

# Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, AUGUST 5, 1890.

NO. 13.

## Advent and Sabbath Advocate,

ISSUED WEEKLY BY THE  
General Conference of the Church of God  
Stanberry, Mo.

Gen. Conf. Com. { A. C. LONG, Winston, Mo.  
J. BRANCH, Wayland, Mich.  
W. C. LONG, Stanberry, Mo.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Specimen copies sent free.

Address all communications, and make all Drafts and Money Orders payable to ADVENT AND SABBATH ADVOCATE, Stanberry, Mo.

A MAN who is blind in both eyes may be able to see more than a man with two eyes. Bartimeus saw more than others did, while he was still blind,—he saw his opportunity, and he used it.

GOD who made us out of nothing, re-creates, as it were, every moment. It does not follow that because we were yesterday we shall of course be to-day; we should cease to exist and return into the nothingness out of which he formed us, did not the same all-powerful hand prevent. Of ourselves we are nothing; we are but what God has made us, and for so long time only as he pleases. He has but to withdraw the hand that sustains us and we plunge into the abyss of annihilation, as a stone held in the air falls by its own weight when its support is removed. Existence and life, then, are only ours because they are conferred by God.

WHAT is sometimes palmed off for charity is really a squeamishness that dreads to do its duty in declaration of the truth. The age is suffering for the truth. It needs men who will declare the sinfulness of to-day, and not expend their breath in berating the antediluvian world for its sins of five thousand years ago. Tell everybody firmly and kindly what you think of their sin. Society suffers for the lack of men who have the nerve and conscience sufficient to declare like Nathan of old, "Thou art the man." How can you look men in the eye, or meet them in the judgment, to whom you have been unfaithful? Don't deal in circumlocution, or "go around Robin Hood's barn." Such efforts are useless. No one knows who you mean nor what you are about.

Many people fear to tell the plain, unvarnished truth, because they will be considered uncharitable. Well, if it is so considered, it does not make it true. And then, when was it ever found that sin was pleased at rebuke? Jesus Christ, our example, never left people to infer whom or what he was talking about. No one ever attempted to fit the coat on his neighbor under his discourses. Don't be so absurd as to think that your fear of being persecuted, that keeps you quiet and easy in

the presence of sin, is the virtue of gentleness; it is only sheepishness. Don't tell a man he is all right, or lead him to suppose you think so, when you do not.—Christian Witness.

THE ministry is the most underpaid of callings. It is true that it should not be a money-making avocation, attracting hirelings, not shepherds. But the servants of Christ are entitled to a decent support. A certain English church sent to Mr. Spurgeon asking him to recommend an able and gifted man, who must be married, for their pulpit. They promised to pay sixty pounds a year—about \$300 in our money. "Why," wrote Mr. Spurgeon, "how can a man with a family live on that pittance? The reply was: "We thought ministers preached to save souls." Whereupon the great preacher responded: "So they do, but it would require some thousand of souls of your size to furnish one good breakfast!"

I STOOD upon the beach looking off upon the sea; and there was a strong wind blowing, and I noticed that some of the vessels were going that way, and other vessels were going another way. I said to myself: "How is it that the same wind sends one vessel in one direction, and another vessel in another direction?" I found out by looking that it was the different way they had the sails set. And so does trouble come on this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends upon the way you have your sails set. All the Atlantic and Pacific Oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—Talmage.

THE eighteenth annual report of the Mc-All Mission in France has just been issued. The need for this work may be seen from the following extract: "Multitudes in this land neglect and cast away the Bible, of which they have the most erroneous ideas, or none at all. It has never been brought near or explained—they have never had the Bible in their hands. Take an example. One evening, some months ago, our missionary exhibited in one of our Paris halls the photographic slides of the life of Christ after Hoffman's paintings. At the close a lady, evidently of education, came up, expressing her great interest in the meeting, and especially in the explanations given of the pictures. Here are her words, literally translated: 'I used to hear something of the history of that Man in former days. I should like to have a complete copy of his life; I think that it would be very interesting and useful. Where can I obtain the entire work?' It is needless to add that the book of which she was so strangely ignorant was put into the lady's hands. What a vast work remains to be attempted here, in seeking out those seeming rejecters of religion who, literally, 'know not what they do,' and bringing to them the surprising discovery which awaits them in the gospel."

## After The Storm.

How, like a giant, rose the mighty waves!  
With what a fiendish cry came on the wind!  
How small and frail seemed our poor human-kind

Before the elements unloosed! Who braves  
The deep, will learn why 'tis the spirit craves  
A help beyond our finite power; will find  
His boasted strength a broken reed; his mind  
Washed vacant by the sea. And yet it loves  
The shore, this ocean rough; its bounds are  
there;  
But we, O glorious thought! can soar above  
It all, and taking on our better form,  
No longer weak, can rise to regions where  
The force we fear yields up its way to love,  
And where we're part of Him who rules the  
storm.

—M. H., Jr., in New York Observer.

## The Sermon.

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

## Eternal Life the Gift of God.

BY W. H. EBERT.

"FOR the wages of sin is death; but the gift of God is eternal life through Jesus Christ Beloved brethren of the Church of God, and all those who read THE ADVENT AND SABBATH ADVOCATE, in again addressing you, I call your minds to the consideration of the great and grand central matter-of-fact thought or proposition, around which all points of theology cluster; and, also, by which every thing pertaining thereto is influenced and moved.

The consideration of the facts as they stand presented by the Apostle Paul in the text quoted, that *life or death will be and must be the final reward to each and every individual human being*; and, which will be awarded to each according to the manner in which the present life is spent, is momentous in its nature. Life and death stand as the most extreme antipodes that it is possible for us to contemplate in all moral philosophy. It is the proposition which involves the issues of life, and of death; of whether we shall be, or whether we shall not be. The proposition is not presented to us to choose whether we will *live eternally* with God in his kingdom, or whether we will make choice to *live eternally* with the devil in his *endless* and *burning* hell. No, this is not the declaration of the text; neither is there any such statement made in all the holy Scriptures.

And it must be a very manifest thing to every reasonable mind that if it *could be true* that the wicked will continue to exist in a *conscious* state in an *eternal hell*; or in any other condition of *torment*, that they would be as much in possession of eternal life, as the righteous could be in the kingdom of heaven. The holy Scriptures in perhaps a thousand places brings to view the finale of two opposite classes of mankind, and it every time is that of life or death; of *perish* or not to *per-*

azaras,—by W C Long  
the falsity of the pop-  
and also its true appli

and End of the World  
ce 15c. This is an able  
he times, and clearly  
ear the end of time.

to Divine Inspiration  
ver, showing her vis-  
nan, instead of divine.

own to be in the sec-  
nd the resurrection  
rinkerhoff, 8 pp., 2cts

owing the Earth to be  
E. Brinkerhoff. 24 pa-

; God's Law of Ten  
nal: by Jacob Brink-  
cts per dozen.

ages, 2 cents, by S E  
advance work on the

Showing that the Holy  
of the Seal. By S.E.

of Rev. xiii. showing  
icy, by A C Long, 24  
per dozen.

the Fate of the Wick  
tore Destruction, by  
cts, 40 cts per dozen.

ev. 16, showing their  
Catholic church, by

er foot and to be  
Jacob Brinkerhoff

ritings of Mrs E G  
ns, showing the  
deny their erro-  
50 cts per dozen

g from Bible testi  
grave, and not in  
8 pages, 2 cents

f Revelation xiv

rual obligation  
e copies 4 cts,

v A F Dugger,

Seventh Day  
f, 16 pages, 3cts

Gentiles, by

sm, by W H  
per dozen.

Ebert, 8 pp.

ff, 1

ish; to live, or to be destroyed, etc. "The soul that sinneth, it shall die," is the plain Bible language on this point. And the text says that "to die is the wages of sin; and that, "Eternal life is the gift of God through Jesus Christ our Lord."

It is not once stated in all the holy Scriptures that the finally impenitent, either now has, or that such will ever have eternal life. Man has not immortality or eternal life inherent within him. "God only hath immortal dwelling in the light." 1 Tim. 6:16. If man ever gets in possession of eternal life, it must be hereafter bestowed upon. He must, as Paul says it; "Seek for glory, honor, and immortality, in order that he may inherit eternal life." See Rom. 2:7.

If man ever possesses immortality, he must first "put it on." For this is what Paul says: "This mortal must put on immortality." 1 Cor. 15:53. If man already is in possession of an immortal nature or existence, then how could he "put it on?" And, then, why need he "seek for it, by faithful continuance in well doing?"

