

# Advent and Sabbath Advocate.

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

VOL. XXV.

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A LIFE of mere ease is quite sure to be a stagnant life. There is not enough in it to stir human activities and put them to the test. Men who suffer much and are comforted much in their sufferings have a life that is enriched by their own experience. Paul is a striking illustration of this statement.

We were much impressed in reading, the other day, Paul's letter to the church at Philippi, to observe the kind of preacher he exhorts them to "hold in reputation." He speaks very tenderly of Epaphroditus, and commends him for his services to the cause of Christ, but in all the characteristics which he esteemed so highly, there was none of the shining gifts" so eagerly sought after to-day. Epaphroditus is represented as a "companion in labor and a fellow-soldier" of Paul's, a "messenger" of the Philippian church. His sickness is mentioned; he was sick even unto death, it is said, and this sickness had some connection with his service of the church and of Paul, but nothing is said about his great talent as a preacher, his power to "draw," or his ability as a financier. A plain, earnest, sympathetic soul he evidently was, utterly unlike the man "held in reputation" nowadays. Who is in fault, Paul or modern churches?—*Baltimore Baptist.*

IN 2 Timothy 3: 16, we read, "All Scripture is given by inspiration of God." That referred, of course, to the Old Testament, and is a text which ought to be preached on by ministers in these days who have their doubts about the inspiration of the Old Testament, while they profess to believe in the New. When Christ was on earth he was constantly referring to the Scriptures, by which term he meant the Old Testament, as there were no other Scriptures then in existence. There are two hundred prophecies in the Old Testament concerning Jesus Christ, and every one of which has been fulfilled. And yet there are some intelligent persons who say they do not think that the Bible is inspired. Such people ought to remember that "the Scriptures cannot be broken."

What are you going to do with the pass-over if you take Christ out of the Old Testament? What are you going to do with the atonement, the sacrifices, the brazen serpent, the sin-offering? What do they all mean? The Old Testament is a sealed book if you take Christ out of it. He is the key of the

Word, and he unlocks the Old Testament just as he does the New. Philip found Christ in the Old Testament at the fifty-third chapter of Isaiah (Acts 8: 30, 35), and you may find him in the same place, and in hundreds of other places in the writings of Moses and the prophets. Study the book of Genesis. You will find Christ there. "The Seed of the woman shall bruise the serpent's head." Take Exodus. That may be called the book of redemption. Leviticus the book of sacrifices. They both abound in typical references to Christ. There is no other way of understanding the entire system of the Old Testament worship except as types and prophecies of Christ.—*D. L. Moody.*

THE chariot of missions, both at home and abroad, will drag heavily until we get down to bed-rock on the subject of Christian stewardship. Weekly giving or laying by is the divine rule. "Everyone according as God hath prospered him," is the divine standard. A recognition of God's ownership of ourselves and of all we have underlies the whole movement. When national conventions and State conventions, and ministers' meetings, and theological professors, shall unite in a movement to discuss, and state and restate, and affirm and reaffirm the doctrine of Christian stewardship, and to apply it to every man and child in the church, and shall practice it and advocate it fearlessly, and sustain each other one and all in the advocacy of it, in the home, in the prayer-meeting, and in the pulpit, until the church is delivered from the withholding spirit of covetousness, then shall we begin to see the dawn of the latter day. The practice of "annual collections," or of occasional collections, answered passably well for the missionary exigencies of thirty years ago, but they will not answer for the missionary demands of to-day. At present, strained finances are characteristic of all our benevolences; such appeals, such efforts, such groaning by secretaries and agents, such entreaty, such beseeching, such fightings without and fears within, of boards and committees as the ends of the years come round and deficiencies are feared! There is no occasion for it whatever. It can all be prevented and a tremendous uplift be given to foreign missions and home missions, and State missions and city missions, and universities and colleges, and seminaries and academies, and church extension and what not. Instead of so much talk, and so many speeches and addresses, and orations and anecdotes, why not devote some of the best time of a convention to practical conference on this subject? Why could not the president of our national societies persuade our Baptist Israel to take up the challenge thrown down by the Lord of Hosts two thousand three hundred years ago: "Prove me now herewith, and see if I will not open the windows of heaven and pour you out a blessing till there shall not be room enough to receive it?" Borrowing the language of tournament, there the "glove" has lain for these twenty-three centuries. Dare we take it up?—*Dr. Ashmore.*

## If We Knew.

If we knew when walking thoughtless  
In the noisy crowded day,  
That some pearl of wondrous whiteness  
Close beside our pathway lay,  
We would pause where we now hasten,  
We would often look around,  
Lest our careless feet should trample  
Some rare jewel to the ground.

If we knew what forms were fainting  
For the shade that we could fling,  
If we knew what lips were parching  
For the water we could bring,  
We would haste with eager footsteps,  
We would work with willing hands,  
Bearing cups of cooling water,  
Planting rows of shading palms.

If we knew when friends around us  
Closely press to say good bye,  
Which among the lips that kissed us  
First would "neatly" the daisies lie,  
We would clasp our arms around them,  
Looking on them through our tears,  
Tender words of love eternal  
We would whisper in their ears.

If we knew what lives were darkened,  
By some thoughtless word of ours,  
Which had ever lain among them  
Like the frost among the flowers,  
Oh, with what sincere repentings,  
With what anguish of regret,  
While our eyes were overflowing,  
We would cry "Forgive! forget!"

If we knew—alas! and do we  
Ever care or seek to know—  
Whether bitter herbs or roses  
In our neighbor's garden grow?  
Better far along life's pathway  
Keep this golden rule in view,  
You should always care for others  
As you'd have them care for you.

—Selected by MRS. DELLA WILTSE.

## The Sermon.

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

## Conscious or Unconscious.

BY J. C. KERNS.

By what authority do the orthodox, so-called, say that man is conscious in the death state? Is that doctrine founded in fact and substantiated by good authority? or does it rest solely upon tradition? We are free to admit that it is of great age, like the tree seen by Nebuchadnezzar its branches have reached forth and its fruit to the ends of the earth.

But let us inquire, Is it true? As we are to know a tree by its fruit, we will test the fruit of this tree, and thus know of a truth whether the tree that bear it is good or bad. As the Bible should be the best authority in deciding the question of man's consciousness or unconsciousness, we will bring it up believing that you, dear reader, will reverence God's holy Word. Let us now lay aside our preconceived opinions about immortal souls, and deathless spirits, and say I will let God's Word settle this matter.

It is a settled fact that no positive scripture can be adduced in the defense of man's

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consciousness in death; a few texts, however, exist from which inferences are drawn when taken out of their connection, but would it be fair to build on inference alone, when positive evidence is against it? We must answer, No; it would not. If this doctrine of man's immortality and consciousness in the death state of what is termed the body be true, it will stand, but if it be a plant created in the minds of men it will some day wither. Hear what our Lord says on this point in Matt. 15: 13: "But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up." Is the doctrine of man's immortality and consciousness in death a plant of God? Let us read Gen. 2: 17. "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die"—margin, [dying thou shalt die.] Man disobeyed God, hence the penalty, "Thou shalt surely die." Did God tell the truth? Yes, and just so surely do we tell the truth when we preach that man really and truly dies and is unconscious until the resurrection.

