

Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, JULY 8, 1890.

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Jacob's Sermon.

"HAD a good sermon, Jacob?" my wife asked me last night when I came home from church. "Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon, and the singing, and the people.

"Good singing, Jacob?" "I'm sure I could n't tell you."

"Many people out to day?" "I don't know."

"Why, Jacob, what's the matter! What are you thinking about?" "The sermon."

"What was the text?" "I don't think there was any. I didn't hear it."

"I declare, Jacob, I believe you slept all the time." "Indeed I didn't. I never was so wide awake."

"What was the subject, then?" "As near as I can remember, it was me."

"You! Jacob Gay!" "Yes, ma'am. You think it a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?" "No, he didn't preach—not to me, at any rate. 'T was a woman—a young woman, too."

"Why, Mr. Gay! You don't mean it, surely. Those woman's rights folks haven't got into our pulpit!" "Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove warming. I have seen her a good deal in the post office and at her aunt's, when I was there at work. She is a pleasant-spoken, and a nice, pretty girl. We were talking about the meetings. You know there is quite a reformation going on. She was speaking of this one, then that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink blush in her cheek, and the tears just a starting: 'Oh, Mr. Gay, some of us were saying at the prayer meeting, last night, that we did so want you to be a Christian.'

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken aback in all my life.

"Why, bless your soul," I said, "my child, I have been a member of the church forty years." My tears came then, and I guess my cheeks would have been redder than hers, if they wasn't so tanned.

"Do excuse me, Mr. Gay," she said. "Excuse me for hurting your feelings, but I did n't know you were a Christian. I never saw you at prayer meeting or Sabbath school, and I never noticed you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, child," I answered. "No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much. I'll allow. I don't go to prayer meeting or Sunday school, because—well—I made the excuse to myself and folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat; but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young folks in Wharton didn't know I was a member and, were concerned for the old man. I said to myself by way of application, 'Jacob Gay, you have been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'"
Golden Rule.

"AND the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." Mark 4:19. It is said of the Duke of Alva, that on being asked by Henry IV., if he had observed the eclipses of the year, he replied that he had so much business on earth, he had no leisure to even look up to heaven.

How true that is with multitudes of men to-day, engrossed with worldly cares, to the shutting out of all heavenly light.

Happy is he who recognizes the bountiful hand of God and his righteousness; ever keeping the tempting cares of life behind him, as he presses on toward the "mark of the high calling."

God has spoken. We have his Word. It is all abroad in the earth in more than three hundred languages. It has been copied by pen and press a thousand times more than any other book. All down the ages it has been thrust upon the attention of the world, demanding search, belief, homage, obedience. It has been tested sharply, skillfully, remorselessly, and in multitudinous ways. Every joint in its celestial armor has been tried again and again by swords of infernal temper. Scientific theories have proclaimed its falsity. Rationalistic "higher criticism" has self-complacently announced its utter lack of authenticity. All these and other forces of opposition have affected it very much as thunder and storms do Mont Blanc. The clouds around its base only make it seem loftier and more resplendent.

"Bring Ye in all the Tithes."

Where is the silver? where the gold?
Ye servants that should tribute pay.
That which is meat do ye withhold
From Him who crowns with gifts untold
The many features of life's way.

He gave himself, his life, his all,
Mankind to rescue at man's call.
The cummin, anise, mint, tithe ye,
While weighter matters ye omit.

"Bring ye in all the tithes," saith He,
"That meat there in my house may be."
While ye withhold from him a whit,
The blessing which his hand doth fill
Shall, unbestowed, remain there still.

What is a Soul—Is it Immortal?

BY D. W. LAMB.

IN the *American Baptist* (St. Louis) of April 10, 1890, is an article on Seventh-day Adventism which begins as follows: "It has already been abundantly proven that the Seventh-day Advent churches are not churches of Christ because they with other infidels deny the existence of the soul after death. They are gross materialists teaching that the soul dies and ceases to exist when the body dies." To prove this theory erroneous the writer of the above statement quotes Paul in 2 Cor. 5:1-9, Phil. 1:20-24, and Rev. 6:3-11, which he claims as positive proof of the conscious existence of the souls of those whose bodies were slain. This conclusion is arrived at by said writer through what I regard a grossly erroneous meaning charged upon the scriptures quoted.

What is a soul? In answering this question let the scriptures be our guide. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Gen. 2:7. Here is the record of the creation of the first human soul concerning which the following facts appear. First, The soul was formed of material substance—"dust of the ground;" second, This soul was made to live by breathing the breath of life or spirit. Thus we find the term soul in its primary significance is the man, the person, and that he lives by breathing the breath of life or spirit. This breath of life is not the soul but it is that which enables the soul to live, and when it is taken away the soul dies. Souls may be killed with a sword. "And they smote all the souls that were therein with the edge of the sword utterly destroying them that there was any left to breathe." Josh. 11:11. What is the condition of the soul when destroyed and can no longer breathe? The very natural conclusion is that it is dead. But is not the soul immortal? Let us see. "And the Lord God said, Behold, the man has become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever, therefore the Lord God sent him forth from the garden of Eden to till the ground from whence has been taken." Here we find that immortality, or the right to live forever, was absolutely denied to Adam, the

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first human soul, because of his sin and so Adam and all his posterity were by nature mortal souls. Souls are begotten and born. Gen. 46: 18—"And these she bear unto Jacob even sixteen souls." V. 22—"Here are the sons of Rachel which were born to Jacob; and all the souls were fourteen." Ex. 1: 5—"And all the souls that came out of the loins of Jacob were seventy souls." Mortal souls cannot beget immortal souls, but every creature after its kind is Nature's law. If man would be an immortal soul he must seek for it in the way which God has pointed out, and he cannot obtain it in any other way being by nature sinful. "For the wages of sin is death," and immortality and eternal life is obtained only by the gift of God through our Lord Jesus Christ. See Rom. 6: 23. But some theologians have invented a way they imagine which the human soul, which is originally represented in scripture as a unit or one entity, consists of two parts and then imagine that one of these parts can live while the other part is dead as though a man or soul could live after being cut in two. But is this the truth? It is undoubtedly in harmony with that great sermon preached to mother Eve in the garden of Eden by the serpent which reads as follows: "Ye shall not surely die." Has this preacher, also called the Devil, ever made his word good so that man may escape death in spite of the precaution of the Lord God in driving the man out of the garden to prevent it? If he has and thus the soul becomes immortal, then there was no need of Christ to give us life and immortality, for we have it already and no one to thank for it but the devil. But, no; the devil lied, he had no power to give life but has the power of death whom the Lord Jesus came to destroy. Heb. 2: 14—"That through death that he might destroy him that had the power of death that is the devil." Those who hold to the natural immortality of the soul very naturally sustains this lie of the devil which, if true, would render the resurrection unnecessary and then Paul was mistaken when in 1 Cor. 15: 18 he says, "Then they which have fallen asleep in Christ have perished" which would not be true if the soul never dies. This doctrine of the natural immortality of the soul is evidently the doctrine of the devil and is too prevalent in the Baptist denomination to entitle it to the exclusive right to be called the church of Christ and those who teach it, of whatever name, are rightly classed with those "who give heed to seducing spirits and doctrines of devils." 1 Tim. 1: 2. By the sin of the first Adam all souls from him descended are made mortal. By the obedience sacrificed death and the glorious resurrection of the second Adam all true believers in him may have immortality, so we pray Almighty God to give us grace that we may cast away the works of darkness and put upon us the armor of light now in the time of this mortal life in which thy Son Jesus Christ came to visit us in great humility, that in the last day when he shall come again in his glorious majesty to judge the quick and dead, we may rise to the life immortal through him who liveth and reigneth with thee and the Holy Ghost now and ever. Amen.