The fact is that man is mortal. "Man is of the earth, earthy." 1 Cor. 15:47. And, then, again we ask, if eternal life is natively inherent in man, how could it be, as the text says of it, "The gift of Jesus Christ our Lord?" Also, why should that gift stand as it does, in direct antagonism to death, if man is already immortal? The facts and all the proofs in the case, as far as man is in possession of them, all unite in proving that man is mortal, and that he dies; and that his life here depends upon his present organization. And that when this organization of the body is broken up by any force so as to bring what is generally denominated death, that such body, and the life which was the result of it, are both dead, and that they will so remain until a restoration (resurrection) of that body shall be accomplished. For life is the result of organization. Life begins with a proper organization of matter, and it ends with the dissolution of such organization of matter.

The term "life," is expressive only of a conscious state of being or existence. The term "death," signifies a state of not to be, or of non-existence. The words "eternal life," are not expressive of a life of either happiness or misery. They express only a continuation of life without an end.

No thought can be more stirring to the intelligent mind than that of life, and none can be more depressing than that of death.

All love to live, and all dread to die, and one of these conditions is the objective point to which all men are tending. And there is no avoiding the final state of either to live eternally; or to die, and remain eternally dead.

To live eternally, the text says, "is the gift of God, through Jesus Christ our Lord;" and it declares that "the wages of sin is death."

Under the sentence as it was passed upon Adam, and through him upon all mankind, he being the great federal head of the whole human race, it is the doom of all men to die. And it is the result of transgression, or in the language of the text, it is "the wages of sin." Man was not created an immortal being. God could not pronounce even a conditional death penalty upon a being that was in possession of inherent eternal life. For it could never be executed upon it. Man was created mortal in the nature of his organization. But he was placed where, and with surroundings by which his organization, and as a result his life, could have been preserved and perpetuated throughout all the endless ages to come.

But this continuation of his life, was upon the conditions of his obedience to his Creator; and of his continuing to have access to the "tree of life," which would have perpetuated in him an eternal youth and life.

But had Adam continued in his obedience to God, and therefore in his state of obedience, and perpetuity of life, until now, or even for millions of years yet to come, and then would do or disobey God, just as he did do, the same results would follow, just as they have followed his disobedience. For his mortality would manifest itself, and be fully demonstrated as soon as he should be cut off from, and "guarded from the tree of life," as it stood in the garden of Eden. Decay and death are plain proofs. Eternal life was there, only conditional primarily. And at this time, under the gospel of Christ, it is offered only on conditions. The conditions of continuing to live eternally on, have ever been obedience to God, and a "faithful continuance therein." The obedient have the promise of the "life that now is; and of that which is to come." The life which is to come, and which is to be eternal in duration, will be filled up with all that would be required to make the righteous happy. For it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

It is sufficient for us to seek to eternally live, leaving God to prepare the surroundings. But, of one great fact we are assured, that those who will not obey God, and keep the faith of Jesus, will never enter into that eternal city, and the everlasting life as promised the faithful who keep the commandments of God. In that eternal state, when the earth shall have been made new; when the righteous shall have been delivered from the graves, and the wicked have been destroyed: when the complete "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," shall have been accomplished, then society will all be pure. Perfect brotherly love will be universal. The atmosphere will be both balmy and inspiring. The waters of life will flow freely, and sickness, sorrow, pain and death will never again be known.

May we all strive to have a right to enter in through the gates into the city, and a right to the tree of life, by obeying the commandments of God, and keeping the faith of Jesus," while in this life, is my prayer. Amen.

Frankton, Ind.

Encourage each Other.

BY JULIA LAMB.

As I am sitting alone in my room this morning thinking over the past, of the enjoyment there was in meeting from time to time to listen to the great truths out of the Bible, and by contrasting those times with the present when so many of our brethren are isolated, I am indeed thankful that we have the precious word of God to encourage us. This one promise, among the many, comes to mind with force. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." And as his word is sure cannot we rely on him for protection amid all the sorrows of life, and rejoice that we were ever made partakers of the grace of God in being adopted into his family? Not that we are worthy, but because of his great mercy in giving his

only beloved Son to die, that the world which was lost by the sin of Adam's transgression, might be redeemed by one mighty to save, that by the requirements of the gospel, repentance, faith and obedience, we might be brought nigh by the precious blood of Christ, being adopted into his family we have the right to say, "Our Father." Sacred name to all in human friendship, but doubly dear to them that have experienced his saving grace. Then another precious promise, "They shall never perish, neither shall any man pluck them out of my hand;" but we never can experience these blessings unless we dwell in him by faith. And now when we, or some of us, are experiencing the terrible effects of the drouth; are our souls drinking deep of the water of life? Are we trusting in his promises? These are thoughts that ought to occupy our minds, as I believe these judgments of God are for the purpose of weaning us from the world, and showing us the importance of living and trusting in him who has always been the hope of his people, and in times of religious drouth if our souls are not watered with the dew of heavenly grace, we wither and die spiritually. Have you not watched the water lilies and enjoyed the cooling effects of the shade, and thought how lovely are the flowers that grow in the water, how they never pine away with thirst as their roots are in the stream, their leaves float upon it and their flowers peep forth from it? They seem fit emblems of those believers who dwell in God, not occasional seekers of divine fellowship; but abide in Christ Jesus, who are represented as having their roots by the river of water, therefore their leaf shall not wither. What blessed lessons we can learn from the things of nature. God has created the beautiful flowers to please the eye and captivate the senses, and the longer I live the more sure I am that our happiness and comfort in this life depends on him. We may be like the lilies in all their freshness, having the water of life springing up in our souls; then we shall not be afraid in time of drouth.

There is a place designed by the Master for all his children, and all have their allotted work to do, and if we abide in Christ and his word abides in us, we cannot become unfruitful. It may require great watchfulness, but it certainly repays us for he has said, "Be thou faithful until death, and I will give thee a crown of life." By faith we can rise above the outward and worldly, and come into a more spiritual life, which is to be enjoyed even now, and by that living faith we can attain to life more abundantly; "for therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access into this grace, wherein we stand and rejoice in hope of the glory of God."

May we, as a band of brethren, live to the glory of God, do what we can to forward the cause by making our good paper what it should be, the messenger of good news of the soon coming king. As many of us have no other preaching, it ought to be highly appreciated, and may its beloved editor not grow weary, but like the lilies planted in the waters grow and expand, and may there be an abiding fellowship between editor and patrons, for we read, "Blessed are they that abide in thy house, they will be still praising thee."

Denver, Mo.

"If you have a rare seed, plant it; In the earth's kind care It will grow to wondrous beauty. Flower and fruitage bear."

The Three Judgment

Holy Scripture foretells three judgments: adjudgment of the saints by the Lord, the judgment of the nations when He has taken the kingdom, a judgment of the Millennium, there will be the judgment of the Great White Throne.

Of the judgment of the saints in 2 Cor. 5:10 "For we must manifest before the judgment seat that each one may receive the things which he has done in the body, according to what he has sown, whether it be good or bad." naturally arises, how can belief for the bad which they have done has all been canceled here, therefore, suffer positive punishment eternally. Their works shall be but they themselves shall be saved through fire, like a man escaping burning house in which his premises are consumed. "Look to yourselves that ye lose not the things which ye have wrought, but that we receive a full reward. There is, therefore, a possibility of watchfulness we may lose even which we have wrought, and full reward. The judgment of will be a judgment in relation to vice. As to his present action can be no judgment; for "he on the Son of God hath everlastingly shall not come into judgment from death unto life." We know that the spirits of "the just when they receive the reward shall be placed before the Father to be tried whether they shall be condemned, whether they shall be saved or Gehenna.

We have said this judgment of the Lord comes, Hence, say the Corinthians, "Judge not time until the Lord come, bring to light the hidden things and shall make manifest the hearts. Then shall every man be judged of God."

THE SECOND JUDGMENT

The second judgment we find in Matt. 25:31, sq. Notice, when the Son of Man has come in notice it is the nations will be before Him. There is no resurrection of the dead. That of living nations. The treatment accorded to Christ. Messengers have called the "brethren" of the judged according to their and they go to eternal punishment life, according to the have treated them.

When the gospel was sent out from Jerusalem the Lord returns and saves from Jerusalem it shall be as Isaiah tells us "Out of Zion shall go forth the Law, and the Word of the Lord, and the effect shall be that their swords into plowshares and their spears into pruning-hooks: nation against nation, shall learn war any more." In the judgment of the saints in 2 Cor. 5, we see from judgment of the saints but this judgment is first

THE THIRD

This judgment we shall

## The Three Judgments.

Holy Scripture foretells three great judgments: a judgment of the saints before Christ takes the kingdom, a judgment of the nations when He has taken the kingdom and sits on the throne of His glory in the beginning of his Millennial reign, then, at the end of the Millennium, there will be the judgment before the Great White Throne.

