

# 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 commandments of  
God, the Nature of Man, his Unconscious state  
in death, the End of the Wicked, the Earth re-  
stored to its original glory and condition as the  
future inheritance and abode of the redeemed and  
the Kingdom of God, Faith, Repentance, the  
future Judgment, the Resurrection, Redemption,  
the Prophecies, the Christian Life, and kindred  
Bible subjects.

### The Poddler and the Preacher.

A MINISTER who longed to trace  
Amid his flock a word of grace,  
And mourned because he knew not why,  
You fleeces kept wet while his kept dry,  
While thinking what he could do more,  
Heard some one rapping at the door,  
And opening it, there met his view  
A dear old brother whom he knew,  
Who had got down, by worldly blows,  
From wealth to peddling cast-off clothes.  
"Come in, my brother," said the pastor,  
"Perhaps my trouble you can master;  
For since the Summer you withdrew,  
My converts have been very few."  
"I can," the poddler said, "unroll  
Something, perchance, to ease your soul,  
And to cut short all falsome speeches,  
Bring me a pair of your old breeches,  
The clothes were brought, the poddler gazed,  
And said, "No longer be amazed;  
The gloss upon the cloth is such  
I think, perhaps, you sit too much,  
Building air-castles, bright and gay,  
Which Satan loves to blow away,  
And here, behold, as I am born,  
The nap from neither knee is worn!  
He who would great revivals see  
Must wear his pants out on the knee;  
For such the lever prayer supplies;  
When pastors kneel the churches rise."

—Selected.

### Saying and Doing.

SOMETIMES a word weighs a ton. Some-  
times it is not worth a farthing. Luther's  
majestic and memorable words, "Here I  
stand; I cannot change; God help me,"  
when they were pronounced in the Imperial  
Diet, aroused all Europe. They were half-  
battles. A simple Yes or No often decides  
one's destiny.

Christ commanded open confession of him  
as one evidence of heart loyalty. Yet his  
divine wisdom detected the utter cheapness  
of a confession that was not proved genuine  
by the daily conduct. If he knew the worth  
of an honest word of profession, he also knew  
the worthlessness of a mere promise which

the utterer never intended to redeem. "Not  
every one that saith unto me, Lord, Lord,  
shall enter into the kingdom of Heaven, but  
he that doeth the will of my Father which is  
in Heaven." If there is any one passage  
above all others which a young convert  
should write in his diary on the day of his  
admission into the church of Christ, it is this  
very text. For under the constant pressure  
to "confess Christ before the world," and to  
"open his lips for Jesus," the new convert is  
in danger of thinking that all that is required  
of him is a service of the lips. He soon finds  
words to be cheap and easy. To speak in a  
meeting becomes no harder a task than to  
eat his dinner. He may even feed his self-  
conceit on the praise which his fluent ut-  
terance brings to him. His religion runs into  
words—words—words. That this has proved  
a snare and a peril to thousands, we pastors  
know too well.

What Jesus demands of his followers is,  
that their confession should crystallize into  
conduct. The highest evidence of piety is to  
do God's will. Saying is good; doing is in-  
finitely better. Faith saves; but faith is not  
a mere sentiment. It is far deeper than a  
gracious emotion. It is a stalwart principle,  
with vigor in every one of its ten fingers, and  
a prodigious grip and momentum in its right  
arm. It is not an indolent trust, but an ac-  
tive power in the renewed soul. Faith works  
by love. Faith overcomes the world; faith  
removes mountains. Evermore is it set forth  
in God's word as a living, acting, burden-  
bearing, duty-doing principle. "If ye love  
me, keep my commandments." And keep-  
ing a commandment of Jesus sometimes costs  
the carrying of a heavy load; sometimes the  
conquest of an ugly temper; sometimes the  
performance of a painful duty; sometimes the  
endurance of a hailstorm of reproach; some-  
times the surrender of what pride clings  
to with a terrible tenacity. Doing Christ's  
will sent Henry Martyn to die in Persia, and  
David Brainerd to spend his rich, generous  
life amid the wigwams of savages. Doing  
Christ's will sometimes makes a rich man  
become poor, rather than dishonor his religion.  
Doing Christ's will leads to sacrifices  
that cut deep. Doing Christ's will often puts  
a man under the ban of unpopularity, and a  
woman under the frowns of fashion. "If any  
man will come after me, let him deny him-  
self and take up his cross daily, and follow  
me;" for so shall he be my disciple.

These are times of cheap discipleship.  
There is a prodigious danger that piety may  
evaporate into prayer meeting talks and sing-  
ing of seraphic hymns. Even Heaven is pic-  
tured too often as a sort of celestial "picnic,"  
beneath waving trees and beside sparkling  
waters. The soul is thus bribed by the prom-  
ise of enjoyment here and endless raptures  
hereafter.

Oh, how different is Christ's picture of the  
Christian life, with its stern duties, its exal-  
ted joys, its conflicts; and its well won crowns!  
Holiness is not a devout emotion. It is the  
constant, humble, sincere doing of God's will.  
"As obedient children, be ye holy in all man-  
ner of conversation."

He that heareth Christ's commands and  
doeth them, is the man who buildeth his eter-  
nal hopes on a rock. The winds of opposi-  
tion smite against him; the rains of unjust  
reproach beat upon him; the currents of self-  
ishness and an strike him steadily; but he  
moves not from his sure foundation. He is  
built on Christ; his life is the daily adding  
of grace to grace, of deed to deed, of strength  
to strength, until he is changed into Christ's  
image from glory to glory.—*Theo. L. Cuyler, D. D.*

### Gathered Thoughts.

"THEY who have been reclaimed by love,  
partake of the compassion of Him who has  
saved them." "There are some kinds of  
pride that are destitute of self-respect. True  
pride, or rather nobility of nature, will never  
fawn on some and trample on others. It  
will recognize in itself that which will not  
let it stoop to any man, nor seek to have an-  
other stoop to it." "Many go through life  
as a figure head of a ship goes around the  
world, and end the voyage with no effect  
from it, but that they return more battered  
and weather-beaten." "A weak nature is in-  
jured by prosperity, a finer by adversity—  
the finest by neither." "Some minds suffer  
from rough contact with the world, as does  
the bloom of a peach. Cowper is a type of  
them. Others are improved like a stone, in  
which the finest veins lie hidden till friction  
brings them to view." "Freedom without  
is anarchy; truth without freedom is stagna-  
tion." "A sign of divinity in the Bible is the  
way in which it steers clear of mysticism  
while traveling along the edge of the deep-  
est feeling, and of materialism while dealing  
with the plainest practicalities." "The Bible  
is like a transparent vase, seen to perfection  
only when lighted up within by God's Spirit."  
"Affliction, like the spear of Achilles, has the  
power of healing the wound it gives." "The  
night brings out light from the stars of heav-  
en, and perfume from the flowers of earth.  
Light and fragrance are the gift of trial."  
"A nation and an individual to have a prop-  
er life should have a root in the past, a trunk  
in the midst of the present, and blossoms and  
seeds for the future." "What varieties are  
in the Bible, side by side! The book of Ruth  
with its pastoral quiet after the wars of the  
Judges, like an innocent child which has  
crept between the ranks of hostile armies:  
the intense devotion of the Psalms after the  
speculative discussions of Job, and before  
the practical wisdom of Proverbs; the gloom  
of Ecclesiastes, and then the luscious sweet-  
ness of the Song of Songs, as sharply divided  
as the Eastern morning which leaps from the  
night, or as an old Greek might have said,  
silver-footed Thetis rising from the bed of  
old Tithonus; Isaiah's majestic sweep of  
eagle pinion, with Jeremiah's dove-like  
plaint; the cloud-like obscurities of Ezekiel  
to be solved, as one might expect, by pierc-  
ing light from the sky; and the perplexities  
of Daniel to be opened by the movements of  
the nations!"—*Sel.*

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### The Loss of the Pope's Temporal Sovereignty.

