly see that there were commandments, statutes, and laws to be kept before Moses's time, and that the people were punished for disobeying them and blessed in keeping them. In David's time, he from the fullness of his heart exclaims, "Great peace have they which love thy law." Christ says plainly, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. We shall know, by reading the Scriptures, that the apostles also obeyed the "royal law" after Christ's resurrection. "Therefore, let us be no more children, tossed to and fro, carried about with every wind of doctrine, of the slight of men and cunning craftiness, whereby they lie in wait to deceive." "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "Let us rejoice that we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." Let us be "steadfast unmovable always abounding in the work of the Lord." May we grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Bald Knob, Ark.

### Soul-Sleeping.

The term "soul sleeper" is used to day only as a term of reproach; and those who are so called would do well to carefully examine the Scriptures, and see if they teach the doctrine.

First, we believe there are few thinking people who are not soul sleepers.

Answer candidly and thoughtfully the following questions: What part of a man sleeps when he retires at night, and sleeps an unconscious, unbroken sleep? "The mind," says one. True, it cannot be the body; for every member of the body is at work at its proper functions. The heart is forcing the blood to the extremities; the veins carry the blood in the proper amount; the pulse pulsates; the arteries beat; the lungs inhale and exhale the air; the stomach digests the food; and all members of the body are busily engaged. But when man at night sleeps and dreams, what part sleeps? We say the soul. Are we wrong? If not, then soul sleepers have

reason and common sense on their side give a "thus saith the Lord" to the "I will." To the law and to the testimony. Let us search the Scriptures only for the purpose of learning the truth; and our guide us in our investigation.

Our first position is, the soul is not dead. In Ps. 49: 15 we read, "God will redeem my soul from the power of the grave. Will God redeem anything else from the power of the grave except the soul? place this for "an immaterial substance" (Dwight's Theology), soul. When will God redeem my soul from the power of the grave? whole verse: "For he shall not leave my soul in the power of the grave. Now if we can find when we received, we can decide this question again, and receive you in John 14: 3. Then we see that the soul is not dead until the coming of the second time. Again, in Ps. 138: 11 this question: "What man is it that shall not see death?" There are two exceptions in the history of the time of Adam to the promise [is] passed upon all men." Rom. 5: 12. Adam all die." 1 Cor. 15: 22. All agree in our answer to the question, by the psalmist, and say, with voice. "There is no man that shall not see death." But how a question, Ps. 89: 48: "Shall the soul from the hand of the grave? the psalmist speak correctly in the of in the preceding question? the soul to the grave? Strange for theology of modern times soul is before the throne or judgment. Again in Ps. 30: 3 we find in prayer: "Oh Lord, brought up my soul from the pit. hast kept me alive, that I should not go down to the pit." This can only be a question; for then the righteous shall live forever, and not die.

Again, in Isa. 38: 17 we read, "I have loved to my soul delivered it from corruption." Here was good who had been very sick, and was well. He was a perfect God in love to his soul delivered from the grave. Bible writers were not of modern theology; I weep bitterly, and not to "death is the gate to endless life." In Ps. 16: 10 we read, "The soul is not left in hell." If modern theology either David's or some of the ancients went to hell, and was not there, one suppose that at the resurrection some immortal soul, who were taken out of the grave there? But what says the psalmist that it is the soul of the righteous not left in hell (Apostles, the 23-33. The soul of Christ was not left in hell, Isa. 53: 10, and was not left in hell.)

Our second position is, the soul is not dead. "They [Israel] smote the rock, and were therein with the edifyingly destroying them." "The soul does not look as though it were destroyed, and the immaterial part of the soul was utterly destroyed, and the immaterial part of the soul was destroyed, and the immaterial part of the soul was destroyed." "No man is destroyed." declares that the souls of the righteous are not destroyed. The people in those days

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rea-on and common sense on their side. But give a "thus saith the Lord" for your doctrine. To the law and to the testimony. Let us search the Scriptures only for the purpose of learning the truth; and may the Spirit guide us in our investigation.

Our first position is, the soul is in the grave. In Ps. 49: 15 we read, "God will redeem my soul from the power of the grave." I ask, Will God redeem anything else from the power of the grave except the soul? A queer place this for "an immaterial, thinking substance" (Dwight's Theology), an immortal soul. When will God redeem "my soul" from the power of the grave? Read the whole verse: "For he shall receive me." Now if we can find when we are to be received, we can decide this point. "I will come again, and receive you unto myself," John 14: 3. Then we see that the soul lies in the grave until the coming of Christ the second time. Again, in Ps. 89: 48 we find this question: "What man is he that liveth, shall not see death?" There have been only two exceptions in the history of the race, from the time of Adam to the present. "Death [is] passed upon all men." Rom. 5: 12. "In Adam all die." 1 Cor. 15: 22. Then we can all agree in our answer to the question asked by the psalmist, and say, without a dissenting voice, "There is no man that liveth, and shall not see death." But how about the next question, Ps. 89: 48: "Shall he deliver his soul from the hand of the grave?" Would the psalmist speak correctly if death (spoken of in the preceding question) did not deliver the soul to the grave? Strange doctrine, this; for theology of modern times says that the soul is before the throne or wailing in torment. Again in Ps. 30: 3 we have this declaration in prayer: "Oh Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit." This can only refer to the resurrection; for then the righteous shall be kept alive, "live forever," and not go down to the pit.

Again, in Isa. 38: 17 we read, "Thou hast in love to my soul delivered it from the pit of corruption." Here was good king Hezekiah, who had been very sick, and was now sound and well. He was a perfect man; and now God in love to his soul delivers it from the grave. Bible writers were surely very ignorant of modern theology; for they seem to weep bitterly, and not to understand that "death is the gate to endless joys," or "the voice that Jesus sends to call us to his arms." In Ps. 16: 10 we read, "Thou wilt not leave my soul in hell." If modern theology is true, either David's or some other person's soul went to hell, and was not left there. Can any one suppose that at the general Judgment some immortal soul, who to-day gnashes its teeth, will be taken out of hell, and not left there? But what says the Bible? Peter explains that it is the soul of Christ which was not left in hell (*hades*, the grave). Acts 2: 25-33. The soul of Christ was offered for sin, Isa. 53: 10, and was not left in the grave.