Of the judgment of the saints Paul speaks in 2 Cor. 5:19: "For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." A question naturally arises, how can believers receive for the bad which they have done? Its guilt has all been canceled here. They cannot, therefore, suffer positive punishment for it in eternity. Their works shall be burned up, but they themselves shall be saved, but so as through fire, like a man escaping from a burning house in which his property is consumed. "Look to yourselves," says John, "that ye lose not the things which ye have wrought, but that we receive a full reward." There is, therefore, a possibility that by unwatchfulness we may lose even the things which we have wrought, and fail to receive a full reward. The judgment of the believer will be a judgment in relation to his service. As to his present acceptance, there can be no judgment; for "he that believeth on the Son of God hath everlasting life, and shall not come into judgment, but is passed from death unto life." We could not think that the spirits of "the just made perfect" when they receive the resurrection body shall be placed before the Divine tribunal to be tried whether they shall be acquitted or condemned, whether they shall go to heaven or Gehenna.

We have said this judgment will be when the Lord comes. Hence, says the apostle to the Corinthians, "Judge nothing before the time until the Lord come, who shall both bring to light the hidden things of darkness, and shall make manifest the counsels of the hearts. Then shall every man have his praise of God."

## THE SECOND JUDGMENT.

The second judgment we have foretold in Matt. 25:31, sq. Notice, when it takes place the Son of Man has come in his glory. Again, notice it is the nations which are gathered before Him. There is no account of any resurrection of the dead. The judgment is that of living nations. They are judged for the treatment accorded to the brethren of Christ. Messengers have been sent them called the "brethren" of the Lord, and they judged according to their treatment of them, and they go to eternal punishment or eternal life, according to the way in which they have treated them.

When the gospel was first sent forth it went out from Jerusalem, and when the Lord returns and saves his earthly people, from Jerusalem it shall go forth again. Isaiah tells us "Out of Zion shall go forth the Law, and the Word of God from Jerusalem." And the effect shall be that they will beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." That this is not the judgment of the saints, of which we read in 2 Cor. 5, we see from the fact that the judgment of the saints is from the Bema; but this judgment is from the throne.

## THE THIRD JUDGMENT.

This judgment we have in Rev. 20:11-15,

where we have the resurrection both of the just and the unjust. Between these two resurrections a thousand years intervene. The end of the thousand years bring the second resurrection and the final judgment. John sees a great white throne; great for it is in harmony with the august occasion; white, for he that sits upon it is about to judge on the principle of inexorable righteousness. He that sits on the throne is the Lord Jesus. "The Father judgeth no man, but hath committed all judgment unto the Son." When He came to destroy the Anti-christ, and to judge and to make war, He came on a white horse; now He comes to cast all the wicked, and their wickedness into the lake of fire, and sits on a great white throne.

From before his face the Millennial earth and heaven fled away; for even in the Millennial state there will be imperfection. The Apostle Peter describes this unparalleled scene: the heavens pass away with a great noise, and the elements melt with fervent heat; the earth also and the works that are therein are burned up. But they pass away to give place to a new heaven and a new earth which shall be the everlasting home of righteousness.

The sea, as well as the grave, now gives up the bodies which it retained; and Death and Hades deliver up their spirits; and the dead, small and great, appear before the throne.

## THE BOOKS.

The books are now opened, and the dead are judged according to what is written in the books. Scripture tells us of two books kept by God, "a book of Remembrance" of which we read in Mal. 3:16, and "the Book of Life." From His book of Remembrance "every work shall be brought into judgment with every secret thing, whether it be good or bad." In His book of Life the names of all His people are written, all who have received life through His Son.

The Book of Life being present at this judgment, indicates that there will be those present whose names shall be found in it. This seems beyond question when we reflect that all who died in infancy, or looking to the mercy of the Lord, from the first resurrection to that hour, will be found in a state of salvation.

The dead are judged according to their works. When, therefore, it is stated that all whose names were not found written in the Book of Life were cast into the lake of fire, it is clear that the names of all we have referred to who feared God and wrought righteousness shall be found in it.

The lake of fire is the second death. Into it, with all the wicked, Death and Hades, personified enemies, are cast. This is the fulfillment of the words of the apostle, "The last enemy that shall be destroyed is death." And now, when all rule, authority, and power are put down, the mediatorial kingdom is given up to the Father, and then God, that is, Father, Son, and Spirit, are all in all. The God-man Christ Jesus was the Ruler in the Millennial kingdom, in the eternal the Triune God shall be all in all.—Charles Graham, in the *Christian Herald*.

## Report from Kansas.

FRIDAY morning, July 11th, we started to Jewell, Co., to the place previously appointed for a grove meeting, and after a drive of about twenty miles through the hot sun we arrived at the place of meeting, found the grove very well seated, and as the evening was quite windy, it was thought best to have

the meeting at Bro. Sperry's house. The writer spoke from Matt. 5:4, "Blessed are the poor in spirit for theirs is the kingdom of God;" also from the 4th to the 9th verses, which was listened to with deep interest and we hope with profit to all. Sabbath morning at half past ten the writer spoke from Gen. 4:9, last part of verse, Am I my brother's keeper? Showed that we are our brother's keeper in every sense of the word; that we should love him as ourself, as love worketh no ill to his neighbor, and unless we looked after our brother's interest in this life and the life to come God would require his blood at our hand. Though he should trespass against us, we should go to him and tell him his fault, not go to somebody else with his faults, but simply take the Bible course as laid down in Matt. 18:15; and that we should be very careful not to say anything to offend our brother, because "a brother offended is harder to be won than a strong city and their contentions are like bars of a castle." Prov. 18:19; also that death and life are in our tongue, therefore we should be sure and use it in that way that it will impart life and not death.

At half past two P. M. we assembled for meeting and listened to a good discourse from James Peters from 1 Tim. 4:8, last part of verse, "Having promise of the life that now is, and of that which is to come." He showed that the life to come is attained through a resurrection from the dead, and that if there is no resurrection then David, Job, Isaiah, and all that have fallen asleep have perished. 1 Cor. 15:18. He showed that the prophets expected to wait in the grave till the Lord should descend from heaven with a shout, with the voice of the archangel and with the trump of God; and then they would receive the life that is to come and not before. In evening the Bro. Sperry spoke upon the subject of the lost tribes of Israel.

Sunday morning Bro. Peters spoke from John 4:22, salvation is of the Jews, and that they are God's covenant people, who are Israelites to whom pertain the adoption and the glory and the covenants and the giving of the law and the service of God and the promises. Rom. 9:4. Which also constitutes the commonwealth of Israel, and that if ever Gentiles have any part or lot with them they have to be adopted into the Israelite family and bare the same fruit that was required of them; also they were to keep God's commandments, or God's covenant, which is the ten commandments. See Gen. 17-7 and Deut. 4:13.

Sunday at half past two o'clock the writer spoke from Rom. 1:16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." We showed that all needed salvation for all had sinned. Rom. 3:9. Bro. Sperry preached Sunday evening, but as we were compelled to leave for home in the afternoon we did not hear him. We trust that the word spoken will accomplish much good.

HIRAM HARRIS.

"LET me help you down with your bag, madam; I used to carry mamma's, but she died last week." So said a well-dressed boy of twelve to a lady descending the Elevated Railroad steps in Sixth Avenue last week. She looked at him with tear-dimmed eyes. "You may, my little man. I had a little boy to carry mine. He died last March." Truth is not only stranger, but more pathetic than fiction.

... that the world  
in of Adam's trans-  
med by one mighty  
iments of the gos-  
nd obedience, we  
the precious blood  
into his family we  
r Father." Sacred  
ndship, but doubly  
xperienced his sav-  
r precious promise,  
neither shall any  
my hand;" but we  
ese blessings unles-

And now when  
speriencing the terri-  
are our souls drink-  
ife? Are we trust-  
These are thoughts  
minds, as I believe  
are for the purpose  
world, and showing  
ring and trusting in  
en the hope of his  
religious drouth if  
d with the dews of  
r and die spiritually.  
the water lilies and  
sts of the shade, and  
he flowers that grow  
ever pine away with  
; in the stream, their  
d their flowers peep  
seem fit emblems of  
all in God, not occa-  
ellowship; but abide  
represented as hav-  
iver of water, there-  
with. What bless-  
from the things of  
d the beautiful flow-  
captivate the senses,  
more sure I am that  
fort in this life de-  
be like the lilies in  
ng the water of life  
; then we shall not  
h.

ed by the Master  
I have their allotted  
abide in Christ and  
cannot become un-  
great watchfulness,  
us for he has said,  
ath, and I will give  
y faith we can rise  
ridly, and come into  
ch is to be enjoyed  
ving faith we can  
atly; "for therefore  
e have peace with  
s Christ, by whom  
his grace, wherein  
ope of the glory of

ethren, live to the  
can to forward the  
od paper what it  
f good news of the  
ny of us have no  
y be highly appre-  
d editor not grow  
planted in the wa-  
may there be an  
n editor and pa-  
d are they that  
ll be still praising

eed, plant it;  
are  
us beauty.  
bear."

