# Advent and Sabbath Advocate.

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

VOL. XXIII.

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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 commandmen: of God, the Nature of Man, his Unconscious sate in death, the End of the Wicked, the Earth restored to it original glory and condition as the fature inheritance and abode of the redeemed and the Kingdom of God, Faith, Repentance, the fature Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

#### Are You Ready?

WILLIE brought his little Bible. With a graye and thoughtful look In the eyes he lifted to me From the pages of the book

When I told him of the meaning In the words that he had read, He was silent for a moment, Then looked up at me and said, Gravely, "Are you ready papa?"

Ah! the child could little know How the simple question thrilled me

"If you can't tell when He's coming, I should think you'd want to be Always ready," said my Willie, Looking thoughtfully at me. "If he came to-night and called you, You would have to say to him.

Smitten with a sudden fear For the words that he had spoken Seemed to bring life's end so near And my heart cried, "O my Master! There shall be no more delay; Make me ready for that coming,

#### THE SERMON.

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

#### The Promises of God.

"WHEREBY are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust."

children, but he has given exceeding great being redeemed from its condemnation will these promises we might be partakers of the and thanksgiving to their Redeemer. which are unconditional. Christ's second and we shall reign on the earth." that solemn, yet glorious promise, will be ful- with the heritage of Jacob. filled. Now, reader, let me ask you a ques-Are you ready for your Lord's return?

unto the Lord. But man has invented other In Jeremiah 17: 24, God promised that Je-

requirements.

We will now notice another promise: repeal the law, but he died as a remedy for water. sin produced by transgression. Christ occupies a position between the pardoned sinner and the broken law. The law reaches down to the judgment; it will condemn the ungod-God has not only given promises to his ly; they rejected the remedy. The righteous teacher of others.—Confucius,

and precious promises. What for? that by lift their voices in triumphant songs of joy Divine nature, is the unmistakable answer hast redeemed us to God by thy blood out of of the apostle Peter. While many of God's every kindred, and tongue, and people; and promises are conditional there are others hast made us unto our God kings and priests, coming is one of those unconditional prom- 9, 10. We have the promise of being called ises; and whether prepared or unprepared the repairers of the breach, and of being fed

Reader, do you desire these promised blesstion that should burn deep into every heart: ings? Do you ask how to obtain them? A man encloses a farm; he plants and sows his I will now examine a few of the conditional grain; by and by the stock break through his promises: "Let the wicked forsake his way. and the unrighteous man his thoughts; and drives out the stock he lays up the rails, and let him return unto the Lord and he will have thus repairs the breach; but could he repair mercy upon him, and to our God, for he will the breach before it was made? Certainly abundantly pardon." Isa 55: 7. This is the not. Well, if God asks a man to repair a Lord's way and condition of granting par- breach he can set it down as a fact that there don to sinners. First, they must hear the has been a breach made; it could not be regospel. Second, they must believe it. Third, paired without it existed. There is a breach they must forsake their way (sin) and return which God wants people to repair; we will just let God tell how it must be done. ways of pardon. One way is to go on sinning they that shall be of thee shall build the old until the Lord turns you independent of the waste places; thou shalt raise up the founda-Gospel. The second way is to just believe tions of many generations; and thou shalt be you are pardoned; not try by the help God called the repairer of the breach, the restorer has given to turn from sin. It was a false of paths to dwell in." Isa. 58: 12. How? hood until you believed it was so, but as soon verse 13: "If thou turn away thy foot from as you believed it that lie became a truth. the Sabbath." Where was this breach made? This is man's theology. It ignores the prom- In the law was it not? Let us see in what ise of pardon and the conditions upon which part of the law this breach was made. Where it is based. We must comply with the con-it is to be repaired is the place where it was ditions if we expect to receive the promise. "Thou shalt be called the repairer of the breach, the restorer of paths to dwell inrusalem should stand forever if they would if thou turn away thy foot from the Sabbath." keep the Sabbath; they ignored the conditions and lost the promise. Let us obey God's disregarding the Sabbath; but the prophet continues-"from doing thy pleasure on my holy day and call the Sabbath a delight, the "Blessed is the man that doeth this, and the son of man that layeth hold on it." Isa 56: 2. Here is another promise, or as Peter calls labor, therefore, to enter into that rest, lest them, exceeding great and precious promises.
"Blessed is the man that doeth this, that keep-lief." Heb. 4: 11. "The Lord is not slack." the Sabbath from polluting it, and keepeth concerning his promise, as some men count is hard from doing any evil." In verse 6 slackness." 2 Peter 3: 9. O how we should this promise is extended to the Gentile, for love to meditate upon the promises of Godl stranger and Gentile are both one. See Eph. In the midst of affliction or persecution they 2; 11, 12. This promise reaches down to a give us consolation. The world may frown time when God's salvation is near at hand. upon us and friends forsake us, but the con-Verse I says, "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is am with you." Again, "Can a mother forget near to come, and my righteousness to be revealed." The death of Christ did not set compassion upon her son? They may forget aside this promise; it still remains sure and but I will not forget thee." We need not steadfast. Christ's death did not change it. wonder at the language of the text, "Where-2 Cor. 1: 20 reads: "For all the promises of by are given exceeding great and precious dod in him are yea and in him amen, unto the glory of God." The promises were not become partakers of the Divine nature." Let yea and nay with Christ, but yea and amen. our hearts take courage, press on, be strong See verse 17. Christ did not die to make the in the Lord and in the power of his might, promises of none effect; he did not die to and thus come up to the fountain of living

Buffalo, Mo.

-He who cherishes his old knowledge so

"Tell me what this means, dear papa;"

And he read me from God's Word What it says of being ready For the coming of the Lord.

As in shame I answered "No."

"I'm not ready', Think, dear papa,"
And his eyes with tears grew dim.

Then I clasped the darling closer, fake me ready for that coming be that coming when it may.

—Selected.

### Mediation.

"For there is one God, and one mediator between God and men, the man Christ Je sus." I Tim. 2: 5

This is a very important text, presenting to all very important facts. things implied in the term mediator. 1. The existence of two or more parties, 2. There is a difficulty existing between them. 3. The parties themselves cannot settle it. 4. The parties consent to put the difficulty into the hands of another for settlement. These four things are implied in the term mediator. The truth of these statements has been demonstrated before our eyes in the transactions of men, even in the ordinary affairs of life.

We will now consider the qualifications of a mediator. 1. He should have capacity to understand the case—the just claims or de mands of the parties for whom he acts as mediator. The imperative demand for this qualification is readily seen, for if destitute of this he could not mediate. 2. A mediator should act upon the principle of benevolence that he may do right to both parties, If he had not this qualification he might possibly be partial to one or to the other of the par 3. A mediator should be known to the parties, that they may have confidence in 4. A mediator must be so conne with the parties as not to be partial. He must not be a father or brother to one of the parties only, A brother may mediate between two brothers, and a father between two sons; but for a mediator to be related to only one of the parties would disqualify him to be a proper mediator. His relations to each, and his interest in each of the par ties, should be such as to render him impartial in all his decisions touching their claims and interests. 5. He should be willing to undertake the settlement of the difficulty.