Our second position is, the soul is said to die. "They [Israel] smote all the souls that were therein with the edge of the sword, utterly destroying them." Josh. 11: 11. This does not look as though "death is the kindly frost that cracks the shell, and leaves the kernel room to germinate." These souls were utterly destroyed. Was the body only destroyed, and the immortal soul only released from its prison-house? "Utterly destroyed." No room for mistake here. God declares that the souls were smitten by the edge of the sword, and utterly destroyed. The people in those days surely had no idea

of a "never dying soul to save," for they utterly destroyed them all. "My soul chooseth strangling and death, rather than my life." How would you go to work to kill an immaterial soul? How could an immortal soul choose death, when that which is immortal cannot alter, since it has not the principle of alteration? "As I live" [here is an oath], saith the Lord God, . . . the soul that sinneth, it shall die." Eze. 18: 34. Will it? "None can keep alive his own soul." Ps. 22: 29. Then it surely will die. How strangely the Bible talks! But, thank God, Christ has once for all conquered death, and against the church the gates of hell [the grave] shall not prevail.

Thirdly, that which goes to the grave is said to be asleep. "And the lord said unto Moses, Behold, thou shalt sleep with thy fathers." Deut. 31: 16. This is a good witness; for it is he of whom it is written; "It is impossible for God to lie." We have seen that the soul goes to the grave, and now death is referred to as a sleep. This begins to look like soul sleeping in the Bible. The prophet Nathan, speaking "the word of the Lord" to David, says, "And when thy days be fulfilled and thou shalt sleep with thy fathers," etc. Are David's fathers in Heaven? If so, they are asleep, and David is sleeping with them. Let us see. In Acts 2: 29 Peter says that David "is both dead and buried," and in verse 34, "he is not ascended into the heavens." Where is David, then? Dead and buried. And Acts 13: 36: "David . . . fell on sleep, and was laid unto his fathers, and saw corruption." Then sleeping with his fathers means death and corruption, "the sleep of death." Ps. 13: 3. No mistake here. "Some are fallen asleep." 1 Cor. 15: 6. And we learn that they also "which are fallen asleep in Christ are perished," "if Christ be not raised." If they were in heaven or paradise, they would not have perished in any sense; but all depends on the resurrection of Christ, and so the apostle shouts the victor's song: "And now is Christ risen from the dead, and become the first fruits that slept." Mark the language—the first fruits. Christ's soul was not left in the grave, and the harvest will follow in due time. But "we shall not all sleep," or die. There will be some alive at the coming of Christ, and these "shall be changed." There will then be no more sleeping, for "death is swallowed up in victory."

How long must men sleep in the grave? "As for me, . . . I shall be satisfied, when I awake with [in] thy likeness." Ps. 17: 15. The awakening time is the resurrection at the advent of Christ.

Now we have seen from our investigation that the Bible teaches soul sleeping. "Our friend sleeps; but I go that I may awake him out of sleep." Then said Jesus unto them plainly, Lazarus is dead." John 11: 11-14. Let us rejoice when we are counted worthy to bear a name given in reproach because we believe a Bible doctrine.—*Selected.*

### Going Through Things.

AN eminent weather mathematician and astronomer of Cincinnati while one morning engaged in looking over a recently published astronomical treatise, received a visit upon some business excuse from an Indiana clergyman. In a course of a desultory conversation, the preacher inquired of the savant concerning the subject of his studies, to which he received the reply, "Astronomy." "Oh," said the manipulator of texts, with the air of one who knows all about it, "I went through that when I was in college."

We "go through" a good many things while we are at school and in college; but it does not follow that to any end, either of direct or indirect usefulness, we know anything about them. In these days the multiplication of branches of study is regarded as raising the standard of education; and to put the highest possible pressure, by way of compulsory lessons, upon the brain of the adolescent, is the equivalent of preparing him for the higher walks of usefulness.

How many conceited smatterers, how many confirmed dunces, how many shallow dilettanti, how many invalids and imbeciles are made by the process, enters into no statistical account. It is only the prize animals that are catalogued; of those who sink and fall under the process of over distension no account is taken.

The domain of science is too broad to admit of the expansion of the youth of the country into encyclopedias. Learning which has no purpose in the life of the individual to which it may be applied, besides the time and strength wasted in its acquisition, is an incumbrance. What do the young men who graduate from the colleges of the land really know, in the sense of a practical comprehension, of any part or portion of the vast and various curricula they are compelled to "go through" in order to attain to a degree? And, if they had not the divine faculty of forgetting, with what a chaos of unfinished furniture would their memories be encumbered!—*Selected.*

—A dictionary and a cyclopeda are consulted a great deal more frequently by good scholars than by poor ones. The better informed a man is, the reader he is to make himself sure by reference to authorities on any point where there is room for doubt in his mind. The peculiar use of a word in a book or a paper he is reading, or the mention there of any person or fact with which he is not quite familiar, sends him at once to hunt the matter out, so that he shall know all about it. And if he is writing an ordinary letter he is pretty sure to want to look up the exact definition of some word he is inclined to use, and compare that with another for his purposes. But the ill-informed or the slovenly reader or writer glosses all such things over and fails to make any gain in the volume or the accuracy of his information through his reading or writing, and the research to which it may prompt him. Books of reference are most prized by those who already know most. It is the same in religious reading as in secular. Concordances, Bible text books, Bible dictionaries, critical commentaries, and other similar helps to Bible study, are valued more highly and used more freely by those who are well acquainted with the Bible text and Bible teachings than by any other class of Bible readers. If you do not keep the elementary helps to knowledge always at hand, and refer to them freely and often, it is because your need of information is greater than your sense of need. There can be no question on that point.—*Sel.*

—Dr. Norman Kerr, an eminent physician of England, believing the statements of temperance people to be extravagant that 60,000 people died annually from the effects of strong drink, began as early as 1870 a personal inquiry, in connection with several medical men and experts, expecting to quickly disprove the same. According to their deductions the latest estimate of deaths of adults annually caused through intemperance is in Great Britain, 120,000; in France, 142,000; in the United States, 80,000; or nearly half a million each year in three countries aggregating a population of 132,000,000.