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, EDITOR.

Stanberry, Mo., August 5, 1890.

## Turning and Twisting.

THE above language was forcibly impressed upon our mind in reading the editorial in *Review and Herald*, July 22 entitled, "The Righteous will be taken to Heaven." The effort to destroy the force of a plain text of scripture is exceedingly weak, and his attempt to establish a theory not taught in the Scripture is a laborious one, and unsupported by the Scriptures.

In order to strengthen the position of the saints going to heaven for a thousand years, he asserts that the earth will be desolate during that time; and that the new Jerusalem will descend from heaven at the end of the thousand years, all of which is not taught in the Word. The earth will not be desolate during the thousand years, and the new Jerusalem will come down from God at the commencement of the Millennial reign. We will here insert the explanation which the editor gives of that plain text in Prov. 10: 31, which declares so clearly that the righteous will never be taken to heaven. Here is what he says:—

"But there are some who manifest great antipathy to the idea of any one ever going to heaven, and they take every occasion to speak of it in the most contemptuous manner. The text on which they principally build their protest is Prov. 10: 30: 'The righteous shall never be removed: but the wicked shall not inhabit the earth.' There! they say, that settles the question. And they insist on the most rigid construction of the language, 'the righteous shall never be removed; but, they say, if the righteous ever go to heaven, they are removed; but this text forbids it. They thus, it will be seen, confine their idea to continued absolute contact with the earth,—the righteous must never be separated at all from the earth. This is what their claim amounts to if it amounts to anything.

Now let us compare this with a statement found in the New Testament, which not even they will deny. Paul, speaking of the resurrection of the righteous at the coming of Christ, says: 'Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' We suppose that all will admit that this will be literally fulfilled, and that when Christ appears, the saints will be for a time with Christ in the clouds of heaven; and when they are away up in the clouds with him, we ask if the are not "removed" from the earth, according to the rigid construction, on which our friends insist? It matters not if they are not up there more than thirty minutes, they are just as much removed from the earth, as if they were there a thousand years. Prov. 10: 30, therefore, cannot apply to such a "removal" as that. Very well; neither can it apply if their absence from the earth is continued a thousand years, if they are to come back, as they will do, and make it their abode forever.

The fact is, Prov. 10: 30 does not apply to any mere technical contact with the earth. It is false and silly to reason so. It simply means that the righteous never lose their title to the earth, nor are dispossessed of it, as their inheritance, as the wicked will be. Their being taken to the city which is finally to be its metropolis, until the earth is fitted up to be their final abode, is no such "removal" as Prov. 10: 30 refers to. There is, therefore, nothing against the idea that the saints will spend a thousand years reigning with Christ in the New Jerusalem in heaven, before the city comes down to the earth.

Why should any one scorn so glorious a prospect? After Christ comes, we are not to

suffer the delay of a thousand years before we reach the city of our God; but we are taken at once to enter its pearly portals, to rest in its peaceful mansions, to walk its streets of gold, and bask in the light and glory of its heavenly throne."

What an explanation! It is much like the master, who after explaining a very intricate subject in theology, asked Sambo if he understood it? Sambo replied: "Massa, before you splained it I thought I understood it, but since you splained it I don't know anything about it."

It may be that those who believe and teach that the righteous will never be removed from the earth, are a little too severe in their criticisms of that position which says they go to heaven for one thousand years. But, Bro. Smith, when one has a plain position well fortified by the Scriptures they are apt to be very confident, and may show too much contempt for the weaker position. Get on the right side and the criticism, no matter how severe, will not hurt you.

Bro. Smith is very confident that when Paul says, in speaking of the righteous, "Then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air," he meant that they will be taken to heaven. Of course the text does not say so, and if it did, adopting the editor's method of handling Prov. 10: 30, it could easily be set aside. If Prov. 10: 30 does not mean what it says, are we positive that the text under consideration means what it says? Are we positive that the text, "But the seventh day day is the Sabbath of the Lord thy God" means what it says? Or the text, "The soul that sinneth it shall die?"

But does Paul say anything that would conflict with Prov. 10: 30? One says that the righteous shall never be removed, and the other one says that they will be caught up to meet the Lord in the air. It is an admitted fact that the atmosphere of the earth extends upward a distance of forty-five miles and properly belongs to the earth. Then to be caught up in the air would not be leaving the earth, thus the supposed discrepancy between the two writers disappears. No, the saints will not have to wait a thousand years before entering the city, but will be in it during the thousand years, and reign gloriously on the earth. The Scriptures declare that we shall reign with Christ, and "we shall reign on the earth."

## Good-Tempered Parents.

How we insist upon good temper in our children, frowning upon stubbornness and anger, and that cross-grain of perversity which has gone down from the primal parents, and is a sort of hall-mark in nearly every baby that has ever lived. But uniformly good tempered fathers and mothers are not so common as they used to be, and when we find them managing a nursery, presiding at a table, directing a household, setting young feet in the way they should go, we feel like saying as of old was said in another connection, "Their price is above rubies." It is not in the power of an ill tempered child to do the mischief, create the suffering, cast the gloom, which an ill tempered father can, bringing with him over his own threshold the sharpness and the chill of an east wind nipping the soul of the sensitive girl, hardening the opposition of an obstinate boy, frightening the toddler, who hides beneath his mother's skirts instead of making a grand rush for his father's arms; giving the

cook and house-maid cause for gratitude that they are paid by the month, and may leave when it is done, and are neither of them the man's wife, obliged to put up with his whims and caprices, his fault-finding and satire till the end of their mortal lives. The misery an ill-tempered father can make is exceeded only by the dire wretchedness and utter hopelessness which follow in the wake of a fretful, morose, discouraging, and ill-to-please mother, who, more than all human beings, is a black frost in the home garden, a malarious influence in the home atmosphere. Fortunate the family where the parents are always good-tempered. Deeply to be commiserated the family where they are usually the reverse.

Consider a moment how helpless are the young people when it comes to the question of dealing with the misbehavior of parents. You may stand the baby in the corner, and banish little Jack to the room up-stairs, if either is determined to pout, or storm, or cry or be "contrary." You may remonstrate with Ella, who is twelve, and desire John Henry, who is nine, to change his lowering countenance to a bright from a sullen expression. How often do we hear the mother say, "Look pleasant, my child! We cannot have cross looks in the dining room," or the parlor, wherever it may be. But the child may not thus reprove the older person, nor send him or her from its aggrieved presence, nor do anything, except bear in silence what the parent may choose to impose. Nine times out of ten, of course, the evil word is contagious, and the contagion spreads. Sunny hearted and sunny-faced parents make sunny hearted and smiling little folk. A habit of good humor in father and mother becomes a habit of amiability and real sweetness in the circle, from the girl and boy in their teens to the youngster in the crib.

It may be urged, and with truth, that parents are often tried and troubled by anxieties of which children know nothing. The problem of ways and means, the disappointment in anticipated remittances, and ships that never come in, the battles and defeats and sorrows double-edged that are a portion of of later life, are quite unknown to our darlings, except as the reflection from our perturbed and untroubled spirits falls upon theirs. It is well that life's morning should be cheery, and that they who are bearing the heat and burden of the day should be strong for whatever may come. But with need is promised grace. It is doubtful whether any man or woman ever got through a hard day more successfully by scolding at its ills, and making others miserable because its sky over his head or hers was, for the time, of iron or brass. Such skies often melt over brave hearts and true, and always, whatever the sky above our head, above that again stretches heaven, and our Father in heaven is always ready to hear us when we pray, and to send, if need be, his angels to our relief.