Denver, Mo.

A Refutation.

BY MARY A. ADAMS.

HAVING read Elder Elledge's notice in *The Advance* saying he will prove three distinct points of doctrines—the immortality of the

soul, that the dead do not sleep in their graves, that the punishment of the wicked and the happiness of the righteous are alike and the happiness of the righteous are alike and the happiness of the righteous are alike eternal—I will herewith present a few thoughts on these important subjects.

I will prove by the Bible that the soul is not immortal. By way of explanation will say the word soul is translated from the Hebrew word *nephesh*, which in the Old Testament occurs seven hundred and forty-five times and is translated soul four hundred and seventy-three times. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Gen. 2: 7. This informs us that when man was created he was in the hands of his Creator an inanimate mass formed of the dust till God breathed into his nostrils the breath of life and he became a living soul (not an immortal soul) by which we may infer that previously he (man) was a dead soul. "The soul that sinneth it shall die." Ezek. 18: 4-20 and Gen. 2: 17. "Thou shalt surely die." Notice how different the serpent talks to Eve in Gen. 3: 4—"Ye shall not surely die." This serpent language is the only one in the Bible by which to prove the immortality of the soul. The word soul in the New Testament is rendered from *psyche*, and that only occurs one hundred and five times. It is translated soul, life, mind, heart, us and you. Did space permit I would give references. Man is mortal. "Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4: 17. Paul in Rom. 2: 7 instructs us to seek for immortality. "To them who by patient continuance in well doing seek for glory and honor and immortality eternal life," and that he will obtain it at the resurrection. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 53, 54. If we are already immortal how can we need all these changes? for Paul says in verse 51, "We shall not all sleep, but we shall all be changed." Life and immortality are brought to light through the gospel. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10. God only hath immortality. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen." 1 Tim. 1: 17. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6: 16.

I will in the same Biblical manner disprove the second proposition. Elder Elledge says of the soul that it does not sleep in the grave with the body, but it maintains a conscious entity throughout eternity. This would seem a sweeping declaration were it not for the dear old Bible. Let us hear it on this important subject. We have already proved the soul to be the man and not a dual being.

The dead are not in heaven. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3: 13. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." John 8: 21;

also see John 13: 33. "For David is not ascended into the heavens." Acts 2: 34; also Prov. 30: 4. "Not that any man hath seen the Father, save he which is of God; he hath seen the Father." John 6: 46.

The dead are in the grave. "I will ransom them from the power of the grave, I will redeem them from death." Hosea 13: 14. "Mark them not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29; also Gen. 3: 19, Job 8: 21. "So man lieth down and riseth not till the heavens be no more; they shall not awake, nor be raised out of their sleep." Job 14: 12. The 14th verse of same chapter says, "If a man die shall he live again?" Strange language did they not sleep in the grave. See Job. 17: 13-16, Ps. 14: 10, 12. We are told in Eccl. 3: 19, 20 where the dead are, and Eccl. 9: 10 tells positively that they do not have a "conscious existence throughout eternity." "Whatsoever the hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." See Ezek. 37: 12, 13, 14, Dan. 12: 2, Acts 2: 29, 1 Cor. 15: 18, 20. "Then they also which are fallen asleep in Christ are perished," rather conclusive language, but let us proceed. "But now is Christ risen from the dead and become the first-fruits of them that slept." No one then had gone to heaven before Christ. Let us read carefully the 23rd verse. "But every man in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming."

The dead have no power of mind—no conscious entity. "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. See Ps. 88: 10-12; 115: 17; 146: 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished." Eccl. 9: 5, 6. See Isa. 38: 18. These words are from the Word of God. Isaiah says, "The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40: 8.

I will also disprove "that the punishment of the wicked and the happiness of the righteous are alike eternal." That the happiness of the righteous is eternal is without a shadow of a doubt; but that the punishment of the wicked is eternal and wholly unscriptural I will prove as briefly as possible. After Adam's transgression God told him "thou shalt surely die." The serpent says, "Ye shall not surely die." Whom are we to believe, God or the devil? Let us see further. "And unto Adam he said, . . . In the sweat of thy face shalt thou eat bread till thou return unto the ground for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Gen. 3: 17, 19. From this we must know that man returns to the dust—all men, both the righteous and the wicked,—and they will remain there till "the trumpet shall sound and the dead shall be raised." 1 Cor. 15: 52.

What will become of them? What shall the scripture? "The soul that sinneth it shall die." Ezek. 18: 4, 20. "He that keepeth the commandment keepeth his own soul, but he

that despiseth his ways shall die." 19: 16; Ezek. 3: 18-20; 33: 13, 18. "The wages of sin is death." Rom. 6: 23; James 5: 20.

The wicked will be destroyed. "The wicked will he destroy." Ps. 145: 20. "I have rebuked the heathen, thou hast destroyed the wicked, thou hast put out the name for ever and ever." Ps. 9: 5. "The transgressors shall be destroyed together with the wicked shall be cut off." Ps. 38. "When the wicked spring as grass, and when all the workers of iniquity are cut down, they shall be destroyed." Ps. 92: 7. "The perverseness of transgressors shall destroy them." Prov. 11: 5. "So despiseth the word shall be cut off, but he that feareth the commandment shall be rewarded." Prov. 13: 13. "The destruction of the transgressors and workers of iniquity shall be together, and they that are just shall be consumed." See Matt. 7: 13, 14, 1 Cor. 3: 17.

Lord Jesus shall be revealed from heaven with his mighty angels, in flaming vengeance on them that know not the gospel of our Lord Jesus Christ; who shall be punished with destruction from the presence of the Lord, and from the glory of his power. 2 Thess. 1: 7-9; also Rev. 11: 18. "They shall be destroyed with an earthquake." After the wicked are destroyed nothing remains—their destruction is complete; hence Webster's translation "to destroy;" "to kill if a person is killed or slain it is dead, and when finally destroyed everlasting for they will [no] more be resurrected.

They shall perish. "The triumph of the wicked is short; he shall perish. "But the wicked shall perish, the enemies of the Lord shall be as the stubble; they shall consume; as straw they shall be consumed away." Ps. 37: 20. "Driven away, so drive them from the presence of God." "I hold, all they that were in the world shall be ashamed and confounded; and they that strive with me shall be as nothing, (not punished) and they that strive with me shall be as nothing." Isa. 41: 11. See Luke 13: 3, 13. "Consume them in wrath; that they may not be." Ps. 59: 10.