These are the qualifications of a mediator, and these are all seen, in their fullness and in their perfection and beauty, in the person of the Lord Jesus Christ, the one mediator between God and men, the man Christ Jesus; and he is willing to undertake the work of

Here are two parties, God and human be ings whom he has made, and there is a diffi culty between them. No one will deny, es pecially those who believe the Bible, that there is a difficulty existing between God and the children of men. How often is this declared in the word of God. Man that was made upright has sought out many inventions; has rebelled against God and his gov ernment; is unreconciled to God or his law,

1. God, the offended party, can not settle the difficulty. If he could settle it, then there would be no necessity for a mediator. "There was no eye to pity, and no arm to Justice demanded the life of the sinsave." ner. If no ransom could be found the sin ner must die. 2. The sinner, the offending party, cannot settle it; if he could, what need of a mediator? But it is manifest to all that fallen man has no strength or ability to save himself; no work of supererogation or prophet Isaiah assures us that God will gath human sacrifee can possibly bring about a er others to Him besides the literal seed of reconciliation. 3. If Christ were God he Judah and of Israel. The exertions of the could not settle the matter, because God is Church, the forces of the nations, are hastenone of the parties having the difficulty. 4. If ing on the preparatory conditions of this Christ were mere man he could not settle great consumption. Very soon Jerusalem , it, for man is one of the parties involved in will become pre eminent. Salem will stand

offended one; man, the offender, the repel against the Father's government, and the Son of God, the mediator between the two employing his great powers and his great the soul to effect a reconciliation between the soul to effect a reconciliation between the offended and the offending parties. This Christ Jesus, the Mediator between God and Christ Jesus, the Mediator between God and men, is not absolutely and wholly related to either one of the parties alone; but being divine in his origin, that is, born of the virgin Mary, he sustains that relation to each that constitutes him the proper and impartial Mediator; and since he is going to be our Mediator, we may rest with confidence in re lation to the final issue.

The difficulty to be settled is to reconcile sinners to God—not to reconcile God to sinners for that cannot be; God cannot be re conciled to sin. God is in Christ reconciling the world to himself. The apostle said, "As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." See ver. 4-8.

upon their own suffering for sin to atone for them. Some discard Christ and trust in their own morality and good works for salvation. of his Son; he has placed the moral government of the world and the redemption of the race through faith in his Son. See Rom. 3:

"For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Dear reader, are you willing to rest the settlement of all difficul blessed and only Mediator ?- Sel.

## Palestine and the Jews.

A STRIKING passage in reference to the Jews occurs in Isaiah 10: 23: "For the Lord of hosts shall make a consumption even determined in the midst of all the land." By the phrase "in the midst of all the land." we appointed time, which will be, I presume, in a few years, a fine fever with respect to the return of a certain people to Palestine, will possess all men-a fever that will spread itself out in all parts of the world. It is determined upon already in the Divine mind. A the general topic of conversation in a very few years from to day will be

#### PALESTINE AND ITS ADVANTAGES.

This emigration fever will rage most vio lently among the Jews; then it will take hold of other races and nations; for the

He being human and divine can stand be were the two and aljust the matter, being twen the two and aljust the matter, being twenths the two and aljust the matter, being culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their matter, being the culties that they can see in their matter, being the culties that they can see in their matter, being the culties that they can see in their mind in the culties that they can see in their mind in the culties that they can see in their mind in the culties that the cul tween the two and adjust the matter, being equally related to both.

This is truly a sublime subject. Here we have presented to us God, the Father, the offended one; man, the affender, the rebel

good time, order to pass, and it is often very difficult beforehand to say by what means God is going to produce cer. Think of the beautiful imagery of the Savjour, "Ye see the fig tree putting forth leaves, and ye know that summer is nigh." and ye know that same to be also, also, when certain things are fulfilled, do we know that certain other things must come to pass, The signs of the times indicate very clearly that the period of this consumption is

# NOT VERY FAR DISTANT.

The method and enthusiasm attending upon such a work we may form an idea of by look ing in our own times, and, in times past, at similar movements. Twenty years ago no man could have predicted the enthusiasm that rages through Canada touching Mani toba. There was not a man who had prescience enough to see that that part of the Doator, and rely upon the goodness and the minion would take possession of homes, of reject this kind of mediation and depend of the dominion to the other. The land was thought to be barren, the climate uncongenial, and no one would suppose that he could leave the fair fields and the lakes of the prov-But God has placed this matter in the hands ince of Ontario and go to that far off land. But we see how soon a rage is created, how soon a consumption can be started. this is an evidence of what can be done if men can only get up an excitement or fever upon any point. You crowd out reason, and men become subject to the law of impulse, and follow out the live of that interest.

You may ask, Do the Jews take any knowledge of this? The Jews throughout the world are getting keenly alive to this question; ty arising from sin in the hands of Jesus, the their papers are now discussing it, and a great change is taking place in the Jewish mind on these points. The London Standard remarks, "It is interesting to notice the way in which the Jews, scattered throughout the world, are beginning to turn their eyes to ward their own land. Palestine is not altogether a place to please a capitalist, but yet even such keen financiers as the Jews are busy buying it up. The Jewish Chronicle understand all the world in general. At the reckons now some 18,000 Jewish brethren in Jerusalem alone. It is said they are not a desirable population to maintain, yet \$300, 000, is sent to help these people maintain themselves.

#### THE OCCUPATION OF PALESTINE

by a people who have retained an indestructperfect mania will possess the nations, and ibility as a race, while they have learned a complete cosmopolitan character during these eighteen centuries-a nation at once European in education and Asiatic in origin -would be by no means a bad arrangement. It might not be impolitic on the part of the European Powers to assist in placing so influential a people in so important a position, and would solve what, before many years, will be the vexed question among the nations-namely the territory of Syria." Now, you might ask one of the Jewish brotherhood in Toronto here, and probably he would not know as much about it as I do, because he is the difficulty. But Christ being both human once more, lifting her head from the dust, not so much interested in the prophecies as and divine, having part of both natures, is and standing with majesty among the nations I am. He is interested in doing business; he just the one to mediate between the two- of the earth, she will again be the glory of knows his own line of thought remarkably God and men. He is just the person to effect all lands. Many men are ready to ask how well, but he does not know the line of La reconciliation between the parties, upon this consumption will be brought about, and thought that runs in this direction. A man's the principle of eternal justice and right. because they are not now interested in any eye is keen in the direction his interest lies.

Some time ago an article, which destiny for Palest Syria will soon East and the We vive. Old cities will be built; the and the steam of the caravan. Sy but the people traders of the wo the coming chan wants capital and give it both."

Do you know close of the Fea done for the last close of that sole each other by the

next year." The year, and will do will as surely me as they have car Good by; we year;" and the dren, I believe, expected blessi are fast filling placed in your lated experience duty and labor.

HOW WILL It will be bro deliverance in brought about 1 thus saith the that they shall which brought but, The Lord ( from all coun scattered us, an -that is, they ance from Egy which brough And the latter and when will this great cons place. Are th wandering over sufferings may the prayer, "H our children." their mouths w children! But not? If you, disbelieves th an answered tracks down prayer, at leas ribly answered

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the world question: it, and a he Jewish Standard e the way ighout the ir eyes to not altot, but yet Jews are Chronicle rethren in are not a yet \$300, maintain

NE indestructlearned a er during in at once e in origin angement. part of the cing so ina position, any years, ng the na-" Now rotherhood would not cause he is ophecies as usiness; he emarkably tne line of A man's iterest lies.

