

Advent and Sabbath Advocate.

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

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From Darkness to Light,

OR A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.

CHAPTER III. THE CONFESSION OF CHRIST.

THE preacher's manner altered, more earnest
grew his tone;
He saw men "surely dying," and life through
Christ alone;
So Christ the Resurrection, the good news now be-
came;
The Kingdom, Coming of the Lord, and Life in
His great name.
Acts 4:2; Luke 9:2; Acts 1:11; John 20:31.
Emoluments were worthless; and what was hon-
or, fame?
The pastor lost a present for an everlasting
name;
He sought a better living, and counted all things
dross,
Compared with the anointed, for whom he suf-
fered loss.

Phil. 3:7.

Alas! that some professing to follow Christ,
should dare
Revile the Savior's teaching, and honor here
prefer!
But "Woe," said He, "woe unto you, when all
men speak you well;"
For so their fathers flattered the prophets doomed
to hell.

Luke 6:26.

This gospel was a power, as in the days of old;
So persecution followed, which need not now be
told:

But conscience gave approval, the Spirit and the
Word
Believers being multiplied, and added by the
Lord.

Acts 4:2; Rom. 1:16; 2 Tim. 3:12.

Believers, humble Christians, this truth leave
not despised;
But hearing and believing, were willingly bap-
tized:

Thus like the early Christians obedient they be-
came,
And in the way appointed confessed the saving
Name.

Matt. 28:19; Acts 8:12; Rom. 9:3:17.

Baptized in sin's remission beneath o'erwhelm-
ing waves,
The pastor and the people accepted watery
graves!

For sin the law's transgression, is marked against
us all;
And death has been the penalty since Adam's
first great fall.

Acts 2:38; Rom. 3:23; and 5:21.

But what is sin? Tell glibly the word slips from
the tongue;

We have some vague idea of what men reckon
wrong:

But is there not some standard the Lord *himself*
has given,

To show what is transgression in the sight of God
and heaven?
Luke 16:15

"Sin's the transgression of the law," the Apostle
John declared;

A law in majesty once given while a nation stood
and heard!

And Jew and Gentile both alike are reckoned un-
der sin.

Because we all come short of that which measures
everything.
1 John 3:4; Ex. 20:18 Rom. 3:9

Thou shalt not have but one God, nor worship
wood and stone:

Thou shalt not take God's name in vain, nor
tread his Sabbath down;

Thy father and thy mother love; and do not lie,
nor steal;

Adulterate not; murder not; nor think thy
neighbor ill.

Ex. 20:1-17.

How good and bright and happy this world had
surely been,

If men this law had honored, and kept them-
selves from sin:

One God, the great Creator, we all had worshiped
then;

And there had been good will amongst one broth-
erhood of men!
Gen. 1:31; Acts 17:24-26.

But sin conceived and brought forth death, that
dreadful "enemy,"

Yet Christ this foe has conquered, O glorious vic-
tory!

And shall we not remember the battle fought and
won,

Commemorate the rising of God's victorious Son?
James 1:15; 1 Cor. 15:54-57.

Oh yes! by watery burial our faith we signify
In Christ the Resurrection, who for us dared to
die;

He died, yes *died!* was buried, but rose again in
power

To life and joy unending from that triumphant
hour!

Col. 3:1:2; and 3:1.

'Tis fitting to remember a victory like this,
On which depends our hope of endless life and
bliss:

But what commemoration will please the risen
Lord

Except the one appointed, recorded in his Word?
Rom. 2:25; 1 Cor. 15:57.

We die to sin, are buried beneath the cleansing
flood,

Then rise again rejoicing in pardon through
Christ's blood;

For if we have been planted in the likeness of his
death,

We shall in Resurrection, the great apostle saith.
Rom. 6:4, 5, 11.

Thus baptism commemorates the resurrection
good—

The holy Supper tells us of death and outpoured
blood—

But if to death we're faithful in the holy war and
strife,

We gain the Resurrection to everlasting life!
1 Cor. 11:26; Rev. 2:10.

O! what a contemplation, and what a blessed
rite,
Which brings such expectations before our faith
and sight:

Which teaches man's true nature, reveals the
Christian's hope,

The need and mode of cleansing, salvation's plan
and scope!

Col. 2:12 and 3:1.

Alas, such holy teachings have so neglected lain!
And yet the Lord's commandments are like his

Father's, plain:
But if men *will not* see them, but rather close
their eyes,

Can they expect the promise? Will they obtain
the prize?

Ezek. 22:26; Prov. 1:25, 26; and 8:9.

What does the rite of *sprinkling* instruct us in I
pray?

Does this teach "Resurrection" in Christ the
"Life", the "Way"?

Did he command or teach it? Just bring these
questions home:

Is it of men, or heaven? Jerusalem or Rome?
Mark 7:6-13; Mal. 2:7, 8; Mark 11:30.

Ponder these things poor mortal, begin to search
the Word;

And seek for light and leading to know and
please thy Lord:

The Savior's footsteps follow until this life is
o'er,

And thou shalt gain God's Kingdom and life for
evermore!

Acts 17:20, 11.

(To be continued.)

The Sermon.

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

Signs and Wonders.

BY E. G. BLACKMON.

"And these signs shall follow them that
believe: In my name shall they (the apostles)
cast out devils, they shall speak with new
tongues, they shall take up serpents, and if
they drink any deadly thing, it shall not hurt
them. They shall lay hands on the sick, and
they shall recover." Mark 16:17, 18.