There are people who are plodding and toiling from morning till night, day by day, year by year, that they may 'leave a fortune,' or at least a competence to their children. To this end they add field to field, and pile up stock in bank by laborious thrift, deny themselves every thing except absolute necessities, and grow narrow and shriveled, because out of sympathy with the world beyond their own front doors; and all for the life that now is, for the fashion that passeth away. Meager is the harvesting from such seed-sowing. It is right to be diligent and look well to the ways of one's household in pecuniary affairs; but it is better to culti-

vate grace and amenities than to pile up money and pauperized in so future store of gold and silver to pay to one's children the loss of it if the father and mother be churlish, or hateful in the sight of man.—*Christian Intelligencer*

## Imprisoned Music.

A curious little incident happened during a time of prolonged sickness, close of a very dark and gloomy resting on my couch as the day dawned, and though all was brightness seemed to have entered and obscured the spiritual vision, I tried to see the hand which I had guided my fog-enveloped, deep and slippery path of sorrow of heart I asked, "Why deal thus with his child? Why mit lingering weakness to his service I long to render to you?"

For a while silence reigned in the room, broken only by the oak-log burning on the hearth heard a sweet, soft sound, a peculiar note like the tender trill near my window. "Why said to my companion who firelight; surely no bird came there at this time of year," I listened, and again heard the notes, so sweet, so melodious enough to provoke for a moment a wondrous wonder.

Presently my friend entered from the logs on the fire, I was certain that her surprise was correct. The fire was let imprisoned music from the heart! Perchance he had in the days when all we when birds twittered their notes, and the soft sunlight leaves with gold. But since then, and hardened knotty growth had seal gotten melody, until the flames came to consume and the vehement heat from him at once a song.

Ah! thought I, when draws songs of praise from us are we purified and our hearts some of us are hard and insensible; we melodious sounds were which kindles our inner notes of trust in his grace with his will! 'Burned,' and my soul in the parable so strong Singing in the fire! if that is the only way these hard, apathetic hearts be heated seven times.—*O. H. Spurgeon.*

## Some Things.

It is astonishing to find a place within the presence of the Lord when one of them with my father, and to go down cellar was a candle. The one tube, then the thought was won

for gratitude that h, and may leave ther of them the up with his whims ing and satire till s. The misery an ake is exceeded ss and utter hope wake of a fret. and ill-to-please l human beings, garden, a malar- umosphere. For- parents are al- ly to be commis- y are usually the

helpless are the to the question of vior of parents. the corner, and om up-stairs, if or storm, or cry or onstrate with El- John Henry, who ing countenance xpression. How say, "Look pleas- have cross looks parlor, wherever may not thus re send him or her nor do anything, the parent may mes out of ten, of contagious, and my hearted and any hearted and of good humor is a habit of am- the circle, from s to the young-

truth, that par- led by anxieties ng. The prob- disappointment and ships that d defeats and a portion of n to our dar- our pertur- ls upon theirs. uld be cheery, the heat and ong for what- l is promised any man or lay more suc- and making over his head brass. Such s and true, above our heaven, and eady to hear if need be,

odding and ay by day, ave a for- their child- ) field, and thrift, de- t absolute shriveled, world be- ll for the at passeth from such igit and usehold in to culti-

vate grace and amenities than to grow rich in money and pauperized in soul. And no future store of gold and silver can ever repay to one's children the loss that is theirs, if the father and mother be ill-tempered, churlish, or hateful in the sight of God and man.—*Christian Intelligencer.*

### Imprisoned Music.

A curious little incident happened lately during a time of prolonged sickness. At the close of a very dark and gloomy day I lay resting on my couch as the deeper night drew on, and though all was bright within darkness seemed to have entered into my soul and obscured the spiritual vision. Vainly I tried to see the hand which I knew held mine, and guided my fog-enveloped feet along the deep and slippery path of suffering. In sorrow of heart I asked, "Why does my Lord deal thus with his child? Why does he permit lingering weakness to hinder the sweet service I long to render to his poor servants?"

For a while silence reigned in the little room, broken only by the crackling of the oak log burning on the hearth. Suddenly I heard a sweet, soft sound, a little, clear, musical note like the tender trill of a robin beneath my window. "What can it be?" I said to my companion who was dozing in the firelight; surely no bird can be singing out there at this time of year and night!" We listened, and again heard the faint, plaintive notes, so sweet, so melodious, yet mysterious enough to provoke for a moment our undisguised wonder.

Presently my friend exclaimed, "It comes from the logs on the fire!" and we soon ascertained that her surprised assertion was correct. The fire was letting loose the imprisoned music from the old oak's inmost heart! Perchance he had garnered up this in the days when all went well with him, when birds twittered merrily on his branches, and the soft sunlight flecked his tender leaves with gold. But he had grown old since then, and hardened; ring after ring of knotty growth had sealed up the long-forgotten melody, until the fierce tongue of the flames came to consume his callousness, and the vehement heat of the fire wrung from him at once a song and a sacrifice.

Ah! thought I, when the fire of affliction draws songs of praise from us, then indeed are we purified and our God is glorified! Perhaps some of us are like this old oak log, hard and insensible; we should give forth no melodious sounds were it not for the fire, which kindles around us, and releases tender notes of trust in him and cheerful compliance with his will! "As I mused, the fire burned," and my soul found sweet comfort in the parable so strangely set before me! Singing in the fire! Yes! God helping us, if that is the only way to get harmony out of these hard, apathetic hearts, let the furnace be heated seven times hotter than before.—*C. H. Spurgeon.*

### Some Things I have Seen.

It is astonishing what changes have taken place within the past few years. I remember when one of the first settlers, who lived with my father, used pitch-wood for lights to go down cellar. The best light we had was a candle. Then came the oil lamp with one tube, then the increase to two. That we thought was wonderful. Then came the

kerosene and the gas, and now the electricity outdoes it all.

I remember when men would come around in the fall to do our shoemaking with a kit of tools, a few knives, and lasts of their own manufacture, and make their own pegs, saw-off the wood with a common hand saw, for wood saws had not then come into use. There were no stoves in those days. Wood was cut with the axes, which were very poorly made, with steel jumped on, as they called it. One of my neighbors, a man of truth, went into the woods to cut down a tree. It being hollow, the axe went through over where the steel was welded on, and he was obliged to go and get an axe and cut it out before he could finish chopping the tree down. Now, instead of the rough shoes we wore with buskins, we have all kinds that can be made, and axes so smooth we can see our faces in them.

My father was in the war of 1812, and by the way, is alive now. He used to tell me of the monstrous cannon balls they had. He said they would weigh sixty-four pounds and go through a ship. Now we have them that will weigh nearly a ton. It takes sixteen hundred pounds of powder to load one of those largest guns, which weigh one hundred and ten tons.

There does not seem to be any stopping-place, as knowledge increases in the time of the end as Daniel has foretold. It is grand to be living here where what was not done in ages past is forced into a few days, and men stand amazed, inquiring what will come next. But few know. They are the ones who take God's word as the light which has foreshadowed these days, precursors of the immortal ages which are to usher in and take the place of this one of crime of every kind. While it is grand to be living it may be also fearful. While we have seen improvements in arts and sciences, we fail to see any in good morals. When we were young there was scarcely a murder in the State of Maine, and if such occurred it brought solemnity upon all the community.

In those early days men would take their oxen and cart or sled and carry their family to meeting. Two would ride on one horse for a wagon was a very rare thing to be seen. A large block was placed in the ground to help those who rode to get on to the horse. Then the people went to meeting to worship God, not for fashion or to be seen of men. When the minister prayed the people would kneel or bow their heads. While there have been many valuable improvements in many things, we are sorry to say that in religion we fear there has not been any. My dear brethren and sisters, let us not lower the standard, but contend for the power.—*H. B. Sevey, in World's Crisis.*

### What Congress Costs.

The salary of Senators and Congressmen is \$5,000 per annum, with a mileage allowance of 20 cents to and from Washington, and an allowance for stationery and newspapers of \$125 per annum. A total of \$380,000 is required to pay the salaries of Senators, and \$1,695,000 to pay those of the Congressmen. It costs a little less than \$150,000 per session to pay the mileage of the members, and the country pays \$50,000 to purchase the stationery for members and officers of the House alone in any one session. The treasury pays \$52,000 for reporting the debates, whether congress sits for one month or for twelve, as the official reporters, like most of the clerks, are paid by the year, though they seldom do more than twelve month's work in the twenty-four months that make up a congressional term.

### Items of Interest.

—Severe measures to drive the Jews from the country are being taken by the Russian authorities.

—Great swarms of grasshoppers are playing havoc with the crops in Georgia.

—The Senate has agreed to the House bill for founding a national military park on the battle-field of Chickamauga.

—The American schooner "William Rice" has been lost at sea. The whole crew, consisting of sixteen persons, perished. The vessel was on a voyage from Cape Ann to Ireland.