Some time ago the Hebrew Observer had will cause those wandering ones to come the Reformers. At eighteen he married and narticle, which asked all the results of the result an article, which asked: "Is there no other had destiny for l'alestine but to remain a desert? in peace to their ancient land.—Rev. Joseph lost the whole of his stock in trade by a fire Seria will seen he the commenced business, but two years la er he destiny for l'alestine but to remain a desert? In peace to their ancient land.—Rev. Joseph lost the whole of his stock in trade by a fire Syria will soon be the entrepot between the East and the West, and the old trade will re vive. Old cities will revive, and new ones will be built; the old time will come back, d the steam car will run in the track of the caravan. Syria will be a place of trade; but the people who are pre-eminently traders of the world, will they be there when the coming change takes place? The country wants capital and population. The Jew can

Do you know what the Jews do now at the close of the Feast of the Passover, and have done for the last 1800 hundred years? At the close of that solemn day's services they take each other by the hand and say, "Good by

WE MEET AT JERUSALEM
next year." They did so here in Toronto last year, and will do so again next year. They will as surely meet in Jerusalem some year as they have carried out the idea. They say, "Good by; we meet in Jerusalem next year;" and they will say it until they do Ah, brethren of Judah, some of your children, I believe, will live to realize this long expected blessing. The outlines of history are fast filling in, and you will ere long be placed in your own land, with the accumulated experience of centuries to guide you to duty and labor.

HOW WILL THIS BE BROUGHT ABOUT !

It will be brought about, as was the great deliverance in the land of Egypt; it will brought about by God's own purpose. "For thus saith the Lord, It shall come to pass that they shall say no more, the Lord liveth which brought us up out of the land of Egypt, but, The Lord God liveth which brought us from all countries whithersoever He had scattered us, and placed us in our own land" -that is, they will forget about the deliver ance from Egypt, and say, "The Lord God which brought us from all countries, And the latter will be as true as the first; and when will it be? God has determined this great consummation, and it must take place. Are the Jews to be always oucasts, wandering over the earth? And yet all their sufferings may be traced to this-they prayed the prayer, "His blood be upon us and upon our children." Oh, that they had a clasp on their mouths when they asked that for their children! But it has been upon them, has it not? If you, free-thinker, if you, man that dishelieves the Bible, if you want a proof of an answered prayer, the bloody lines and tracks down the centuries tell you that one prayer, at least in God's Word has been ter ribly answered.

What is it God said? That they should be wanderers, without national life, without government or king, until He should return them to their own land. And this has been true for 1800 years anyway. Has it not? Do you not see that what He has been telling you about them is true? And He says there s to be a great consumption in the land That is true also. There is to be a great consumption, in the providence of God, and they are to be gathered together. They will be persecuted, until they say in their sorrow:

"LET US GO INTO OUR OWN LAND."

We shall be glad to see them go, my brethren, to the land which is theirs of right. We may argue as we will, but I am myself under the impression that the time is now near for the call to go forth, as the cry is said to have run like an electric shock through the French and successful student of the Talmud. As when Bonaparte gave out his first proclama he grew older, however, the youth separated which boliapparte gave one home!" And so God himself from the orthodox Jews and joined If thou then didst deceive me, I am indeed deceived.

Wild, D. D.

#### An Old Book.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the Book and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statues were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before Magna Charta.

What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Xenophon's record of the conversation of Socrates, in his "Memorabilia," seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, and Quintilian are not modern, yet the books of the New Testament are older than they

As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was a remote antiquity. The name of Alexander has no modern sound to us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now.

The writings of Confucius are modern com pared to most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures,-Sel.

### Joseph Rabinowitz.

A REMARKABLE movement among the Jews of eastern Europe has recently attracted general attention. The leader of it is Joseph Rabinowitz, a Jew of considerable learning and strong national enthusiasm. He has gathered around him a large number of sin cere Jewish converts, to whom he preaches Jesus as the Messiah, and the hope of Israel The account of his own conversion is remark able. It appears to have been through the direct influence of the Holy Spirit, without the intervention of human instrumentality.

He was born at Regina, in Bessarabia, in 1837, and was brought up by his grandfather. a learned Rabbi, and himself the son of a Rabbi. The old man was at great pains to instruct the boy thoroughly in the Talmud. and was so proud of his progress that he used to take him to the chief of the Chasidim, to which sect he belonged, that his proficiency might be admired. When Joseph was only ten years of age, he was sent to Orgieff, where he distinguished himself as a diligent

Thereupon he commenced the study of law, and settled at Kischeneff. In 1882 he paid a visit to Palestine, and was deeply moved by the spectacle of the desolation of Jerusalem. He read and re-read the closing chapters of Jewish history, and as he did so the passage, "They mocked the messengers of God, and misused His prophets until the wrath of the Lord arose against His people, till there was no remedy "(11 Chro. 36: 16), gave him cause for thought. It was then that, under the guidance of the Holy Spirit, he was led to see that in their rejection of Jesus of Nazareth the Jews filled up the cup of their iniq unties, and brought upon themselves the judgments of God. He returned home full of this new light, devoted himself to the study of the New Testament, and soon began to preach. His followers continue to practice the rite of circumcision, keep the feasts, but have ceased to look for the promised Mest siah, acknowledging Jesus as "Him of whom Moses and the prophets did write."-Christin Herald.

#### Just Three Things.

I once met a thoughtful scholar, says Bishop Whipple, who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things.

"First, I am a man. I am going somewhere. Fo-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters" and he said it with tears in his eyes—"They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from all the teachings of the gospel."

Perhaps there are other persons who would do well to think of these three things. Infidels think they can destroy the Bible. What of Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost a hundredth part of a penny, burn down a palace on which thousands of men have toiled for years. A slanderer can smirch a spotless name with stains that may never be effaced; but what is gained by such exploits? Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion .- The Christian.

-A very learned man once asked Luther how A very learned man once asked Luther how he would be able in the day of Judgment to bear the responsibility of having rejected the opinions of so many learned men. With a smile he replied: "In this manner I will do it: Dear Lord Christ, I will say, I well knew that they were all learned men, but I acted so foolishly and had such confidence in thee, that thou, O Christ, wert more learned and wise than they and the whole world. "The Butrance of thy Words giveth Light."

W. C. LONG, - - - - EDITOR.

STANEERRY, Mo., AUGUST 21, 1888.

proven by this standard. There has been a grave who shall give thee thanks"? Psa. 6:5. Is it true that the dead know what is going all things by the Rible. The fraction of the grave who shall give thee thanks"? Psa. 6:5. Is it true that the dead know what is going all things by the Rible. The fraction of the grave who shall give thee thanks"? Psa. 6:5. all things by the Bible. The inquiry, "What is truth? has almost died out and instead the inquiry is, What is popular? What will add to my standing in society? "Search the Scriptures" is a duty almost entirely neglected by the laity. They do not go the fountstream of human teaching. This class get art, and unto dust shall thou return." ain, but are willing to drink from the muddy their religion second-hand, and appear to be than the quality. This is what we might call ing to dust, a total cessation of the vital functions of the hind. There is plenty of zeal, but it is not according to knowledge. What do not intensify the five senses of man but dethe majority care for the truths of God's stroys them. This was so understood by all word? True, they are in love with some the Bible writers. When they spoke of a cause, sect, or church, and will defend it right or wrong. God's truth can stand fire, and God's cause can stand storms. "The foundation of God standeth sure," it does not even shake or tremble because some one preaches as unscriptural sermon or some one writes a a foolish article for some paper.