The wicked shall be destroyed. "Thou shalt make them as a time of thine anger; the Lord will bring them up in his wrath, and will devour them." Ps. 21: 9. "Blessed looking for of judgment nation, which shall devour the wicked." Heb. 10: 27. "And fire came out of heaven and devoured them." The wicked "shall be as the stubble; they shall be consumed away." Obadiah 16; they shall be as stubble. "And he shall bring down their own iniquity, and shall cut them off." Ps. 94: 33. "For, behold, that shall burn as an oven; and all that do wickedly shall be burned up." "For, behold, that shall burn as an oven; and all that do wickedly shall be burned up." Mal. 4: 1. These passages show how the wicked will be destroyed by one word said about their

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The wicked will be destroyed. "All the wicked will he destroy." Ps. 145: 20. "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." Ps. 9: 5. "But the transgressors shall be destroyed together, the end of the wicked shall be cut off." Ps. 37: 38. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. 92: 7. "The perverseness of transgressors shall destroy them." Prov. 11: 3. "Who-so despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded." Prov. 13: 13. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1: 28. See Matt. 7: 13, 14, 1 Cor. 3: 17. When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7-9; also Rev. 11: 18. How shall they be destroyed with an everlasting destruction? After the wicked are destroyed nothing remains—their destruction is final and complete; hence Webster thus defines everlasting "to destroy;" "to kill;" "to slay." If a person is killed or slain it is positive he is dead, and when finally destroyed it will be everlasting for they will no more be resurrected.

They shall perish. "The triumph of the wicked is short; he shall perish forever." "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37: 20. "As smoke is driven away, so drive them away; as wax melteth before the fire so let the wicked perish at the presence of God." Ps. 68: 2. "Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing, (not punished eternally) and they that strive with thee shall perish." Isa. 41: 11. See Luke 13: 3, 5, 2 Peter 2: 12, 13. "Consume them in wrath; consume them that they may not be." Ps. 59: 13.

The wicked shall be devoured by fire. "Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them." Ps. 21: 9. "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 27. "And fire came down from God out of heaven and devoured them." Rev. 20: 9. The wicked "shall be as though they had not been;" Obadiah 16; they shall be cut off. Ps. 37: 9. "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness, yea, the Lord our God shall cut them off." Ps. 94: 33. The wicked shall be burned up. "For, behold, the day cometh that shall burn as an oven; and all the proud, 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 root nor branch." Mal. 4: 1. These passages show when and how the wicked will be destroyed, but not one word said about their torment being eter-

nal. The wicked are compared to the most combustible and destructible materials as "chaff," "stubble," "tares," "branches," etc., which would be utterly subversive of the idea of unending life in a consuming fire.

In conclusion I ask, Shall we believe the Word of God or traditions of men? "To the law and to the testimony if they speak not according to this word it is because there is no light in them." Isa. 8: 20. When the devil tempted Christ he answered, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

Bald Knob, Ark.

Hope.

WHAT is hope? Webster defines it as being "a desire of some good with at least a slight expectation of obtaining it, or that which furnishes ground of expectation or belief." All humanity hope or have expectations to be realized. The merchant hopes that he may make a more profitable sale to-day than he did yesterday; the mechanic hopes to be better able to provide for his family; the politician to acquire greater fame, and the scholar greater knowledge. All men hope; every heart is filled with eager expectation concerning the future.

But let us look at hope from a Christian standpoint. The Christian as the follower of the Lord Jesus Christ rejoices in hope. Indeed, he has grand and glorious hopes. He lives in hope of seeing the blessed Redeemer who died for him, that through him, he and all who will may have eternal life. This hope assures him that he will see the Lord come a second time without sin unto salvation. He will visit this sin-cursed earth yet once again. But the curse will at last be removed from the earth purified with fire. We shall not only see him, but will be made like him, and will rejoice in and reign with him. This will constitute the happiness of the life to come.

With that blessed hope begotten within us by faith we can look for that inheritance that is incorruptible, undefiled, and that fadeeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

We should all continue to hope. We should hope to grasp more of his blessed word, and to be filled with more of his love. We should hope to become better, brighter Christians so as to consecrate our entire life to his service, and to practice more self-sacrifice for his glory. Such a hope "maketh not ashamed" (Rom. 5: 5). If our hearts are always inspired by such a hope we shall at last reach that home where there will be no sin to vex, no disappointments to fret, no evil to intrude, no tears, no death, no crying, no pain.

Are we in sorrow? Have we lost loved ones? We may be cheered and comforted—yea, stimulated by the blessed hope of meeting them on that bright and fadeless shore. The foundation of the believer's hope is secure. Neither storms nor waves can disturb that foundation. It is rock—solid rock. The door of hope is always open to those who would seek Christ. But how many wait until some sorrow draws them to the cross before they seek Jesus. Those afflictions are certainly blessed that bring us to him, but let us not wait for these, but let us all come

to the blessed Savior now. Then shall we have hope that is both real and blessed.—
Selects.

The Beauty of the Deed.

THE most beautiful thing in the world is a good deed. How can this be otherwise, when everything else that is beautiful is only a symbol of a deed? What are beautiful words but more or less imperfect signs for recording or perpetuating the actions which inspired them? No poem, no work of art, is beautiful unless it expresses some phase of action. The calmest landscape represents the play of light and shade, and perpetuates some instantaneous phase of motion; the marble statue represents the body in some form of action; music is always the soul in motion. The deed gets expressed by symbols; but it is the deed which possesses the intrinsic beauty, and not the symbol. Therefore we should not think that we are incapable of apprehending and rendering the beautiful in life because we cannot write poems, or paint pictures, or carve statues. So long as we are capable of doing good and beautiful deeds, are we capable of rising to that intrinsic beauty of life which the mere art-form does nothing more than express? What if a woman cannot paint a Raphael's Madonna, when she can be herself a Madonna, a holy mother? What though a man cannot write a grand and beautiful poem, so be it he lives a grand and beautiful life? This was the spirit that was in Christ. He was the greatest of all artists, because he lived the greatest and most beautiful of lives. What he did was even more beautiful than what he said. And in the essential beauty of the deed, we are all capable of being like him.—
Zion's Herald.

SAID an infidel to a minister, "I think your God must be in great need of money, by the tricks the churches practice to get it for him." The whole system of supporting religious worship by the sale of gim-cracks and the giving of entertainment is a fraud. If religion cannot be supported without a resort to such devices it is not worth sustaining. And if ministers of the gospel cannot be supported without a resort to such means, they had far better go into some secular business with their backslidden churches, and give place for those whom God has really called and sent to preach the gospel. Where in all the Book of God, is the church told to pay her way by holding fairs? The church is to be supported by beneficence, not by selling groceries, nor holding "neck-tie" and "soap-bubble" socials. When will this picnic religion come to an end?