THERE is a great diversity of opinion and
controversy over the thoughts contained in
the above scripture. I have in my possession
a little pamphlet entitled:—Heal the Sick—
written by John W. Dean of Columbus, Kan-
sas. In this pamphlet we find the writer has
set aside or condemned many plain decla-
rations of scripture, besides making many per-
versions of the word of God.

We will here copy a few of his statements
and quotations from the Bible.

"If you contemplate being healed by di-
vine power, you should first count the cost.
Luke 14:28. Abandon all *plasters*, support-
ers and medicines. Destroy every chance of
retreat."

Any one can see that the text here refer-
red to was not spoken in reference to heal-
ing at all. We here give the text as it reads:
"For which of you intending to build a tower,
sitteth down first and counteth the cost, wheth-
er he have sufficient to finish it?" "Abandon
plasters, poultices, supporters and medicines."
This is a departure from the plain teaching of

the Word of God. Several, to my knowledge, have headed this professed teacher and healer in this matter to their own ruin. What saith the Word of God concerning medicines? "A merry heart doeth good like a medicine." Prov. 17:22. "There is none to plead thy cause, that thou mayest be bound up, thou hast no healing medicines." Jer. 30:13. "If there is no balm in Gilead? is there no physician there? why then is not the health of the daughter of thy people recovered?" Jer. 8:22. "But when Jesus heard that, he said unto them: They that be whole need not a physician but they that are sick." Matt. 9:12. "Drink no longer water, but a little wine for thy stomach's sake, and for thine often infirmities." 1 Tim. 5:23. These texts should be sufficient to convince any one of the fact, that medicines are good and should be ministered to the sick when necessary. But we give another statement from this professed Doctor of Divinity: "You profess to believe the Bible. What Bible? The printed volume there before you, or the one of your own making? Who commissioned you to go into the Bible making business? By what authority do you add too or take from God's printed word? No wonder you are sick." Rev. 22:18. This of course is meant for every one who disbelieves that miracles can be performed today, equal to those done by Christ and his apostles. I never believed that, neither is there any proof for it in the Bible. Let the professor show us one great miracle performed by any of the converts under the immediate teaching of the apostles; and then let him show us one done by or through his instrumentality. We know of three, that this great professor tried to heal, who died within a few weeks after he had operated upon them; one of whom was a beloved brother in our church.

Professor J. W. Deem claims to have administered prayer and laying on of hands to 2,337 cases during the last twenty-seven months, but he admits that they were not all healed. He has visited our part of the country several times, and hundreds have flocked to him to be healed, many of whom I am acquainted with and have conversed with on the subject of healing, and not one bad case has ever been healed yet, as far as my personal knowledge and investigation extends. We will now give you another quotation from this little pamphlet:

"The carnal mind sitteth in the temple of God exalting himself above God." 2 Thes. 2:4.

Is this the way 2 Thes. 2:4 reads? No, there is not one word said about the carnal mind in the text. Then why should he add too or take from God's word? It is no wonder he makes a failure in healing the sick. Again he tell us to never say the words, "I am sick;" and then refers to Isa. 33:24. We will give you the full reading of the text "And the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity." Has he not perverted this prophecy in applying it to the present time? Read from verse 20 to 24. The prophet is speaking of the time when the people of God are finally delivered or saved. But let us try professor Deem's advice (never say the words, I am sick.) by the Bible. "Is any sick among you let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord." Jam. 5:14, 15. But how are the elders to know that any one is sick, unless the sick ones make it known unto them that they are sick and

need their attention? Prof. Deem's advice can never be carried out in this present probationary state. Here men are subject to death, and suffer many afflictions; consequently the prophets language can not be applicable to this state or condition life.

Let us now come to thoughts contained in our text at the head of this article: "And these signs shall follow them that believe: In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." The pronoun "they," that occurs five times in these texts, applies to the apostles. Proof: see verse 20. "And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. Amen." The same pronoun "they" is used six times, and this last verse shows positively that it applies to the apostles.

But let us refer to other scriptures bearing on this point. "Behold I and the children whom the Lord hath given me, are for signs and wonders in Israel from the Lord of hosts which dwelleth in Mount Zion." Isa. 8:18. The children here spoken of, as being given to the Lord, are the apostles. Proof: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word." John 17:6. "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled." verse 12. See also Matt. 10:1. These scriptures establish the fact, that the apostles were given to Christ, to be signs and wonders in the land of Israel. "And they"—the apostles—"went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Mark 16:20. These signs and wonders, or great miracles wrought by the apostles, were to confirm the word of God, according to the above text. See also Acts 5:12. "And by the hands of the apostles were many signs and wonders wrought among the people." It never was the design of God in the first place, that others in the church should have the same degree of power to work miracles that the apostles had. They were not to meditate beforehand what they should say. Matt. 10:19-20, and Acts 2:3. They spoke with other tongues as the spirit gave them utterance, but it was not so with the common ministers, set apart under the apostles, for they were to study in order to preach the word. 2 Tim. 2:15. This is positive proof of a limited power in the church. Again, if there were others in the church equally endued with power to work miracles like the apostles, what sense could there be in the apostle Paul's appeal to his great miracles, as proof of his apostleship? "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds." 2 Cor. 12:12. If others could do the same thing, there would be no superior evidence upon the apostles side in this matter. It is a plain fact that more power was bestowed upon the apostles than on any others in the church. Power was given them to work great miracles to confirm the word of God, until the whole plan of salvation was fully developed or completed, and then the great day of miracles ceased or became a matter of record to all following generations. From this it is evident that "the word of God came, not by the will of man, but holy men

spoke as they were moved by the Holy Ghost." 2 Peter 1:21. The church, as we have already seen, was limited in power. She has this admonition left for her: "If any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15. But our friend, J. W. Deem, leaves off the oil in attempting to heal the sick. I wonder who gave him authority to do this? By what authority do you add to, or take from God's word? No wonder he fails to heal the sick. I believe that the Church of God should still follow up the instructions of the apostles, to pray over the sick, anointing them with oil; not that they can perform immediate or instantaneous healing like that done by Christ and his apostles; even handkerchiefs or aprons brought from the apostle Paul's body to the sick would heal them, Acts 19:11, 12; or that the shadow of Peter passing by might overshadow some of them. Acts 5:15.