There are many in the world who profess to know Christ who have but little moral earnestness, and do not care a button what truth You may prove what you will is any way. and they will think as they like, and act as they think. What we want is more research, and a deeper investigation of God's word; there is too much surface work. Too many persons are like the Dutch justice who, having heard the plaintiff's evidence carefully through, ruled out all the defendant's evithrough, ruled out all the ceremony through, ruled out all the ceremony through ruled out all through ruled ou testimony; if they speak not according to this law and testimony by professors of this day number of cases. and age of the world. Not many "noble Bereans searching the Scriptures daily." opinions of men are sought after and fol- one." lowed. One "thus saith the Lord" is worth this gospel age all theological questions number." should be proven by the Bible, and were this done, truth would spread rapidly and error clearly by sprinking? Not one." would disappear like the vapor that mantles the stream. Sunday observance, sprinkling lievers' immersion? Yes every one."

ADVENT & SABBATH ADVOCATE. all been born and fostered outside of the

Death has been explained as a separation of parts, or separation of soul and body; and thus the subject has been confounded until no one, who does not take the Bible view of the matter, has a well defined understanding of the subject. The evidences of our mortal-"Prote an image."

of the subject. The evidences of our instantity are all around us. Almost daily we hear the product it is a proper to the bells of death, and are called upon to follow the bells of death, and are called upon to follow. is good" is a Divine injunction. Our heav-low some one of our fellow men to the grave.

The dead oak, the falling leaf, the withered

The dead oak, the falling leaf, the withered our faith weaken, our grasp relax, and dark clouds would intervene between us and the city of God; hence the admonition to "hold fast to that which is grayd". The old cover is conscious? In it, two that in, death one's and in death is uncertainties and in death in death one's fast to that which is good." The old ocean is conscious? Is it true that in death one's conscious? Is it true that in death one's ward. The suffi does not always shine; but if it did vegetation would soon wither and die. It is true that in the death state they all is not sunshine in the Christica's life. all is not sunshine in the Christian's life. Dark times will come and only by a persist cut effort will we succeed in outriding the cut effort will we succeed in outriding the storm, and safely land in the kingdom of the dark know more than the living when the etoria, and safely land in the kingdom of the dead know more than the living when the Prove all things means prove all things by the Bible. All opinions, all preaching, all teaching, all practices, all writings, should be rave who shall give thee thanks"? Psa. 6:5.

Eccl. 9:5. Is it true that the dead know "Will all the allusions to the Sab "Will all the allusions to the Sab there is no rememberance of thee; in the there is no rememberance of thee; in the seventh day? Yes, every one." speaking of the dead father, that "his sons come to honor and he knoweth it not; and they are brought low but he perceiveth it not

Almost six thousand years have passed away since God said to Adam, "Dust thou was God's definition of death then, and it is his definition now. Death, then, is a remandand not alive. Notice these few quotations: "Naboth is not alive, but dead." "Jesus said unto her 'I am the resurrection and the life; he that believeth in me, though were dead, yet he shall live." John 11: 25.

We must believe, therefore, that when a he is not conscious; and when he has no thoughts he is not intelligent.

## Baptism and the Sabbath Paralleled.

Isa. 8: 20. There is very little going to the believers in the New Testament? Yes, a

"Is there any distinct account of the bap-The tism of a babe in the New Testament? Not

"Is there a case in which it was evidently more than all the opinions of men. Under by immersion? Undoubtedly there are a

"Is there a single case at which it was

"Will all the allusions to baptism suit be-

"Are there any clear commands given to believers to be baptized ? Yes "Are there any commands to bring unbe-

lieving children to be baptized? No Then, if all the incidents, and all the allusions, and all the commands, point to believ. ers' immersion, and if no incident, and ers immersion, and no command suits infant sprink allusion, and no command suits infant sprink ling what is the duty of Christian men?

ling—what is the daty of commend then? Search the Scriptures and see if these things The following we judge to be an equally "smart way of putting the matter," and or

coming to the point:" oming to the point.
"Is there any mention of "the Sabbath" in the New Testament? Yes, a number of

"Is there any distinct account of First day "Is there any distinct account of First day observance in the New Testament? Not

"Is there a case which evidently refers to the seventh day of the fourth commandment? "Is there a case which clearly points out

the first day as the Sabbath, or even as the Lord's day? Not one."
"Will all the allusions to the Sabbath suit

e sevence day. 10s, over, one.

"Are there any clear commands given for the sanctification of the seventh day? Yes.'s "Are there any commands for Sunday keep

ing? No."
"Then if all the incidents, and all the allusions point to the seventh day as the Sabbath, and if no incident, and no allusion, and no command suits Sunday keeping, what is the duty of Christian men? Search the Scriptures and see if these things are so."

We heartily wish Baptists generally would be as consistent in their arguments and practice about Sunday and the Sabbath as they are about infant sprinkling and believers' baptism .- Sabbath Memorial.

## Mr. C. H. Spurgeon on Preaching.

Before leaving for Mentone Mr. Spurgeon, in racy address, warned his students against indulging in long sermons. A few extracts from the address, which has been published, will be found interesting. "Very seldom," says Mr. Spurgeon, "do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their man is dead he is not alive; when he is in the own pleasure or is it for the pleasure of other grave he is not in heaven; when unconscious people? If it is the latter, they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial. Sermons ought never to be measured by the yard stick or the clock; but they ought to be measured by this

have done when you have done.' Don't be, but be a great deal more concerned not to keep on till your discourse, dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head, and drive it in; and then go on hammering till they split the board, and the nail drops out. They preach their people into a good frame of mind, and then preach them out of it."

After enjoinning his students not to at tempt to say all they know every time they for baptism, sky-kingdom, eternal torment-theory, and man's natural immortality have sprinkling? No."

"Is there one allusion that will suit infant preach, "but to reserve a potato for the next meal," Mr. Spurgeon goes on:

.I would recommend my young . I would recommend any young to much as possible, to compress when you have obtained a dense. When you have obtained a of good thoughts, boil them down. of good as a feast, whether the d the body or for the soul. It me brevity if we carefully exclude en ble which ministers to display,

If the finery and the fireworks a overboard, there will be more n overboard, there will be mor Once more let me hint to you t

IT IS CRUEL to make your hearers think you a close, and then go on again. I ha this wrong at the prayer meeting. divine, who is still in the body, is lively, but he has great gifts of When you think he has done, he plement, which is almost alway Another blessed thought!' His apt to have thoughts which are n and would often agree with the Ar said. 'Oh, that the man would lected.

#### How to Help the Prayer

COME.

Come early.

Bring somebody else. Take a front seat.

Sing. Supposing you don't from another, you will feel bette

tried, and it will encourage the Say something, if it is on Twenty-five short testimonies a a whole posy-bed of glittering "beautiful sunset-sky rhetoric come don't want gush, but the

Don't keep your mouth shy making mistakes. Why, bless hundred years from now the fac frightful grammar wont bothe pecially if some soul was say did say something.

Don't start a discussion.

Don't wait till the last o will say just what you wanted happens so.

If the meeting drags, don't a snap somehow.

Don't think about that en row. Too much world in yo like water on a fire.

Look just as pleasant as y tagious. Remember that it and not the human being les

Remember that long pra for a good meeting.

Finally, take home that p that hit you the hardest, as Don't pass it over your sh back of you. Make the str. Words and Weapons.