## ADVENT &amp; SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

STANBERRY, MO., AUGUST 14, 1888.

W. C. LONG, EDITOR.

## Is the Mind Indestructible?

MANY believe in the indestructibility of the mind, and claim that it is not dependent upon the material organism for its existence; that its existence is an evidence of an immortal soul-entity.

Mind is the result of a living organism, and is not a personality independent of the body, but dies with the body. "In that day his thoughts perish," Ps. 146:4. "Also their love, their hatred, and their envy is perished," Eccl. 9:6. The kind mother may love her child, have a great care for it, watching over it in sickness, soothing its pains, calming its fears, and sympathizing with it in its childish sorrows; yet when the mother dies her love for her child, says inspiration, has perished. Hatred may be lurking in the heart of an individual; he may desire to plunge the dagger deep into the heart of his neighbor; yet when he passes into the death state that hatred is perished. Love, hatred, and envy, are attributes of the mind, and perish with the body. Of the father who is dead it is said, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job. 14:21. " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest," Eccl. 9:10. That part of man that has knowledge and wisdom goes into the grave, and while there these powers are dormant.

It is a fact that the decay of the body affects the vigor of the mind. In old age and feebleness of the body the mind goes into second childhood. We have frequent and almost daily cases attesting the truthfulness of this. Look at the noted Emerson, the giant thinker. During the last part of his life his mind was broken and he largely lost the power of memory and expression; also the idea of relation and connected things that had no connection. Of Wm. Gordon, the author of the American Revolution, Lossing says, "Soon his memory became a blank; he sunk into imbecility, and thus remained until his death." This clearly demonstrated fact, together with the fact that a physical injury destroys the operation of the mind and renders it unconscious, will always remain unanswered, unharmonized with that position which claims the independency and indestructibility of the mind.

The position which assumes that the mind is the spirit, or soul-entity, would involve the animals as likewise possessing the same, for we must admit that the phenomena of mind are exhibited by them in a less or limited degree. That fear, joy, dread, surprise and sorrow are sensations traceable to the mind, and cannot exist without mind, must be admitted by all; and it must likewise be admitted that these very sensations exist in the animal creation. If these sensations are the result of organism and not an immaterial, immortal entity within, in the case of animals, why not in the case of man?

We know that an injury to the brain has rendered man unconscious for a considerable length of time. Would we conclude that the soul was unconscious during that time? If a slight blow upon the brain will render man unconscious for a time, what must we think

of that theory which assumes that if the blow had only been powerful enough to have entirely destroyed the brain the man would have been known more than he ever did before?

If the mind is the soul, why it follows that some men have larger souls than others. What a soul Daniel Webster, or Henry Clay must have had! In infancy the mind is feeble and easily destroyed; as the body increases in strength and vigor the mind becomes strong. How could this be so if the mind is not dependent upon the material organism for its existence? The mind becomes deranged. There are hundreds and thousands of insane people in our asylums. Can an immortal soul become crazy? If so may they not continue so throughout the eternal ages? But says one, they become rational at death. If that is so what a blessing death must be to a crazy man; much better than an insane asylum! We are told by those of the immaterialistic school that matter cannot think, and therefore conclude that God has given man an immaterial, immortal entity to do his thinking. But how do they know that matter cannot think? Who has given the information? We admit certain forms of matter cannot think; a stump, a stone, cannot think, neither a foot, nor a leg. But then we must remember that matter has different qualities. We have the apple and peach-tree, and various other fruit trees and we see in them different qualities. The peach tree bears peaches, and the apple-tree apples. There is a clear difference between the horse and tiger; they possess different properties, yet they are but matter. It must be clear to all minds that God has given to matter different qualities. Could he not then organize matter so as to think? Will we limit the power of God?

We know that God has organized matter so that it does think. We can know this first, by observation, second, by scripture. First, by observation. Take the fly; he is material, entirely matter. I try to put my hand on him; he notices the movement, and knows that if he remains he will be killed; so he flies away. I place my hand upon the table, it does not move; why does it not act like the fly? Because it knows nothing, while the fly sees and knows his danger. Take the dog; unthinking matter could not act as he does. I speak to him; he moves his head, wags his tail, and he obeys at once, which proves that he knows and understands.

Second, Scripture. "The ox knoweth his owner, and the ass his master's crib," Isa. 1:3. Now if matter cannot think we must conclude that the ox has an immortal soul to tell him who his owner is. Likewise the ass too must have a little immortal soul, or spirit entity, so that he can tell his master's crib.

Let us believe that man is a unit, and when the long finger of death reaches out after him that he being wholly mortal, passes into the death state, and remains entirely unconscious until the trump of God shall startle him from that state, and that he comes, through the channel of the resurrection to life again.

## The Conversational Style of Preaching.

It was a rainy Sabbath, and but few were present in the little country church. As the preacher came in, one of the sisters gathered about him and said, "Don't preach to us to-day, Bro.—, just talk to us."

How many long-suffering congregations, with systems rasped under the loud, shrill, high-pitched tones of the preachers, if they could only find a voice during the sermon,

would cry out to the pulpit: "Don't preach to us any longer; just talk to us!"