In Gen 3: 4 we have the serpent's statement; just lay it down beside what God said and see how it looks. Here it is: "Ye shall not surely die." But we are mildly told that the pronoun "thou" could mean only the body of Adam. If that be so only the body was involved, in the transgression. Many have explained away the true meaning of death to such an extent that it is now considered to be our best friend—the gate to endless joy and the opening key to heaven; but Paul said the last enemy which shall be destroyed is death. 1 Cor. 15. Does it look reasonable that God will ever destroy the gate to endless joy, and we might add, the key to heaven? Surely not; but you see death is called our enemy and truly such it is. Adam probably did not know the meaning of death until God defined it; viz., "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: 19. The above is God's definition of death. How dare any man cover it over with his man-made theory.

Death with some means eternal life in happiness to the good, but it means eternal life in misery to the wicked; it is life nevertheless. Let us try this definition on a few texts of scripture. Gen. 7: 21, 22, "And all flesh died that moved upon the earth, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died." V. 23—"And every living substance was destroyed which was upon the face of the ground both man and cattle." Now just apply your definition to the above scriptures, then try God's definition as given in Gen. 3: 19. What ever death meant to man it meant the same to every living thing, every living substance passed under its power. Is the soul a living substance? If so, it died; if not, it must be very light. Isa. 38: 1 shows that to die is to cease to live. Read it and see how clear and positive it is—"thou shalt die and not live;" hence to die was to cease to live. See 1 Kings 20: 42. See also chapter 21: 15. I will quote only a part of the 15th verse; please turn to it and read it. "Naboth is not alive but dead." See Rev. 16: 3. "But the rest of the dead lived not again until the thousand years were finished; this is the first resurrection." Rev. 20: 5. It will be

clearly seen from the foregoing scripture that there is no life in death.

I notice in a little work by O. D. Bittick a statement that it is hard to get Adventists to define the word death. Well, Bro. Bittick, I am an Adventist. I believe Christ will come the second time, don't you? Yes, you do. Then you must be an Adventist too. I have given you God's definition; hope you will profit by it. Man is dependent on a resurrection for life, and as man cannot think without life he is unconscious until the resurrection; he knows nothing of what transpires on earth. Job 14: 21 says, "His sons come to honor and he knoweth it not; they are brought low, but he perceiveth it not of them." David in prayer to God, which was equal to a positive declaration, says, "For in death there is no remembrance of thee." Ps. 6: 5. O. D. Bittick and many of his brethren in the Baptist Church say that death is a separation of soul and body. Try it on this text. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. Also on Ps. 6: 5. The above scripture is very forcible, and ought to settle it as a fact that the dead are unconscious. See Eccl. 9: 5. "For the living know that they shall die, but the dead know not anything." This text declares it and we ought to believe it with all our heart. V. 10 says, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." In Isa. 63: 16 we read: "Doubtless thou art our father though Abraham be ignorant of us and Israel acknowledge us not." Surely Bible writers did not believe that man was conscious in death. Abraham was dead and ignorant of his people. Jacob had ceased to acknowledge them; he, too, was unconscious.

I wish here to ask a few questions based on the following scriptures: Luke 8: 52—"And all wept, and bewailed her; but he (Christ) said, Weep not, she is not dead but sleepeth; (that is, her death was not final) and they laughed him to scorn, knowing that she was dead.

Luke 9: 7. If the Jews believed that the real man does not die, but continues in a state of consciousness, why did they say of Christ he hath a devil for saying he shall never see death? (Second death.)

Isa. 38. If Hezekiah believed that death would transport him into heaven and into a state of consciousness, why did he weep and dislike to die? Does death mean eternal misery? See Rev. 9: 6. "In those days men shall seek death (not eternal misery) and shall not find it, and shall desire to die (not suffer misery) and death shall flee from them." We readily see that this position will not do. Try Jonah 4: 8 and Rom. 9: 3 with that line of interpretation. The immortality of the soul is the chief corner stone of the following isms: Universalism, Mormonism, Spiritualism, Catholicism, Ghost Dancers and almost every other false ism. Did God plant it? Judge ye.

Versailles, Mo.

PURE motives, intense desires, and faith in God are absolutely necessary to the successful winning of souls. And what can inspire in the heart these qualifications but true holiness? It purifies the motive, intensifies the desires, and inspires a faith that is mighty through God. Get holiness.—*Christian Witness.*

### Infant Baptism, Its Origin.

There is not one single command in all the Scriptures to warrant the baptism of infants. There is not one example in the Bible of the baptism of an infant. The theory of the baptism of an infant rests on a series of vague, contradictory and unscriptural inferences, drawn from a false view of the efficacy of baptism. No serious attempt is ever made to justify it by any plain teachings, direct, or indirect, of the New Testament.

The practice was introduced into the churches of the earlier centuries, and therefore it has a longer history than the perverted form of sprinkling. Ever since the latter part of the fourth century, Pedobaptists have been trying to find out why they baptize infants. According to Dr. Schaff, "the grounds for infant baptism were diverse. Origen regarded baptism as the cleansing defilement of birth, and as the pardoning sins of children in the pre-existent state. Other Oriental fathers refer the principal effects of baptism to the after life; while some maintain that baptism cleansed from original sin." A collection of their views from that time on down is a beautiful piece of patch work, if incongruity can be called beautiful. Augustine is the father of the Romish theology. He took the doctrines already held and passed them through his mill. Those that he rejected have not been restored; those that he added are still held. The frame work of the Roman Catholic belief is in his teachings. His theory was that the church was an ethical, organized unit, in which is a common stock of righteousness, and out of which no one can be saved. Baptism initiates into this saved body. It is the sacrament of regeneration. It secures the pardon of actual sins, it blots out all original sin, and it modifies all the sinfulness of all future sins. He distinctly held that unbaptized infants will be lost, though they die in infancy. Here is the doctrinal foundation of infant baptism; on such a theory it rests. But for the belief that it somehow secures the salvation of infants, it never would have found favor enough to give it any consideration. Christian parents were unwilling to see their children go to perdition, when by having them baptized they could just as easily go to heaven. If we could admit their theory we could readily commend their practice; without that theory they would never have adopted the practice.