#### Relative Number of

THE number of Christian tury by century until now the adherents of any oth nary statistics by which I to outnumber Christians ing. The difference betw the Church of Rome is to with the difference between classed together as Budd almost nothing in comme and a few merely outw semblances. To call Christians would be ver able than to consider as

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#### on on Preaching.

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MPLE RULE,

have done.' Don't be, you come to a close ore concerned not to ourse dies like a candle nother flicker. If you rill spoil what you have he iron is hot, but do ill the iron grows cold; nany do. They hit the drive it in; and then they split the board. out. They preach their rame of mind, and then

his students not to at know every time they ve a potato for the next goes on:

"I would recommend my young brethren, has much as possible, to compress and condense. When you have obtained a quantity would thoughts, hold there does not take the adherents of Buddhism, and thoughts, hold there does not take the adherents of Buddhism. of good thoughts, boil them down. Enough this is only one belief among many, and the ing in Scotland," said a minister in making the second of good thoughts, boil them down. Enough this is only one belief among many, and the ing in Scotland," said a minister in making the second of the second of

to make your hearers think you are about to any other creed.—Church Review. close, and then go on again. I have suffered this wrong at the prayer meeting. A certain divine, who is still in the body, is never very lively, but he has great gifts of holding on. When you think he has done, he issues a supplement, which is almost always headed, Another blessed thought!' His hearers are apt to have thoughts which are not 'blessed; and would often agree with the American who said, 'Oh, that the man would quit!'".

## How to Help the Prayer Meeting.

Bring somebody else.

Take a front seat.

Sing. Supposing you don't know one note from another, you will feel better from having tried, and it will encourage the others.

Say something, if it is only two words Twenty-five short testimonies are better than a whole posy-bed of glittering "nothings," or "beautiful sunset-sky rhetoric." Men who come don't want gush, but they do want life.

Don't keep your mouth shut for fear of making mistakes. Why, bless your heart, a hundred years from now the fact that you used frightful grammar wont bother you a bit, especially if some soul was saved because you

did say something. Don't start a discussion.

Don't wait till the last one. Somebody will say just what you wanted to. It always

If the meeting drags, don't you drag; make a snap somehow.

Don't think about that engagment to-morrow. Too much world in your heart will act like water on a fire.

Look just as pleasant as you can. It's contagious. Remember that it is God's service,

and not the human being leading. Remember that long prayers are too good for a good meeting.

that hit you the hardest, and think over it. Don't pass it over your shoulder to the one back of you. Make the stranger welcome.-Words and Weapons.

# Relative Number of Christians.

THE number of Christians has increased century by century until now they far outnumber the adherents of any other faith. The ordi nary statistics by which Buddhists are made to outnumber Christians are totally mislead-The difference between Quakerism and the Church of Rome is trifling as compared with the difference between sects who are all classed together as Buddhists, but who have almost nothing in common except the name and a few merely outward and material re-Christians would be very much more reasonable than to consider as adherents of one re-

the body or for the soul. It may tend to brevity if we carefully exclude every sylla ble which ministers to display.

Taking Christians and Mohammedans go out. A poor woman, in going out, dropped together, it is probable that the first and the manufacture of the content of th that even a third as many as are agreed on love to give for Jesus' sake.' Then the dea

#### Beware of Dogs.

"BEWARE of dogs," said Paul, writing to the Philippian Christians. He meant human He knew something about them. He had been hunted, scratched, and bitten by them. He had often had a howling, yelping pack of them at his heels. The best prescription he could get out of his experience with time." them was given in to one sharp word, "Be

"Beware of dogs,"-snapping, snarling dogs his own edification.

Turn away from them-if you can. If you can't get away from them, don't walk back-ward the rest of your life, just to keep facing are not on forbidden ground.

"Beware of dogs,"-mad dogs, whose bite is dangerous if not fatal-dogs that go galloping through town and country, with venomous froth and foam of slander dripping from their tongues and gaping jaws. Take the other side of the fence and let them have a clear track. If they should break their cruel teeth on an intervening rail, all the better. They do that sometimes!

"Beware of dogs"—big, stubborn, pugnacions bull-dogs, that hold on, right or wrong, wherever they happen to take a grip. They do not prolong an argument upon any question of right, but clinch it forthwith with a final snap. Absence of body is more to be recommended than presence of mind in dealor a good meeting.

Finally, take home that part of the meeting place, wherever that may be!

"Beware of dogs"--blood-hounds, that purthe trail, with malice unfailing and perseverance unvielding, rushing on over fields and gardens, without respect to the rights of others, until they have accomplished their purpose or exhausted their strength.

"Beware of dogs"-all human dogs. Paul's shot was aimed at the whole tribe. David's lament was, "Dogs have compassed me," and Paul's experience was no less unpleasant. Burly human bull-dogs gripped him; blood hounds pursued him; mean little sneaking curs barked and snapped at his heels; and hungry street scavengers howled around him. It is for us to profit by his experience and heed his warning words: "Beware of dogs."-Selected.

or a told it the

#### A Cheerful Giver.

"I was once attending a missionary meet ble which ministers to display.

If the fluery and the fireworks are thrown overboard, there will be more room in the vessel for the valuable freight.

"Once more let me hint to you that "The course, the world, who has revealed Himself in Je sus Christ, while it is extremely improbable that there are from dogether, it is probable that con said, Take it home to night, and if, after thinking it over, you still wish to give it, you can send it in the morning.'

"In the morning I was sitting at breakfast with the deacon, when a little note came from this woman; but the note contained two sovereigns. 'You won't take them?' I said to the deacon. 'Of course I shall,' said he. 'I know that good woman well. If I send them back, she will send four next

This was indeed "loving to give."-Sel.

MINCE PIES AND SPIRITUALISM .- Deception that don't bite, but keep everything around them in a state of discomfort, uncertainty and vexation. If you meet one don't stop to all seen strange and unaccountable things in argue with him. It doesn't pay' Give him right of way, and go about your business. time had a touch of hallucination. Some Let him enjoy his own ugliness, and snarl to time ago, after I had been overtempted to eat something indigestible before retiring at "Beware of dogs,"-sneaking, cowardly, night, after retiring I saw the president of one of the prominent colleges astride the skulking dogs, that watch for a good chance to snap at your heels, and then scamper off before you can compliment them with a kick. no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night, to stop eating hot them. Let them snap till the snap is all out mince pie and take a dose of bilious mediof their vicious jaws. You can stand it if you cine. It is an outraged physical organization, enough to deceive the very elect after sundown, and does nearly all its work in the night. The witch of En-dor held her seances at night; so do all the witches, Away with this religion of spooks?-Dr. Talmage

-SIN is the only thing that can separate the soul from the love of God. Paul says tribulation cannot do it, nor distress, however deep; nor perils, however fearful; nor poverty, however great; nor persecution, however fierce. He went further. He declared his persuasion "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." Sin alone has separating power. Sin involves the soul is guilt, and guilt shrinks away from me their victims to the death, never losing infinite justice and inholiness. Only to the guilty will God say, "Depart from me, all ye workers of iniquity."—Michigan Christian Advocate.

> -There is nothing so trustworthy as the word of God. That which it discloses of God's nature, God's purposes, of man's duty, of man's destiny, is absolutely true, and shall find its fulfillment beyond all question. Heaven and earth shall pass away, but God's word shall stand forever.

-Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.

# The Resurrection.

BY MARY E. WELCH.