WHETHER the power of the Papal church is increasing or diminishing by loss of the temporal sovereignty of the pope, is a question that has, of late years, caused wide discussion. It was the opinion of Prince Bismarck that the suppression of the temporal power would weaken the Pope's sway, in which opinion Count von Arnim disagreed with him, contending that when relieved from temporal interests and freed from the cares of temporal dominion, the Pope would become more independent, more fearless and powerful in the exercise of his spiritual authority; that, relieved of the responsibility of temporal affairs and secure from attack in that direction, his moral strength would be increased; as prisoner in the Vatican he is a free agent; restored to political power he would be forced to submit to political requirements." Civil dominion has been too recently taken from the Pope to afford any conclusive argument from the facts, while the early history of the Papacy affords a broad field of speculation. The Papal power has been so mixed and blended in its claim of divine and human authority in its past career, that it is but the wildest conjecture to say what strength will lie in the exercise of its spiritual dominion, when it is finally and completely deprived of all the influence that invest a throne surrounded by a court and enabled to hold diplomatic relations with other sovereigns who acknowledge allegiance to the dominion of the Papal See. The most eloquent, but not the most accurate, of English historians, Baron Macaulay, has, with glowing prophecy, announced the increasing splendor and growing strength of the Roman Church. If Macaulay's historical rhapsody can be corrected by taking from Rome's early history—whose splendid dawn he fixes at the time when camelopards bounded in the Flavian amphitheatre—nearly ten centuries of real power, why not let its claim to perpetuity rest upon the same conditions and the same reasoning that govern us in the considerations of all other human affairs? Why are not the Papal throne and Papal power subject to the same influences to which all other thrones and all other powers have been subjected? If all the proud dynasties and all the grand powers of earth, all thrones, churches, and empires have, in the nature of human events, been subordinated to the changes of time, then will not this "most perfect of human organizations" in time tumble to its fall? It is not the only hierarchy that in the ages has claimed divine origin, and under no other hypothesis than that the Church of Rome is the only depository on earth of divine power can it be excepted from the universal rule of change, which subjects all human achievements to decay. Denying to this or any church that it is of more than human origin, and claiming that it, like all things of earth, must be governed by the conditions that envelop it, we have the boldness to disagree with the multitude of learned men and profound thinkers who give to it an immortality of increasing power. There is no pretense that the Church of Christ ante dates his birth, and that is but eighteen hundred years gone by—the aggregate of but eighteen men who have lived their hundred years; for centuries this church was in the cradle of its birth, and not till the time of Constantine, in the fourth century, had it acquired more than local recognition, and Constantine, the first Christian emperor, died a Pagan, worshipping Apollo; not till the fourth century had Paganism departed from

Britain, or Christianity made a strong impression there; nor was it till the thirteenth century that the power of the Church of Rome became a controlling influence and only in Europe—and Europe is but one of the five great continents of earth; not till the nineteenth century had Asia, America, or Australia begun in reality to feel its presence. It is not now gaining power in India as fast as Mohammedanism; it has lost its civil supremacy in the home of its birth, and Italy no longer acknowledges its civil allegiance to the Pope. The Pope of Rome is a prisoner within the city whose founder was suckled by the wolf. The German Empire is Protestant, with a Protestant monarch. The Empire of Great Britain is Protestant, under Protestant laws and a Protestant Empress. America, the broadest of empires and the home of more than sixty millions of intelligent, free people, acknowledges the dominion of no church within the limits of its free state. Russia—with an hundred millions of people and an imperial strength that submits to no interference in religious affairs within its empire—acknowledges the Czar as the head of its ancient Greek Church. All the great, strong, Scandinavian north of Europe is independent of priestly influence or church domination. Even in the strongest of Roman Catholic countries—Spain, Austria, Belgium, lower Canada, in most of the South American republics, in France, Ireland, and in every civilized nation where education is not suppressed by the iron heel of ecclesiastical despotism—the line is distinctly drawn and broadly defined that marks the division of spiritual and civil power by the church at Rome. Compare the Papal church to day with its position in the thirteenth century, when monarchs and proud people bowed submissive to its power, when great armies and great navies were obedient to its command; up to that time and later it had not to contend with intelligence which comes from the printing press, nor the growing sentiment that the indulgence of free thought and free utterance is the personal inheritance of every human being. When the condition of the church from the thirteenth to the seventh century is compared with its position to day, how complete and wonderful is its humiliation. Contrast a Pope in all the pomp of all regal power—in all the luxury and splendor of his courtly surroundings, looking from his sumptuous palace window at the pitiable spectacle of a German Emperor, uncovered, barefoot, and in the snow, apologizing to the vicegerent of God, and humbly supplicating his pardon for offences against his dignity—with a Pope imprisoned in his palace across the Tiber, counting Peter's pence, handling the gifts of sovereigns seeking his influence over the poor, discontented subjects of their tyranny, asking his favor to influence them not to revolt against their oppressions; Bismarck, conciliating the Pope to secure the favor of his clergy in the Catholic province of Prussia, and for the purpose of appeasing his ultramontane politicians, swapping compliments and jeweled orders with the Pope and constituting him umpire over the Caroline Islands; England's Protestant queen, admonished by her political premier, sends a gold ewer in which His Holiness might wash his ecclesiastical hands, and this that landlords might be allowed to collect their Irish rents without interference of the "Plan of Campaign," the boycott, and that the English Crimes Act might be enforced in its rebellious Catholic province of Ireland; most humiliating spectacle of all, the President of a republic, in which

no church is recognized and no priestly interference in political affairs tolerated, sending a copy of constitutional laws, which no Pope ever read, and which every Pope, for the century of our republican existence, has endeavored to set at defiance, that the commonwealth might be destroyed. France, the favorite eldest son of the church, has revolted from it; Italy is emancipated; higher education is entrusted nowhere to the Roman Catholic clergy; Jesuits have been driven from every country where civilization has flourished; church edifices have been secularized and church property confiscated in nearly all Roman Catholic countries. How any intelligent person can claim that the Papal Church is not fast losing its pre-eminence and declining in political power, we cannot see, and whether it may not, by loss of political authority, increase its spiritual influence we will not express an opinion, nor does it give us any concern in this direction. When ever the Papal institution shall divest itself of any desire to intermeddle in the administration of the political affairs of the American Republic and cease to do so, we shall not distress ourselves with any apprehension concerning the spiritual ascendancy it may acquire. If, by keeping step with progressive intelligence and abreast with arts, science, and the learning of the age, the Church of Rome can acquire dominion over the human mind; if, with a free press, free thought, and unlimited freedom of personal liberty, this church can gain the ascendancy over the reason of mankind; and if, without the persecutions, oppressions, and crimes of its earlier history it can increase its spiritual dominion, it will be quite satisfactory to us so long as its spiritual influence is exercised in the direction of making its members good citizens, peaceful, order-loving, and obedient to the law. We are generous enough to permit any who think they have souls worth saving to accomplish the task in their own way. We do oppose, and ever shall, the right of Rome, or any other ecclesiasticism, to interfere in our civil affairs. In spite of Macaulay's opinion, and not agreeing in some respects with Professor De Laveley, whose article in the April *Forum* lies before us, we prophesy from this period in the nineteenth century the Church of Rome will rapidly dwindle and its political authority decline. It has entered upon its decadence; it is showing already the feebleness and cowardice of age; it is in the lean and slippered pantaloonery of second childhood; it is now showing fear of its opponents without the power or courage to combat heresy with fire and the sword; it dares not massacre for the correction of religious opinions anywhere; it is laughed at and derided in Rome—during holy week asses and mules were peraded as cardinals in red trousers, with clowns counting their rosaries of stringed onions; monks and priests no longer walk the highways of free governments in their gowns, and robes, and clerical garments; the host is no longer paraded in the public streets of any constitutional government; church property pays taxes; and not till the Roman hierarchy has enough confidence in the dogmas of its faith not to fear non-sectarian "godless" schools; not to refuse to Protestants or members of any other faith the privilege of preaching and teaching under the eaves of the Vatican, and in Spain, Portugal, the Province of Quebec, and the Republics of Central America; not till the church stops getting angry and exhibiting its petulance at opposition; not till the Rev. George Montgomery, chairman