No two ages and no two Pedobaptist denominations since the days of Augustine have quite agreed as to the baptism of infants. The difficulty is this: they have discarded the doctrine of baptismal salvation, and yet they have retained a practice that was based on that doctrine. They have taken their foundation out from under their ordinance, and they cannot decide what to put in its place. The structure must have a bottom, but there is nothing that will fit. Romanists have no trouble. They boldly avow, as they have already done, that they baptize their children for the definite purpose of their salvation. Their doctrine and practice are in harmony. The old building stands on its own foundation. But Protestant Pedobaptist are on the retreat, and they cannot bring up the rear in good order. If you should be so impertinent as to ask them why they sprinkle infants, they are very much like a school boy who rapidly mumbles over a string of words that lies in the neighborhood of what he wants and fears to say; if the an-

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Its Origin.

command in all the baptism of infants in the Bible. The theory rests on a serious and unscriptural view of the efficacy of the rite. The attempt is ever vain to explain plain teachings, introduced into the theories, and thereby to pervert the latter. Pedobaptists have they baptize infants, "the grounds reverse. Origin resting defilement of infants sins of children. Other Oriental effects of baptism some maintain original sin." A room that time on patch work, if awful. Augustinian theology. ly held and passed. Those that restored; those held. The frame belief is in his that the church, in which is a mass, and out of Baptism initiated. It is the sacrament of the pardon original sin, and of all future sins. Baptized infants die in infancy. The practice of infant rests. But for the sake of the salvation of infants have found consideration. Then to see their theory by having it as easily go to their practice; and never have

pedobaptist doctrine of Augustinianism of infants. have discarded the rite, and yet that was based on the rite taken their ordinance, to put in its place a bottom. The Romanists avow, as they baptize their purpose of the rite and practice stands on a firm foundation. Pedobaptists cannot bring you should be in why they much like a blessing over a neighborhood; if the an-

answer silences the question, then he stands by his answer, but if it does not, then he didn't mean just exactly what he said. If a class in theology, composed of members from all the Pedobaptist churches, were asked to give the reasons for infant baptism, the answer would be to produce the scenes of Babel. There would be a mixture of contradictions. Most likely we would distinguish such familiar expressions as: necessary to salvation, original covenant, in place of circumcision, means of grace, children sanctified by belief of parents, preparation of confirmation, dedication to God, sacred memories laid up for the future, parental obligation emphasized, educational effect, parents will feel better if they die, sign of inward grace, can do no harm, all Israel crossed the Red Sea, made are already Christ's lambs, only children of believers, all children, to secure grace, as a sign of grace already received, because they are saved, to make their salvation more certain, Christ blessed children, we love the little ones, they are not heathen, grown up in Christ, born simple, born innocent, etc. Until our opponents in this question can get a little nearer together in their answers, we will be constrained to believe that there are no good reasons for their practice. They contradict each other. They are in confusion. They are undecided. They are not satisfied with their own reasons, and they cannot expect us to be convinced or silenced by them.

The point we make is that those who practice infant baptism are unable to give a reason for their practice. They attempt no defense by the Scriptures; they lay no claim to direct command or any authoritative example. The simple fact, as proven by history, is that the custom originated in the belief that baptism was necessary to salvation. No other reason was ever assigned to justify it, until Pedobaptists rejected the doctrine of baptismal salvation. They still maintain the practice without any reason. This gives rise to the present confusion in which they find themselves. The result is that many of them no longer believe in or practice infant baptism. They are gradually giving up the relic of Romanism.—*Central Baptist.*

Usefulness.

"WHATSOEVER thy hand findeth to do, do it with thy might." In this sentence we find an epitome of wisdom, and he who looks upon life as a period responsibility, a period wherein upright endeavor should be a principle of action, will see it as not only a divine command, but a divine benediction.

It is gracious advice applied to any honest secular calling, or religious service, though sometimes there are circumstances which are so obscure to our mental vision that to us it hardly seems applicable.

The work that lies nearest is often so uninteresting and uninspiring that we see it "as through a glass darkly." It lacks the charm of distance which in this, as in other matters, "lends enchantment to the view."

We think if we had a larger field of different surroundings we could accomplish much more; we think, perhaps, we have executive ability which could be developed to a greater usefulness, and we murmur and chafe under the Lord's dealings, not realizing that he has put us "in our lot," and therefore our work lies there. These feelings often or-

iginato from the lack of a true spirituality, in self-conceit, in ambition to be at the head of a working body, or in a discontented disposition.

Wherever a weak desire is kindled in the heart to do something for Christ, we may be sure it is lighted by the Spirit, who would thus try us; and we should beware how we allow unhallowed motives to extinguish the flame which, if responded to with a cordial expansion that will not only bless others but our souls also.

If we give this object more thought henceforth, and look about us with more observant eyes, we will discover how much there is that might be done for others, how many interests will touch our hearts, how many opportunities for service lie around us. The work may be humble, may not attract attention, but it lies at our doors. Charles Kingsley said:—

"Do the work that's nearest,  
Though it's dull the whiles,  
Helping, when we meet them,  
Lame dogs over stiles;  
See in every hedge-row  
Marks of angel's feet,  
Epies in each pebble  
Underneath our feet"

"Do what you can, God will co-operate with you," said the quaint Thomas A. Kemis. By giving ourselves in rich expenditure to the dying, sinning suffering world, we shall prepare sublime benefaction for our own souls; we shall ennoble, enlarge, and vivify their powers of enjoyment in this life, and fruition in that which is beyond; and then think of being co-workers with Christ. When he was on earth in guise, nothing was too insignificant to receive his gracious attention; thus he set us a perpetual example.

It may be that if we are faithful in little things we shall be advanced, to larger opportunities of usefulness, and find the development which will give us what has been longed for—great work for the Master.

There is infinite variety in the demands for service, from that which finds its sphere in our own home and family duties to the broadest philanthropies, and there is almost an infinite capability in the human soul for this purpose.

Thought, judgment, experience, energy, courage for the mind; love, sympathy, hope from the heart; and these an irresistible union which, if employed for the salvation of souls, the reformation of the fallen and vicious, the rescuing the neglected and comforting the suffering, will create innumerable benefactions for the human race, for whom Christ died. Let us then adopt these words so full of wisdom, and promise for the accomplishment of great things for time and eternity, thus: "One rich handful, heaven and all," for our working motto, and frame it with these golden characters: "If any man lack wisdom let him ask it of God," "Lo, I am with you always," and hang it in the sanctuaries of our willing hearts.

"Whatsoever your hands findeth to do, do it with thy might."—*Christian at Work.*

Building Pyramids.

In the building of pyramids the early Americans appear to have the lead, and practiced it far more extensively than any of their descendants in the eastern world; in fact, the building of pyramids and the construction of mounds of earth and stone would seem to have been the principal and most important

of all public works in the Central American states and northward for many centuries. The purpose for which these structures were erected changed somewhat, no doubt, as the ideas and religious practices changed, but all the great pyramids were not built for worship and sacrifices to the gods, for there are no pyramids, said Stephens, in Egypt with palace or temple on it, and there is no pyramidal structure in this country (Central America) without. The pyramids of the east, according to Herodotus, were originally coated with stone from base to apex, while those of this country have flattened summits, with flights of steps for convenience of ascent and descent. In numbers and size, those of a single state in Mexico far exceed those of all Egypt, and Cortez, in a letter to Charles V., said that he had counted four hundred of these structures in Cholula, and one of them measured by Humboldt was 162 feet high and covered an area of forty-five acres, or nearly four times as large as the Great Cheops of Egypt. The ruins of these great structures are not only very numerous in Mexico, but throughout Central America, and they show how dense the population must have been in ancient times and what a prodigious amount of labor was expended in their construction.—*Selected.*

Buried Tarsus.