Under the second commission Christ gave to his apostles, they were not required to use oil in healing the sick, while the church under them was. See our texts Mark 16:18 and James 5:14. A man need not expect to treat the sick in violation of the ordained rule given. Jesus speaks of a class, who, at the judgment, will set up the claim of having done many wonderful works in his name. Matt. 7:22. But Christ says he will deny them and pronounce them workers of iniquity. Verse 23. In the next four verses he tells us the reason. It is because they did not hear and do his sayings. One thing Christ said in that great discourse, was not to break the least one of the commandments. Matt. 5:19. One of God's commandments, requires us to keep the seventh day of the week. Does professor J. W. Deem keep it? I have been informed that he does not. Who authorized him to leave off one of the commandments of God? The sayings of Jesus here, is to do and teach every one of the commandments. Here is where he makes another mistake. "To the law and the testimony if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and the profane, neither have they showed difference in the unclean and the clean, and have hid their eyes from my Sabbaths and I am profaned among them." Ezek. 22:26. "They have healed also the heart of the daughter of my people slightly, saying, peace, peace, when there is no peace." Jer. 6:14. If J. W. Deem would open his eyes to God's holy Sabbath, do and teach it, there might be some hope for him in the great day. Christ is to deny all workers of iniquity at that day, and the breaking of the commandments of God is iniquity. It does not matter how loud our professions have been before men, or how many good works we claim to have done in the name of Christ, if we are found guilty of breaking the least one of the commandments, Christ will disown us at the great day. It will be all in vain to say: "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" If we have neglected to do the things which he said. Matt. 7:22-23. Luke 6:46. There has always been opposition to the workers of true miracles. When God saw fit to manifest his

his power in Egypt, Moses and Jambres stood him, and saw the miracles that he brought forth a balance upon all the Egyptians with their longer stand before that were upon the apostle Paul in Jambres were in debate concerning the last days of the meet with just sabbres. For Jesus arise false christians shall show great that if it were the very elect." by which we are law and to the according to their no light in them Neosho, Mo.

The Thousand

"PLEASE EXAMINE whether before Please notice especially ma

It will be well as their with those in reason we w
1. The thou at the secor heaven will in the lan
3. Christ an "left of the
In referet to say that after the se preliminar the first g taking pla ure:—

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This ed first when t look up ed.

The fulfill Lord, evil u them And wher beast dean

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., September 30, 1890.

Don't Spoil It.

SPOIL what? Why a good sermon—a Bible sermon. The Bible is compared to a sword, and we have no business to try and take the edge off. Let it cut its way, not only to the bone, but to the very marrow. Many sermons have been spoiled by ministers toning them down so that every body might be suited.

"Cry aloud, and spare not, lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." "Preach the Word; be instant in season, and out of season; reprove, rebuke, exhort, etc. We are told to declare the whole counsel of God. All this is Bible instruction and should be heeded by the minister. Don't preach a good sermon and at the close tell the people that they are about right anyway; that they are honest, and will finally land in the kingdom. Preach sermons that have slings in them.

David manifested some nerve when he went out to slay the great giant Goliath. What if he had said, "Here Mr. Giant is a smooth stone will you please take it, and with it kill yourself?" He knew better than that. He drew back his arm and sent the stone with power, and smote the Philistine in the forehead, and down came the giant.

The Savior used plain language when addressing the Pharisees. Did he tell them that they were a pretty good class of people, that they would finally get to heaven? No, he did not, but instead he called them snakes, vipers, hypocrites, fools, and full of dead men's bones, and rottenness. Paul said of Elymas the sorcerer, "Thou child of the devil, thou enemy of all righteousness." Peter told the slayers of Christ that they were murderers, and Stephen told their children that their fathers slew the Savior of the world.

As ministers we ought to use the sword that cuts, and at the same time be careful that we do not inflict wounds upon our own persons.

Saturday or Sunday--Which?

During the past week, Church going people have taken considerable interest in the camp-meeting held in the grove, west of town, by the Seventh-Day Church of God. In the last discourse, preached, Monday evening, Rev. W. C. Long of Missouri became very emphatic and positive in his denunciation of Sunday observance, declaring that there was not a particle of evidence in it's favor in the whole Bible. He then proposed to show us from whence we had our notions of its sanctity.

By citation from a Catholic catechism he tried to persuade us that Sunday observance originated with that Church, and that from them and not from the Bible have we received it as a holy day. Of course, honest souls could not but inquire: "What if after all he be right and we be wrong?"

This Sabbath question is a very practical question, and more so, since congress has attempted to legislate upon it. It deserves repeated investigation, in the spirit of charity, with desire to ascertain the truth. With a view of helping any who may have become interested in the Sabbath and who are willing to hear what can be found from Sunday keepers' standpoint, we invite the public to attend the investigation of the subject in

three discourses at the Christian Church, the first to be delivered one week from next Sunday evening. We make this announcement thus in advance, that all who are interested in the investigation of this subject may know of our purpose and be present.

L. W. SPAYED,

Pastor Christian Church.