collor of the archdiocesan can endure a prayer for to a convention. Roman Catholic school this church has ver own religious degenerate ability to hold of free consideration intelligence of the level heads is at blasphemous pretensions which quarrels with ples of a well-governed opposition to ern civilization. self-respect, and educated free men in this free volt again the in ian prelates, with their head, ignora hostile to Republic posed to Republic ing with our p B. G. ST. JOHN.

BELOVED Sisters of the read the letters others as I do, hoping thereby

Although we kinds of prof oppose the sev there are but f mandments of the numbers v not only know proofs on our ury because said, "Broad is that leads to that go in th which leadeth find it." Breel narrow way b doing, regard that is agains

I will here as appointme school-house hear what m vent and J the prejudice against us k do not see o numbers of feel that o here are hav was manife preaching.

the truth p disobey it," come exce sin to love.

On last S tent-meet people wh Covert and cordially r all gentlen invited to bath servi Christian ee and h some goo they wer

cellor of the archdiocese of San Francisco, can endure a prayer from a Protestant minister to a convention in which there are a few Roman Catholic schoolmarmas, shall we think this church has very much confidence in its own religious dogmas, nor any reliance upon its ability to hold its own in the open arena of free consideration and free discussion. The intelligence of the age and the common sense of level heads is at war with the absurd and blasphemous pretensions of a misty theology, which quarrels with the fundamental principles of a well-governed State, and is in direct opposition to all the aspirations of modern civilization. The pride, self-respect, and self-respect, and natural independence of all educated free men, and especially of all such men in this free land of ours, naturally revolt against the impudence of a band of Italian prelates, with a superannuated bishop at their head, ignorant of Republican principles, hostile to Republican government, and opposed to Republican institutions, intermeddling with our political affairs.—Selected by B. G. ST. JOHN.

### An Open Letter.

BY W. H. EBERT.

BELOVED Editor, and the Brethren and Sisters of the Church of God:—Loving to read the letters and the communications from others as I do, I will write a few thoughts hoping thereby to encourage some one.

Although we are surrounded here by all kinds of professed Protestant people who oppose the seventh-day Sabbath, and where there are but few of us who keep all the commandments of God, we are not dismayed by the numbers which are against us; for we not only know that we have all the sacred proofs on our side, but we feel the greater security because we are in the minority. Jesus said, "Broad is the road and wide is the gate that leads to destruction and many there be that go in there at, but narrow is the way which leadeth to life and few there be that find it." Brethren, let us strive to walk this narrow way by faithful continuance in well doing, regardless of a "gainsaying world" that is against us.

I will here say that I have been preaching as appointments can be had in our country school-house to those who are disposed to hear what many around us denominate "Advent and Jewish Sabbathism." We think the prejudice which once ran very high here against us has greatly subsided. But yet we do not see or feel that we are adding to our numbers of absolute Sabbath-keepers. We feel that our preaching and our influences here are having a similar effect to that which was manifest in the days of Noah and his preaching. We believe that those who hear the truth preached and then "contentiously disobey it," that it will make their sins "become exceeding sinful." It is just as great a sin to love and cherish a lie as it is to make it.

On last Sabbath day we made a visit to the tent-meeting of the Seventh-day Adventist people which was conducted by Eld. John Covert and Eld. Thompson. We were very cordially received by them, and treated with all gentlemanly and Christian respect. I was invited to participate with them in their Sabbath services, and I feel that those are pious Christian ministers, and from all that I could see and learn while there, they are making some good impressions. I learned also that they were encountering some trouble over

Mrs. White's Visions, and it seemed to have reached there as a kind of forerunner against them.

The discourse of the minister on that day was the two-horned beast and seal questions. I will give a few of my own reflections on the subject and on the course they take in arguing and trying to sustain and establish their theory. I will say that I believe those men to be honest and sincere in what they said, and I think this is true of many ministers who are now working in the vision-harness of that people.

First, they say that the ten-horned beast of Rev. 13 represented papal Rome; and then, of course, the two-horned beast symbolized something else; yes, it must symbolize the United States of America. Well, let us see. Daniel saw a "beast dreadful and terrible; it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it, and it had ten horns." Dan. 7: 7. We presume that none will claim that this form of the beast symbolized papal Rome. No, this beast did not symbolize papal Rome until after the little horn had arisen, and I know of none who claim it did. This is also true of the ten-horned beast of Rev. 13. In that form it did not symbolize papal Rome, but the beasts with ten horns each did symbolize the Roman government in her divided state into ten kingdoms. It should be observed that Daniel beheld until a change took place in his ten-horned beast, so that another little horn came up, and it was then a symbol for more than simply the Roman government. Daniel says nothing about a two-horned beast; he saw the little horn instead of it. We should notice that John makes no mention of any little horn coming up upon his ten-horned beast, or of anything else which would denote a change of character. This ten-horned beast which John saw was a symbol to represent the Roman government, just as, and for the same time, the ten-horned beast of Daniel symbolized that government before its little horn appeared. But instead of any change appearing in this ten-horned beast by which to show John the same that was shown Daniel by the coming up of the little horn, it was shown to John by the two-horned beast symbol. The red dragon, the ten-horned beast, and the two-horned beast, each represented Rome in some different condition. To John in his symbolic visions was shown the change of character which would take place in the Roman government as was symbolized to Daniel by the little horn coming up upon the ten-horned beast; but it was shown to John by the symbol of the two-horned beast, and which two horns represented Rome with her political and religious powers as proceeding from the head of one animal, and that beast represented Rome in her papal form. The expression, "two horns like a lamb," does not teach that the horns were so lamb-like; it simply declares that the two horns grew out of the same head, just like lamb's horns do.

But, then, our Seventh-day Adventist brethren, in order to get up their Sunday-persecuting and image power in the last days in the United States, and which is necessary to enable them to carry their theory that the Sabbath is the seal of God, they find it necessary to make the two-horned beast symbolize the United States, notwithstanding all there is against any such application of it. And to talk of sealing the 144,000 by anything in the last days, and then calling them "the first-fruits unto God and the Lamb," and that,

too, after the gospel age has continued for more than eighteen hundred years, seems to me to be a weak argument. They would be a kind of last fruits as saved under the everlasting gospel.

Again, if the fourth commandment and its observance constitute the seal of God at this time, it has been the seal ever since it was commanded, and we would be inclined to believe the 144,000 had long since been sealed by it if this was true.