Hooker, in his "Ecclesiastical Polity," tells of the complaint of the people about the preaching in his day: "Some take but one word for their text, and afterwards run into the mountains so that we cannot follow them, not knowing how they went up or how they come down again." So some preachers will come name their text than they mount up into a high swelling tone, as far removed from the ordinary way in which a man talks as the east is from the west; and, having once mounted, they never come down again until the end of the sermon.

Etymologically, the sermon, or homily, is a talk, and not a speech; a conversation, and not an oration. The best rule, then, for the ordinary preacher is, to make the conversational style the basis of his delivery. Not that he is never to rise from this, but let this be the point from which he starts out as his fervor leads him, and to which he returns after a short excursion. The following advantages will result: The preacher will not be so much in danger of wearying himself. One may talk for hours in conversation without fatigue. It is the unnatural, declamatory tone that makes the throat ache. Again, he will not be so much in danger of wearying the people. One may listen to a conversation for hours without feeling tired, but one cannot listen to a person declaiming in a uniform pitch for half an hour without fairly aching. In conversation one varies his tone to suit the thought, while one who declaims is in danger of keeping one pitch for all kinds of thought. To be sure, there are some in every congregation who think the preacher tame who only talks. "How do you like your new preacher?" said one neighbor to another. "Oh, he is improving wonderfully; he preaches louder and louder!" But those who have this test—in any congregation—are comparatively few.

A preacher who talks to people will be less liable to fall into affectation and cant. Said the colored brother, "De new preacher is mo' larnt dan Mistah Boles; but bless you, sah! he ain't got de doleful sound like Mr. Boles had. No indeed!"

But if a man assumes a preaching and doleful tone the moment he enters the pulpit, he cannot but be guilty of affectation; his tones cannot be a true index to his feelings. There are some good souls, indeed, upon whom the doleful tone seems to act as a kind of charm. They will close their eyes and float to heaven under the influence of the preacher's tones, without any regard to what he is saying. But it is safe to say that while one in a congregation, under a preaching tone will close his eyes and soar to heaven, ten will close their eyes and sink to sleep.

If one speaks in the tone of conversation, he will use the short, simple words of conversation. Nothing is more manifest than that the pulpit should use, not the artificial words of books, but the simple, common words of life. Great swelling tones necessarily draw after them "great, swelling words." All successful evangelists are colloquial and conversational in their preaching.—Sel.

## How to Discourage a Minister.

1. HEAR him "now and then." Drop in a little late. Do not sing; do not find the texts in your Bibles. If you take a sleep during the sermon, so much the better.
2. Notice carefully any slips he makes while you are awake. Point out the dull por-

tions to your children and friends come round to him.

3. Censure his usefulness; depl. of common sense; let him know you won't help him because A. B. C. you were not first consulted.

4. Let him know the follies and hearers. Show him how much they, and tell him their adverse himself.

5. Tell him, when he calls, who he is, how his pre-decessors us for an hour's chat, and how much them.

6. Never attend the prayer-quent no special service. Why righteous over-much?

7. Give him no intimation of course he should know; and dignity, when he comes to see der his visit pleasant. On no mate your recovery.

8. If he is always in his own for strangers; if he has put sometimes goes abroad, comp never at home.

9. Keep down his income, are a sore temptation, and full bad for every one—out of the

10. As he will find it hard at home to receive callers, and among the people, and always for pulpit or platform, you have just cause for complain other. Tell it to everybody, that there is general dissatis-

Patient continuance in a modified according to circum known not only to discourag usefulness and break the spi and send them off to other cl times to their graves. Tho avoid such results should av such things as are here refer

## Constraining

"The love of Christ constraineth  
Thy love, O Christ, e  
It bears our souls av  
As bounds a vessel on  
'Neath some strong  
Or as the flooded rive  
Sweeps down to oc  
The barks that on its  
In sunshine gleam  
It needs no stern cot  
To urge our steps a  
Thy service is our pi  
Thy statutes are o  
No danger can deter  
No glittering lure  
From following Hi  
And died and rest  
—R

## Be Firm an

Never lower your priti standard. Never let sin may be, have sanction you even by a smile. of Christ, when his caust by himself the conditio before God. If people earnestly religious, as light is shining, let us welcome to the intellig And then, again, in may shine without ob simple and study sin means so easy as it at in this highly artificial

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**a Minister.**

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you were not first consulted.

4. Let him know the follies and sins of his  
hearers. Show him how much he overrates  
them, and tell him their adverse criticism on  
himself.

5. Tell him, when he calls, what a stranger  
he is, how his pre-lecessors used to drop in  
for an hour's chat, and how much you liked  
them.

6. Never attend the prayer-meeting; fre-  
quent no special service. Why should you be  
righteous over-much?

7. Give him no intimation when you are ill;  
of course he should know; and your offended  
dignity, when he comes to see you, will ren-  
der his visit pleasant. On no account intima-  
te your recovery.

8. If he is always in his own pulpit, clamor  
for strangers; if he has public duties, and  
sometimes goes abroad, complain that he is  
never at home.

9. Keep down his income. Easy means  
are a sore temptation, and fullness of bread is  
bad for every one—out of the laity.

10. As he will find it hard to be always  
at home to receive callers, and always running  
among the people, and always well prepared  
for pulpit or platform, you will be sure to  
have just cause for complaint one way or the  
other. Tell it to everybody, and then lament  
that there is general dissatisfaction with him.

Patient continuance in courses like these,  
modified according to circumstances, has been  
known not only to discourage but to ruin the  
usefulness and break the spirits of ministers,  
and send them off to other charges, and some-  
times to their graves. Those who desire to  
avoid such results should avoid the practice of  
such things as are here referred to.—Sel.

**Constraining Love.**

"The love of Christ constraineth us." 2 Cor. 5: 14.