THE above notice is a clipping from a secular paper at Bangor, Mich., where the Michigan Camp-meeting was held. The Elder's interest must have increased rapidly after we left. What a pity he did not work himself up to the deciding point of showing up his side while we were there so that we might have assisted him a little. His statement that he announced his meeting in advance, so that all interested in the investigation might be present, furnishes no consolation to one who is five or six hundred miles away. Again we inquire, Why did he not announce his reply while we were present?

We are glad, however, that the Elder realizes that the Sabbath question is very important, and also "a very practical question." Evidently the Lord will not bless us for observing the Sabbath, and bless him for violating it. The Lord has said that he would bless the one that would keep the Sabbath; but has not said he would bless the violator of his day. Can it be possible that we are wrong who keep the Sabbath according to a plain command of the Almighty, and those right who keep Sunday without a command?

We predict that the best argument that Eld. Spayed will produce for Sunday observance will be, "Grandfather and grandmother, father and mother kept it, and we ought to keep it."

Deliverance From Unreasonable Men.

"PRAY for us," said the Apostle, "that the word of God may have free course and be glorified, and that we may be delivered from unreasonable and wicked men, for all men have not faith."

The unreasonable man may be often more dangerous than the wicked man; for not being governed by principles of reason his sincerity and piety and zeal may urge him on to acts which many sinners would scorn to perform, and to commit crimes of which wiser and wicked men would not dare to be guilty.

Men sometimes tolerate the vagaries of fanatics, and pay little regard to the misinterpretations of truth which come from the lips of persons who are unreasonable and lacking in sense and judgment. It is supposed that what these men say or do is of little account, and will have little influence. But such matters sometimes prove more serious than we anticipate; for men who tamper with God's word will tamper with man's word also; and human authority may be denied as well as divine. He who will wrest the Scriptures in an argument will wrest the principles of justice and righteousness in a bargain; and a man when allowed to go unchecked and unreproved under the influence of error, is apt to be as crooked financially as he is doctrinally.

One such unreasonable man may do more mischief than six desperately evil men. The poison of asps may lurk under his smooth tongue, and if Satan has any specially villainous business to do, such a man, pious in looks and saintly in ways, who seems so sanctimonious that he cannot do wrong, becomes his fittest instrument.

There are people who need to learn that

men who are called good men may be concealed, inconsistent, illogical and ignorant; and that men are bound to use their own sound judgment and not accept the plausible assertions of every smooth talking man who may prove unreasonable and deceptive, a blind leader of the blind, until both fall into the ditch together.—Selected.

The Religiousness of all Life.

It is commonly assumed that there is a department or range of duty and action which may be called religious, and another which, as opposed to this, may be called secular,—that, for example, prayer, attendance upon church services, and the reading of the Bible are religious, while buying goods or working at one's trade is secular.

Is there a just ground for this distinction? The apostle Paul clearly holds that all life in all its activities and duties should be religious. He says that whatsoever we do should be done to the glory of God. This expression has a wide sweep. It seems to take in all the activities and duties of life. Is there anything then left to constitute that secular sphere which men commonly distinguish from the religious? It is certain that in Paul's view religion is as comprehensive as life, and there is no department of life which can possibly lie beyond its scope and power.

How, then, are we practically to understand and apply this truth? Must not the answer be that we are to carry the spirit and power of religion into all spheres of life, that all things are to be done under the conviction that they are a part of our life work, and are to be regarded in their relation to the whole significance and usefulness of life? If a man is a soldier, it is not expected that he will always be engaged in the strictly professional duties and occupations of his position. Not all his time will be given to drill; but we do expect that, whatever he does, he will maintain a soldierly bearing. He is always a soldier, whatever be his present occupation; and fitness demands that all his conduct shall be in harmony with his position and discipline. So if a man occupies a high station of influence or honor, it is not demanded that he shall spend all his time in immediate duties of that position; but it is expected that he will stoop to no indignity which is unworthy of his office and standing. He must on all occasions act worthily of himself. Whatever he does, he must show himself to be the man which his high position demands; and this must be the case as truly when he is engaged in social life or commonplace occupations, as when he is in the discharge of the duties of his official station.

In like manner, we may say of the Christian that he is to always act worthily of himself and of his profession. He is to be a man among men. He need not advertise his Christian profession by strange or striking eccentricities, but should always evince the spirit of the Christian man, and that no less in his business than when at church, no less in trade and in conversation than when occupied with the duties technically called religious. There is no range of action within which alone he must be religious, but outside of which he need not be.—S. S. Times.

The Times of the Gentiles.

BY D. W. LAMB.

"And Jerusalem shall be trodden down by

the Gentiles until be fulfilled." Lul

These words we answer to a quest of the signs that s of the Son of man great glory. Jerus by the Gentiles, the prophecy th the times of the But times fulfill foretold—(those treading under read the whole "Ye shall keep my sanctuary; will not hearke these command my statutes, or judgments, so commandment even appoint a and a burning eyes, and cau sow your seed eat it. And ye shall They that ha and ye shall you. And if unto me, the more for yo

Here the their transg do they com question se Lord spake ing. Becaus hath done t wickedly a were befor to sin with Lord God such evil o soever hea And I will Samaria, Ahab. A wipeth a down." spake to they wo Lord bro hosts of Manassa with fett Here ap times, o two tho but in v ty-five; not app brought dom." 638, to 1 gin bet read, and an which conce gressi sancti foot t thous sancti broug name ion o Th resto plac

the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 26.