But this is not all the reflections we had on that occasion. There is a charge of yet greater magnitude than all these that I have to prefer against them as a people, and especially do I make it against their ministers. I here in this open letter call upon them to stand up and make their defence if they have any to make in the case; and in order that they may have an opportunity to do so if they choose to, and possibly can, I ask and solicit the Editor of the *ADVOCATE* to give them space in said paper for so doing, if they should ask it. The specification which I now make against those ministers is that they, in order to manufacture capital by which to make a show of truth in their claim that the fourth commandment contains the seal of God, and that all who accept and observe the seventh-day as the Sabbath are "sealed with the seal of the living God," they have done and do violate the sanctity and sacredness of the decalogue by the manner in which they make the ten commandments appear upon their regular chart and from which they all teach. For they have beheaded them; they have violently dissected them in the manner that papists do. They have clearly and completely beheaded, that of all others, the most sacred communication ever made from heaven to man.

The ten commandments as recorded on the tables of stone is the only instrument God ever wrote with his own finger for the use of man, and to which he subscribed his own name. He not only subscribed his own name to that law and commandment, but he did so as its preface showing it to be his enactment. This is now very common among earthly law—making powers so far as its formula goes. The words which God uttered with his own voice and recorded with his own finger, begin exactly thus: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Here is where the Lord God subscribed his name to that instrument, and, then, when he said, "Thou shalt have no other gods before me," it was not left as a matter of research, as those ministers now make it, who this God is who said this. No, he signed that law—"I am the Lord thy God"—and if our brethren of the Battle Creek church would place this on their chart, just as it most sacredly belongs to it, they would not need to hunt through the whole of that document trying to find God's seal; and to leave this signature off their chart looks as if fashioned somewhat after papal usage. They begin their chart with, "Thou shalt have no other gods before me," and then try to make it appear that God's signature or seal is found only in the fourth commandment; and which, if it was true, would leave the rest of that sacred instrument without God's seal affixed to it. God subscribed and sealed the whole at its introduction.

In conclusion, I would close this letter in the language of Paul: "In the love of truth, and in love to all, we conclude this letter."

Frankton, Ind.

## ADVENT &amp; SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., SEPT. 18, 1888.

## The Punishment of the Wicked.

"AND these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25: 46.

We have been requested to explain the above text which is considered the strong hold of that theory which teaches that the wicked will be tormented endlessly. We firmly believe in the everlasting or eternal punishment of the wicked, but not in the doctrine of endless misery. The doctrine of endless misery is not taught in the Bible; there is not one text that supports such a monstrous theory. The above text clearly establishes the *duration* of their punishment, but does not say anything with reference to *how* they are punished.

We find many plain statements of scripture on this point. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6: 23. "The soul that sinneth it shall die," Ezek. 18: 4. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins," James 5: 20. "And death and hell were cast into the lake of fire; this is the second death," Rev. 20: 14.

From these words of inspiration we learn that the death penalty for sin is death, the second death. If there is a second there must be a first death, and the second must be like the first; the first is a literal death, or utter cessation of life, therefore the second must be likewise be a total extinction of conscious existence. Death, then, does not mean life in misery, or as some say, "a death that never dies." It would be just as sensible to speak of a "life that never lives." Both are absurdities. Notice the wages of sin is not dying but death, which is the end of dying. The wicked are not dead until the act of dying is completed, and then they will be "as though they had not been."

The apostle Paul is very clear in telling us how the wicked will be punished. In 2 Thess. 1: 8, 9 he says, "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." There is no life in destruction. When the wicked are destroyed or annihilated from the presence of the Lord and from the glory of his power, will they still be in existence? Will they not then be as the prophet has declared that "they shall be as though they had not been?"

Having now learned how the wicked will be punished, we are ready to advance and notice its duration. All must admit that death is a punishment, and is so declared in the Scriptures and in the laws of our country. There is no higher punishment known in the laws of our land than death. As death is a punishment, a fact which all must admit, would not eternal or everlasting death be eternal or everlasting punishment? Most certainly; this is what we believe. We are often asked how the wicked can be punished when they are dead. The simple answer is because death is the punishment. Well, but how can they suffer when they are dead? "The wages of sin is death," not suffering, and the punishment will not commence till they are dead. Suppose the punishment was

imprisonment, when would the punishment commence? As soon as they were put in prison. How long would it continue? As long as they are left in prison. Suppose it was whipping, when would the punishment commence? When the whipping commenced. How long would it continue? Just as long as the whipping continued. Well, the punishment of the wicked is death. When does it begin? As soon as they are dead, or pass under the second death. How long will it continue? As long as they continue in the death state. And as that death is eternal, their punishment must likewise be eternal.

Matt. 25: 41 is frequently quoted as teaching the eternal torment of the wicked. We believe the language of the Savior that the wicked will "depart into everlasting fire," or which is the same thing, eternal fire, the wicked will be burned with eternal fire. Sodom and Gomorrah were burned with eternal fire. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" Jude 7. Yes and were reduced to ashes "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly," Peter 2: 7. Here was eternal fire reducing the cities to ashes, and yet the fire has gone out thousands of years ago. How then was the fire eternal? Simply in the sense that the effects of the fire were eternal. As an action or an element may produce results which are everlasting or eternal, and yet the action or element may be of short duration. In Heb. 5: 9 Paul says, "And being made perfect, he became the author of *eternal salvation* unto all them that obey him." Will the process of saving mankind always go on and never be completed? Most certainly not, the result, however, secured by the plan of salvation will be eternal. In Heb. 6: 2 we have this language, "Of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of *eternal judgment*." Do we understand this in the sense of never ending? If so the wicked will not be punished till after the judgment; and if the judgment never ends their punishment will never come.

Again in Heb. 9: 12 we have the following: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained *eternal redemption* for us." We cannot take this as teaching that the work of redemption will never be completed, but that the result will be endless. Those who share in that redemption will never, no never, again be brought under the cruel power of death, or the curse and stain of sin. If God will always be judging men and never get them judged; if he will always be engaged in redeeming men and never secure their redemption, then we may believe that he will carry on the process of burning the wicked and never get them burned; but the Bible says they shall be burned up. Mal. 4: 1. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The conclusion is unavoidable that the results of the fire are eternal; hence the wicked will receive everlasting punishment. May the Lord guide us into all truth.

—The resurrection is the silver lining to the dark cloud of death, and we know the sun is shining beyond.

## Temptation.

We have had a great deal to say to our young friends about temptation, because in youth a person's susceptibilities are greater than at any other time of life. There is much to be said besides telling a person what he should avoid, or admonishing him to shun this or that. The best way avoid a thing is to cultivate something antagonistic to it; in fact, if one does not do this, his chances of success are only half fully carrying out his resolves are only half what they might be. If a person can acquire a relish for good, wholesome, improving society, he will be in less danger than if he simply shunned bad company; and the same may be said of a good many other things.