Thy love, O Christ, constrains us;  
It bears our souls away,  
As bounds a vessel on ward  
'Neath some strong breeze's sway;  
Or as the flooded river  
Sweeps down to ocean's tide  
The barks that on its bosom  
In sunshine gleam and glide.  
It needs no stern compulsion  
To urge our steps along;  
Thy service is our pleasure;  
Thy statutes are our song.  
No danger can deter us,  
No glittering lures detain.  
From following Him who loved us  
And died and rose again.  
—Rev. James G. Small.

**Be Firm and True.**

Never lower your principles to this world's  
standard. Never let sin, however popular it  
may be, have sanction or countenance from  
you even by a smile. The manly confession  
of Christ, when his cause is unpopular, is made  
by himself the condition of his confessing us  
before God. If people find out that we are  
earnestly religious, as they soon will if the  
light is shining, let us make them heartily  
welcome to the intelligence.

And then, again, in order that the lights  
may shine without obstruction, we must be  
simple and study simplicity. This is by no  
means so easy as it at first sight appears; for  
in this highly artificial and pretentious age,

all society is overlaid with numerous affecta-  
tions. Detest affectations as the contrary of  
truth and as hypocrisy on a small scale, and  
allow yourselves to be seen freely by those  
around you in true colors. . . . As Christians  
we must eschew untruth in every form, we  
must labor to seem just what we are, neither  
better nor worse. To be true to God and to  
the thought of his presence all day long, and  
to let self occupy as little as possible of our  
thoughts; to care much for his approval, and  
comparatively little for the impression we are  
making upon others; to feed the inward light  
with oil, and then freely let it shine—this is  
the great secret of edification. May he indoc-  
trinate us into it, and dispose and enable us  
to illustrate it in our practice.—Sel.

**"Either—Or."**

You are either with Christ, or against  
Christ, Matt. 12: 30.

Either on the Lord's side, or on the Devil's  
side, 1 John 5: 19.

Either a child of God, or a child of the  
wicked one, 1 John 3: 10.

Either a soldier of the cross of Christ, or an  
enemy of the cross of Christ 2 Tim. 2: 3; Phil.  
3: 18.

Either a subject of divine grace, or the  
slave of self and sin. Rom. 6: 16.

Either in "the kingdom of God's dear Son,"  
or under the dominion and "power of dark-  
ness," Col. 1: 13.

Either in Christ, and "Christ in you, the  
hope of glory," or "without Christ, having no  
hope," Col. 1: 27; Eph. 2: 12.

Either "alive unto God through Jesus  
Christ our Lord," or "dead in trespasses and  
sins" Rom. 6: 11; Eph. 2: 1.

Either in the narrow way, "which leadeth  
unto life," or in the broad way, "that leadeth  
to destruction" Matt. 7: 13, 14.

Dear friend, which?  
Can it be that you say, "I don't know?"  
You ought to know. You must know. I be-  
sech you, echo this faithful exhortation, and  
from your heart say, *I ought to know; I  
must know.* Charles Kingsley used to say  
that the Almighty is in this word "ought."  
—Selected.

SOMEONE has recently made public the re-  
mark that if the whole human race were di-  
vided into families of five persons each the  
State of Texas is large enough to supply half  
an acre of land to each family. The state-  
ment surprised some people, and not a few of  
them declared hastily, without performing the  
necessary calculations, that it could not be  
true. There are supposed to be about 1,400,-  
000,000 persons living on the globe. A half  
acre to each family of five would require one  
acre for ten persons, or 140,000,000 acres in  
all. The area of Texas is more than 262,000  
square miles, or nearly 168,000,000 acres, con-  
sequently there would be a surplus of almost  
28,000,000 acres left over after every family  
was provided for, which would be sufficient  
for four or five times the present population of  
the United States.

Not many people realize how little space  
would be needed to accommodate the whole  
human race assembled in one place. Suppose  
we were to fancy every human being forming  
one of a vast congregation seated in 1,400,000-  
000 easy-chairs, each occupying a square yard  
of ground space. As there are nearly 3,600,  
000 square yards in a square mile, that num-  
ber represents the size of the congregation that  
could be seated upon it under the conditions  
named; and the whole human family could  
be gathered on a tract of 452 square miles—  
or 2 1/4 miles each way. Less than two fifths

of the area of the little State of Rhode Island  
would suffice to give comfortable seating room  
to the whole human race. One twelfth of the  
area of Rhode Island would be enough to  
afford standing room—as people stand in a  
crowd, without crushing—to every man,  
woman, and child on the face of the globe.—  
*Youth's Companion*

**To the Faithful Ones in Missouri.**

OUR State Conference will be held at Dar-  
lington in connection with the camp-meeting  
which commences the 23rd inst. Are we  
awake to our duty and the importance of our  
action as to the prosperity of our Sabbath-  
school work and the progress of Christian re-  
ligion in our midst? Do we realize that our  
neighbors and their children, even kinsman  
and brethren that we love dearly, are unsafe  
amid the trials and temptations that are mul-  
tiplying and falling upon us unexpectedly?  
When this is true, and Paul that labored so  
zealously in the ministry after his miraculous  
conversion and receiving the spirit without  
measure, was fearful that he himself would  
be cast away, ought to be sufficient to prompt  
us to sound the alarm, "Watch! Put on the  
whole armor!" Let a united effort to the  
pulling down the strong holds of Satan the  
coming year be our meat and drink and we  
will rejoice in the Savior's love and others  
uniting with the fold.

While preaching the word is necessary fi-  
nancial help is required. Some have pledged;  
doubtless others have resolved to pay as  
much as their tax or tithes; some at a conven-  
ient time. Hearken, to-day is ours; we  
have no promise of to-morrow. Any help as  
tithes or otherwise will be appropriated to a  
good cause. Bring subscription for papers  
and pledges with you to the camp-meeting.