These words were spoken by our Savior in answer to a question of the disciples as one of the signs that should precede the coming of the Son of man in a cloud with power and great glory. Jerusalem is to day trodden down by the Gentiles, thus verifying the truth of the prophecy thus far, and showing us that the times of the Gentiles are not yet fulfilled, and that the coming of the Lord is not due. But times fulfilled necessarily implied times foretold—those times of treading down or treading under foot. See Lev. 26. Please read the whole chapter. In verse 2 we read: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your souls shall abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant. I will also do this unto you; I will even appoint over you terror, consumption, and a burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies. They that hate you shall reign over you; and ye shall yet flee when none pursueth you. And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Verses 14-18.

Here the times of their punishment for their transgressions are foretold, and when do they commence? For an answer to this question see 2 King 21: 10-17. "And the Lord spake by his servants the prophets saying, Because Manasseh the king of Judah hath done these abominations, and hath done wickedly above all the Amorites did, which were before him, and hath made Judah also to sin with his idols. Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil on Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab. And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down." 2 Chron. 33: 10, 11. "And the Lord spake to Manasseh, and to his people; but they would not hearken. Wherefore the Lord brought upon them the captains of the hosts of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." Here appears to be the beginning of the seven times, or times of the Gentiles, a period of two thousand five hundred and twenty years; but in what year of Manasseh's reign of fifty-five years he was taken to Babylon, does not appear in the record. "And he was brought again to Jerusalem unto his king dom." Verse 13. His reign was from B. C. 688, to B. C. 603, and the seven times must begin between those dates. In Dan. 8: 13, 17 we read, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of the desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed." Two things are brought to view in the above question, namely, the daily sacrifice, and the transgression of desolation.

These days then must commence with the restoration of the daily sacrifice, which took place sometime during the time when Neh-

emiah was governor of Jerusalem. See Neh. 13: 9. "Then I commanded, and they cleansed the chambers, and thither brought I again the vessels of the house of God, with the meat offering and the frankincense." This must be the beginning of the twenty three hundred days (years); about the 32nd year of Artaxerxes B. C. 406 at which time two hundred and twenty years of the seven times had passed, showing that their commencement must have been about 626 B. C., and during the reign of Manasseh showing the end will be about A. D. 1894-5. The sanctuary of Daniel is not the sanctuary in heaven as some claim, as that was never trodden under foot, but it must be that one at Jerusalem which ever since A. D. 70, has been desolate and trodden under foot of the Gentiles, but how long? is an important question to those that looking for the coming of the Lord. They must be near their close when that power spoken of in Daniel 11: 45, "shall come to his end and none shall help him."

The time of the standing up of Michael is almost due. See Dan. 12. We are now living in the time of the pouring out of the six vial of Rev. 16: 12, and have been since the Greek revolution of A. D. 1821, which commenced the drying up of the symbolic Euphrates, the Turkish Empire, and now the warning goes forth: "Behold I come as a thief." ver. 15.

We read in Dan. 9: 26, 27, "That after three score and two weeks, after the building of the street and the wall, Messiah shall be cut off. If that three score and two weeks was the beginning of the twenty three hundred days (years), then as Christ was crucified A. D. 31, and four hundred and thirty four years of that period ended at that time, then the remaining 1866 years must end A. D. 1897. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man."

Denver, Mo.

Explaining Scripture.

THERE are some people who take much pains to explain Scripture, but frequently their explaining Scripture is perverting Scripture. They quote words which the Holy Spirit uses, and then supplement them with other words which the Holy Spirit did not use, and which express not the ideas which the Lord uttered, but the ideas which they themselves believe. No doubt in many cases they make the subject very plain. They make it too plain. They make things plain which the Lord did not make plain, and declare things openly, which the Lord has closed and sealed. Against this kind of plainness we are to be on our guard. We have no right to define what the Lord has not defined; we have no right to assert what he has not asserted; and we do very well to be careful how we make his words more emphatic than he has made them, or add to them statements more definite than those he has uttered.

The Lord will not allow us to trifle with his word. It is not for us to spiritualize it, or modify it, or explain it. We may compare Scripture with Scripture, and spiritual things with spiritual, and thus discern the mind of the Spirit of God, but our first business is to calmly and dispassionately learn exactly what the Lord has said, and then without seeking to make it stronger or weaker, lighter or darker, bow to the words which God has spoken. The moment we undertake to

add to their force, we assume a fearful responsibility. "Add not thou to his words, lest he reprove thee, and thou be found a liar." And yet there are people who do not hesitate to add to the words of the Lord, to make definite that which he has left indefinite; to make that positive which he has less positively stated; and in various ways to foist upon the word of the living God their own explanations conveying their own ideas.

How such chaff will burn in the devouring fire? How such wood, hay, and stubble will be consumed at the presence of the Lord? Let us earnestly seek to be led by the Spirit of God; believing what God has spoken, doing what God has commanded, following the paths which he has marked out, and learning of him who is meek and lowly of heart, thus shall we find rest to our souls and be enabled to walk in the light of the Lord.—Selected.

Making Things Fit.

We have seen men who seem inclined to interpret Scripture with awrench and sledge hammer. A twist here and a turn there, would bring everything into harmony with their opinions and doctrines. But it is much better to bring our doctrines into harmony with the Scriptures, than to bring the Scriptures to harmonize with our opinions. A story is told of an amateur painter who, "after he had finished a landscape sketch found that he had got the rocks in the foreground all wrong. What was to be done? Some persons would have painted the rocks out, and sketched them in again, and got them right. But he was not one of those persons. He was more at home with lever and crow bar than he was with a pencil and so he went out and moved the rocks which he had painted, till he got them in shape to correspond with the picture." This is much the way some people deal with the Scripture. Having painted their picture they care very little for any passage in the Bible which disagrees with, or contradicts their theory. They can move, twist, turn, change the Scripture, and make it chime with their ideas.