In the end of the Sabbath the Marys came To visit the Savior's tomb, But an angel had rolled the stone away And he slumbered no more in its glo

The angel had raiment as white as the snow.
And his countenance like lightning shone.
Said he, "Fear not, for this I know
Ye seek for the Lord, he is goue.

"He is not here; he has conquered the grave And has risen as he said.

Come see the place where the Sayior lay,
He is numbered no more with the dead.

"He goeth before you to Galilee, Behold ye shall see him there, Lo! I have told you" the angel said, And the Marys departed in fear.

As they hastened away to the sorrowing friends As they hastened also,
The glorious news to repeat,
They met Jesus himself. "All hail" said he,
And they worshiped him low at his feet.

And when the eleven disciples had met fn a mountain of Gallice, He came to them there in his glory and said, "All power is give unto me.

"Go teach all the nations as I have taught y Baptizing all them that believe,
And lo, to the end of the world it shall be
My spirit ye all shall receive." Albany, Mo.

# The Living Soul.

WHAT is the living soul? is a question which under-lies the whole doctrine of Christianity. If a man possesses a conscious, immortal nature, attribute or principle, religion is one thing; if he does not, religion is another thing altogether different. And since this life is but a short one, it becomes the utmost desire to know if there is any existence be

yond it. This leads us to inquire, What is life? To this question we have no definite answer. Man, with all his boasted endowments, natural and acquired, has never been able to comprehend so much as the first principle. He has no means of obtaining a knowledge of anything but by and through some created medium; hence all his mighty wisdom is nothing more than what he has found out by experiment; and, according to the proverb, he must be a fool, for a fool learns only in the dear school of experience. Humiliating as it is, man knows no more of the nature of a first principle than the inferior animals. Ask him, for instance, What is gold? and he will immediately begin to tell you of its color, weight, as profound as ever, for all he knows of its properties or qualities comes through the thing called gold; and the question comes home with redoubled force, What is gold, in dependent of these qualities or attributes? And as we ask, What is life? and immediately volumes are poured out, describing its qualthrough which its existence is recognized; ter that exhibit life; and the question comes a secret that angels have not revealed, and of matter are continually changing. one that man is as ignorant of as the marble

meaning term to express what experience has forms of matter traught. It is but a miserable fig-leafed of other forms. apron to clothe the young child that the experiment brought forth.

So all we know of any final and intangible principle is through the medium and process by which it is manifested. In like manner, all we know of life is through the various forms of matter in which it is manifested; and to say that life and consciousness in man exist independent of matter, is as preposterent of the material thing called gold. Through matter alone comes all the knowledge we have of the term gravitation; and he would not be considered a sane man who would say that nothing weighs nothing—that is, nothing does not possess weight-it ought also to admit that nothing does not possess life. Wherever there is weight there must be something to preponderate; so where there is life must be something to live.

So long as the soul lives it must be a material something; for an immateriality (which is a nothing) cannot live any more than a nothing can preponderate.

When we say a certain body weighs so much we make the body one thing and its weight another; the weight, being one of its properties, cannot exist without the body: so, when thing and its life another; the life, being one

So the general question runs thus: What is electricity, life, gravitation, light, thought, sense, the soul, motion, caloric, chemical affinity, cohesive attraction, etc., etc., independent of matter? Nothing.

But all these things, or rather attributes or qualities of things, do exist, and we gain a knowledge of them only through some of the varied forms of matter; and to talk of a man, or an ox, independent of matter, or an immaterial soul or spirit, in the sense of an inner man, is as great an inverse paragon as an im- bodymaterial horse.

But what shall we call these things, primal, uncreated properties? The term may be objectionable, but it is difficult to find one that is not. Such properties must exist forever, while organized bodies and forms of matter are continually changing, or being destroyed; and if their attributes are primal ductility, malleability, value, uses, etc., and and uncreated, they are eternal. And if etermay give you a long lecture on it, or write nal, forms were made through which to exhibit you a volume; but still the mystery remains them; but if forms were made, they were made of other forms, and some form of matter must have been eternal. But as properties cannot exist independent of matter, so matter cannot exist independent of properties.

It follows, then, that both matter, and properties are primal, uncreated. But one God made all the things that are made; for He is ities and attributes, and the various media the one Maker of all forms, while the qualities of all attributes depend on their respecbut these are only the various forms of mat- tive forms for their existence. And since these forms are continually being destroyed, their home with accelerated force, What is life, attributes are continually ceasing; or since independent of all forms of matter? This is forms are continually changing, all attributes

So God only hath immortality, for He only that marks his resting-place. So of all first is unchangeable. Yet when any form is des-

electrically excited; but this is only an untractic properties; but it still exists in other forms of matter, and still has the exist.

So a living man possesses living attributes soul, or spirit, and consciousness; but when soul, or spirit, and conhe is burned up, it exist, because the living sciousness, do not exist, because the living man does not. But we are told that his soul, man does not. But we are that his soul, spirit, and consciousness do not burn up, spirit, and conscious to the anthracitic proper-ties of the coal burn up when the coal burns, but these properties do not exist after the coal is burned. If matter, in any of its forms, ous and as presumptuous as to say the propnotes, uses, and value of gold exist independpossesses any property that cannot be destroypossesses any property that ed, it is gravitation. The elementary princi-ples which compose a ton of coal still exist, and weigh a ton after the coal is burned. and weigh does not depend on the combinaconsidered a sane man who would say that cravitation existed independent of matter. And since common sense must admit that nothing weighs nothing—that is, nothing sciousness; these do not depend on a definite nearer to the thing that "never dies" than the soul. But we must not understand that when a man dies life, as a principle, is extinct; other men still live; but the dead man lives not; his life only is extinct; and this is the very thing which is called death—the extinction of life in the form or being possessing it.

As we have no means of detecting a principle except through some form of matter, we have no means of knowing that a man lives without a material body. As well might we say a severe pain existed where there is no we say the soul lives, we make the soul one material form through which it is manifested. of its properties, cannot exist without the is no material form to manifest it. He who what they are conscious of, and what they are thinking about, and through what medium he gained the knowledge.

The same mode of reasoning applies to light. It is a principles which existed from eternity, for "God is light." And here we may be asked if He possesses a body to manifest it through? It is only through material bodies that He has ever manifested Himself to us; and none can show us a man without a body that he has manifested himself unto; and as to his having a

Know then, thyself; presume not God to scan; The proper study of mankind is man.

We are investigating men and material things and their attributes for the benefit of those who are too wise to be taught by the word of God. Hence we reason only from what we know. The sun is the luminary of the physical world, and a lamp is a miniature representation of it; but light as a principle is not destroyed when the lamp is extingnished, but the light of the lamp is no more. But he who can tell what becomes of the life, soul, or spirit of a man when he dies, can also tell what becomes of the light of a lamp when it is extinguished.

Life is an uncreated attribute: "God is life." It can never cease, because God is eternal. But if He imparts a portion of His own divine life to man, then man is part divine and part human, and his divine part will not only live forever, but it cannot sin or be punished, neither could it suffer while in a clay tene ment. What, then, is human life, independent of a human body ?