J. W. OSBORN.

**The Smart Steer.**

SAM JONES was talking to a man of weak  
faith one day. The doubter asked if Mr.  
Jones could not give him a demonstration of  
religion.

"None," was the reply. "You must get  
inside the fold, and the demonstration will  
come of itself. Humble yourself, have faith,  
and you shall know the truth."

"In other words, I must believe, accept it  
before it is proved, and believe it without  
proof."

"Now hold on right here. Out West they  
have a place for watering cattle. The cattle  
have to mount a platform to reach the  
troughs. As they step on a platform their  
weight presses a lever, and this throws the  
water into the troughs. They have to get on  
the platform through faith, and this act pro-  
vides the water and leads them to it. You  
are like the smart steer that slips around to  
the barnyard and peeps in the trough, without  
getting on the platform. He finds the trough  
dry, of course, for it needs his weight on the  
platform to force the water up. He turns  
away disgusted, and tells everybody there is  
no water in the trough. Another steer, not  
so smart, but with more faith, steps on the  
platform. The water springs into the trough,  
and he marches up and drinks. That's the  
way with religion. You've got to get onto  
the platform. You can't even examine it in-  
telligently until you are onto the platform.  
If you slide around the back way, you'll find  
the trough dry. But step on the platform,  
and the water and the faith come together  
without any trouble—certain and sure and  
abundant.—Sel.



Jehovah? Is their lan-  
ready quoted, to be set  
ference? Which is  
John Calvin? Isaiah

um upon man's reason  
ed the following lan-  
o his ambitions: "He  
ge that this world,  
satisfy. He wants to  
w. He is not content  
arth. He feels him-  
age here." How like  
at Paul uses it in re-  
e resurrection, not as  
mortality. Read Rom.  
n that the sufferings  
not worthy to be com-  
ch shall be revealed  
arnest expectation of  
r the revealing of the  
creation was subjected  
own will, but by read-  
d in, in hope that the  
be delivered from the  
nto the liberty of the  
of God; for we know  
groaneth and travail.  
il now. And not on-  
which have the first-  
we ourselves groan  
g for our adoption, to  
ur body." Paul points  
strations of the pres-  
e glory of the resur-  
I know even as we are  
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o knowledge and give  
ntinued immortality.  
I we accept as ours,  
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paragraphs and tell  
belief. "Must man's  
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more and more know-  
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gloom? Shall his  
e knowledge end in  
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w?"

or device, nor knowl-  
grave whither thou  
or the living know  
the dead know not  
"The lamp of the  
Prov. 13: 9. 'Whoso  
his father his lamp  
blackest darkness.'  
will be no reward  
o of the wicked shall  
20. 'As the waters  
river decayeth and  
own and riseth not  
ore; they shall not  
of their sleep.' Job  
praise not the Lord  
into silence.'" Psa-  
graphs are in such  
omment is unnec-

at large," said he,  
t met to the full in  
then they die there  
destiny is fulfilled.

their existence complete." But man sinned  
and came short of the glory of God, there-  
fore his life is cut off in the midst of his days,  
and his lamp is put out in darkness, unless  
he has accepted Christ as his Savior and  
thus have hope that he shall live again.

Again I quote: "The ultimate aim, object  
and desire of the plant is fully met and at-  
tained, perfection arrived at and victory com-  
plete. And so it will be found throughout  
the whole realm of nature. Shall men, then,  
the head of all living organisms, prove an ex-  
ception to the universal rule? Shall he be  
the only one of nature's products—since I  
may not call him creator—whose efforts are  
doomed to cruel and fatal disappointment?  
True, the ultimate aim of plant and animal is  
accomplished, man accepted, and why should  
he be excepted but that he sinned. If man  
had not sinned he might have continued his  
existence by eating of the tree of life; but he  
chose rather to disobey Jehovah, "and sin  
when it is finished bringeth forth death."  
On account of his sin he was cut off from the  
tree of life "lest he should eat and live fore-  
ever" and thus sin be made as enduring as  
God, and man's misery lengthened into count-  
less ages. Show me one of God's creatures  
who has sinned as man has sinned and I will  
show you one whose aims are frustrated just  
as man's aims are frustrated. That frustra-  
tion is a very part of the sentence pronounced  
upon man in the garden: "In the sweat of  
thy face shalt thou eat bread until thou re-  
turnest to the ground."

Here is the conclusion of the whole matter  
as set down in this sermon: "From the little  
that has been said you will see there is a con-  
clusion from which reason cannot escape, viz.:  
Man emanated from the hands of an All-wise,  
Almighty, Intelligent, Personal, Benevolent,  
First Cause, an abrupt creation, endowed  
with faculties akin to his Creator, with a  
grand destiny set before him to work out and  
with the idea and hope of immortality indeli-  
bly stamped upon his inmost soul."

When one's premises are false his conclu-  
sions are likely to be the same. We have  
shown that the premises and arguments all  
through the discourse are false, therefore, we  
may safely conclude that the conclusions here  
are also false. But let us look into them.  
Though man were formed with faculties akin  
to his Creator that does not give him the at-  
tribute of Deity; for instance: God is All-  
wise but that omniscience belongs wholly to  
himself. God is almighty but that power is  
not in man. God is immortal and that im-  
mortality is confined unto himself as one of  
his distinguishing attributes. See 1 Tim. 6:  
16. True, he has a grand destiny set before  
him to work out, even to the attaining "to that  
world and the resurrection from the dead."  
He must strive to attain it. He must lay  
hold on eternal life. He must seek for glory,  
honor and immortality. His only ground of  
hope is the merits of Jesus. Christ must be  
his trust, the Rock of Israel his abiding hope;  
then, and only then, has he a sure hope of in-  
corruptibility. For "when Christ who is our  
life shall appear, then shall we also appear  
with him in glory." Thus it is necessary  
that, before this present nature can share in  
the joys of the new Jerusalem of God, it  
must be changed. "For this corruptible  
must put on incorruption and this mortal  
must put on immortality. Then shall be  
brought to pass the saying that is written,  
Death is swallowed up in victory."