This is no new method of doing things. The Apostle Peter long ago spoke of our beloved brother Paul in whose epistles "were some things hard to be understood which they that are unlearned and unstable wrest, or twist, as they do also the other Scriptures unto their own destruction." It is dangerous to trifle with a sharp two-edged sword.—H. L. Hastings.

EVERY little duty performed counts, no matter how small an item it is. A little boy in England had but a half-penny to put into the missionary collection, but fearing it was too small an amount to be counted, at first thought he would not give it. He finally deposited it, however, and was surprised when the sum collected was announced, to hear that "the collection to-day amounts to ten pounds and one-half penny."

—Jesus has taught us to use the Bible in self-defence. The Captain of our salvation girded himself with the sword of the Spirit. You will be mortally wounded if you are not able parry the strokes of the enemy. Search out the meaning of God's word, and what you know use. There was great vehemence at the words of Jesus. He was not content to parry the stroke; but cut with the edge of the blade. And the wounds he made have not healed to this day.—Thomas Champness.

Repent.

BY MARY A. ADAMS.

O SINNER, fear the Lord,
Probation soon will end,
Go "Search the Scriptures" read the Word,
Of him who is your friend—
The sinner's only friend.

Your stay on earth may be
Too short if you delay
To be repentant. Come to him,
"While it is called to-day,"
Christ is the living way.

Now is the accepted time,
Salvation full and free
Is offered if you will but come;
There's mercy still for thee,
O bow the suppliant knee.

Come all ye weary ones,
Burdened with guilt and sin,
"Repent, believe and be baptized;"
O take all guilt to him
This day, this hour begin.

Come, "I will give you rest,"
The Master says to thee,
Forsake the road that leads to death,
O come and "follow me"—
The Lamb of Calvary.

Oh, precious life he gave,
It must not be in vain
That precious blood was spilled, that you,
With all your guilt and shame,
Might glory in his name.

O think what wondrous love
Bestowed on sinful man,
O flee destruction's road so broad;
Believe him while you can
Accept the gospel plan.

Bald Knob, Ark.

"To the Pure all Things Are Pure."

BY JULIA LAMP.

I NEVER read or think of these lines, but I look into my own heart and ask myself the question: Is this heart of mine pure? Do I try to exhibit to the world, by my conversation and acts, that I have been made a partaker of the grace of God? Is my conscience void of offence toward God? Do I seek my neighbor's good by administering to their necessities? Do I make a difference in my demeanor, when I mingle with them? In daily duties do I speak pleasant words of encouragement as in Prov. 15: 26? "The words of the pure are pleasant words." Who of us can say, "I am pure from my sin?" Prov. 20: 9; none but we may say as the generation spoken of in Prov. 30: 12; "There is a generation that are pure in their own eyes and yet is not washed from their own filthiness." They are ready to declare that they are so holy they do not or cannot sin. We hope they are as they profess to be, as it is a thing greatly desired, but we must remember that the heart is deceitful and desperately wicked. I find it is profitable to study the Word, which shows plainly as in a mirror, our real character in the sight of God, ever remembering that God is greater than our heart. I am fearful that in that great day, many that are depending on their self-righteousness will find themselves unknown by the Judge of all the earth, for by their fruits they are to be known. Our saying Lord, Lord, amounts to nothing; we are to be tested even in this world; 1 John 2: 3, we find these words: "And hereby we do know that we know him, if we keep his commandments." "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." We never

need to go wrong if we follow the teaching of the Word of God. We are not to add or diminish from that Word. "For the word of God is pure." If our hearts are pure we will have a pure conscience, we cannot expect a pure stream from an impure fountain. I remember when I was a small child living in Vermont, we obtained water from a beautiful spring; the sparkling water coming through a crevice in a rock, had always been clear, when one winter it became suddenly roiled. Father, to find the cause, went up the hill to the fountain and began to dig deep to find the cause, when he came upon a large serpent which had taken up winter quarters on account of the warmth. He at once pitched his snakeship out on the deep snow where he lay at full length and was soon frozen stiff.

Now like the water in the spring our hearts are in danger of becoming impure, therefore we are urged to keep our hearts with all diligence, for out of it are the issues of life, and "out of the abundance of the heart the mouth speaketh." "Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently." 1 Pet. 1: 22

A pure heart does not even think evil of another, but will be so careful of his word that he will not sin with his lips. O that we may live so that the Master will accept us. If it was impossible to attain that perfection, Christ in his sermon of instruction to his disciples, would never have enjoined on them to be perfect, as his Father in heaven is perfect. And Paul in 1 Thess 3: 13-13 says: "The Lord makes you increase and abound in love one toward another, and toward all men even as we do towards you: to the end he may establish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints." in order to be holy, be pure, we must avoid all strife and bitter envyings as in James 3: 14-15: "But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth. For where envying and strife is, there is confusion and every evil work. This wisdom is not from above but is earthly, sensual and devilish. Then let us seek for purity of heart which is essential to a Christian. We are accountable to God for our acts, we are closely watched by the world, and much depends on us in winning souls to Christ. There is a danger of becoming double minded, there are so many trying to turn the weak from the truth, in making it appear that the law is no longer in force. Well it does look so if we take a view of the things transpiring every day. The marriage relation as well as the Sabbath is set aside, it is no longer held sacred, and many are calling for a divorce or a separation for that which ought to be inseparably connected; what God hath joined together let no man put asunder.