How much of this world are you going to take with you into the next? Will you have two pockets—one in each side of your shroud? Will you cushion your casket with bonds and mortgages and certificates of stock? Ah no. The ferry boat that crosses this Jordan takes no baggage. You may take five hundred dollars with you two or three miles, in the shape of funeral trappings, to Greenwood cemetery, but you will have to leave them there. It would not be safe for you to lie down there with a gold watch or a diamond ring; it would be a temptation to the pillagers. If we have made this world our god, we shall see our idol, when we die, ground to pieces by our pillow, and we shall have to drink it in bitter regrets for the wasted opportunities of a lifetime.—T. DEWITT TALMAGE.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., July 8, 1890.

Storm-Proof Christians.

Those who belong to the above class are few in number. We have another class of Christians, properly called fair-weather Christians. They are very numerous; are poor workers and great grumblers. The inquiry, "Lord, what wilt thou have me do?" never enters their minds, for they are perfectly willing to do nothing. They are like some soldiers in the war; loud in their professions before a battle, and loud in their bursts of joy after a victory; but during the fight they were always missing. Grand soldiers on parade days, but not worth a farthing before the cannon's mouth.

Give us the Christian, who, when Sabbath comes and meeting has been appointed, consults his conscience rather than the weather. Give us the Christian who is always ready for duty—who is a minute-man. Paul was a storm-proof Christian, and it can truthfully be said of him, *He died on the battle field.* Demas is a fair representative of the fair-weather Christians and thousands are his followers.

We think it was Richard Baxter, who said of some who lived in his day, that they had a "wheelbarrow religion." This is a pretty good name for many who live in our day; they go when they are shoved, and the one whose duty it is to push them has a hard time of it. They do not heed the Savior's injunction to take up the cross, but if some one will place it upon them they will carry it for awhile, but in a little while they are like an empty wheelbarrow ready to be supplied again.

No wonder many a preacher has become discouraged, and has felt that his work did not consist in leading living souls, but in being burdened with dead ones—or persons who have no volition of their own. They amount to but little when they come in contact with others. They exert no influence. They do very little that amounts to anything. They do not take hold with a firm grasp upon the promises of eternal life, because there is no power in them.

God wants an active people who are diligent in every good work. Our duty is clearly laid down in the scriptures, both to God and each other, and it requires an effort on our part to familiarize ourselves with it. God deals out knowledge in parcels and requires us to gather them up.

The work in which we are engaged requires much of our time. We can afford to spend much of our time in the Master's service, for it is a good investment and pays large dividends—a hundred fold in this life, and in the world to come eternal life. But a conforming to the world must not be indulged in by the servants of Christ. There must be a wide separation between the two.

Paul's idea of enough should be considered good by every child of God. "Having food and raiment, let us therewith be content." He did not try to burrow up through a mass of worldliness in order to get on top, but he simply sat down above the world and balanced his mind with the grand thought expressed in the language above.

Fichte, the German philosopher, wrote: "Since I could not alter what was without

me. I resolved to alter what was within me."

Sir Thomas More wrote in his journal: "I make it my business to wish as little as I can, except that I were wiser and better."

Horace said of the money-scrambling Romans: "What they have, they are." This is not the Christians idea. True genuine faith takes away the solicitude for the future, for we are the "heirs of God." A good conscience before God brightens everything.

Notes By the Way.

ON May 28th we bid farewell to loved ones at home and started on our journey to Iowa. Stopped off at Stanberry on our way to spend a few days, and on the Sabbath met with the church and preached to those assembled for the worship of God. At the close of our remarks a number of cheering testimonies were given which were encouraging to us. We spent First day in the ADVOCATE office where Bro. Long was busily engaged in setting up and adjusting the new press. The labors of Bro. Long are decidedly too great and we were impressed with the necessity of some plan being devised by which his labors and anxiety might be lessened. We talked over the interest of the cause and the best way to advance the truth. We have labored together in this work for more than twenty years, and no discordant note has ever been felt between us, and to-day we are a unit in this glorious cause. At an early hour on Monday morning we resumed our journey to Iowa, and after a few days' stop by the way, arrived in Vinton, the county-seat of Benton County. Found a pleasant home with Dr. C. E. Singleton. Sister Singleton is a practicing physician, and an earnest practical Sabbath-keeping Christian. On Sabbath a few friends of the cause assembled to whom we spoke from the words "Who is on the Lord's side?" after which quite a number expressed themselves as being on the Lord's side, which encouraged us to commence our labor at this place. But before commencing meeting in Vinton we went the following First day four miles to where we preached in the early days of our ministry more than twenty years ago. Had not been there for about eighteen years; many changes have taken place; some have moved away, some are asleep in death. Bro. and Sr. Dine still live here and are interested in the truth. Preached twice to a house full of interested hearers; then returned to Vinton and commenced meetings as soon as the weather would permit and arrangements could be perfected. When the weather was fine we held our services in the court-house yard, which was provided with seats to hold about three hundred, and a pavilion from which to speak. When the weather was unfavorable for out-door meetings, Bro. and Sr. Singleton seated their large dining-room hall and we held our meeting there. From the commencement we had a very good attendance and deep interest manifested in the truth. The following First day we spoke twice upon the subject of the "Approaching Crisis and End of the World." The attendance was large and interest good. After the afternoon service we repaired to the beautiful Cedar River where we buried two willing souls in the likeness of Christ's death, burial and resurrection. A very large congregation assembled to witness this solemn ordinance.

We continued our meeting through the week preaching upon the leading points of

our faith. On Sunday, June 22d, we spoke three times upon the Law, Sabbath, and First day of the week. The interest to hear upon these subjects was good, and after we had presented the Bible evidence for the seventh-day Sabbath quite a number expressed themselves to keep the Sabbath of the Lord. After we had shown up the sandy foundation upon which Sunday-Sabbath rests, one person came to me and said, "That settles me; I am hence forward a Bible Sabbath-keeper. Several were calculating to be baptized this day, but the river being so high it was not deemed advisable to attend to it at that time, but the interest being so good we decided to remain so as to preach the following Sabbath and First day and baptize those desiring it.

Meanwhile, being tired out, we went to La Porte to rest a few days and visit our relatives there, and then return to Vinton, but the next day after our arrival at La Porte we received a telegram from home announcing the serious illness of one of our children, the babe, and to come home immediately. We took the first train leaving La Porte for home where we arrived to find our child still alive but in a very critical condition with but little hopes of recovery. Thus not only was our meeting in Vinton cut short, but we were compelled to cancel other engagements that we expected to meet on our way home.

Before closing this report I want to commend the sacrificing zeal of those that invited me to Vinton to preach and furnished the means to defray my expenses. If all who profess an interest in the truth would show a corresponding zeal this work would go on and our ministers would not have to stay at home for want of support. Sister McGuire, who lives eight miles from Vinton, was faithful in attending meeting and was made to rejoice at seeing two of her daughters take a stand upon the Lord's side. We sold about two dollars's worth of tracts and pamphlets and took four subscribers for the ADVOCATE. We deeply regret the circumstances that compelled our return home before the time expected. Although our health is poor we stood preaching the Word very well and feel encouraged to think that we will be able to spend at least part of our time in the field. We now expect as soon as practicable to return to Vinton and finish up our work there, and we will, if God permits, visit the other places promised, and also respond to other calls as the Lord may direct our ways. Your brother in affliction, yet rejoicing in hope.