THE complete obliteration from the face of the earth of this once famous city is one of the most striking instances of the evanescence of human grandeur. In modern Tarsus (says a writer in *Blackwood*) you see what you think are workmen engaged in drawing water from a well; there is a windlass and a rope, but instead of a bucket of water up comes a fine hewn stone; you approach the edge of the supposed well, and you look down to a depth of forty feet, and see that it is no well at all, but a quarry from which the men are bringing up the hewn stones of the former city to construct their own miserable tenements. Blocks of marble, sarcophagi, broken statuary, and many valuable relics of the past come up out of these wells; and the fact soon becomes apparent that Tarsus of St. Paul is as completely a buried city as Pompeii, and now reposes under a mass of earth—earth which has been washed down from floods from the mountains, and earth which has increased in bulk by a process of self-generation, which only those can realize who have to do with ancient ruins, and the unaccountable way in which nature buries them when they are left to a process of decay. This obliteration is, of course, most marked in cities like Tarsus, situated on a plain; but even then we find few have suffered so complete and widespread an annihilation.—*Selected.*

Among the Italian proverbs is one to this effect; "If the young man knew, if the old man could, there is nothing but would be done." There is much force in this wise saying. Much is left undone by youth because of ignorance, while the old see much to do and how it can be done, but lack the ability to do it. Thus, much of what life is given for fails of accomplishment through lack of knowledge in the early part of life and through incapacity in the latter part.—*Selected.*

Do all you can to stand, and then fear lest you may fall, and by the grace of God you are safe.

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - EDITOR.

STANBERRY, MO., MAY 5, 1891.

## The Old and New Testament.

AGAIN we are called upon to say something in defense of the whole Bible. A reader of the ADVOCATE in writing to us, says, "Please write an article on the Old Bible, for there are some persons calling themselves Christians who say that the Old Bible was abolished when Christ came." Yes, but their saying so don't make it so; the Lord is the one who has settled this matter.

There are some religionists who take more than the Bible, and claim additional revelations from the Lord, such as the Mormons, Shakers, Swedenborgians, etc., while others discard two-thirds and claim that we are now to take the writings of the apostles as our only rule of faith and practice. Here we have two extremes, one in taking too much, the other in taking too little. The devil is always trying to push men into extremes, and is well pleased when he can accomplish the same.

"The second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Savior." 2 Peter 3: 1, 2.

Many are trying to forget the things that were written by the prophets and say, Away with the Old Scriptures, we want nothing to do with them. Cut off from the Old Scriptures we would be in darkness in reference to our organization and future destiny.

The Christian's hope, which is an anchor to the soul, is unfolded in the promises made to the fathers, in which we are told that the meek shall inherit the earth and delight themselves in the abundance of peace. The importance of the Old Scriptures is clearly expressed by New Testament writers. The Savior says, "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me," John 5: 39. The Bereans were called noble because they searched the Scriptures daily. The Apostle Paul says, "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Again he says, speaking to Timothy, "And from a child thou has known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17.

In the above quotations the Old Scriptures were referred to, as the new were not yet written. We conclude, therefore, that patience, comfort, and hope, come to us from that source, and that salvation is obtained through the Old Scriptures and faith in Christ. In Eph. 2: 19 we read, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." Here and

elsewhere in the Bible we are told that God's children compose a building—a house, and as the Apostle Peter declares, "A spiritual house." This house has a foundation. What is it? Does it rest upon the apostles alone, or as the Jews say upon the prophets alone? Inspiration has recorded the fact that we are built upon a foundation composed of the prophets, apostles and Jesus Christ being the Chief Corner Stone. That is, we are to take the writings of the prophets and the writings of the apostles and the writings of Christ, and believe them and build upon them. Christ as the Chief Corner Stone, gives solidity to the foundation; but take away the Chief Corner Stone, or the apostles, or prophets, and the foundation is insecure. Evidently the Bible must be taken in its entirety; not however, that everything in the Old Testament is now binding upon us; neither is everything in the New Testament now obligatory upon us. Many suppose the Old Scriptures were entirely for the Jews, and that the New is for the Gentiles. It is preached from the pulpit that the old covenant was made with the Jews and the new covenant with the Gentiles; but the Word declares that both covenants were made with "the house of Judah and with the house of Israel."

There is not that radical difference between the two dispensations that some would try to make out. We have the same plan of salvation, the same God, the same Christ, the same law, the same heaven, and the same hell. There will not be two classes in the kingdom, one class saved by one plan and the other saved by quite a different plan. All who are ever saved will be justified and saved through Christ. But the clamor against the Old Bible is engaged in to get rid of that very objectional seventh-day Sabbath. We are told, Away with it! it is Jewish! we Gentiles have nothing to do with it. It is nowhere called the Jewish Sabbath by inspiration, but suppose it was; would that be sufficient reason for rejecting it? We read that "Salvation is of the Jews," John 4: 22, and Gentiles would not refuse salvation on that account. But who are Israelites? Why cry out so lustily against them? Do we as Gentiles have anything whereof to boast? Let us read a brief history of both classes as given by the Apostle Paul. In Rom. 9: 4, we have the following: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Notice, the adoption, the glory, the covenants, both covenants, the giving of the law, the service of God, and the promises, were all made and given to that people. In the 3rd chapter of Rom. and 2nd verse, we are told that "unto them were committed the oracles of God." How appropriate that expression in John 4: 22, "For salvation is of the Jews." The Bible was written by Jews; the Bible writers were all Jews; Christ was a Jew, and whoever gets into the everlasting kingdom will get in by following the example of a Jew.

Who are Gentiles? Well, let Paul answer. Eph. 2: 11, 13, "Wherefore remember, that ye being in the time past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision of the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Not a very flattering description of the Gentiles, truly. They are described

as being without Christ, strangers from the covenant of promise, having no hope, and without God in the world. The two olive trees, as explained by Paul in Romans 11, clearly show us how we became Israel. We all understand the grafting process. To graft in harmony with nature the fruit will be of the same kind as the scion, or shoot inserted. Contrary to nature the fruit would be like the stock or tree. The wild olive tree represents the Gentile and the good olive tree Israel. Those of the wild olive tree are grafted into the good olive tree contrary to nature, hence the fruit must be in harmony with the stock, or tame olive tree, and this is what the Savior taught when he said, "If ye were Abraham's children, ye would do the works of Abraham." Abraham kept the commandments, so must we.

The New Testament contains the following number of quotations from the Old Testament: Matthew contains eighty-four, Mark thirty-two, Luke fifty-six, John thirty, Acts eighteen, making a total of two hundred and twenty. In the epistolary writings we have four hundred and eighty-four quotations from the Old. The book of Revelation contains so many, and are so interwoven with quotations from the Old that it is almost impossible to count them. If the Old Testament is done away, and we have nothing to do with it, as many teach, then these quotations from the Old are likewise done away, and we have nothing but a mutilated New Testament.