If the Sabbath was only for Jews, I contend that the marriage covenant is also Jewish and we are adulterers and adulteresses and who would not scorn the appellation. Now the Sabbath was made for man, and not man for the Sabbath Mark 2: 27,

The crowning point is the promise that the pure in heart shall see God. Christ was the only one naturally pure in heart, and is now the only one except angels beholding the face of the Father; but more exalted, as he sits on his Father's throne as our advocate. And through his purifying blood we plead the cleansing of our hearts, that we too may become pure, that we may be accounted

worthy of a place in his kingdom, with his holy angels.

Brethren hold on to the truth which has a sanctifying influence.

Denver, Mo.

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3: 16.

From Sister Mary A. Randall.

DEAR Editor, Brethren and Sisters of the ADVOCATE: As I was reading the letters in the Letter Department I thought I would write one. I am trying to live up to the commandments. I have some dark and gloomy days, but I go to the Lord in prayer and then I feel better. I like to read the paper; there are such good sermons in it, and good letters from the brethren and sisters. Although the brethren and sisters are strangers to me, in the kingdom we will meet around our Father's throne and be one family. I would like to give something for the new press but I am not able now. I hope I can sometime. Pray for me, dear friends, for I feel I need your prayers. I remain your sister in hope of eternal life.

Bangor, Mich.

From Bro. David Douglass.

DEAR Bro. Long, and Brethren in Christ: Perhaps none can more highly appreciate the soul cheering comfort, as well as the opportunity of conversing with each other through the columns of so good a paper as our loved ADVOCATE, more than the isolated ones who have not the privilege of speaking face to face, telling of the goodness of the great God, and the unfaithfulness of self. He has from time to time given us many blessings. Various are the blessings he has lavished upon us. Have we been faithful to return him our very heartfelt thanks for them? Do we not at times promise the Lord that we will bear some burden in the service of the Lord? Perhaps helping the MISSTONARY in some way, or relieving the necessities of the poor, the sick and the afflicted. Or perhaps we have promised the Lord that we would pay tithes that there might be meat in the Lord's house, and through negligence, or some other cause, have not done it. Our bins and our herds are not so prosperous, and our labor not so well remunerated. And we inquire what is the matter? Why is our income growing smaller? Is it not because there is a lack of meat in the store-house of the Lord? Then is not the remedy, bring in the tithes into the store-house of the Lord and prove him if he will not pour out a blessing that there shall not be room to contain it? Or perhaps we have at some time felt duty bound to release or aid in releasing some brother or sister of some heavy burden, and, although we have had means at our command, yet have not given earnest heed to the voice of duty. How natural for man who is pressed to make a payment of his own dealings, to use of the Lord's money, and think that he will pay it back sometime in the future, and when the set time comes he is not as able to pay as at the first, and so he

puts off the Lord's claim, and ply of meat in the Lord's house diminishing.

Brethren, let us give the most attention. Let us give prospered us, and let us do and faith. (the weightier looking for the soon coming reward his people with earth redeemed from the earth an interest in the prayers that I may be kept by against the evils that are brother in hope.

Cullison, Kansas.

From Bro. W.

To Sabbath Keeping I greet you in the Lord there not a common call all engage which will love, peace, and me blessing upon us so that enough to receive it? to give my reason, satisfaction.

As a foundation for Isa. 58:9. "Righteous Charity covers a man recent edict of Russia thrown upon the church Should not we as Christians put forth a hand to ing an old letter from in Palestine written in the light of present meaning. I give I

"The Jews are s salem from different bers. The like he took the city at come—the aged there. Some call "haluka" or charity tribulation among England and America much the large proportion, of impelled by a d Messianic fulfil the time that d Jerusalem." I to me by the ne as one who fear any charity poor in Jerusalem these charities Spaffords letterful time.

an came to give her me took her in the living God We made h for she seen her over night the evening was a roof wondered I and yet s out that t nearly all heard of a a woman smaller ried to a the child one of th them in

puts off the Lord's claim, and then the supply of meat in the Lord's house keeps on diminishing.

Brethren, let us give these things our earnest attention. Let us give as the Lord has prospered us, and let us do judgment mercy and faith. (the weightier matters of the law) looking for the soon coming of our Lord to reward his people with eternal life in the earth redeemed from the curse of sin. I ask an interest in the prayers of all God's people, that I may be kept by the power of God against the evils that are in the world. Your brother in hope.

Cullison, Kansas.

From Bro. Will Ellsworth.

To Sabbath Keeping Brethren Everywhere: I greet you in the Lord with the enquiry, Is there not a common cause in which we should all engage which will unite our hearts in love, peace, and mercy, and bring God's blessing upon us so there shall not be room enough to receive it? I believe there is, and to give my reason, suffer a word of exhortation.

As a foundation for the belief, please read Isa. 58.9. "Righteousness exalts a nation." "Charity covers a multitude of sins." By a recent edict of Russia 1,000,000 Jews are thrown upon the charities of other nations. Should not we as Sabbath-keeping Christians put forth a hand to help them? My mind has been stirred up over this matter by reading an old letter from Bro. Spafford and wife in Palestine written five years ago; but which in the light of present times, takes on a new meaning. I give here an extract from it.