J. H. NICHOLS.

Waterville, Kan.

With Christ in Paradise--When?

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in Paradise." Luke 23:42, 43.

THE above words are the conversation recorded as taking place between the penitent thief and our Lord as they hung together on the cruel Roman crosses of Golgotha. The passage is one full of precious instruction and suggestion.

1. *The Request of the Thief.* He did not ask for deliverance from the cross; nor did he ask for immediate reward. His request was that Christ might remember him when he came into his kingdom. This request of the thief must be borne in mind in order to a right solution of this scripture. The reply of Jesus is an answer to the thief's request.

2. *When Does Christ Come in?* In the mission of Christ fills the three-fold office, it has been remarked, of prophet, priest, and king. But these offices are not fill time, nor in the absolute sense fill any two of them at the same he walked among men, teaching the things of God, and the wrath to come, he was th unto Moses, of whom Moses was Deat. 18:15-19 with Acts 3 Christ ascended on high, he after the order of Melchize priest. Hebrews 7. But as I did not reign supreme as k throne, but he reigned on t Father. He sat down at t the Majesty on high. Heb. is a priest on his Father's t 12, 13. At the end of this p must also necessarily be t probation, Christ delivers up Father's throne, having r kingdom. This is shown in Ps. 110:1; and Dan. 7:1 fold reign is also shown in Rev. 3:21: "To him tha I grant to sit with me in n I also overcame, and am Father in his throne." Th is therefore future while as the throne of grace, whic the Father.

Christ takes his own thr his appearing. Paul speak kingdom synchronous eve sus says: "When the Son of his glory, and all the hol thea shall he sit upon the Matt. 25:31. Then it raise the righteous dead death, and reward his se in that kingdom, which the earth renewed. Ve 1 Thess. 4:16, 17; Dan. those vast multitudes Savior when he taught Pilate, this thief, in cor his countrymen, had be ing the kingdom. Je was not to be set up suffer and die (Mark 9: go away to receive f and return (Luke 19:1 coming again that th had reference: "Lord thou comest into thy k

3. *Our Lord's Reply.* thee to day shalt thou die." We have given tion, as there are no sense of the text is no punctuation, but by harmony with the the adverbial phrase "say," or does it m Jesus wish to decla that day be with him wish to make that emphatic in showing time of death?

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2. *When Does Christ Come into His Kingdom?* In the mission of Christ to men he fills the three-fold office, it has been frequently remarked, of prophet, priest, and king. But these offices are not filled all at one time, nor in the absolute sense does our Lord fill any two of them at the same time. When he walked among men, taught them concerning the things of God, and warned them of the wrath to come, he was the Prophet like unto Moses, of whom Moses wrote. Compare Deut. 18; 15-19 with Acts 3: 22, 23. When Christ ascended on high, he became a priest after the order of Melchizedek--a kingly priest. Hebrews 7. But as kingly priest he did not reign supreme as king on his own throne, but he reigned on the throne of his Father. He sat down at the right hand of the Majesty on high. Heb. 1: 3; 8: 1. He is a priest on his Father's throne. Zech. 6: 12, 13. At the end of this priesthood, which must also necessarily be the end of human probation, Christ delivers up his place on his Father's throne, having received his own kingdom. This is shown in 1 Cor. 15: 24-27; Ps. 110: 1; and Dan. 7: 13, 14. This two-fold reign is also shown in the words of Christ in Rev. 3: 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The throne of Christ is therefore future while as yet he reigns upon the throne of grace, which is the throne of the Father.

Christ takes his own throne and kingdom at his appearing. Paul speaks of his coming and kingdom synchronous events. 2 Tim. 4: 1. Jesus says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31. Then it is also that he will raise the righteous dead from the sleep of death, and reward his servants with a place in that kingdom, which is nothing else than the earth renewed. Verse 34; Matt. 16: 27; 1 Thess. 4: 16, 17; Dan. 7: 27. Doubtless in those vast multitudes which thronged the Savior when he taught, as well as before Pilate, this thief, in company with others of his countrymen, had been instructed regarding the kingdom. Jesus had taught that it was not to be set up then; that he was to suffer and die (Mark 9: 31); and that he must go away to receive for himself a kingdom, and return (Luke 19: 11, 12). It was to this coming again that the request of the thief had reference: "Lord, remember me when thou comest into thy kingdom."

3. *Our Lord's Reply.* "Verily I say unto thee to day shalt thou be with me in Paradise." We have given no marks of punctuation, as there are none in the original. The sense of the text is not to be obtained by the punctuation, but by its obvious intent in harmony with the rest of Scripture. Does the adverbial phrase "to-day" modify the verb "say," or does it modify "shall be"? Did Jesus wish to declare that the thief would that day be with him in Paradise? or did he wish to make that solemn assurance most emphatic in showing his power of life in the time of death?

Jesus did not mean that the dying criminal would be with him in Paradise that day; for he himself did not ascend that day to Paradise. "Paradise" is said by theologians to be an intermediate place between heaven and earth, but our inquiry is, What do the Scriptures mean by the term? The word is used elsewhere twice in the New Testament. In 2 Cor. 12: 2, 4 it evidently refers to the third heaven, where God dwells. Rev. 2: 7 says that in the midst of Paradise is the tree

of life; and we learn from Rev. 22: 1, 2 that the tree of life is hard by the throne of God and on either side of the river of life, which proceeds from God's throne. Paradise, therefore, according to the Bible, is where God dwells, the New Jerusalem above. When this earth will be restored, when Jesus comes into his kingdom, this holy city, in which is that primitive garden of delights (Gen. 2: 8, 9), will then be the capital of earth renewed. That Paradise is now where God dwells. Jesus said unto Mary on the third day after: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. The positive facts of Scripture show that Jesus did not ascend to Paradise that day.

We are forced to conclude from the foregoing considerations, that neither the request of the thief nor our Lord's reply had any reference whatever to an intermediate state. The phrase "to-day" does not therefore modify the verb "shall be." The truth of Scripture demands otherwise.

But what is the force of the expression, it is asked, when applied to the verb "say"? Did not the dying penitent know that Christ said it on that day? He did certainly; but the circumstances under which the words were uttered demand that the time be made emphatic. What were these circumstances? Jesus of Nazareth, the speaker, who but a little while since was entertaining Jerusalem as a king, amid the plaudits of his people, and had driven from the temple with a look the proud mercenaries who bartered there, had been forsaken of the multitude, rejected by his nation, deserted by his disciples, even to the chosen twelve; he had been arrested, arraigned, tried, mocked, scourged, condemned, crucified. He was then hanging on the cruel cross when he spoke those words. His divinity shown only through his piety and forbearance. He submitted to all the disgrace, the scorn, the contumely, the reproaches, the indignities, the insults, the base cruelty, without one word of resentment or reproach. No plea for himself; no defense save of the truth; no shielding save of his disciples, during all those trying hours. But the wicked supposed it fear or condemnation which closed his mouth. Heaven seemed to have forsaken him. Yet, in this dark hour of trial, he again shows forth his divinity, not for himself, but solely for comfort and consolation and strength to the heart broken, penitent sinner beside him. "Verily I say unto thee to day [when the world, my own nation, my disciples,--everything,--all are against me or have forsaken me, I say unto you to-day], shalt thou be with me in Paradise [when I come in my everlasting glory to take my kingdom and reward my people]." Oh, the fullness and preciousness of Christ's answer in this light! and what is better than all, it is in harmony with the Scriptures.