To those who seek wisdom through the tree of knowledge we answer. An alkali possesses certain properties, the result of a union of elementary things. For instance, principles. If we rub smartly a glass rod troyed, no primal attribute is annihilated, but potash is composed of potassium (a metal) with a dry silk, it attracts light bits of straw changed. For instance, a ton of anthracite and oxygen. These, in combination, possess or paper; and, if we ask the reason, we are has anthracitic properties; but when it is alkaline properties; but separate them and told that by this process the glass has become burned up it is not anthracite, nor has it and their alkaline properties are destroyed, for

neither the metal nor the oxygen alo neithern; but reunite them and the all property is restored. In their separa property they are not potash, in their unite they are, and this is the sum of the r they are, and the whereton they why and the wherefore we kno The operation is called analysis and the former decomposes and dean sis; to and the latter resis; the and the latter recomposes and dea the same

This has a close resemblance to deresurrection. There is one great (
who can analyze a man and reduce dust as he was, and destroy his thou consciousness, then synthesize his d be becomes a living man, with thou be becomes restored.

consciousness restored.

When the potash is decomposed, a

would be ray an ignorance of his should say the alkali still existed does the theologian who says the so when the man is decomposed.

But, says one, potash and men different things. True, and yet the common with other things, just alik both owe their properties to their cou of parts. So when a man dies, his o ness ceases until the dead man liv This must be admitted until it is de ed that the consciousness of a without a body or parts. If man he existence, that existence can only be strated through some tangible me that medium must be his body and dead men must be dead until the res and if there be no resurrection, we and drink, for to-morrow we die."

But we are told that life does i on an organization, for that is often and yet without life.

True, but all organizations are m accompanied with circumstances results. Water will not turn a m tumbles down a precipice or rol inclined plane. The existence of l not only an organization, but her tion of a fluid, as in animal an life, and undoubtedly the play of a

Yet what life is, independent o know not, but the great fountain the highest order and its only ment

The first order of beings below ed with it, that we have any ac angles; next, the Son of man, "than the angels;" then man, be and insect. But it stops not wi kingdom; it slides into the vegeta ceptibly that we cannot tell whe and the other leaves off.

The zoophytes are part an vegetable, the connecting link two-a sure indication that bo The vegetable kingdom unites mmeral in a second connecting life is poured into minerals.

So far as life is concerned, m with the animal, vegetable, kingdoms.

Nor has he, by nature, me endowments than many oth has little or no inherent l knows nothing but by exper brute knows all by intuition perience.

The first swarm of bees, by more perfect hexagons and government than man has after going to school six thou aneducated brute is the b Man spends long years at his himself to combat disease,

and all other star and dut when appropriate freing or the Bridge that his wall and deline the Carried States At the Sales All within the steel of the females with their MANAGE STAFFER MARCO STREE CO. on in humani tibe everbies the start on the the little and supplement ते का क संस्थितके ASSESSED AND ASSESSED. dies" than the wed that when William Stations on loss and क्षेत्र के के के

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applies to light dream electricity to may be asked hed it through? ies that He has कारी कराक वक्त or be bus maniar his having a

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n through the da alkali the result of a for instance. ETH (A MACH) nation, passes nite them and desirered pr

chief the ways are the allower after one partients as often as he cures one. But the child's heart—quivering lips and tearful eyes.

Only a smile? But how it cheered the brown and the alkaline cury shop deals out the potion, takes, or ad a limit of the potion. The potion of the pot the second of the matter when on the point to die takes no medicine Only a word of encouragement? It gave the

housequestly in ourse of their

This miss: be admitted until it is demonstrat | nature, while the mind of man is education. ed that the extractionances of a man fives without a body or parts. If man has such an nombro de d'un una sombiera talle l'incolore second through some tangible medium, and that medium must be his body and purts. So and more most be dead axial the recurrence on more good than he ever did." sol drink, for to morrow we dia."

his, and undoubtedly the play of an electrical

know not, but the great fountain of it is God, the highest order and its only full embodi-

The first order of beings below him endow of with it, that we have any account of, are angles; next, the Son of man, "a little lower than the angels;" then man, beast, bird, fishand insect. But it steps not with the animal kingdom; it slides into the vegetable so imper ceptibly that we cannot tall where one begins and the other leaves off.

The zoophytes are part animal and part regetable, the connecting link between the two-a sure indication that both possess life. The regretable kingdom unites again with the mmoral in a second connecting link, by which life is poured into minerals,

So far as hife is concorned, man is on a level with the animal, regotable, and mineral

Nor has he, by nature, more remarkable endowments than many other forms. He has little or no inherent knowledge, and knows nothing but by experience, while the brute knows all by intuition and without ex-

The first swarm of boot, by instinct, formed more perfect hexagons and a better form of government than man has been able to do after going to school six thousand years. The Man spends long years at his books to qualify touch.

when on the point to die takes no medicine we know we know we have the series decreased decreases and destroys the beart of collection and destroys the beart of collections and destroys the beart of collections and destroys the beart of collections are decreased destroys the beart of collections and destroys the traverse the dease forest, the desert, or the traverse the dease decreased the desert, or the traverse the dease decreased the desert, or the traverse the dease of the living and making one's self-leved is to be cheering and deserted and the traverse deserted the self-leved is to be cheering and deserted and the deserted the desert of the most effectual ways of pleasing and making one's self-leved is to be cheering and making one's self-lev

When the recitable is decreased and a chemist the source of astronomy, by their wonderful forestown-edge of tries and tempests; and so their site of their prescience of the source of antimistally without prescience of the longest and revertey of an approaching winter. The brote has indeed sected on the end of all the proposed to the source of a suppression of the source of the source of a suppression of the source of the source of a suppression of the source of the source of astronomy, by their wonderful forestown the source of the source of the source of astronomy, by their wonderful forestown the source of the sour useful seionce, without going over the ground Pers, over one, policed and men are very of acquirement. His instinct is a higher And the second s or parts. So when a man dies, his conscious our; his instinctive mind grasps it object with most course until the dead man lives again, a greater degree of certainty. His mind is

(To be continued.)

## Be a Help, not a Hindrance.

Ir was said of Lord Eldon that "he preventand if there he so resultrection, we may "eat Christians prevent good. Cranky Christians Sat we are told that hile does not depend good. The best way not to hinder as an expenimenon, for that is often complete the next thing. "Why stand ye here all the the next thing. "Why stand yo here all the constraint of the local back of professing disciples practically do nothing the local back of professing disciples practically do nothing the local back of professing disciples practically do nothing the local back of professing disciples practically do nothing the local back of professing discipling others." Canon Wilbertones are precipies or reals down an advantage of the requires a special back of the requires and the local back of the local back of the requires and the local back of the requires and the local back of t tion of a flori, as in animal and regretable will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and Yet what life is, independent of matter, we now not, but the great fountain of it is God. "Lot every heaver become a herald."—N. Y. Boungelist.

#### Spoiled Fruit.

"The fruit of the Spirit is love, joy, peace, long-affering, gentleness, goviness, faith, meekness, suffering, gentleness, geodness temperance."-Gal. 5: 22, 23.

The little fox "selfishness" will spoil the fruit "love.

The little fox "discontent" will spoil the The little fox "anxious thought" will spoil

the fruit "peace. The little fox "impatience" will spoil the

fruit "long suffering The little fox "a bitter word" will spoil the

fruit "gentleness. The little fox "indolence" will spoil the fruit "goodness.

The little fox "doubt" will spoil the fruit

the fruit "temperance."- Sol.

Masself to combat disease, and then kills ten | Only a frown? But it left a sad void in the | Stanberry, Mo.

Not far from the golden gateway. Where voices whisper and wait: Fearing to enter in boidly. So lingering still at the gate!

Catching the strain of the music Floating so sweetly along, Knowing the song they are singing. Yet joining not in the song!