May the Lord have mercy on these blind mutilators of God's word; may they get their eyes open and repent, before it is forever and eternally too late.

## Christian Giving.

A CONSECRATED gift implies a consecrated giver. If every Christian tithed his income upon his knees, our churches and missionary societies would no longer seek their revenues through teas and cantatas and bazaars. On the contrary, the command of Moses to the children of God would once more ring through the land: "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."

Money is by no means the best gifts to God. All have not that to give, but there is not one of us so poor that we cannot give some acceptable offering at his feet. An hour of time—earned perhaps by early rising—a few words of encouragement to some weary worker, a self-denial for Christ's sake—these are the gifts which win approval from Him whose gaze compasses the universe, and yet notes the sparrow's fall, and who cherishes the feeble glow of smoking flax, and the tottering of a bent reed.

An essential quality of Christian giving is conscientiousness. The question is too often, "How little can I give?" rather than, "How much can I give?" This is something no one has a right to answer for another, but that each should answer to his God. It is a sad fact that even Christian people often begin their economies of both time and money on their religion. Not long since, a lady who had several servants, a handsome house, horses, and carriage, said she would have to give up her pew in church, which cost eight dollars a month, because her husband had met with losses, and she must economize somewhere. Another friend gave up the monthly missionary meeting for lack of time.

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although she went once a week to a literary society, and spent many hours a month in the things we care least about.

The question has been asked, "How can a woman give of her own who has no money except what she receives from her husband?" "A penny saved is a penny earned." Let her buy an eight dollar bonnet out of the ten dollars he gave her for the purpose; and once in a while, but not too often, unless he has the temper of an angel, let her give her liege lord a pot roast instead of a porterhouse steak—*Occident.*

**The Dead in Christ.\***

BY G. W. ADMIRE.

"BLESSED are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 13.

We here have a blessing pronounced upon those that die while engaged in the service of the Lord; while battling against the power of sin, and upholding the principles of right and truth. How natural it is for us to ascribe blessing and honor upon those who have enlisted in the service of our country in order to defend the principles, and institutions of our Government which we as a people love to boast of, many of which endured all of the hardships of warfare, and fell in the heat of battle or at the post of duty. I say we are wont to ascribe to those heroes of our country honor, blessing and glory for the privations through which they went and the sacrifices they had to make in order to render the service they did. How we love to have the approbation and blessing of men pronounced upon us, but how much more blessed is it to hear the voice from heaven pronouncing blessing upon those who fall while engaged in the service of the Lord.

The Christian is also enlisted in a glorious warfare. Paul says, "I have fought a good fight, I have kept the faith." It was a grand fight, indeed, and a glorious victory to be able to maintain his faith and claim the crown of righteous reward. Again he says, "We fight not against flesh and blood, but against principalities and powers;" so we do not require carnal weapons in order to successfully carry on this warfare. Paul brings to view the Christian armor in Eph. 6: 13-18. The common enemies with which the Christian soldier must contend are the world, the flesh, and the devil. To be gird about with truth seems to be the first requisite as a preparation. Truth here means honesty, sincerity of purpose; to be honest with God, honest with our fellows and honest with ourselves, all of which is indispensable in a Christian soldier. He is now ready to put on his girdle, take the sword of the spirit which is the word of God, which is even sharper than a two-edged sword as our enemies know who come in contact with it. We are to have on the breastplate of righteousness together with the shield of faith with which to ward off all of the darts of error and superstition, which are constantly being hurled at us and the truth, not only by the world but by those who profess to be the followers of the Captain of our salvation. Being thus equipped, and shod with the gospel of peace we are enabled to march on to sure and complete victory, and be enabled to

\* Written to the memory of Bro. McMillen who departed this life February 22, 1891.

exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith;" not merely a faith, but the faith doubtless referring to his unshaken faith and thers vouchsafed to us through the promised seed which centers in Christ, as he tells us in his letter to the Galatians 3: 16. These promises he understood would be received at the resurrection.

It was this faith which caused Paul to have a great many hardships, fightings without and within, perils on land and sea, scourgings and cruel mockings, of bonds and imprisonments, and worst of all, it seems to me, was even perils among false brethren; but blessed be God at the end of this warfare he could shout victory, and in the language of the text hear that consoling voice from heaven, saying, "Blessed are the dead which die in the Lord. Blessed because they have overcome and are not subject to the second death; blessed because of a promise of a part in the first resurrection; blessed because they are commandment keepers and have right to the tree of life and access into the holy city. This will be after the last victory is gained over the last enemy which is death.

It might seem to the unbelievers that at the close of this warfare that the enemy had gained the victory; that the cause was a lost one, but thanks be to God who giveth us the victory through our Lord Jesus Christ; yes, victory over death and the grave at the revelation of Jesus Christ when the dead in the Lord shall rise first; when our beloved brother also shall come forth clothed with immortality never again to be exposed to the trials, temptations, persecutions, afflictions of a sin-cursed world. Yes, that they may from henceforth rest from their labors and their works do follow them. Our works do not end here, but they follow us.

Our dear brother McMillen was born April 27, 1816, and fell asleep in Jesus February 22, 1891 of *la grippe*. He was afflicted for many years with rheumatism being confined to his bed for fifteen years patiently and uncomplainingly bearing great suffering. He was a Sabbath-keeper for eleven years and died in strong faith of the promise, "Blessed are they that do his commandments," and leaving testimony behind of being fully prepared and ready to meet the Lord when he comes to make up his jewels.

*Hutchinson, Colo.*

**Strong Men.**

It is not the small weak men of the day who do the damage. These small men who go swearing and loafing about your stores and shops and banking houses, assailing and blaspheming the church.—they are vermin do not do the damage. They are vermin that you crush with your feet. But it is the giant of the day; the misguided giants, giants in physical power, or giants in mental acumen or giants in social position, or giants in wealth, who do the damage. The men with sharp pens that stab religion and throw their poison all through our literature; the men who use the power of wealth to sanction iniquity and bribe justice, and make truth and duty and bribe justice, and make truth and duty honor how to their golden scepter. Misguided giants, look out for them. In the middle and latter part of the last century no doubt there were thousands of men in Paris and Edinburgh and London who hated God and blasphemed the name of the Almighty; but

they did but little mischief, they were small men, insignificant men. Yet there were giants in those days. Who can calculate the soul havoc of a Rousseau, going on with a very enthusiasm of iniquity, with fiery imagination seizing upon the impulsive natures of the day? or David Hume, who employed his life as a spider employs his summer in spinning out silken webs to trap the unwary? or Gibbon, who showed an unaccountable grudge against religion in his history of one of the most fascinating periods of the world's existence, the Decline and Fall of the Roman Empire, a book in which, with all the splendors of his genius, he magnified the errors of Christian disciples, while with a sparseness of notice that never can be forgiven, he treated of the Christian heroes of whom the world was not worthy? Oh, men of stout physical health, men of great mental stature, men of high social position, men of great power of any sort, understand your power, and know that that power, devoted to God, will be a crown on earth, to you typical of a crown in heaven; but misguided, bedraggled in sin, administrative of evil, God will thunder against you with his condemnation in the day when wealth and poverty, master and slave, king and subject, shall stand side by side in the judgment, and money-bags, and judicial ermine, and royal robe shall be driven with the lightnings.—*Seiceted.*