4. *The Faith of the Dying Robber.* It is one of the great examples of faith. "It is not, however, an excuse for a single soul to put off the day of grace, or repentance and reformation of life. It may have been the thief's first and last opportunity. He longed to do God's will; he confessed his own sin, he opened his heart to God. God hears the humble, guides the meek, lifts up the bowed down, restores the heart of the contrite; therefore he came to that waiting heart. Therefore that dying criminal saw light when the multitude saw darkness; when they saw a "blasphemer," an imposter, a dying man, his faith saw Christ the Son of God, a merci-

ful Redeemer, a coming King. And the first burst of melody which that redeemed thief will hear, as will all others who sleep in Christ, will be: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

What a precious text Luke 23: 43, 44 is when it is allowed to have the place and purpose for which it was designed of God.-- M. C. W. in *Signs of the Times.*

Items of Interest.

--It is said that work has already been begun on the proposed railroad from Jaffa to Jerusalem.

--The Jews of London have held a meeting to promote the colonization of Palestine by the Hebrew race.

--The Louisiana Lottery has finally triumphed in its contest with the Louisiana Legislature and governor, at a cost of \$1,250,000 annually.

--Five hundred and forty-five graduates were sent out from the University of Michigan Thursday. This is the largest class ever graduated in this country.

--The Committee on the Liberation of the Russian People has issued a manifesto announcing revolutionary intentions. Many arrests have been made in Moscow, St. Petersburg, Vilna, and Odessa.

--Henry M. Stanley has been tendered and has accepted the Governor-Generalship of the Congo Free State, which covers an area of 1,059,000 square miles, and contains a population of 27,000,000 souls.

--Pleasanton, Neb., was completely wiped out by a cyclone June 22, and several persons were badly injured. Every building in Sweetwater, Neb., was also destroyed, and a number of the citizens of that town injured.

--In has come to the knowledge of the police of St. Petersburg, that Nihilists in France are engaged in a fresh conspiracy against the life of the Czar. The French police have been placed on the track of the conspirators.

--The London Times declares that the order to dispatch American cruisers to Behring Sea smacks too much of the methods of the first Napoleon in dealing with weak statesmen, and that if the order is executed British men of war must follow.

--There is a great demand for metal furniture in Australia, not only for household use, but in places of business, school-houses, etc. The demand is caused by the ravages of the white ant, which eats all kinds of wood.

--A dispatch from Constantinople reports serious trouble at *Eszeroum*, growing out of the attempt of a party of Turkish soldiers to search a church for hidden fire-arms, while services were in progress. The *Armenians* resisted, and nine Turks and four Armenians were killed.

--The new Constitution of Brazil was promulgated June 23. It recognizes a federal system based on that of the United States. Elections for the House of representatives are held triennially, and for the Senate every nine years. The Presidential election term of office is six years. The first Presidential election by Congress is fixed for November.

Salem's Coming Glory.

BY WILL ELLSWORTH.

[Written on learning that a railroad from Joppa to Jerusalem is in process of construction.]

From Occident to Orient the hand of man has spanned
With railway and with cable, the earth with iron hand.

"Swift messengers" through Palestine rush onward to the sea,
The lightnings at his command now answer "here are we."

Outsped the lumbering caravan, slow moving o'er the plain,
Outstripped the falcon's swifter wing, or dove o'er land and main.

For he controls to work his will
Though blind his agents be:
The mind, the hand, the skill of man
Obeying his decree.

Long trodden down by Gentile rule, proud Salem's land has lain,
But at his word new life shall spring and deserts bloom again.

Ye that make mention of the Lord silence keep not nor rest,
THU Salem shall to earth become a praise at his behest.

For watchmen hath Jehovah placed upon her ruined wall
Who ne'er their peace shall hold until he answers to their call.

For he controls to work his will
Though blind his agents be:
The mind, the hand, the skill of man
Obeying his decree.

Thou' hissed and scoffed for ages long the outcast Jew has been,
His golden septre nations own—his gold to grasp they ween.

For they, their armies to support, earth's treasures to unfold,
Must needs to Israel's coffers seek—must build with Jewish gold.

He holds the purse strings of the world—all nations tribute pay,
He holds the holy land a pledge, his at no distant day.

For he controls to work his will
Though blind his agents be:
The mind, The hand, the skill of man
Obeying his decree.

A mighty earthquake rends the mount—the sea comes rushing in,
A gate to Salem opens wide, her better days begin.

From Jew and Gentile, sea and land come riches yet untold.
Her walls shall shine with jewels rare, her temples proud with gold.

Once more a queen she sits enthroned, proud monarchs own her sway,
The nations to her flock like doves, the isles glad homage pay.

For he controls to work his will
Though blind his agents be:
The mind, the hand, the skill of man
Obeying his decree.

That land God's name shall glorify, that people sing his praise,
He left them long in darkness hid, blind to his word and ways.

They kiss the walling-stone and long their Salem to reclaim
Their gold shall build her walls and streets, her towers shall rise again

Shall rise eternally to stand by heaven's own decree;
That day shall see their joy complete—eternal jubilee!

For he controls to work his will
Though blind his agents be:
The mind, the hand, the skill of man
Obeying his decree.

Fast crowding on the wheels of Time invention's car over takes
The lagging centuries, hummed on, the land swift progress makes;

And emigration's endless train from west to east returns,

The light of Salem reaches far and like a meteor burns.
All nations in that light shall walk, obedient to his will
Armies unarmed shall war no more, peace sit on every hill.

For he controls to work his will
Though blind his agents be:
The mind, the hand, the skill of man
Obeying his decree.

We worldings stop your mad career, list to his sworn decree,
Jerusalem shall be lifted up—all men shall bow the knee.

Watch ye his fast fulfilling word, th' eternal kingdom near
When Zion's walls he builds again, his glory shall appear.

All, all unite to work his will, the ages are his own.
We wait! We watch! We bide his time, for surely it will come.

For Jah controls to work his will
Tho, blind his servants be:
The mind, the hand, the skill of man
Obey his high decree.

Marion, Iowa.

The Beauty of Quiet Lives.

MANY people measure a man's power or effectiveness by the noise he makes in the world. But the standard is not always correct. The drum makes vastly more noise than the flute, but for true, soul-thrilling music and soothing power the flute is a thousand times more effective. Young men, when they start in life, usually think they must make all the noise they can else their lives will be failures. They must make their voice heard loud above the dim and clamor of the world, else they must remain unknown and die in obscurity. But thoughtful, observant years always prove how little real power there is in "the play of brass." Life is measured by its final and permanent results: not by the place a man occupies before the public and the frequency and loudness of his utterances but by the benefits and blessings which he leaves behind him in other lives must his true effectiveness be rated. It will be seen in the great consumption that those who have wrought silently and without clamour or fame have in many cases achieved the most glorious, permanent results.