Therefore our conclusion is, that man is  
wholly mortal; that the original elements

from which he was created were wholly of  
the earth; that he can become immortal only  
as he seeks to please God and shall be ac-  
counted worthy of a resurrection; and lastly,  
that our hope of immortality depends wholly  
upon the fact that Christ both died and rose  
again and thus led captivity captive.

*Neche, Dakota.*

#### Stand Firm.

COURAGE, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble—  
Trust in God and do the right.  
Some will love thee, some will hate thee,  
Some will falter, some will slight;  
Cease from man and look above thee!  
Trust in God and do the right.

—Selected.

#### 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 Sister Mary E. Welsh.

My Dear Brethren and Sisters: I have  
just been reading of a fashionable wedding;  
a worldly affair, where their sparkling wines,  
glittering jewels, and splendid wedding pres-  
ents were described in the most glowing  
terms; and music and dancing were the order  
of the day, or rather of the night. None but  
the most fashionable of society were there.  
But I want to tell you, dear friends, about a  
marriage feast I have been invited to. You  
have been invited too, yes all the world both  
rich and poor, for "whosoever will may  
come." I hear people all around saying,  
"Are you going to the reunion at Albany?  
What are you going to wear?" But to my  
grief and surprise, even among Christian peo-  
ple, I scarcely ever hear the question, "Are  
you going to the marriage feast of the Lamb?"  
This is a solemn question and one that peo-  
ple don't like to talk about very much. My  
dear brethren and sisters, don't you think  
our Sabbath, or rather the Lord's Sabdath,  
could be kept a great deal better if more of  
our time was occupied in talking about get-  
ting ready for that wonderfully solemn and  
most joyful event, for those who have their  
robes washed in the blood of the Lamb. I  
think there is too much carelessness in regard  
to this. Oh, let us put on the whole armor of  
God that we may be able to stand, for if we  
are not ready awful will be our doom. I  
said in the beginning of this letter I wanted  
to tell you about this feast at the marriage of  
the Lamb, but I find I am not capable of  
doing it. It is a subject too grand for my  
feeble mind to grasp, too sublime for my er-  
ring hands to write, but this I know, and I  
am so glad, that even I in all my weakness,  
my ignorance, my sinfulness in the sight of  
God, may have a right to enter there, and  
that I may see "the king in his beauty,"  
and be at home forever, for "blessed are  
they that do his commandments, that they  
may have a right to the tree of life, and may  
enter in through the gates into the city."

Let us all go to the camp-meeting at Dar-  
lington, if the Lord permit, and have a season  
of feasting, a few days of waiting on the  
Lord. It may be our last chance of meeting  
together in this life, our last campmeeting.  
Hoping to see you all there, dear friends, who  
can come, and hoping to meet all of God's  
children around the great white throne, I  
reunite your sister in Christ.

*Albany, Mo.*

#### From Bro. Clark Johnson.

DEAR Brothers and Sisters, and readers of  
the ADVOCATE: We all have a work to do  
and let us therefore be up and doing. The  
Savior in Matt. 5: 14 says: "Ye are the light  
of the world. A city that is set on a hill  
cannot be hid. Neither do men light a can-  
dle and put it under a bushel, but on a can-  
dlestick; and it giveth light unto all that are  
in the house. Let your light so shine before  
men, that they may see your good works,  
and glorify your Father which is in heaven."  
We learn by the reading of this scripture  
that the Christian is to let his light shine.  
How are we to let our light shine? See Matt.  
7: 13-20. "Beware of false prophets, which  
come to you in sheep's clothing, but inwardly  
they are ravening wolves. Ye shall know  
them by their fruits. Do men gather grapes  
of thorns, or figs of thistles? even so every  
good tree bringeth forth good fruit; but a  
corrupt tree bringeth forth evil fruit.  
Wherefore by their fruits ye shall know  
them." This scripture teaches us by the  
fruits ye know them. We are to let our light  
shine by our daily walk. Brethren and sis-  
ters, pray for me that my daily walk may be  
so as not to be a stumbling-block in the way  
of sinners. I want to be faithful to the end,  
and inherit a home in the earth made new.  
Yours in hope of eternal life through Jesus  
Christ our Lord.

*Neosho, Mo.*

#### From Sister Fannie A. Brown.

DEAR Brethren and Sisters of the ADVOCATE:  
I will once more write a few lines for our  
much loved paper. I am still on the Lord's  
side and hope ever to be there, striving to do  
the will of God at all times; living and serv-  
ing him, and doing his commandments. We  
should cause our light to shine that the world  
may see the same, and be helped thereby.  
We have had some twelve or fifteen truthful  
sermons preached here since we came to this  
place by Brothers Sperry and Admire.  
One sister came out on the side of  
truth, and was baptized. We believe there  
are many more all most persuaded. But Oh,  
what a firm hold this world has on the peo-  
ple; it is hard to leave off the pleas-  
ures of this earth, and follow Christ's  
teaching. The interest here is good; good  
audience whenever there is preaching. If  
we could have preaching every week to keep  
the minds of the people busy with the Bible  
references given with each sermon, I think  
they would have to say that the seventh-day  
people have more Bible than all the other  
churches. I send the Advocates, when they  
are read at home, to those that I think will  
be interested; sent some to friends in Iowa,  
and they write that they are delighted with  
them, love to read them very much. I did  
want to send all we are owing for the paper,  
but can not this time. Hope to send the  
amount shortly as work is getting more plen-  
ty. Oh, what trials we have in this world.  
How earnestly we should all pray, Lord thy  
will be done on earth as in heaven, for there  
our trials will be over. Brethren and sisters,  
pray for me that I may have strength to bear  
the cross and win a crown of righteousness,  
to be received when the King shall come.  
Your sister in the love of the Lord.