Among the greatest protective agencies is a taste for reading. One seldom sees a person of such taste in the ranks of the fast young men who are getting in their crop of wild oats. There is nothing much cheaper than such a taste; indeed, it is wonderful how cheap are all kinds of culture compared with the different sorts of dissipation. A young man who has his business to study, and whose livelihood and hope of advancement in the world depend altogether on his own exertions, will have brief time to devote to other things; but his time may be well filled up, and by cultivating a taste for that which is improving and elevating, in whatever department it may be, any inclination in an opposite direction is effectually destroyed.—*Selected.*

## Put Life into Your Work.

A YOUNG man's interest and duty both dictate that he should make himself indispensable to his employers. He should be so industrious and prompt, that the accident of his temporary absence should be noticed by his being missed. A young man should make his employer his friend, by doing faithfully and minutely all that is entrusted to him. It is a great mistake to be over nice or fastidious about work. Pitch in readily, and willingness will be appreciated, while the "high-toned" young man, who quibbles about what it is and what it is not his place to do, will get the cold shoulder. There is a story that George Washington once helped roll a log that one of his corporals would not handle, and the greatest emperor of Russia worked as a shipwright in England—to *learn the business*. That's just what you want to do. Be energetic, look and act with alacrity, take an interest in your employer's success, work as though the business was your own, and let your employer know that he may place absolute reliance in your word and on your act. Be mindful; have your mind on your business; because it is that which is going to help you, not those outside attractions which some of the "boys" are thinking about. Take a pleasure in work; do not go about it in a listless, formal manner, but with alacrity and cheerfulness, and remember that while working thus for others, you are laying the foundation of your own success in life.

## Courage.

CHRIST's serried ranks need courageous leaders. "Woe to thee, O land, when thy king is a child!" Ill fares the army whose captains are cowards. The rank and file fight well when the leaders know no fear. "Faintheart" makes a bad general. The holy army needs Bunyan's "Greatheart" at its head. A great soul is ever a tower of strength. Such have the demeanor of invincibility. The single presence of Napoleon

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Bonaparte with his soldiers was declared to be equal to an army of twenty thousand men. What a tremendous moral power was this! Peter was a bold leader. When he faltered, others faltered. When he stood firm and bold, others stood thus also. Consecrated ability, indomitable commandership in one man is a host. Martyn Luther's words alone were said to be "half-battles." Every one was born of prayer. Every one was baptized in tears. The errors of a thousand years fled backward before them. Oh, for more Luth-ers to day!

Courage! the Lord is at the front guiding his vast army. Your place is not in the rear, nor out of the line of the column. Stand by the leader. Laggards fall out of the ranks and are gobbled up by the enemy. Cowards slink back to the rear, shirking responsibility. Under the King's banner, and beneath the shadow of his wings, there alone is safety. You hear a sharp warning, "The Philistines be upon thee!" and your trusty blade gives self possession. You dare to do right, to be true, to speak the truth. You gave your mark on mind. You are remembered, "stand fast." When Pompeii was exhumed where did the diggers find the Roman sentinel? They found him standing at his post, where his captain had placed him, with his hand still grasping his war-weapon. No threatening heavens, no quaking earth, no lava stream, nor ashen rain, could shake his soul or fright him from his post. There, after a thousand years had rolled away, he was found. A thousand years may roll over the saint's lowly grave, but the angels will find him, and eternity will admire him. Only stand where the King wants you, and if you die, die in the army. With such all is well forever and ever.

Courage! To this grace add cheerfulness. The blues are catching, so is good cheer. To every good soldier the order has gone forth from the Captain's lips, "Be of good cheer." Dare you disobey your superior? Dump that cart-load of borrowed boding. It is contrary in the Lord's army. You are not required to carry it. Rejoice! Timid Peter sinks looking at the waves. The waves are adamant under his feet when he looks at the great Master. Courage and hope give the sanguine and positive mind. You feel at ease. These are elements of strength, build ed on faith in God. The positive soul is a power. Sanguine of success, you powerfully influence others. The weak and halting catch your courage. Truth is true, and there is nothing so true as truth. Speak it as if you believed it. God wants you positive as a prophet, gentle as a woman, firm as a rock, and bold as a lion.

Courage! Your faith, your zeal, your sacrifice, your courage may not be found unto praise and honor in this evil age, but they will at "his appearing." "I will" accomplishes wonders. Every working flock of two or three should be a nursery of warriors. Brave souls, brave words, brave deeds, train others to bravery. Devils watch for your halting. The world's great criticising eye is upon you. Sloths and drones are not wanted; workers are. We are to sit down in eternity; we can therefore afford to stand up in time. Neither stars, nor sun, nor oriental skies, shine brighter than will the winner of souls, the wise and faithful saint, in eternal day. O child of God, the issues of life and death are in thy hands. Carve out for thyself an immortal name, or die at last and forever.—D. T. Taylor.

Sabbath Schools.

MANY of our churches failed to report regular Sabbath school at our State meeting, and for some reason quarterly reports fail to appear in the MISSIONARY. Let the superintendents and secretaries of Sabbath schools in Missouri hereafter have each quarterly report sent direct to the MISSIONARY for publication. All schools should use the lessons designated for each Sabbath as appears in the paper, and with such additional questions as may at any time become necessary to elicit the truth or increase the interest. The lessons, questions, and answers, in my judgment, meet the demand of the Sabbath school work, except for the smaller scholars, enabling teachers of classes No. 1 and 2 of any school to discharge their work without embarrassment, and also enables parts of different schools to come together and each have in mind the same lesson. Can any member of the Church of God use one 50 cts. to more good for the children? or even adults? Does not each lesson, to say nothing of the other valuable portion of the MISSIONARY, give us as much Bible knowledge as \$10,000 to \$20,000 sermons. I hope Bro. Brinkerhoff will continue to preach to the old and young and isolated ones through these lessons in the Sabbath school paper. It should be sustained and it will fill its mission it is so well capable of doing. This it will do if the necessary 35 cent new subscribers or 50 cent for old is furnished, and the proper efforts for interest made. If our Sabbath schools stop the missionary work should not. Its encouragements, such as little girls and boys writing that they want to be good disciples, and the Bible admonitions to "remember now thy Creator in the days of thy youth," "raise up the child in the way it should go," let your light shine," "commit thou to faithful men who shall be able to teach others also" are motives that should prompt us to help the MISSIONARY in this grand work. There should be a Sabbath school organized in every neighborhood of two or more Sabbath-keeping families, and a superintendent elected who will open with prayer and close with song, and a secretary who will report. The minister who learns of your zeal in the love of Christ and humanity delights to come to your aid, and Christ has promised where two or three meet in his name there he will be, and that to bless. Connect with this good Sabbath schools do and the harm and crime they may check and the wrong habits and customs so often found in tender years, we can say truthfully wherever this good can be accomplished we are willing to lend a helping hand.

If we will adopt this sentiment at our next annual meeting we can easily have ten more Sabbath schools in Missouri reporting regular meetings, and it would not be impossible to double this number. As each weak and year passes its history will remain, and if we have allowed favorable opportunities to pass without doing good, we will reflect back with regret that here we never used the "soft answer" There Christian fortitude was wanting, yonder a frivolous excuse kept me from hearing the sermon or attending prayer and social meeting or neglected Sabbath school. The present is ours; will we improve it?  
 J. W. OSBORN, State Supt.

—To teach is to make know. To train is to make do. "Train up a child," etc. Many teach their children who never train them; that is, let Satan train them, and then wonder why they do not go in the way they should.

Woman and Marriage.

It is the custom to treat the subject of marriage always as a great jest. It is hard to speak seriously of it or to win thoughtful attention to it. But is it a matter of jesting? Is it a relation to be entered into heedlessly, with laughter and thoughtless glee? Look beyond the marriage day, one year, ten, twenty years:—is it a matter of jesting only? Is it not infinitely the most serious and important matter in all life? Look at the stories, written in tears and in blood of countless lives that started out with laughter and song, and careless words, amid the flowers and wreaths and music and glad bells of the marriage hour, but for which few more flowers bloomed or few more bells rang merry chimes. Is it not too serious for jesting?