**My Strength.**

Be our days many, or be they few, from any burden which God may see fit to lay upon us, our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely like this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often that could happen to a man is to be thwarted in his favorite hopes. The old song sings the hope that in time of old age we may find one face at your fireside whom we loved when we were young; but I would say: Far rather than this—God grant that we may find him there in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then that it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—*Archdeacon Farrer.*

It is often so hard to control one's feelings long enough to decide what it would be best to say. As a consequence, words that do most harm in the world are thoughtless words. If only we would do our thinking before our speaking, and then speak in accordance with our best thinking we should deserve credit; and we should be of service to others whether they realized it or not.—*S. S. Times.*

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## Elder Lamb's Donation.

Good old Elder Lamb had labored for a thousand nights and days,  
And had preached the blessed Bible in a multitude of ways;  
Had received a message daily over Faith's celestial wire,  
And had kept his little chapel full of flames of heavenly fire;  
He had raised a num'rous family, straight and sturdy as he could,  
And his boys were all considered as unnaturally good;  
And his "slender salary" kept him till went forth the proclamation—  
"We will pay him up this season with agen'rous, large donation."

So they brought him hay and barley, and some corn upon the ear,  
Straw enough to bed his pony forever and a year;  
And they strewed him with potatoes of inconsequential size,  
And some onions whose completeness drew the moisture from his eyes;  
And some cider—more like water, in an inventory strict—  
And some apples, pears and peaches, that the autumn gales had picked;  
And some strings of dried-up apples—mummies of the fruit creation—  
Come to swell the doleful census of Elder Lamb's donation.

Also radishes and turnips pressed the pumpkin's cheek,  
Likewise beans enough to furnish half of Boston for a week.  
And some butter that was worthy to have Sampson for a foe,  
And some eggs whose inner nature held the legend—"Long ago!"  
And some stove wood, green and crooked, on his flower-beds was laid,  
Fit to furnish fire departments with the most substantial aid.  
All things unappreciated found this night their true vocation  
In the Museum of Relics, known as Elder Lamb's Donation.

There were biscuits whose material was their own secure defense;  
There were sauces whose acuteness bore the sad pluperfect tense;  
There were jellies undissected, there were mystery-laden pies;  
There was bread that long had waited for the signal to arise.  
There were cookies tasting clearly of the drear and musty past;  
There were doughnuts that in justice 'mongst the metals might be classed;  
There were chickens, geese and turkeys, that had long been on probation,  
Now received in full connection with Elder Lamb's Donation.

They gave his wife a wrapper made for some one not so tall,  
And they brought him twenty slippers, every pair of which was small;  
And they covered him with sack-cloth, as it were, in various bits,  
And they clothed his helpless children in a wardrobe of misfits;  
And they trimmed his house with "welcome," and some brick-a-brackish trash,  
And one absent-minded brother brought five dollars all in cash!  
Which the good pastor handled with a thrill of exultation,  
Wishing that in filthy lucre might have come his whole donation.

Morning came at last, in splendor; but the Elder, wrapped in gloom;  
Knelt amid decaying produce and the ruin of his home;  
And his piety till that morning had never been so bright;  
For he prayed for those who brought him to that unexpected plight.  
But some worldly thoughts intruded; for he wondered o'er and o'er,

If they'd buy that day at auction what they gave the night before;  
And his fervent prayer concluded with the natural exclamation:  
"Take me to Thyself in mercy, Lord, before my next donation!"

—The Ladies' Home Journal.

## The World's Fair.

BY J. H. NICHOLS.

THE World's Fair now under contemplation, to be held in Chicago during the year 1893, is attracting wide-spread attention, creating a deep interest, and occupying the minds of many. The different States that comprise our Government, under the auspices of which the great fair is to be held, together with the different nations of earth, are vying with each other and making a vigorous effort, each to outdo the others in the show and display of products, wares, and works of art. Time and talent are employed to perfect every preliminary and arrange every detail, so that it will be a grand success, while money almost unlimited is being appropriated to carry out this grand enterprise. But, dear reader, while this is under contemplation and being vigorously carried on by laying the foundation and preparing thereof, there is an event, or combination of events, appointed for the near future of far greater importance, and in which we have an individual interest. The instigator thereof is God. He hath appointed the time (Acts 17: 31) and is the great Architect; has the arrangement of all the details under his own supervision, so there will be no mistakes; everything will be properly adjusted and systematically arranged.

It is appointed to take place upon this earth. The probable center of attraction will be at Mt. Olivet, near Jerusalem, in the land of Palestine. Zech. 14: 4. All the inhabitants of earth will be interested participants, either directly or indirectly, and will have an interest in the things there to take place, which in part will consist, first, the coming of Christ the Son of God in the clouds of heaven, Rev. 1: 7; in the glory of his Father with his angels, Matt. 16: 27. No event that has ever been witnessed by man in the history of this world can compare with the solemn grandeur and sublime beauty of the second coming of Christ. The glory attending that event is without a parallel. The saints, those who are looking for him and ready to receive him, will then behold the King in his beauty, Isa. 33: 17; and as they look up and behold his shining countenance and surrounded with all the heavenly host in their angelic beauty and glory, will in rapture exclaim, "Lo, this is our God! we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation. Isa. 25: 9. The sinners in Zion will be afraid, and fearfulness will surprise the hypocrites. Isa. 33: 14. The wicked, too, will see him and be terrified at his majesty; and, filled with fear and solemn awe, will cry for the rocks and mountains to fall upon them and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb. For the great day of his wrath is come and who shall be able to stand? Rev. 6: 16, 17.

In connection with the coming of Christ the trump of God will sound, the vibration thereof will reach every hill and every vale and penetrate the ocean's depths, and wherever a saint is sleeping in death God's voice will be heard in that sound, saying, Come forth.

John 5: 28. The sleep of death will be broken; the prison doors of the grave will be opened and death's captives be emancipated, forever set free, and clothed upon with immortality, together with the living saints who will then be changed be caught up together to meet the Lord in the air, and thus joined with the heavenly host will be gathered to Mt. Zion to participate in the coronation of the King of kings and Lord of lords. Rev. 19: 14-16.

Another grand event that will occur in connection with this will be the marriage of the Lamb. The cry will have gone forth, "Behold, the bridegroom cometh; go ye out to meet him." Matt. 25: 6. The bride, his wife, hath made herself ready. Rev. 19: 7. The supper is prepared, the feast spread, the invited guests, those that are ready with the wedding garment on, will enter in and the door will be shut. Right here, reader, pause one moment while I ask the question, Are you ready for the Bridegroom when he comes?