There are great multitudes of lowly lives lived on the earth, which have no name among men, whose work no pen records, no marble immortalizes, but which are well known and unspeakably dear to God, and whose influence will be seen in the end to reach the farthest shores. They make no noise in the world, but it needs not noise to make a life beautiful and noble. Many of God's most potent ministers are noiseless. How silently all day long the sunbeams fall upon the fields and gardens, and yet what clear, what inspiration, what life and beauty they diffuse! How silently the flowers bloom, and yet what rich blessings of fragrance do they emit! How silently the stars move on their majestic marches around God's throne, and yet the telescope shows us that they are worlds or great central suns, representing utterly incalculable power! How silently the angels, stepping with noiseless tread through our homes, and performing ever their tireless ministries for us and about us. Who hears the flutter of their wings or the whisper of their tongues? and yet they throng along our path, and bring rich joys of comfort, suggestion, protection, guidance, and strength to us every day. How silently God himself works! He gives his

blessing while we sleep. He makes no ado. We hear not his footfalls, and yet he is ever moving about us and ministering to us in ten thousand ways, and bringing to us the rarest and finest gifts of his love. Then who does not remember the noiselessness of all our Lord's human life on the earth? He did not strive to cry, nor did men hear his voice on the street. He sought not, but rather shunned, publicity and notoriety. His wondrous power was life power, heart power, which he shed forth in silent influence among the people.

And many of our Lord's earthly servants have caught his spirit, and work so quietly that they are scarcely recognized among men as workers. In their humanity they do not even suppose themselves to be of any use, and mourn over their unprofitableness as Christ's servants, and yet in heaven they are written down as among the very noblest of his ministers. They do no great things, but their lives are full of radiation of blessing. There is a quite and unconscious influence ever going forth from them that falls like a benediction on every life that comes into their shadow; for it is only our elaborately-wrought deeds that leave results behind. Much of the best work we do in this world is done unconsciously. There are many people who are so busy in what is called secular soul toil, that they can find few moments to give to works of benevolence. But they come out every morning from the presence of God, and go to their daily business of toil, and all, as they move about, they drop gentle words from their lips, and scatter seeds of kindness along their path. To-morrow flowers of the garden of God spring up in the hard, dusty streets of earth, and along the paths of toil in which their feet have trodden.

There are mothers who sometimes fret because their spheres of usefulness seem so circumscribed. They long to be able to do grand things, like the few who are lifted above the common level, and to be permitted to live their lives on the mountain-top, in the gaze of the world. But they, in very truth, have far grander fields than they dream. No one who lives for God and for love can be called obscure. Do not the angels watch? Does not all heaven behold? Is anyone obscure who has heaven for an amphitheater? Then who can tell the mighty far-reaching influence of the life of a lowly mother who lives for her children. Mothers have lived in hardship and obscurity, training sons to move the world, and they have lived to good purposes.

The best work of the true parent and teacher is quite, unconscious work. It is not what a man says or does purposely and with direct intention that leaves the deepest mark in the world and in other lives, but it is the unconscious, unproposed influence which go out from him like the perfumes from a garden, whether he wakes or sleeps, whether he is present or absent. God seems to blight the things that we are proud of, and to make them come to naught. Then, when we are not intending to do anything grand, he used us and our work for noble purposes and to make lasting impressions on the world and its life. It is the quiet, unheralded lives that are silently building up the kingdom of heaven. Not much note is taken of them here. They are not reported in the newspapers. Their monuments will not make much show in the church-yard. Their names will not be passed down to posterity with many wreaths about them. But their work is blessed and not one of them is forgotten.

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Long, long centuries ago a little fern-leaf grew in a valley. Its veins were delicate and its fibres tender. It was very beautiful, but it fell and perished. It seemed useless and lost, for surely it had made no history and left no impression in this world. But wait. The other day a thoughtful man searching nature's secrets came with pick and hammer and broke off a piece of rock, and thereon his eyes traced.

"Fairy pencillings, a quaint design, Leafage, veining, fibres, clear and fine, And the fern's life lay in every line. So, I think, God hides some soul away, Sweetly to surprise us at that last day."

Not a life lived for God is useless or lost. The lowliest writes its history and leaves its impression somewhere, and God will open his books at the last, and men and angels will read the record. In this world these quiet lives are like those modest, lowly flowers which make no show, but which, hidden away under the tall plants and grasses, pour out sweet perfumes and fill the air with their odors. And in heaven they will receive their reward—not praise of men, but open confession by the Lord himself—in the presence of the angels and of the Father.—J. R. Miller, in *Week-day Religion*.

Easy To Lose. Hard To Regain.

EVERY converted man turns to prayer in secret as naturally as flowers open to dew, sun and air. While he cries with the publican, "God, be merciful to me a sinner," he prays. As he hungers and thirsts after righteousness, spontaneously he seeks its only source. As the day-star dawns in his heart his zeal increases, and the more he receives the more he desires. If he could, he would pray and praise continually; but life's cares and toils and the limitations of human nature compel cessation. Henceforward he can "pray without ceasing" only in the spirit. But morning and evening, and oftener, in the first impulse of the new life, he pours forth earnest prayers to God—prayers which he learned from no book; for even the form taught him by his mother is now unsatisfactory.

Should this continue, he would grow in grace and in the knowledge of Christ, and rapidly press forward unto the perfect day. But when no longer stimulated by daily and nightly meetings, re-absorbed by cares for a time, unstimulated by nightly religious services, tempted by the indifference of associates and by his own isolation, his prayers may become to some extent formal and repetitious, but it will be a considerable time before he will wholly omit them. Probably the first omission will be in a hurried morning toilet after a late rising. Conscience will condemn, and the evening prayer that day be a little more earnest than of late. The second omission makes less impression, and after a few weeks the evening prayer is neglected.

Every such instance makes supplications more formal, until they become mere repetitions without impression upon the mind or heart, broken for the slightest occasion—as much in contrast with the prayers of his early experience as the branches of a dead tree are with the freshness and beauty of a living one. Soon, the spirit of prayer being gone, the form disappears. The man may still weep in the house of God under the descriptions of heaven or the love of Christ; he may respond to fervent appeals in the meetings; but it is sentimentality

now, not spirituality. In such a case he may still think himself a Christian, but is without the light, the power and love of true faith. It were better far to feel his bareness.

The fervor of the blessed state when first he saw the Lord, once lost, is hardest to be regained; but it must be regained or heaven is lost.—*Christian Advocate*.

The Chiming Bells.

In the year 1641 the well-known John Evelyn visited Amsterdam, and went up into the tower of St. Nicholas to note the playing of the marvellous chiming. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a key-board. The nearness of the bells, the changing of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. Many men paused in their work and listened to the chiming, and were glad. And it may be that in your watch towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching; but far out over the populous city, full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the songs of the angels, and is ringing through the corridors of the skies. It may gladden some burdened souls here, and harmonize with the rapturous music of heaven.—*Times of Refreshing*.