Some one has said that marriage is a rock on which the life is either anchored or wrecked. And never was their a truer word spoken. A true marriage is the beginning of a beautiful life; but a mistaken marriage is a gate that opens to a path of sorrow, regret, bitterness, wretchedness, often misery and shame. If there is a moment, then, in all a young woman's life when she needs divine counsel and the loving hand of Christ to guide, it is when she is called to accept or reject the hand offered to her in marriage. A mistake here will throw its deadly shadow over all her future life. There are many who have atoned in years of anguish and regretful woe, for the folly of one heedless hour. Take the question to Christ and trust him to answer it. Seek for his benediction. Ask him to wait beside you when you stand at the altar, and amid the joy, festivity and song, and streaming lights, and brilliant beauty, and the congratulations of friends, forget not to look up in His face and implore His blessing. The hands that he unites in marriage shall never unclasp, (though the same may kill). United in Him, they will clasp again beyond the river. But the marriage unblessed by Him is the beginning of sorrow and pain.—Selected by JOHN C. BRANCH.

How Long.

"How long does it take to be converted," said a young man to his father. "How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in 'not guilty?'" "Only a minute," "When a sinner is convinced that he is a sinner, and sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

—Many a man raised from poverty and obscurity to wealth and honor can trace his rise to civility; it is sure to reproduce itself in others, and he who is always polite will be sure to get, at least as much as he gives. We believe it was Macauley who defined politeness as benevolence in small things. The French, who are nothing unless satirical, declare politeness to be the zero of friendship, a thermometer.

—"If you have only pennies to give to the Lord, he will not expect dollars from you, but when you have the dollars, yet give only the pennies, the pennies will not make him forget the dollars that you kept for yourself."

## Bless the Lord.

Bless ye the Lord, my grateful soul,  
And all that is within me, bless,  
While years and days and moments roll,  
The Lord my King, my Righteousness.

Bless ye the Lord; he gives me life:  
He grants me health; he gives me breath;  
He keeps me from earth's din and strife,  
And from the cruel hand of death.

Bless ye the Lord; he gives me food,  
A happy home, and kindred dear,  
While many children wander lone,  
With none to comfort or to cheer.

And best of all, he gives me hope  
That all my sins may be forgiven,  
And, through the merits of his Son,  
I, even I, may enter heaven.

—Selected.

## Faith of the Saints and Sects of the Present Time in Contrast.

BY E. S. SHEFFIELD.

"These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11: 13.

The foregoing is the plain statement of Paul respecting the faith of all the faithful ones, that he referred to, that had lived before him; this, then, must have been the faith of all of the other faithful servants of the Most High, as the same writer says there is "one Lord, one faith, one baptism." In addition to Paul's statement, we have also the testimony of some of these worthies referred to by the apostle. Job asks the question if a man die shall he live again, and he then adds, "All the days of my appointed time will I wait till my change come; thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14: 14, 15. "Oh, that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen, and lead in the rock forever; for I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Job 19: 23-27. Surely Job died in the same faith though his name is not in the list given by the apostle. David said, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Isaiah said, "Thy dead men shall live together with my dead body shall they arise." To Daniel it was said: "But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days."

Christ based the hope of future life for his friends on their being raised up by him at the last day. Three times in the sixth chapter of John he predicated the hope of eternal life for his people on being raised up by him at the last day. Peter in his epistles shows plainly his faith was the same, looking forward to the time when certain promises which he calls "exceeding great and precious." Why? Because by these, i. e. their fulfillment, they might become partakers of the divine nature. When? He exhorts the elders to be faithful with the assurance that when the chief Shepherd appears they shall receive a crown of glory which shall never fade away, and in another place he says: "Wherefore be sober and hope to the end for the grace (favor) that is to be brought unto you at the revelation of Jesus Christ." But

Peter and all the elders he addressed died as did the faithful referred to by Paul, not having received the promises, hence if they ever receive what they hoped for and expected they must be raised to life again, for Paul says, "If the dead rise not then is Christ not raised, and if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." This would include all those who he says died in faith. To the Jewish council he said, "Of the hope of the resurrection I am called in question." To king Agrippa he said, "Why should it be thought a thing incredible with you that God should raise the dead?"

I will now pass from the times of the apostles to the fourth century and take one example of the same faith from the "Religious Encyclopedia." Monica, the mother of the celebrated Augustine, who lived toward the latter end of the fourth century, in her last sickness, some one lamented that she was likely to die in a foreign land; to which this amiable woman replied: "Nothing is far from God, and I do not fear that he should not know where to find me at the resurrection." She was from Numidia but died at Rome. My attention was called to this person because she is in the canon of saints by the church of Rome, and Santa Monica is a town named after her in Los Angeles, Cal., not far from where Bro. A. C. Long now lives. In the foregoing we have seen the one faith held by the saints of the Most High in successive ages.

I will now quote from an obituary in a local paper published near here and bearing date of August 16, 1888. "Her death was sudden and unexpected. Her disease baffled the skillful wisdom of the attending physicians and was more than a match for their skill and the intelligent nursing of parents and friends, for in less than three days our beloved Myra was no more. Did I say she was no more? That was a dreadful slip of the pen, for I am happy to know she still lives, a better and more glorious life. Not on earth does she live, but over on the other side of the river of death. She lives among the saints and the angels where everlasting spring abides and all tears are wiped away, for there shall be no more death. There Myra lives, and will there await the arrival of her parents and the dear friends she left behind."

On August 30th we listened to a funeral discourse at the burial of a young woman. In that discourse we were told that at death all went to their rewards, and afterwards we were told, in the same discourse, that at the sounding of Gabriel's trump at the last day the dead shall be raised, their bodies be reorganized, the soul and body be reunited, and stand before the bar of God, to hear either the welcome applaudit, "Well done good and faithful servant" or to hear the sentence, "Depart from me ye cursed into everlasting fire." We were also told that man is mortal, but the soul is immortal and will live forever.

This theory supposes man to be a dual being composed of two separate and distinct entities, one part doomed to dissolution or destruction, being mortal, the other part being immortal is not capable of being destroyed, and is a conscious entity without the body, capable of enjoyment or suffering. Those holding to this double entity-theory concerning man also believe in a double reward for both the righteous and wicked, hence they say (as we were told in the sermon) as soon as a person is dead "he is gone to his reward," and then at the resurrection the

soul and body are reunited and then are brought before the bar of God before they have their final reward. If, as Paul said, faith is the ground of confidence of things hoped for, they have a double or twofold faith as they hope for and expect to receive one reward at death, and another at or after the resurrection. There must be something wrong with this theory if Paul was right, for he said there was one faith, and if they are right Paul was wrong, for they say the most important part of man cannot die or be destroyed, while Paul said if there was no resurrection then all they who had fallen asleep in Christ are perished, which cannot be true if a part of every person is imperishable, being immortal.

It is useless to add more testimony to the foregoing. The contrast cannot be plainer. To which hope will you cling? To the one of being rewarded at death without one word of support in the Bible? or the hope of a resurrection to make a future reward possible? To prevent any of his being lost. Christ said he would raise them up at the last day. May the faith of the saints be ours also.

Woodward, Iowa.

## Premature Claims of Holiness.

"Be ye holy, for I am holy," is a divine command; and without holiness "no man shall see the Lord." But as Dr. B. C. Hobbs in his Earlham Lectures has well remarked, "It is a mistake to publish assurance that we have attained it without being able to show to others the proper evidence of it."