—Says, one of the Apache murderers of Sheriff Reynolds in Arizona, has been caught. Two others of the eight are still at large.

—The recent conviction of six Italians for engaging in a vendetta at New Orleans, through Italian testimony, is taken as marking a decided step toward wiping out that institution there.

—Crop reports of the Western railroads, upon which they base their expectation of future business, concur in giving very poor showings for a large portion of the Western grain-growing States, except Northwestern Iowa.

—For the first time since 1871 the Pope was seen outside the Vatican grounds July 15. Pope Leo in an ordinary carriage, escorted by two of the Guardia Mobile, quitted the Vatican by the Fordamenta gate and drove to the Musei gate, through which he re-entered the grounds of the palace. The sentries at the mint presented arms as the Pontiff passed and the workmen knelt.

—War has begun between San Salvador and Guatemala. Costa Rica and Nicaragua are on the side of the former, and Honduras has joined the latter. A dispatch by the way of the City of Mexico, gave an account of a battle between Guatemalans and San Salvadorians, in San Salvador, in which the former were defeated with heavy loss. Other engagements are reported, but the dispatches are conflicting.

—Talk is renewed of starting a religious daily newspaper in Boston. It is reported that John D. Rockefeller is willing to spend \$250,000 in supporting there a newspaper that shall vigorously defend the common schools from sectarian assaults, and oppose the Roman Catholic Church's aggression in whatever form it may assume. Another millionaire, whose name is withheld, is also said to be willing to sink money in such a venture.

—The London *News* gives the following details of the recent riots at Erzeroum: On June 20 the soldiery were ordered to disperse the Armenians who were holding a meeting in a church-yard. The soldiers began a massacre of the Armenians and the Turkish populace joined in the attack. The shops and houses of the Armenians were pillaged. The sack lasted four hours. The British consulate, at which, on the same night, a fete was being given for the benefit of poor Armenians, was stoned, and its gates and windows were broken. The consul and the members of his family took refuge in the cellars of the building, and the fete was abandoned. The American mission served as a refuge for fifty fugitives. Numbers of Armenians, relying on the promises of the Turks to escort them to places of safety, were murdered in the streets. Fifty bodies have been found, mostly of persons who were bayoneted, 350 persons were wounded, and 100 are missing.

## That "Sabbath Question" Again.

BY ALBERT SMITH.

SAYS B to A, I'm not convinced  
About the Sabbath question:  
I own I never study much,  
It gives me indigestion:  
But do you think we ought to keep  
The fourth commandment really?  
I thought that since the gospel's came  
We'er free from the law, or nearly!

A said to B; it's very strange  
I'm in the same dilemma!  
But not upon the fourth I think;  
I'll turn me to my "memo".  
O, no! it's on the eighth and ninth,  
Forbidding lying, stealing;  
I want to ask you your advice—  
I'll tell you how I'm feeling?

Through Sabbath-keeping now I'm poor,  
But yet I like the rest, sir;  
It helps the weary, weak, and sore—  
I think the fourth's the best, sir!  
But if I could but lie and steal,  
I'd get along much better:  
So might I not the spirit keep,  
And disregard the letter?

Says B to A, I'm rather stock'd  
To hear you talk this way, friend;  
To lie and steal you know is wrong,  
So don't begin, I pray, friend!  
I own it's inconvenient, too,  
To earn an honest living;  
But better far be poor like you  
Than turn to lying, stealing!

Then you believe, said A to B,  
The law's not been amended?  
I thought you said it was repealed;  
When Jesus died, law ended?  
Just tell me clearly, plainly, now,  
I'm rather slow you see, sir;  
And different doctrines—"End", "no end",  
Perplex a man like me, sir.

Well, now, friend A, what is the use?  
We never get much nearer:  
You know it is a sin to steal,  
The law can't make it clearer!  
And though the law was disannulled  
When first the gospel came in,  
The greater part is still in force—  
I'm not—no! I'm not gaming!

A—This is strange! It's disannulled  
Yet still in force as well, sir!  
I'm getting mixed, worse than before,  
I wish you'd kindly tell, sir,  
Which part has been destroyed, which left;  
Which worthless was, which worthy?  
The latter, perhaps, were eight and nine;  
The former, the fourth, may be?

Yes, yes! it was the fourth, said B,  
The resurrection did it;  
'Twas folded up, left in the tomb,  
And perhaps the angel hid it;  
I cannot say exactly though,  
But this is my impression;  
I won't, however, now debate,  
I'm getting indigestion!

Leicester, England.

## The Danger of Deception.

BY H. E. CARVER.

I HAVE read with much interest Bro. Sheffield's remarks on the danger of deception in regard to the second advent of Christ. Undoubtedly there is such danger or our Lord would not have cautioned His followers against it, and the subject is of such great importance as to justify, if not demand, a more full and complete presentation than that given by our brother.

Our Savior has pointed out very distinctly two ways in which it is possible to be deceived (or as the R. V. has it "led astray") in regard to that most important event in the divine economy, his second coming. One of those ways is the adoption of a theory of

his advent that places it in the past as an accomplished fact, and that too, before the proper time has arrived for that event to take place. This way of being deceived is expressed in the words "Lo, here is Christ or there," or in other words, Christ has come.

The other way of possible deception is in adopting a theory that necessarily postpones the advent beyond the time fixed in the mind of God for that event. This is expressed in the language as quoted by our Lord, "My Lord delayeth his coming." Here then are pointed out two sources of danger in connection with his second coming, and our Lord declares in this connection that many will be involved in these deceptions, dangers, while the past and present history of the church proves the correctness of his predictions. The Swedenborgian, Shaker and Universalist denominations are built upon the theory that the second coming of Christ is in the past; while on the other hand the great body of the so-called orthodox Christian churches of the present day under the instruction and influence of the ministry, professing to believe in a personal coming of Christ at sometime, do postpone that coming at least a thousand years by their theory of a world's conversion before his advent.

Coming nearer home we find the same two forms of deceptive influence operating even among Adventists, and having had personal experience with both, I can bear competent testimony in both cases. Shortly after our great disappointment in 1844 it began to be spoken about among us that in some way unperceived by the natural senses, our Lord had already come. Where this idea originated I do not know, but I am persuaded it was originated in the busy brain of Satan, and the disastrous results that followed evidently justifies this view. Many were influenced by it to join the Shaker churches, while others wandered off into other and worse forms of religious fanaticism. The same idea, i.e., that the Lord has come, is now held by a distinct class of Adventists. I am thoroughly convinced that we in 1844 and some of our Adventist brethren since, subjected ourselves to this form of Satan's deceptive influence by fixing our minds upon a definite time for our Lord's coming, contrary to his explicit instructions, and that it was to warn us (Adventists) of this danger that he said what he did of the "Lo here's and Lo there's."

On the other hand there is a class of Adventists who entertain theories that make it utterly impossible for them to be expecting now or in the immediate future the second advent of Christ. They are expecting certain things to transpire, and are so confident they are right that if the Lord should come before those things transpire they would be completely taken by surprise. I refer to our brethren of the Seventh-day Adventist Church. I do not charge them with intentionally saying "My Lord delayeth his coming," but their theory of the Two-horned beast and image, compels them to say it in actions if not in words. They expect the United States government to adopt measures that will result in the formation of a gigantic religious Hierarchy, composed of both Roman Catholics and Protestants, and that Hierarchy will ultimately condemn Seventh-day Adventists to death for observing the seventh instead of the first day of the week as the Sabbath. Believing as they do it is impossible for them to regard the coming of the Lord as an impending event that may come at any time, and as the weight of evidence both prophetic and historical, places the Two horn-

beast prophecy hundreds of years in the past; it seems probable that the approaching hour of the translation of the church will take them completely by surprise, even if not unprepared. As to which of these two forms of error is the most dangerous we may possibly obtain some idea from the fact that while our Lord simply says of those who teach one of them "believe them not;" "go not after them," he denounces severe punishment upon those who teach the other, from which it would seem fair to conclude it to be more dangerous to teach the postponement of the Advent too long, than to teach it too near or even as having occurred.

As to the peculiar character of the danger involved. If I understand correctly Bible teaching on this point, it is our Lord's purpose to educate a class of believers up to a point of expectation as well as preparation for the first or secret stage of his second coming, so that although not informed beforehand of the definite time of translation, and though when that time comes it finds them engaged in their daily avocations, "in the field," "in the mill," or even asleep "in bed," they will be instantly prepared without confusion, surprise, or hesitation, to accept the invitation of the angels whom Jesus will send for them, and like Elijah of old step into the fiery, bright chariots of Israel and go to be with Jesus forever.