A good deal is said about laying off the grounds and arranging the buildings for the celebration of the World's Fair. God is the Architect and has charge of the ground, the design and planning of the city wherein the great World's Fair, the earth's jubilee, will be held, that he has appointed when the Lord comes. The Mount of Olives will cleave in twain and form a beautiful site for the location of the New Jerusalem whose builder and maker is God. Heb. 11: 10. It comes down from God out of heaven. Rev. 21: 2. In design it is perfect; in beauty it is incomparable. Symmetrical in form; "lieth four square." Hath twelve foundations; twelve gates of pearl, built of gold and precious pearls. The interior arrangement attractive to the eye, beautiful to look upon. Chicago, New York, Paris, London, no city on earth like it. All human designs, structures and displays sink into insignificance before the beautiful city of God that is to come down from heaven and be located upon this earth. The throne of God will be located in it, from which will proceed a river of water of life clear as crystal. In the midst of it will be the tree of life. No candle, no electric light system, not even the light of the sun will be needed to give light in that city, for the light of God's presence and his glory will shine forth in such effulgence as to outshine the glory and brightness of the noonday sun. That city will never wax old, its glory will never fade.

The display of human wisdom, human hands, and of art only last for a short time, can only be seen and enjoyed for a moment as it were. Not so with the things that pertain to the new Jerusalem; they will endure forever. Those that enter the pearly gates will never, no never die. They will drink of the river of water of life and eat of life's fair tree. How many are anticipating a visit to the World's Fair in Chicago in '93? The rich expect to go, many will go and many more would like to go if they could. Some who now enjoy high expectations of going may ere that time be sleeping in the silent grave. How many are anticipating the events connected with the coming of Christ and earth's great jubilee? How many are getting ready to welcome earth's great King? That day hasteth on; it is sure to come; more certainty thereof than the World's Fair being held. God help us to arouse and be ready that we may be numbered with the redeemed when the Lord comes.

Waterville, Kan.

For a woman in this busy world to a rookery for is, to say the least her place and of

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In Behalf of the Birds.

For a woman, with her gifts and graces, in this busy world, to turn her head-gear into a rookery for the display of stuffed birds, is to say the least, to take a narrow view of her place and opportunity.

At the outset it indicates thoughtless disregard of the lives of these sweet songsters. The beautiful creatures seem made just for happiness, and the wanton blotting out of such lives merely that their bright plumage may be made to adorn the hat, is an act of cruelty ranking alongside of the boy who robs the nests, or the sportsman who shoots his game for the mere fun of it. It is not clear to how a woman can flaunt a bird-scalp on her head without a hardening process going on in her heart, unfitting her, to that extent, for the tender ministries and gentle manners that make her the charm of social life. And every bird killed to gratify vanity, lessens the amount of song and cheer and brightness in this weary, overworked world, and helps the powers of evil in their downward pull on the race.

We suggest that every woman inclined to put her shapely head into such uses, sit down for ten minutes under the old maple, in the coming May-time, and listen the cheery orchestra of happy bird-life, and then decide if any wish or act of hers shall go toward the blotting out of one such life. We give womanhood the credit of believing that her verdict in every such case would be for the life of the birds.

The protestants against this sin of bird destruction are rapidly increasing, and the number of fair heads crowned with bird plumage are steadily lessening. Heaven speed the day when nowhere in all the land shall there be one heart so selfish as to allow any bird song to die out for the adorning of feminine the head.—*Sel.*

An Israelite Indeed.

JESUS was a correct Judge of character. He never made mistakes. He possessed a perfectly clear discernment of the inwardness of the individual man. He needed not that any one should tell him, so absolute was his comprehension of men and things, animate and inanimate. His perfect knowledge of individual character enabled him to timely impart the needful help and instruction to every obedient, submissive soul.

Nathanael was an honest, frank and true man. When told by Philip that they had found him of whom Moses and the prophets did write, Jesus of Nazareth, he in his frank, honest way answered, "Can there any good thing come out of Nazareth? Philip saith unto him, come and see." When Jesus saw Nathanael coming to him, he said, "Behold an Israelite indeed, in whom is no guile!"—an Israelite indeed, in whom is no hypocrisy. As soon as Jesus saw him he loved him for his guileless character. Nathanael needed only to see Jesus to believe and confess him as Christ the Son of God.

Nathanael is not the only person upon which the omnipresent eyes of Jesus rest. He beholds all classes and conditions of men and things, reading every thought and emotion of the human heart. He knows the very imaginations of our thoughts. The Psalmist says, "He knoweth our thoughts afar off." O, for more guileless men and women to-day, who dare to be true Israelites indeed!

We read in the word that "they are not all Israel that are of Israel." A mere pro-

fession does not always imply a possession. Alas! too many, it is feared, use their high-sounding profession as a cloak to cover up inward vileness, and thereby, if possible, deceive the very elect. But the all seeing eye of God behold their inward life, and in his heart written, to be reviewed in the presence of God, angels and assembled worlds at the great judgment day, where no covering but the all-atoning blood of the Lamb guileless, now and henceforth, that our neighbors and friends with Christ will say of us in our daily walks in life, "Behold an Israelite indeed, in whom is no guile."—*Wesleyan Methodist.*

Zeal and Knowledge.

It is good to have zeal, but zeal should be tempered with knowledge. Zeal is like the steam in the engine, it requires mechanism and intelligence to regulate its force, and prevent its working destruction to all around. So zeal and earnestness are good, and important, but zeal should be tempered, guided, and directed by knowledge, else it may prove productive only of confusion and disaster.

There is in many zealous persons a constant tendency not only to act, but to over-act. If I tell a boy to bring me an armful of wood, and he in his excess of zeal brings so much that he breaks his back, or so strains it that I am obliged to wait on him and take care of him for months, he has done me no kindness, he has done nobody any good, he has simply exercised a zeal untempered by knowledge and prudence, which has proved harmful to himself and all connected with him.

The Lord may send a man to preach, and may desire him to be zealous, and instant in season and out of season, but if he gets the idea that men are to be saved by mere lung power, and mimicking some prominent Boanerges, screams and bawls until he ruins his vocal organs, wrecks his health, and at a time of life when he should be in a condition of the greatest efficiency, becomes a useless burden to those around him, his zeal has not been according to knowledge, and it has been destructive in its results.

It is good for Christians not to forsake the assembling of themselves together for the worship of God; but if people insist on going to meeting rain or shine, whether sick or well, strong or feeble, then the thing they may do for the best of motives, is quite likely to have the worst results. Persons may hurry themselves into their graves by unreasonable exertions, and then their life is cut short and their usefulness ended through their suicidal policy, they learn when too late the greatness of the error into which they have fallen; while the name and cause of Christ will bear reproach from men because of their unreasonable and excessive overexertion.