"When a premature claim for holiness is made, the critics searching eye is directed to the daily walk of him who prefers the claim. His life, conduct and conversation are unsparingly brought in review; every unpaid account is remembered, every mistake is dwelt upon. He finds it necessary to make his case good by positive assertions of his baptismal experiences, to secure the confidence of the doubting. All subterfuges must, however, in time, fail, and in humiliation the mistaken man discovers his error. But mischief is sure to follow. The unbelieving and the unconfirmed are turned away from the truth, forgetting that a counterfeit does not diminish the value of the genuine coin."

We have instances recorded in Scripture where certain servants of the Lord were pronounced holy, perfect and blameless; but we remember no instance where any ancient servant of God ever professed, or was commanded to profess any such attainments; and we have a distinct condemnation of some who "trusted in themselves that they were righteous and despised others," and who said to others, "Stand by, for I am holier than thou."

It is easy to show that men are commanded to be holy, but it is less easy to show that they were commanded to testify to the world concerning their own personal condition in this respect. The testimony of others might be quite as trustworthy as the testimony of one's self. And yet persons may not only deceive others but may deceive their own selves; for even the chosen apostles did not at one time know what manner of spirit they were of; and it would not be surprising if others were similarly liable to be deceived.

Certain it is that some claim to be entirely sanctified whose claim would not be admitted by numbers who know them, and whose lives are so full of "mistakes" which they do not correct, that their profession is greatly discredited.

These facts should not however hinder men from seeking after God, nor encourage

them to continue in sin, them to exercise great caution to be evil spoken of. And learn to speak, not in the wisdom of men, but in the wisdom of the Holy Spirit; and that those words are correctly applied.

It is surely no mark of to garble, misquote, or "This is the will of God." "This is undoubtedly a would it not be wise to reverse which specifies just refers to? 1 Thess. 4: 3, 4

It is true that the apostles brethren might be sanctified Bible students by the entire preservation of was "at the coming of our God and the Revised Version the God of peace himself and may your spirit so served entire, without of our Lord Jesus Christ calleth you, who also 5: 23. And the same of curs in 1 Thess. 3: 13.

establish your hearts before God even our of our Lord Jesus Christ. Dr. Hobbs forcibly re- John Wesley admitted "entire" sanctification. This is much the same expression itself is in pose does the adjective cation is not really ex. Certainly many people a finished state instead. For such as these if the adjective were of

"One of the greatest wave is its under to always rolling land seem easier than to multitudes have been deep, because a feel them to settle into it is so much the more silent and invisible. Itual experience has always a return ear deep, silent, invisible who sink into it are ten they never re "fear and tremble" than to fall into it. very idea of "entire" of self security lessness, in which ble of its recurring takes the place of watchman sleeps comes in at the v has been cast out midst of spiritual strength to remember our ness and that only from God's ward us. If a should watch an heavenly placed Christian.

WORRIES eat and bite wind gray hairs on th are not only ab Why can we sorrow is force lessly at the cu

them to continue in sin, but should cause them to exercise great caution lest their good be evil spoken of. And they should also learn to speak, not in the words which men's wisdom dictates, but in words which the Holy Spirit useth; and should see to it that those words are correctly quoted and properly applied.

It is surely no mark of soundness in faith to garble, misquote, or misapply Scripture. "This is the will of God even your sanctification," is undoubtedly good Scripture; but would it not be wise to quote the rest of the verse which specifies just what the apostle refers to? 1 Thess. 4:3, 4-7; 1 Cor. 4:11.

It is true that the apostle prayed that his brethren might be sanctified wholly; but the careful Bible students have long known that the entire preservation of spirit soul and body was "at the coming of our Lord Jesus Christ." And the Revised Version thus reads: "And the God of peace himself sanctify you wholly; and may your spirit soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. 5:23. And the same original expression occurs in 1 Thess. 3:13. "To the end he may establish your hearts unblamable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints." Dr. Hobbs forcibly remarks:

"John Wesley admits that what he calls 'entire' sanctification is an improvable state. This is much the same as to admit that the expression itself is improvable. What purpose does the adjective serve, if the sanctification is not really entire, but improvable? Certainly many people accept it as meaning a finished state instead of an improvable one. For such as these it would be far better if the adjective were omitted.

"One of the greatest dangers of the ocean wave is its under tow. The visible crest is always rolling landwards, and nothing could seem easier than to float ashore upon it. Yet multitudes have been swept back into the deep, because a feeling of security allowed them to settle into the lower current, which is so much the more dangerous because it is silent and invisible. Now every strong spiritual experience has its under tow. There is always a return current, a back flow, strong, deep, silent, invisible and dangerous. Those who sink into it are carried back and two of ten they never return. Better that a man 'fear and tremble' at the thought of danger, than to fall into it through unweariness. The very idea of 'entireness' may lead to a feeling of self security, self confidence, and carelessness, in which the soul becomes insensible of its recurring needs. Prayerlessness takes the place of prayerful dependence, the watchman sleeps at his post, and the enemy comes in at the very gate through which he has been cast out. How needful it is in the midst of spiritual joyfulness and conscious spiritual strength, to abide in deep humility, to remember our own exceeding unworthiness and that all of our abounding comes only from God's merciful superabounding to ward us. If angels fell from heaven, we should watch and pray even when sitting in heavenly places in Christ Jesus."—*The Christian*.

WORRIES eat the life away. They gnaw and bite wrinkles into the face, and bring gray hairs on the head, and half the time they are not only absolutely needless, but absurd. Why can we not wait until the draught of sorrow is forced to our lips, and not sup needlessly at the cup of gall and wormwood?

Religion and Base-ball.

"How comes it that base ball and horse racing news is reported with great care and fullness, while the leading religious events are either ignored altogether or differently reported? Is it not because newspaper editors have learned that persons who belong to theatrical or the sporting or the mercantile public buy their papers according as they find in them full, prompt, and sympathetic treatment of theatrical, sporting, and market news; whereas religious people, as such, do not discriminate in their patronage of newspapers with a corresponding exactness? In other words, do religious people feel as keen an interest in religious news as the base-ball public feels in base-ball news, or as the horse-racing public feels in the news of a horse-race? Do religious people, to any considerable degree, choose one paper rather than another because one paper gives more prominence to religious news than another, or treats it with more sympathetic apprehension?

You can go up one bench and down another at a base-ball game, and every man in the crowd will tell you what papers of the next morning will have a full and glowing account of the match then in progress, and which will dismiss it in a few cold lines; and very many of them will make their purchase of a paper on the following morning on that basis of choice. Now apply that mode of reasoning to religious people. Out of an audience assembled in a city for some notable religious occasion, how many will be able to predict the relative prominence that will be given to that by the newspapers? And how many will go to the newspaper stand the following day and buy a paper, confident, without looking it through, that it gives a good account of the event? In short, is it not after all, a question of supply and demand?"—*H. R. Elliott in The Farmer*.

"There are some things that I cannot understand. One is this, that people can stand it to lose a large sum, and cannot stand it to give the same large sum. I once asked a man for \$25,000 for a college. He said it was utterly impossible. Two weeks later he, by an accident, lost \$250,000, a round quarter of a million. When I met him and offered him my sympathy, he said, 'Our house is a very strong one, and it will not affect us.' I asked another for \$60,000, and his wife said it would beggar them. He told a friend one year afterwards that he wished he had given it to me, for, as I talked, he thought of the money it would take if he did do it, and that he had put it elsewhere, and lost it all and more than an equal sum, to get out; but he would not feel it much! A farmer is shocked to be talked to about giving \$100, but his best horse will die, and nobody sees that it makes any difference. I cannot understand this thing. Will not those people please give us their testimony whether it does make any difference in the bank whether money is checked out to pay gifts or to pay losses?"