If this shall prove to be the true programme, it follows that it will be a very difficult matter if not impossible to properly educate any who hold and cherish wrong theories concerning the nature, time, or nearness of the Lord's coming; so that like the five foolish virgins in the parable, they may find themselves shut out from the marriage and marriage supper of the Lamb. We read in the Scriptures, "Blessed are they who are called to the marriage supper of the Lamb." We cannot now measure the blessedness of that call, but my earnest wish is, that every reader of the ADVOCATE may be prepared instantly to accept the invitation when it comes, and to God be all the praise.

Marion, Iowa.

## The Destiny of the Wicked.

BY D. W. LAMB.

In the *American Baptist* (St. Louis) April 24, 1890, an article by A. S. Worrell, D. D., entitled "The Endless Ill Being of the Lost" which begins as follows: "If the Scriptures in their obvious import mean anything when they speak of the condition of the dead they can be construed as teaching nothing less than the eternal ill being of those who die in their sins." Where in the vast field of literature can we find a sentence more diametrically opposed to the word of God and to his teaching except it be in Gen. 3:4 which reads as follows: "And the serpent said unto the woman, Ye shall not surely die?" If the wicked are to have eternal being, whether ill or otherwise, then the serpent told the truth and the above sentence agrees exactly with it and is equally true. This is the doctrine of the devil with whom the writer of the above sentence perfectly agrees on this point. How can two walk together except they be agreed? Can a man walk with God while agreeing with the devil and charging God with lying who says, "The soul that sinneth it shall die." Ezek. 18:20. The soul, the person, must die, cease to be and not have endless being. See Ps. 37:10. "For yet a little while the wicked shall not be; yea, thou

shalt diligently consider his place, not be." When the sinner suff death he will eternally cease to be. The infinite law of God is such a case and he can commit no more dead. And that is the lawful sin—death, the extinction of and of being, and this must be of the devil and all the wicked of the Lord Jesus Christ is as

All the torment which the must precede death, and if too less death could never happen the devil could never be the mission of Christ would be 1 John 3:8. "For this pur God was manifested that he the works of the devil." No them but make an end of devil himself must cease to be 14. "For as much then as partakers of flesh and blood likewise took part of the sa death he might destroy his power of death, that is the d be the condition of the devil ed when they are destroyed "And ye shall tread down they shall be ashes under feet in the day that I shall Lord of hosts." That is tion; will that be endless non-existence? Which tell subject, God or the devil lieve the soul is immortal side of the question, but if mortal could it be reduced were wicked how could it duced to ashes?

Another example, 2 P turning the cities of So into ashes condemned t throw, making them a e that after should live un turned them to ashes, as 7, was eternal fire which short time and ceased to final destruction of all the wicked will be dest "The Lord preserveth all but all the wicked will b wicked must include the doned sinners, and what tion when destroyed? both show us that it w will this take place? "When the Lord Jesus: heaven with his migh fire, taking vengeance o God and obey not the Jesus Christ, who shall erlasting destruction f the Lord and from the They will be destroye ashes, as we have alre destruction there is n lasting. Ps. 104:35. consumed out of the e be no more." Ps. 9: the heathen, thou hast thou hast put out the ever." If these script teach the non-existen ny with God's word liar; but the theory t endless conscious ex sustains the lie of t God with lying, but

of years in the at the approaching he church will take ise, even if not un- of these two forms rous we may possi- the fact that while ose who teach one t;" "go not after vere punishment other, from which lude it to be more ostponement of the each it too near or

acter of the danger d correctly Bible our Lord's pur- believers up to a ell as preparation of his second com- informed before- of translation, and omes it finds them vocations, "in the n asleep "in bed," arepared without con- ion, to accept the om Jesus will send of old step into the srael and go to be

ie true programme, very difficult mat- perly educate any rong theories con- or nearness of the re the five foolish y may find them- arriage and mar-

We read in the y who are called he Lamb." We sshedness of that that every read- repaired instant- when it comes,

**Wicked.**

(St. Louis) S. Worrell, D. Being of the "If the Script- ean anything lition of the eaching noth- ing of those in the vast entence more d of God and n. 3:4 which ent said unto ly die?" If ing, whether nt told the rees exactly is the doc- riter of the a this point. pt they be God while rging God at sinneth e soul, the l not have "For yet a ; yea, thou

shalt diligently consider his place and it shall not be." When the sinner suffers the second death he will eternally cease to be in fulfillment of the above scripture and no longer able to commit sin as stated by Paul in Rom. 6: 7. "For he that is dead is free from sin." The infinite law of God is satisfied in his case and he can commit no more sin while dead. And that is the lawful penalty due to sin—death, the extinction of consciousness and of being, and this must be the condition of the devil and all the wicked when the work of the Lord Jesus Christ is accomplished.

All the torment which the wicked suffer must precede death, and if torment were endless death could never happen, the works of the devil could never be destroyed, and the mission of Christ would be a failure. See 1 John 3:8. "For this purpose the Son of God was manifested that he might destroy the works of the devil." Not simply torment them but make an end of them. And the devil himself must cease to be. See Heb. 3: 14. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil." What will be the condition of the devil and all the wicked when they are destroyed?" See Mal. 4: 3. "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." That is to be their condition; will that be endless torment or endless non-existence? Which tells the truth on this subject, God or the devil? Those who believe the soul is immortal take the devil's side of the question, but if the soul were immortal could it be reduced to ashes? or if it were wicked how could it escape being reduced to ashes?

Another example, 2 Peter 2: 6. "And turning the cities of Sodom and Gomorah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly. That which turned them to ashes, as Jude terms it in v. 7, was eternal fire which did its work in a short time and ceased to burn, an example of final destruction of all the wicked; for all the wicked will be destroy. Psa. 145: 20. "The Lord preserveth all them that love him, but all the wicked will he destroy." All the wicked must include the devil and all unpardoned sinners, and what will be their condition when destroyed? Malachi and Peter both show us that it will be ashes. When will this take place? See 2 Thess. I: 7, 9. "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 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." They will be destroyed by being reduced to ashes, as we have already seen, from which destruction there is no recovery, it is everlasting. Ps. 104: 35. "Let the sinners be consumed out of the earth and let the wicked be no more." Ps. 9: 5. "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." If these scriptures teach anything they teach the non-existence of the lost in harmony with God's word and prove the serpent a liar; but the theory that gives to the wicked endless conscious existence in any condition sustains the lie of the serpent and charges God with lying, but "wait on the Lord and

keep his way and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." Ps. 37: 34; also Matt. 5: 5. "Blessed are the meek for they shall inherit the earth." Of course that will be the new earth wherein dwelleth righteousness (see 2 Peter 3: 13) and wicked men and devils are all dead. But a belief in the natural immortality of the soul and the consequent eternity of evil is widely prevalent and extensively believed in high places.

A council of the Lateran held A. D. 1513, under Pope Leo 10, pronounced the immortality of the soul to be an orthodox article of Christian faith. The following is a translation of a rule which was adopted by this council, as given by Caranza. See Caranza, page 412, 1681. "Whereas, some have dared to assert concerning the nature of a reasonable soul that it is mortal, we, with the approbation of the sacred council, do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing that the soul is not only truly and of itself and essentially the form of a human body, as is expressed in a canon of Pope Clement the Fifth, but likewise immortal, and we strictly prohibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertion shall be shunned and punished as heretics." This is official. This infamous decree of the self-styled "infallible church" is in exact harmony with the serpent's lie, and I defy any man to believe this decree without believing the devil. And how can two walk together except they be agreed? But to sustain this theory of immortal soulism another definition, or several definitions, must be invented for the term death, such as moral death, spiritual death, the death that never dies, eternal torment. Did Christ suffer any such when he tasted death for every man? No; then none of these are lawful penalties due to sin. But Christ died and let us reverently consider the import of this expression—"Because he poured out his soul unto death." Isa. 53: 12; also Isa. 53: 10. "When thou shalt make his soul an offering for sin;" his soul could not have been made an offering for sin unless it was slain as the types were. See Lev. 1: 4, 15. "Every animal that was brought for an offering was slain at the altar before the Lord. His soul went into the grave but was not left there to see corruption. See Acts 2: 27. "Because thou wilt not leave my soul in hell (the grave) neither wilt thou suffer thine holy one to see corruption."

Oh, that men might study the holy Scriptures with unbiassed minds and not be bound down by creeds, but take instead the word of God which declares God only hath immortality, 1 Tim. 6: 6: 16, and our duty is to seek after it, not that it is inherent in us, but is to be obtained only in Christ at his coming, 1 Cor. 15: 53. "For this corruptible must put on incorruption and this mortal must put on immortality."