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 that day when I make up my jewels."—Mal. 3: 16.

From Sister S. H. Johnson.

DEAR READERS of the ADVOCATE: As I have not written for some time, yet I feel that it is the duty of the brethren and sisters to keep the Letter Department well supplied with letters, I will again tell you that I am as firm in the faith as ever, and I believe more anxious than ever to see the truth spread over this land of ours. Sometimes I become almost impatient that such glorious truths should be kept back, while error is being sown broadcast, and souls perishing for the lack of something more substantial. Why do we not have more laborers in the field? The harvest is truly ripe but where are the reapers? We have done much in the last year toward helping the cause, by giving of our means to purchase a new press, for the purpose of publishing the glad news of salvation, and none can say that they are poorer for it. May we still keep giving as the wants of the cause demand. As editor of the MISSIONARY I have had occasion to be around the office enough to see how things are going, and must say I am much surprised at the financial state of affairs. Bro. Long works very hard, indeed, and still wears a smiling face, although sometimes there is not enough money at the end of the week to pay the compositors. This is not right. We have hired him to take charge of the work, and let us see that he does not become embarrass-

ed and discouraged for lack of means to carry it on successfully.

I am already looking forward with pleasure to camp meeting where we can again clasp glad hands, and where we can raise our voices together in prayer and praise to Him who has redeemed us from the power of Satan and brought us into the gospel light.

Bro. Branch, we are very anxious about your health. May the Lord preserve you to your family and His cause, is our daily prayer. Let us remember those of our household who are afflicted and try to help them in every way possible. The plan suggested for each one to send ten cents to our afflicted Bro., Eld. N. A. Fisher is a good one; let us carry it out. We only have a short time to work; let us improve it so that when the Master comes we can hear the well done, ring up on our ears.

Stanberry, Mo.

From Sister Albina Young.

DEAR Brethren and Sisters: We still feel like going forward, casting aside every weight and the sins which so easily beset; and casting every care on Jesus, who is able in all things for righteousness; he that is able to purify us even as he is pure. His loving kindness O how great! Oh, may we feel to praise his name forever, for his mercy endureth forever. We feel that our righteousness is but filthy rags in his sight, but, through obedience we gain eternal life, "for not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2: 13. Oh, that we may all grow in grace, that the truth may make us wise unto salvation. From your sister striving to gain a home in the earth made new.

Bloomington, Mich.

From Bro. Z. and Sister R. Black.

DEAR ADVOCATE READERS: We wish to say we are still striving to serve the Master. Like Job of old, we know that our Redeemer liveth, and that he shall stand at the latter day upon the earth; and this assurance buoys us up in times of temptation to live worthy of him on that day. True we are tempted on every hand; and many snares placed in our way, Sabbath desecration, and popular opinion turning the minds of the people, which brings to our minds the saying of Paul, that in the last days men would have a form of godliness, but denying the power thereof.

Dear brethren and sisters, did you ever think how much the Christians life was like that of a soldier? Though we are not fighting a carnal battle, we are fighting a spiritual battle against sin and have the best of weapons, having our loins girt about with truth, having on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace, the shield of faith, the helmet of salvation, sword of the spirit which is the word of God. Paul tells us it is sharper than a two-edged sword. With these equipments to meet the wiles of the devil, we should wage a profitable warfare, for, are we not fighting for eternal life? Let us buckle on the whole armor of God. We propose to struggle on and not become weary in well doing, trusting always in that promise of his return. "For unto them that labor for him shall he appear the second time, and shall be with them to receive them unto himself, and shall be with them, and shall be with them, and shall be with them." Now, dear brethren and sisters, we are earnestly looking for Christ, and ask that in your petitions to God you would remember us. May the Lord strengthen you in the faith, brother and sister.

Denver, Mo.

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Advent & Sabbath Advocate.

Stanberry, Mo., July 8, 1890.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

PAID on pledges for new press and material, A. E. Case \$10, G. T. Rodgers \$5, J. E. and Bell Ennis \$10. On new heading for ADVOCA**T**, W. E. and Cora Carver \$10.

The address of Bro. N. A. Fisher is Tuscola, Mich. Those who desire to assist him in his time of need can address him direct, though if some desire to remit through the office it will be promptly forwarded.

MEN and animals have suffered intensely during the past two weeks on account of the incessant heat. The hot weather has been wide-spread and the reports from different parts show that the loss of life has been great.

Just before going to press we received a letter from Bro. Beach in which he says his health is a little better, but a tumor on his neck is giving him much pain. His letter will appear next week.

DON'T fail to read the sermon entitled "Jacob's Sermon," and after reading it ask yourself the question, Does it hit me? We have a good many Christians at the present time who don't work at the business very much.

The dependent pension bill, in a somewhat modified form, has at last become a law. It is not just what the soldiers wanted, yet as it is it will benefit thousands, and many will receive help from the government who have heretofore received nothing.

The plans of the lottery ring in the Louisiana Legislature have been interrupted in an extraordinary manner which has occasioned great excitement. The managers needed sixty-six men in the House to carry their point. On Thursday they had sixty-five. By some means they won over Representative Roder on Thursday night. Friday morning Roder went to the House, and as he passed the office of the Sergeant-at-arms, he stopped and said, "Well, I have changed. I am going to the House to vote for the lottery."

Spoken the words when he was suddenly stricken with paralysis. His face became blue, and he will be unable to attend to his duties until Friday night. Representative Roder, who had been in the House some time, and who had been somewhat per- sonally acquainted with their opponents, was not at the meeting.

The Approaching Crisis and End of the World by J H Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

Comparison of the Early writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen

Notice.

No preventing providence will hold a two days meeting in the grove near the Peroney school-house in Jewell Co., Kan., commencing Sabbath evening, July 11, 1890. A cordial invitation is given to all.

HIRAM HARRIS.

PLEDGES FOR NEW TYPE.

J H Windisch \$2, Mrs Mattie E Shultz \$1, W E and Cora W Carver \$10, Benj. Mullin 50 cts.

Receipts.

E. A. Case 50 cts, P. A. Sunderlin \$1, P. Depham \$2, Mrs Mattie E. Shultz \$2, W. E. Carver \$2, Mary A. Broderick for Deacon Baker 25 cts, Mrs Polly Wilson 25 cts, Mrs Fred Smith 25 cts, Miss Dyer 25 cts. Gen Conf Fund.—W. E. and Cora W. Carver \$3.

BOOKS AND TRACTS.

FOR SALE AT THIS OFFICE.

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

The Seventh-Day Sabbath,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

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

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath

Thoughts on the First Day of the week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

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The Change of the Sabbath, who authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

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Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

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

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

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

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God's Law Perpetual: Its eternal obligation by W H Ebert: 16 pages; single copies 4 cts, cts per dozen.

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

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 3 cts

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

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff 32 pages,—price 9 cents

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