—Christian workers toil on; be instant in season, out of season. Do not hastily conclude that because no immediate result appears, no good has been done. "They that sow in tears shall reap in joy." The apostle James exhorts Christians to imitate the patience of the husbandman, who waiteth patiently for the fruit of his toil.

—Every chapter in John but two says he believe. "Trust" in the Old Testament is "believe" in the new.

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.

Gethsemane.

BEHIND the misty vale of years,  
Close to the great salt fount of tears,  
The garden lies. Strive as you may  
You cannot miss it on your way;  
All paths that have been or shall be  
Pass somewhere through Gethsemane!  
All those who journey, soon or late  
Must pass within the garden gate—  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say,  
"Not mine, but thine;" who only pray,  
"Let this cup pass;" and do not see  
The purpose in Gethsemane!  
Gethsemane! Gethsemane!  
God help us through Gethsemane.

From Bro. James Prather.

DEAR BRO. LONG, and brethren and sisters of the ADVOCATE: I will again drop you a few lines to let you know we are still trying to keep the commandments of God and the faith of Jesus, that we may have a right to the tree of life, and may enter through the gates into the city.

We were thankful for the privilege of attending the camp-meeting which we enjoyed very much. We enjoyed the social meeting; it was so cheering to hear the testimonies of the brethren and sisters, but I kept quite and heard them all, and as Bro. Long spoke about hammering persons with the word of God, I felt like I had been hammered some, for I was reminded by Bro. Canaday as soon as meeting was over that I had not said anything for the Lord. The next morning I opened the Bible and the first I read was Ps. 111:1; then I took up the ADVOCATE, and the first piece I read was "How to Help the Prayer-meeting," and it all seemed just to hit. I then turned to Heb. 12:5-8, and thought it not so bad to be hit when deserving it.

Brethren and sisters, pray that we all may by diligent study of the word of God and self-examination be found faithful when Jesus comes to reign upon the throne of his father David.

"I once was a stranger  
To grace and to God,  
I knew not my danger,  
Nor felt not my load;  
But flew to the cross,  
Where I heard Jesus call,  
Come, poor trembling sinner,  
There is pardon for all.

CIRORUS—

Pardon for all, pardon for all,  
Bless the name of Jesus,  
There is pardon for all.  
Then free grace awoke me  
By light from on high,  
I cried Jesus save me,  
O save or I die!  
He heard my deep pleading,  
He answered my call,  
Bless the name of Jess,  
There is pardon for all.  
My tears all vanished,  
Before that sweet name,  
My guilty fear banished,  
With boldness I came  
To him who was saved  
By the curse of the fall,  
Bless the name of Jesus,  
There is pardon for all."

Albany, Mo.

ADVENT & SABBATH ADVOCATE

STANBERRY, MO., SEPT. 18, 1893.

SINCE taking charge of the publishing work we have received letters from different ones requesting us to come and preach for them. We are compelled to say to all such that it is impossible for us to comply, as our time is all taken up in the office, and will continue thus at least till General Conference.

We have a good supply of original matter on hand, together with several sermons on the "Evidences of Christianity," by A. C. Long, for which we are thankful. Those wishing extra copies of the ADVOCATE containing certain sermons or articles, can procure them at 5 cts. per copy.

ITEMS OF INTEREST.

-The railroad bridges in this country, if placed in a line, would reach from New York to Liverpool.

-The house in which Tom Paine wrote "The Age of Reason," is now the property of a Methodist class-leader.

-The loftiest figure on that wonderful structure of St. Mark's, at Venice, is Jesus Christ. In His hand is an open Bible.

-The Wesleyan Metropolitan Chapel Building Fund has given \$1,000,000 to church building in London.

-Among the patients of the Hartford Retreat for the Insane last year were nineteen men for "insanity from alcoholism."

-Killing frosts have been reported in parts of New Hampshire, Vermont, Rhode-Island, and New York. The damage to crops is said to be heavy.

-The Rev. W. F. Davis has completed about ten months of the year in the Charles Street jail of Boston to which he was sentenced for preaching on the Common. As he had a time allowance of thirty-six days for good behavior, he was released on Friday, Sept. 7.

-Miss Florence Nightingale is now a confirmed invalid, and is a patient at St. Thomas's Hospital, London. Her services during the Crimean war injured her spine, and she never recovered from the effects thereof. This illustrious philanthropist is nearly sixty-nine years old.

-Floods in Bohemia have reached alarming proportions. At Budweis 15,000 persons are homeless. The inhabitants have taken refuge in the hills. The Danube is rising steadily. Six villages in the valley of the Poprad are submerged. The villagers have fled to the mountains. Crops and granaries have been swept away.

-The medicinal value of alcohol is slowly vanishing. Here are facts from England and Wales. There are twenty-seven workhouses where intoxicants are not at all allowed. The experience of doctors in these has proved the use of alcohol unnecessary. In 1871 the total cost of intoxicants used in work-houses and infirmaries amounted to £82,554, in 1881 it amounted to £80,306, and in 1885 was reduced to £44,820. The most marked feature of progress toward sobriety in England is this decrease of in toxicants in work-houses. There has been a reduction of more than twenty-five per cent, in four years past, and of forty-five per cent, in the last fifteen years."

-During the past two years six Roman Catholic priests have left that denomination in Paris and joined the Protestant clergy of France, and a number of others, having become Protestants, have engaged in various pursuits.

-Potato whisky apparently is becoming more popular with the English, to the great worryment of certain of them, who contend that few forms of alcohol are so mischievous as it. During the first half of the year the importation of potato whisky by the United Kingdom increased nearly 4000,000 gallons.

-At a labor-day picnic in Cleveland, Monday, a band of anarchists displayed a red flag, and refused to acknowledge the stars and stripes. The anarchists were at once attacked; their flags torn to tatters, and trampled in the earth, and the men themselves badly wounded in the fight, which continued for ten minutes. Five of the anarchists were locked up on a charge of riot.

-A recent dispatch from Zanzibar says that a dhow, flying the French flag and carrying French papers, has landed eighty slaves at the Island of Pemba, in the presence of boats from the British man-of-war "Giffin." It is reported that a regular slave traffic is carried on between Pemba and Mabagsacar by dhows which in view of the fact that they carry the French flag, British cruisers are powerless to interfere.

-Saloon-keepers in Buchanan Co., Iowa, have been selling ginger ale, which contains three per cent, of alcohol, claiming that the drink contained so little alcohol that a person would have to drink a large quantity to become intoxicated. Judge Couch decides that if there is any malt in the beverage and it would produce intoxication if taken in any quantity, it comes under the ban of the law. This decision takes the last hope from the friends of the saloon in that district. A perpetual injunction has been granted by the court against the buildings and saloon interests in this districts, and an order issued to the sheriff to close the saloons and sell the fixtures to meet the costs.

"How many people," says Jeremy Taylor, "are busy in the world gathering together a handful of thorns to sit upon!"

-What the churches have to fear to-day is dry rot within, rather than skepticism without. A certain fleet was once captured by a squad of cavalry but it was because it was frozen in.

RECEIPTS.

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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 seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 25 pages, Price 5 cents.—50 cts per dozen.

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