"The Jews are steadily returning to Jerusalem from different directions in large numbers. The like has not been seen since Titus took the city and scattered them. Some come—the aged and sick—that they may die there. Some come to get a share of the 'haluka' or charity monies sent here for distribution among resident Jews, by Jews in England and America. But I think that much the larger, and a rapidly increasing proportion, of all that come are now mainly impelled by a deep conviction that the day of Messianic fulfillment is close at hand, and the time that devout Jews should be found at Jerusalem." Bro. Spafford was recommended to me by the noted tourist guide, Rolla Floyd, as one who would use wisely and in godly fear any charities sent for the relief of the poor in Jerusalem. To show the need of these charities, I give a few words from Sr. Spafford's letter: "Your letter came at a wonderful time. Yesterday a poor Gadite woman came to our house and asked if we could give her medicine. She was very ill. We took her in and told her our Physician was the living God, and we asked Him to heal her. We made her a bed, and gave her some food for she seemed starved."

We kept her over night, and at the time of the cool of the evening we took her to her home, which was a room so small that you would have wondered how any one could have lived in it, and yet six persons slept in it. We found out that these people were without food and nearly all of them ill. From this family we heard of another, and going to them we found a woman and two children living in a still smaller room. The husband had been carried to a hospital and the wife remained with the children; they were without food and one of them a cripple and insane. We took them in and stood before the Lord that he

would send us some money, that we might provide for their needs." If such were their need then, what must it be now when they will doubtless flock by the thousand both to Jerusalem, and to our shores; and in what work can we engage for the Master more necessary than to work for the relief of the poor and needy and blinded people of Jerusalem and Israel. *The Voice*, of New York, after giving the six restrictions which practically compel 1,000,000 of them to leave Russia says: "It is now time to organize means for their relief." Ought not we who can reach them with the gospel as no other Christians can, to be first in such a work? "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday."

This is the way to obtain the longing cry of Goethe's heart,—"Light! Light! more light!" "And the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. 58: 10, 11. Now my scattered, and in some cases, estranged brethren, how many of you will covenant with me to engage in this Christ-like work?

I have a plan to propose, (which with Bro. Long's consent, I will give in the near future); in brief I will say it is to organize bands of canvassers in connection with gospel meetings and devote the profits to this and other charitable works. Even children can engage in this, and a series of works can be selected which will be readily received, and good be done in more ways than one. Canvassing in connection with meetings gives access to all, and helps us to get acquainted with the people who live near enough to come. Our S.D. Adventist brethren are finding this a successful way to labor; and why should not we, with a Christ-like motive, and the promise of God to insure success do likewise? I firmly believe if we will set our hearts and hands to this work and start a community of Sabbath-keepers and let it be a home for the friendless, that God's blessing would rest abundantly upon us. Has any one a better or more scriptural plan? The colony with which Bro. Spafford went to Palestine, on getting there, found nothing else to do, and so started a soup kitchen to feed the poor. And they had just got nicely started when there came 500 Gadites from Arabia, who, though wealthy when they started, were plundered by the pirates of the desert until they lost all but their ancient MSS, and reached Jerusalem destitute and half starved. These are the ones who commenced the work of agriculture in Palestine, and set an example for other Jews to follow. Who knows what the end will be of this feeble work of charity started by a handful, zealous for God and his covenant people. And we may do all this, and more for the Master, if the same self-denying, loving spirit reigns in our hearts to work for "the poor and him that has no helper."

With this thought in mind I have been looking about to find what can be done in that direction, and a suitable place to start such a work. At Fredonia, Louisa Co., Iowa, I find a place which to my mind cannot be equaled for the purpose in Iowa, nor perhaps in the United States. It is a small town near Columbus Junction on the main line of the Rock Island R. R. a through line east and west, and one mile from the Burlington R. R. also a through line north and west. It lies at the junction of the Iowa and Cedar rivers a point naturally calculated for a pleas-

ure resort. Between three and four hundred of the finest land for fruit and truck farming can be had adjoining Fredonia from between twenty-five to forty dollars per acre according to improvements; town lots 66x130 for thirty-five dollars or less, good soft water at fifteen feet. This land is all within a mile and a half of the Junction; better than the famous Muscutive island lands. At Fredonia there is a depot, store, postoffice and creamery, and a canning factory is being talked of. Now if a dozen or more Sabbath keeping families will locate there, not simply for filthy lucre's sake, but for the love of God for filthy lucre's sake, and I invite the scattered brethren to join me. Let us being united on duty, drop all personal differences and work in this much needed field of labor. Brethren, *I mean what I say*, and wherein I have wronged a brother or sister, I ask them to forgive me, and I will try to show at all times the same forgiving spirit. Two great needs burden my soul. This work of charity is one, of the other I will speak next time. Would be pleased to hear from brethren by letter.

Marion, Iowa.

Rapturously Rewarded.

ALL the descriptions of the heavenly reward awaiting the followers of Christ, convey the idea of supreme happiness. In the absence of all that is painful or sorrowful, there must be the "exceeding joy" which is repeatedly mentioned as pertaining to the outcome of following Christ "when his glory shall be revealed." It is enough to know that the happiness of those who dwell in heaven will be like that of Christ himself, as may be inferred from the words of the apostle, who says, "We know that when he shall appear we shall be like him." As he will be eternally happy in himself, so his followers will be eternally happy in him. They will be holy as he is holy; and being holy they can but be happy. They will suffer no conceivable evil, and enjoy all possible good. Theirs will be the utmost perfection of body and soul; for the resurrection body will be a "glorious body," and the redeemed soul will be "perfect and entire, wanting nothing," in its immortality of holiness and blessedness.

This glorious condition is utterly indescribable, as the apostle must have realized when he said, "It doth not yet appear what we shall be." The power of language has been exhausted in a vain endeavor to express the "fullness of joy" to be experienced in God's heavenly presence, and the "pleasures forevermore," at his right hand. When all that can be told has been told, hardly a beginning has been made in telling of the "eternal weight of glory."—*Watchman.*

A MORE glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on yours.—*Tillotson.*