Denver, Mo.

**Christian Work.**

STRONG in faith, strong in prayer, let us also be strong in works—always abounding in the works of the Lord. God needs workmen. He pays them well. He pays them promptly. He pays them in this life. He pays them in the life to come. If in any one thing more than another the church is lacking, it is in the systematic training of its members for work. The great majority of us are sleeping-car

Passengers. When, a short time ago, I went to Pittsburg, I got on the train at Jersey City, went to my berth, and woke up in Pittsburg. So the vast majority of our members, join the Church, have their names enrolled on its records, fold their arms, and expect that on the morning of the resurrection they will open their eyes on scenes celestial, there forevermore to dwell. The teachings from the pulpit on this subject are indefinite. Thousands and tens of thousands are awaiting orders and instructions. They are ready for work—willing to work, but require explicit directions. To these let me say, do that which is nearest at hand. Do not wait for some golden and glorious opportunity to achieve some great victory, but strive in the doing well, as in the sight of the Lord, of little, every-day duties, to fit yourself for a greater work. Begin first at Jerusalem. This is your own home. Countless opportunities will present themselves, if you will only pray that the dear Holy Spirit may open your eyes to see them.

Faith is the flower, works the fruit. Faith without works is dead. Having faith, let us look to God for enlightenment as to the line of duty for our peculiar talents and gifts peculiarly fit us. Ascertain what special privileges for the work the Christian enjoys. Opportunities are numerous and diversified. Sunday-school work, mission work, sick calls, altar work, exhorting, class-leading, giving. Surely God has fitted you for the one or the other, perhaps for several. Oh! that the church membership may be awakened and rejoice that Christ has called them to be co-workers with Him in this blessed, this glorious work.—*Christian Herald.*

**A Right Decision.**

A YOUNG bride of high social position having just moved to the city where her husband lived, was called upon by one of the leading ladies of a fashionable dancing club and formally invited to attend its dances as an introduction into the society of her new home. With beautiful candor and great firmness she thanked the lady and those she represented for their courtesy, but she said: "I am a Christian, and when I was converted I promised the Lord to abandon the dance, and devote myself to his service. Besides my husband is irreligious, and his soul's salvation will depend upon my life. I must try to win him. Then I dare say, I can find much to do in this city in visiting the poor and sick, so that I will find employment without going to dances." This reply was born of the Spirit that made martyrs. That young wife astonished her worldly minded visitor, who remarked after leaving the house, "I felt as if I had committed a great sin." What a noble example to the cowardly nominal Christians who through the membership of our churches! The worldling in her new home may shun her, but the golly should cherish her as one of the Saviors brightest jewels.—*Selected by MARY A. ROBERTS.*

There are blessings, however, of a purer and higher order than these; a well-ordered life is better than life; virtue is of higher price than health; uprightness of heart and the love of God are as far above temporal goods as the heavens are above the earth. If, then, these lower and baser gifts are held only through the mercy and at the pleasure of God, with how much more reason must it be true of the sublime gift of his love!—*Francis Fenelon.*

Advent & Sabbath Advocate.

Stanberry, Mo., August 5, 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.

FOUR weeks till the Missouri camp-meeting. The indications are that we will have a grand rally of the brotherhood. Those who remain away will miss a rare treat. Now is the time to prepare for the meeting.

WHAT about the new type? Will we get it? That depends upon those who are interested in the cause and have means to donate. Brethren, will you donate to this much-needed enterprise? Now let us hear at once from those who can give of their means, and let the purchase be made.

IN Lawrence, Kan., the churches practice a system of interchangeable girls. When one church has a festival each of the other churches lends a girl or so to help along in their efforts to get gain and have a jolly time. This plan, it is said, secures the floating trade of a dozen or so of young men who are attached to no church but who are attached to the girls. Lawrence is not alone in this practice.

THE proper time to begin God's service is at once. The late laborer may get into the kingdom, but his reward otherwise is not the same. The Apostle John speaks of a "full reward." No doubt Jonah was born a preacher, but he refused that call to Nineveh, until at last he was glad to go. But he would have fared better to have gone sooner. "To every man his work" is a lesson fully enjoined by the Scriptures and by experience as well. A man who can preach ought to preach and the salvation of souls ought to be the great work of his life.

HERE is a showing of the terrible work by cyclones the present year as taken from the Chicago Tribune. Those who do not heed the signs of the times had better take warning:—

"The casualties caused by cyclones this year have been appalling. All the destructive elements of nature—winds, cloud-bursts, floods, hail, and lightning—seem to have been let loose upon the suffering country. Jan. 13, eleven lives were lost by a cyclone in Kentucky; Feb. 22, sixty-five by the flood at Prescott, Ari.; March 27, 440 by the Louisville cyclone; April 6, twelve by floods in the South; April 22, fifteen by a cyclone in Ark.; June 5, fifteen by a cyclone in Nebraska; June 13, twelve by a cloud-burst in Kentucky; June 20, twelve by a cyclone in Northern Illinois; and to these now must be added probably 200 more victims by the Minnesota cyclone. The total list of deaths by cyclones, lightning, and wind-storms alone since Jan. 1 will figure up over 1,100, as compared with only 163 deaths by the same cause all last year. Though the year is but half gone, it already promises to be memorable for its dreadful catastrophes."

Missouri Camp-Meeting.

THE annual camp-meeting of the Church of God in Missouri will be held at Darlington, Gentry Co., commencing Thursday, August 28, 1890, and continuing till Tuesday, Sept. 2d. The Seventeenth Annual Conference of the Church of God in Missouri will be held in connection with this meeting. The camp-ground is but a few rods from the depot at the junction of the C. B. & Q. and Omaha & St. Louis R. R.'s. A cordial invitation is extended to all.

Ex. Com. { W. C. LONG,  
J. BARTLETT,  
N. A. WELLS.

Michigan Camp-Meeting.

THE annual camp-meeting of the Church of God in Michigan will be held at Bangor, Van Buren Co., commencing September 11, 1890, and continuing till Tuesday, the 16th. The Tenth Annual Conference of the Church of God in Michigan will be held in connection with this meeting. The camp ground is situated in a beautiful grove and it will be a pleasant place to meet and worship. A cordial invitation is extended to all.

Ex. Com. { J. C. BRANCH,  
LEVI WATKINS,  
J. P. PARRISH.

Grove Meeting.

THE Lord willing I will conduct a grove meeting a few miles north of Formoso, Jewell Co., Kan., on Sabbath and First day, Aug. 16 and 17, as Bro. Childs and others may arrange. We hope to see all within reach of this meeting in attendance.

J. H. NICHOLS.

Albert Lippincott (tithes) \$4.15, Frank Broderick (tithes) \$2.50, Albert Smith for Wm Whitehead \$1.

PLEDGES FOR NEW TYPE.

Albert Lippincott 35 cts, S E Bledsoe 20c.

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.

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living,—8 pages, price 5ct.

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.

The Rich Man and Lazarus,—by W C Long 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

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.

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.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2cts.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

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

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The 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 Wicked, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

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

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

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents

The Three Angels' Messages of Revelation xiv 16 pages, 3 cts, by A C Long.

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, 3cts

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

Advent

"Thy Wo

VOL. XXV.

Advent and Sabbath

ISSUED WEEKLY BY  
General Conference of the  
Stanberry, Mo

Gen. Conf. Com. { A. C. LONG  
J. BRANCH  
W. C. LONG

TERMS.—Two dollars per year and a half to new subscribers. sent free.

Address all communications  
Drafts and Money Orders to  
AND SABBATH ADVOCATE, Sta

OFTEN the most useful of those who serve their Master in never despises the day of sowing the seed. He would not hide his oaks the wealth of wheatfields seeds.—CUTLER.

Loss takes a man's character by fibre, and shows his of Prosperity takes a man great cliff, and proves who adventurer, or a wise plig

How many fail to find joy simply because they for Christ. They shun evade every duty which themselves, they bear no burden put on others, and their lives are incomplete and long for the assurance and cheerful burden bearer his way. There is no way without sacrifice for his render the most of ea most richly endowed with Central Christian Adv

A BEAUTIFUL statue place. It is that of a she is well-dressed, tidy, dirty, forlorn, ragged. She sees the statue, she rapt admiration. She face, and combs her hair stops in passing, to look day her tattered clothing mended. Each day statue, and each next some of its beauties, slave becomes compl becomes another girl. teaches. He does no quality upon others; he and loves before men but to inspire to a ho

BUDDHISM, a myst Asia, embracing 500, spreading over the of the new sect. I