It is good to be zealously effected in a good cause, what our hand findeth to do we should do with our might; but it is important that we know first that God calls us to the special work which we undertake to do, for it is probable that many a person may have ruined health and wrecked life itself in the endeavor to do great work which they were never fitted to perform, which the Lord has never bidden them to do, and which may prove utterly abortive and fruitless, and leave them at last to hear the Master say, "Who hath required this at your hands?"

There are persons who in their zeal to do for others forget themselves and their own

personal duties. They seem to read the command, "Thou shalt love thy neighbor better than thyself;" and do so they to others not what they would that others should do to them, but far more than others would do or would be permitted to do for them. An excess of zeal drives them along and sometimes the results are most lamentable. Undoubtedly there are multitudes who are idling life away; and wasting time and opportunity for lack of zeal; but while they do this others who are more zealous must remember that the great enduring work of life is not done in a few moments of spasmodic effort, of fits and starts, and jerks and jumps, but it is done through persistent, steady, strong and steadfast endeavor, carried on by persons who preserve their constitutional vigor, and who working moderately, persistently and continuously, accomplish great things for God and humanity in the many years which he grants them for his service.—*The Armory.*

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard them 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 L. R. Templeton.

DEAR BRO. LONG: I am very sorry that I was obliged to let my subscription to the *ADVOCATE* get so much in arrears, but it seemed unavoidable. It is too bad for you to be so cramped for means when the *ADVOCATE* is appreciated so much by us all. I know that I for one love it and the doctrine it advocates more and more as the days go by, and I intend to try to do more to help the cause than I have done. I enclose \$1.50 to apply on subscription, the rest is for you to use as you please. I only wish it were more. Your sister hoping for a home in the earth made new.  
*Compton, Cal.*

From Sister Leean Prather.

DEAR Brethren and Sisters: It is with pleasure I take this opportunity of speaking to you through our much loved paper. Although I have not written for some time it is not because I have lost any interest in the blessed truths which we as a people hold so dear, but every day I rejoice in the blessed hope of our Redeemer. And truly he is a helper in every time of need. I feel to rejoice that my life has been spared, and that I am once more permitted to testify to the goodness of God. I want to be always found doing his will that I may be accounted worthy of an entrance into the everlasting kingdom of our Lord when he shall come to reign on the throne of his father David in Mt. Zion. Then there will be pain, sickness, death or crying. I never felt more like pressing forward than now. Although there are a great many things to discourage us, we can go to our Savior and get strength and wisdom to be able to overcome all.

I have not been to meeting since last camp-meeting. The time seems long but hope I may have the privilege of meeting with those of like faith that we may worship together, for I enjoy such a privilege. Pray for us. Your sister in hope.

*Albany, Mo.*

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## Advent &amp; Sabbath Advocate.

STANBERRY, MO., MAY 5, 1891.

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.

SISTER JOHNSON is going East on a visit, and will be gone several months. All communications for the MISSIONARY must be addressed SABBATH-SCHOOL MISSIONARY, and all drafts, money, etc., made payable to SABBATH ADVOCATE, Stanberry, Mo.

PASSING over the original articles in this number, such as the sermon, "World's Fair," "The Dead in Christ," and the letters in the Letter Department, which are all good, we wish to call attention to a few choice selections which we hope will be carefully read. The following are among the number: "Infant Baptism, its Origin," "Zeal and Knowledge," "In Behalf of Birds," "Christian Giving," "Elder Lamb's Donation." We use great care in our selections, and try to give the very best. We are thankful that we have been furnished with so much original matter during the past year, and hope it will continue.

The following article from a Yale professor predicting that the Lord will come in 1899 is finding its way into the columns of many of the secular papers. A brother sends us the article and requests us, if we think it suitable, to publish it. As it is the latest in the way of time-setting we publish it believing, however, that it will not afford much comfort to those who believe in the set-time theory. We think it belongs to the many other periods of set time which have gone before it:—

"Some papers have published," Prof. Totten said, "that I predict the end of the world within this century. That is an error. I don't think that the end will come for a million years, and I have not made any prophecy about it at all. My remarks were neither comprehended nor even apprehended. But here is what I do declare, not prophesy, for the prophecy is already told in the Bible, in the parables of the laborers in the vineyard and the virgins with their lamps. A generation in its true Biblical sense, is three score and ten, seventy years; and so the fifty-seven generations traced through the genealogies in the Old Testament equal 3990 years. Hence the fifty-eighth generation began with the 3991st year of the world. The hours mentioned in the vineyard parable are each 153 years. So, multiplying these by the twelve hours, we have 1836, which added to 3991 equals 5827 years of the world, and the completion of the vineyard parable. Then, as the work is naturally concluded at sundown, the parable of the virgins and their lamps properly follows, and this parable, according to the text, represents one generation, seventy years, which added to the 5827 make 5897.

Now this 5897 A. M. (year of the world) corresponds to March, 1899. Why? For these reasons: Caesar pushed the beginning of the old Hebrew year from the autumnal equinox (in September) ahead to March. England pushed the year ahead from March to January, and Pope Exigius must have taken the beginning of 4001 for 4000 in computing the birth of Christ. We thus gained six

months, plus three months, plus one year, which equals one and three-fourths years. Deduct this from 5897 and we have 5895½, the time at which the bridegroom will come and will find some of the virgins with their lamps untrimmed. The 5895½ year since the birth of Adam will see the bridegroom, who, of course, is none other than Christ himself.

Now, what is 5895½ A. M. in our A. D. years? Herod ordered all the innocents of 2 years and younger to be put to death, and, in a short time after that, the eclipse of the moon took place. It took place in the year 3998, according to Josephus, and Herod died in that year. Now, Herod limited his order to children of 2 years, because about two years before the Magi informed him of the birth of the Savior. So Christ was born two years before the eclipse and the death of Herod—two years before 3998; that is, 3996.

So you subtract 3996 (birth of Christ) from 5895½ A. M. to find the A. D. year, and you leave 1899½ A. D., or, in March, 1899, the bridegroom will come and will awaken the foolish virgins."

ROBERT HALL was once arguing with a clergyman who was suspected of having changed his opinions from mercenary motives. Proposing to him several reforms of great importance, Mr. Hall was invariably met with the reply: "I don't see it;" "I can't see it at all." At length, penciling in small letters the word "God" upon an envelope which lay on the table, Mr. Hall showed it and asked, "Can you see that?"—"Yes." Then, covering it with a half sovereign, he again asked, "Can you see it now?"—"No." Whereupon, without another word, he went away.

## Receipts.

John Surber \$2, L R Templeton \$1.50, Eriacal Surber \$1, Nellie Bowers 56 cts, S E Bowen \$2, Ettie Wright \$1.

## Gen'l Conf. Fund.

L R Templeton \$1, John Surber \$2, S E Bowen \$1.

Books and Tracts  
for Sale at this Office.

*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 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 Approaching Crisis and End of the World* by J H Nichols, 48 pp., price 12c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

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*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.

*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.

*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.

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*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.

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

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