*Spring Ranch, Neb.*

—Nothing is so contagious as example; we  
are never either much good or much evil  
without imitators.

ADVENT & SABBATH ADVOCATE.

STANBERRY, Mo., AUGUST 14, 1888.

We request the churches in Mo. that have no regular meetings that you meet on Sabbath the 18, and choose delegates that the Conference may learn your condition and needs.

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

Treasurer's Report.

ON hand from last quarter, \$27.25; receipts of tithes, donations, and subscription to ADVO- CATE, \$333.25; receipts on MISSIONARY \$24. 82; total, \$384.82. Expense of moving press to Mo., \$67.55; paid A. C. Long on press, \$88. 39; for publication, \$228.88; total, \$384.82. Balance due W. C. Long for third quarter ending with ADVOCATE No. 18, \$35.12; balance due A. C. Long, on material, \$36.61.

The above statement is correct from the published receipts compared with the daily registers of all money received.

I. N. KRAMER, Treas.

Grove Meeting.

No preventing providence we will hold a two days' meeting, Sabbath and First day, September first and second, in J. B. Staley's grove, near the Stone school-house, five miles north-west of Waterville, Marshall Co., Kan- sas. We hope to see a goodly number of brethren and sisters from abroad at this meeting. Those coming from the west will cross the river at Ballard's Falls. Plenty of good pasture and feed for horses will be furnished those from a distance. Inquire for Elder J. H. Nichols, as this meeting is loca- ted near our place. J. H. NICHOLS.

Michigan Camp-Meeting.

WE are glad to announce to the brethren and sisters that there will be a camp-meeting in Michigan. This meeting will be held at the village of Bangor, commencing Septem- ber 13, and continuing till the 18. The An- nual Conference of the Church of God in Michigan will be held in connection with this meeting. Come, brethren and sisters, and let us worship the Lord together.

Ex. Com. J. C. BRANCH, J. P. PARISH, TEMPLE LEACH.

Missouri Camp-Meeting.

THE Annual Camp-meeting of the Church of God in Missouri, will be held at Darlington, 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 Con- ference of the Church of God in Missouri will be held in connection with the Camp-meet- ing. All are cordially invited.

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

The sixth commandment refers to our own lives as well as to those of others; and if we can carry on our business only by overdrawing the capital of our strength, it is plain that we should abridge our trade at almost any sacrifice, and seek a larger amount of rest.

ITEMS OF INTEREST.

-Kaiser William II. spent two years in learning to set type.

-Maxwell, the murderer of Preller, was hanged in St. Louis, the 10th inst.

-More than three quarters of all the bakers in the United States are men of German birth

-A writer in the New York Sun figures that a National campaign costs about \$20,000,000.

-It is reported that fifteen million cotton wood trees have been planted in Southwest Kansas this year.

-The National Temperance Hospital of Chi- cago, founded two years ago, has treated suc- cessfully seven hundred patients without alcohol.

-It is reported from Batavia that the Gov- ernor General of the Dutch possessions in the East has prohibited the importation of all spirituous liquors into the Dutch portions of New Guinea.

-A sporting man said, after hearing Inger- soll's recent oration in New York, "It's a spicy thing to laugh at for an hour, but not a very cheering doctrine to have around when there is a funeral in the house."

-A time of danger for American missiona- ries in Corea is reported in the Shanghai jour- nals. It seems that a Chinaman started the report that American missionaries had bought native children and killed them, using their bodies for medicine. Aid was asked and re- ceived from the foreign men-of-war in the harbor, but not until several natives had been decapitated by the mob.

-A New York house, which ten years ago employed one hundred salesmen, now does its business entirely by illustrated catalogues and correspondence, and its trade is ahead of what it used to be.

-An aged couple in Massachusetts recently celebrated the seventy third anniversary of their marriage. They are still residing on the same farm on which they established their home on their wedding-day.

-The death of General Philip H. Sheridan, Commander in Chief of the United States armies, occurred at 10: 20 o'clock on the night of the 5th at Nonquitt, Mass., from an attack of his old heart failure trouble. The end came suddenly and unexpectedly, as there had been no premonition of any unfavorable change in his condition until within a few hours of his death. General Sheridan was born in Somerset, O., March 6; 1831. He leaves a wife, the daughter of General Ruck- er, of Chicago, and four small children—three girls and one boy.

Received on Subscription for Advocate

Judge Liggett, 75 cts; Francis Merrill, \$1.50.

-The chains of habit are generally too small to be felt till they are too strong to be broken.

-Let no one flatter himself that he is innocent, if he love to meditate upon anything which he would blush to avow before men, or fear to unveil before God.

-Never let a man doubt where you stand on any great question, or what your principles are. It is not necessary to call attention to the flag under which you sail or fight. Hold it up boldly and let it be seen by all. Be good standard-bearers.— Christian Teacher.

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 Sabbatarian Adventists. Price, 10 cents.
The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the 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. E. Brinkerhoff; a tract for advance work on the Sabbath Question.
The Time of Christ's Resurrection, giving the evidence of its occurring on the first, and a harmony of the week and not on the seventh day of the week and of the subject, by I. N. Kramer, 23 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. Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 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 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 applica- tion.
The second coming of Christ, Showing it to be lit- eral and personal, by J. Brinkerhoff, 8 p. 2 cts.
The Christians' Hope—shown to be in the sec- ond coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.
Where are the Dead? Showing from Bible testi- mony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.
The Rich man and Lazarus, showing the appli- cation 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, 15 pages, price 3 cts, 30 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, 23 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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VOL. XXII

THE ADVE

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W. C. LONG, JOHN BRANCH, A. C. LONG,

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