Scoing the warmth and the beauty, The infinite love and the light: Yet weary, and lonely, and waiting, Out in the desolate night!

Out in the dark and the danger, Out in the night and the cold: Though He is longing to lead them Tenderly into the fold.

Not far, not far from the kingdom, "Tis only a little space; But it may be at last, and forever, Out of the resting-place.

#### LETTER DEPARTMENT,

DEAR Brethren and Sisters of the Apvo-CATE: As I am taking the ADVOCATE and read so many good letters from the brethren and sisters, and as I love to read them, I thought that perhaps some one would like to hear from me. I am striving to keep the commandments of God, and live so that I may have a home in the soon coming kingdom; for I know that if we live right here we shall have a home with all the redeemed when Jesus comes. We have a Sabbath school and social meeting every Sabbath, and I feel that the Lord is with us. Elder Cranmer preaches the truths of the Bible to us every four or five weeks, and he always comes with words of cheer. I ask an interest in prayers of God's people that I may ever be a faithful witness for God. Yours in hopes of eternal life. Boston, Mich.

# From Robert H. Canaday.

DEAR Brethren and Sisters: I will write a few lines to our much loved paper. I see of late few letters in the Letter Department. The little fox "pride" will spoil the fruit When I receive the ADVOCATE I first turn to read the cheering letters from brethren and The little fox "love of pleasure" will spoil sisters. Brethren, it cheers me to hear your determination to press forward to win the prine-eternal life. Let us do all the good -Only a sunbeam? Yet, it cheered a we can for we are surely living in the perils. wretched abode-gladdened a stricken heart, of the last days. Dear brethren, I would ask Only a gentle breeze ! It fanned aching an interest in your prayers that I may meet the danted broke is the better physician, brows, cheered many hearts by its gentle you all in the earth made new where parting will be no more.

When this paper reaches many of its readers the camp-meeting at Darlington will have commenced. As we wish to attend the meeting there will be no paper next week.

State alone manufactures alcohol.

—The Chicago Mail makes the statement that President Cleveland has "sworn off, with the property of the wishes of his sensible wife."

—U. S. Platt, of Connection.

Bro. A. C. Long in which he says that his wife's health is improving slowly, and that her lungs are better and they now hope for her recovery.

#### Notice

coming, to drop us a card so we will know how many to expect.

J. H. Nichols.

J. H. Nichols.

and sisters that there will be a camp-meeting in Michigan. This meeting will be held at the village of Bangor, commencing September 13, and continuing till the 18. The Annual Conference of the Church of God in Michigan will be held in connection with this meeting. Come, brethren and sisters, and meeting. Come, brethren and sisters, and sisters, and six of the Loral breather than the content of the corporation of the city — A committee of the corporation of the city of Toronto have lately made an elaborate report urging the city to establish an asylum for illebrates. Out of 3,200 commitments for all causes, 1,705, or over fifty per cent., were for drunkenness. let us worship the Lord together.

Ex. Com. J. C. Branch, J. P. Parish, Temple Leach.

## Grove Meeting.

No preventing providence we will hold a for recovery were good. two days' meeting, Sabbath and First-day, September first and second, in J. B. Staley's said to be one hundred and eight years old, as been married nine times and is the father meeting. Those coming from the west will cross the river at Ballard's Falls. Plenty ted near my place. J. H. NICHOLS.

#### APPOINTMENTS.

No preventing providence we will hold a series of meetings, as Bro. Brown may arrange, at Spring Ranch, Clay Co., Neb., commencing Friday evening, September 14. J. H. NICHOLS.

#### ITEMS OF INTEREST.

-Twenty inches is said to be the narrowest gauge of railroad doing regular business in the United States.

-When a banker fails in China, all the part ners and employes are beheaded. Conse quently banks in China never fail.

kee road have been ordered to Milwaukee to NEW SUBSCRIBERS, - . . . explain charges of systematically defrauding SAMPLE COPIES sent free.

-- The floods in Austria continue. It has been decided to close the arm of the Danube traversing Vienna by a block vessel an chored at Nussdorf.

-Belgium has 288 distilleries, and it is

ADVENT & SABBATH ADVOCATE, of the present owners, and that in future the

most difficult phase of the [drink] problem is, that those who drink least most effectu-

-The Rev. Philip Moses, mentioned by the Tasmanian as having a very successful total abstinence campaign in Australia, has been a door of the pledge in Mel hourne.

-The average monthly pay of locomotive We condially say to you, come to our coming grove-meeting. We want you here and we \$\\$133,53; of passenger conductors, \$110; of grove-meeting. We want you here and we \$133,\$3; of passenger conductors, \$110, 50; would also like to have those contemplating freight conductors, \$90; baggage masters, aritchmen, \$72,50;

-Hon. S. L. Cheney, a prominent Democrat WE are glad to announce to the brethren young men acquiring the habit or vice of drunkenness has decreased ninety per cent."

-A committee of the corporation of the city were for drunkenness

-A singular case is reported from Bing-hamton, N. Y.; in which a man has awakened from a two years' sleep. Upon awakening from his cataleptic condition he remembered nothing that had transpired in the two years. Though very weak his chances

north-west of Waterville, Marshall Co., Kan of one hundred and seventeen children He sas. We hope to see a goodly number of has been preaching eighty six years, is still in brethren and sisters from abroad at this possession of all his faculties and is almost as active as a boy.

-Mr. and Mrs. Spurgeon are both ill. Mr. of good pasture and feed for horses will be Spurgeon's physician says that he is suffering or good passence and clear and the stance. Inquire for from nervous debility, and must do no work Elder J. H. Nichols, as this meeting is location that he can possibly avoid for the next three months. Mrs. Spurgeon is said to be "utterly prostrated," but her illness is not described as dangerous.

#### Received on Subscription for Advocate

J. H. Price, \$1.50; Jasper Ogle, \$4.50; A S. Price, \$1.00, Genl. Conf. Fund; J. W. Tru nick, \$2.00; Jesse Millard, \$2.50; N. A. Wells, \$2.00

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THE ADVOCATE is devoted to of the doctrines of the Second the Second the Second of the Second the S

Rejoice, rejoice, the promised time is Rejoice, rejoice, the wilderness sha And Zion's children then shall si

The deserts all are blossoming; oice, rejoice, the prumised time is ejoice, rejoice, the wilderness shal The Gospel banner, wide unfurl' Shall wave in triumph o'er the r And every creature, bond and for Shall hall the glorious jubiles.

tejoice, rejoice, the promised time is Rejoice, rejoice, the wilderness sho

Rejoice, rejoice, the promised time is Rejoice, rejoice, Jerusalem shall s From Zion shall the law go foot Rejoice, rejoice, the promised time Rejoice, rejoice, Jerusalem shall si And truth shall sit on eyery hil And blessing flow in every fill.

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ejoice, rejoice, the promised time Rejoice, rejoice, the Prince of Per Aird lambs shall with the leope For naught shall harm in Bo rjoice, rejoice, the prumised that Rejoice, rejoice, the Prince of Pu The sword and spear of needle And peace shall smile from s And nations learn to war no s tice rejoice the promised time

> Standing still is danger Toil is meant for Christian Let there be, when even Honest sweat upon thy br And the Master shall com-At the setting of the sun Good and faithful one, w

Rejoice, rejoice, the prince of p

-He who has not sough spiritual nature, is a half-edo however much he may tru exercise his brain.