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Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, SEPTEMBER 30, 1890.

ISSUED WEEKLY BY THE

General Conference of the Church of God
Stanberry, Mo.

wrong:

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

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

TERMS.—Two dol!ars per year. One dollar and a half to new subscribers. Specimen copies

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. From Darkness to Light,

OR A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.

THE preacher's manner altered, more earnest How good and bright and happy this world had And thou shalt gain God's Kingdom and life for grew his tone;

He saw men "surely dying," and life through Christ alone:

So Christ the Resurrection, the good news now be-

Acts 4:2; Luke 9:2; Acts 1:11; John 20:31.

Enoluments were worthless; and what was hon- But sin conceived and brought forth death, that

The pastor lost a present for an everlasting

He sought a better living, and counted all things

Compared with the anointed, for whom he suffered loss.
Phil. 3; 7.

Alas! that some professing to follow Christ, In Christ the Resurrection, who for us should dare
Revile the Savior's teaching, and honor here He died, yes died! was buried, but rose again in

men speak you well; "
For so their fathers flattered the prophets doomed

This gospel was a power, as in the days of old;

But conscience gave approval, the Spirit and the Except the one appointed, recorded in his Word?

Believers being multiplied, and added by the

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

Believers, humble Christians, this truth leave not despised ;

But hearing and believing, were willingly bapt-

Thus like the early Christians obedient they be

And in the way appointed confessed the saving

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

Baptized for sin's remission beneath o'er-whelm-

The pastor and the people accepted watery

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

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

"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-

Because we all come short of that which measures

1 John 3:4: Ex. 20:18 Rom. 3:9

Thou shalt not have but one God, nor wership

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, Ponder these things poor mortal, begin to search

surely been, If men this law had honored, and kept themselves from sin :

One God, the great Creator, we all had worshiped

came;
The Kingdom, Coming of the Lord, and Life in
His great name.

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

> dreadful"enemy, Yet Christ this foe has conquered, O glorious vic

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.

Ob yes! by watery burial our faith we signify

power But "Woe," said He, "woe unto you, when all To life and joy unending from that triumphant

Col.5:1 2; and 3:1.

Tis fitting to remember a victory like this,

bliss :

We die to sin, are buried beneath the cleansing

flood,

Then rise again rejoicing in pardon through versions of the word of God.

Christ's blood ; For if we have been planted in the likeness of his and quotations from the Bible.

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

Thus baptism commemorates the resurrection

The holy Supper tells us of death and outpoured retreat."

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

O! what a contemplation, and what a blessed

Advent and Sabbath Advocate, But what is sin? Tell glibly the word slips from Which teaches man's true nature, reveals the

the tongue;
We have some vague idea of what men reckon The need and mode of cleansing, salvation's plan and scope! Col. 2:12 and 3:1.

has given,
To show what is transgression in the sight of God and heaven?

Luke 16:15

Sin's the transgression of the (and the sight of God and the sight of

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 to finen, or heaven? Jerusalem or Rome?
Mark 7:6-13; Mal. 2:7,8; Mark II; 30.

nor steal;
Adulterate not; murder not; nor think thy And seek for light and leading to know and

ill.

Ex. 20: 1-17.

please thy Lord:

The Savior's footsteps follow until this life is

o'er, 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 "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 burt them. They shall lay hands on the sick, and they shall recover." Mark 16: 17, 18.

THERE is a great diversity of opinion and On which depends our hope of endless life and controversy over the thoughts contained in the above scripture. I have in my possession This gospel was a power, as in the days of our so persecution followed, which need not now be But what commemoration will please the risen a little pamphlet entitled:—Heal the Sick written by John W. Deen of Columbus, Kausas. In this pamphlet we find the writer has set aside or condemned many plain declarations of scripture, besides making many per-

We will here copy a few of his statements

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

Any one can see that the text here refer-But if to death we're faithful in the holy war and red to was not spoken in reference to healing 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, whether he have sufficient to finish it?" "Abandon Which brings such expectations before our faith plasters, poultiess, supporters and medicines." This is a departure from the plain teaching of er in this matter to their own ruin.

"A merry heart doeth good like a medicine."

cause, that thou mayest be bound up, thou

daughter of thy people recovered?" Jer.

physician but they that are sick." Matt. 9: 12.

thy stomach's sake, and for thine often infirm-

there before you, or the one of your own mak-

ing? 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 to-

day, equal to those done by Christ and his

apostles. I never believed that, neither is

there any prooffor it in the Bible. Let the

professor show us one great miracle perform-

by any of the converts under the immediate

teaching of the apostles; and then let him

show us one done by or through his instru-

mentality. 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

Professor J. W. Deem claims to have ad-

ministered prayer and laying on of hands to 2,

337 cases during the last twenty-seven months,

but he admits that they were not all heal-

ed. He has visited our part of the country

several times, and hundreds have flocked to

him to be healed, many of whom I am ac-

quainted with and have conversed with on

the subject of healing, and not one bad

church.

Drink no longer water, but a little wine for

need their attention? Prof. Deem's advice the Word of God. Several, to my knowledge, can never be carried out in this present prohave heeded this professed teacher and healbationary state. Here men are subject to death, and suffer many afflictions; consesaith the Word of God concerning medicines?

quently the prophets language can not be ap-

plicable to this state or condition life. Prov. 17:22. "There is none to plead thy Let us now come to thoughts contained in our text at the head of this articles: 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 "But when Jesus heard that, he said unto them: They that be whole need not a ities." 1 Tim. 5: 23. These texts should be see verse 20. 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 positively that it applies to the apostles. of Divinity: "You profess to believe the Bible. What Bible? The printed volumn

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: "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 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." 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 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 oth- how loud our professions have been before ers could do the same thing, there would be men, or how many good works we claim to 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 and in thy name cast out devils, and in thy was fully developed or completed, and then name done many wonderful works?" If we the great day of miracles ceased or became a matter of record to all following generations. Matt. 7: 22-23. Luke 6: 46. There has al-

spoke as they were moved by the Holy Ghost." 2 Peter 1:21. The church, as we have already seen, was limited in power. Sh 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, anoint, ing 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, I5. 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 in 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 miracles like the apostles, what sense could God's holy Sabbath, do and teach it, there there be in the apostle Paul's appeal to his 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 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, have neglected to do the things which he said. that one one is sick, unless the sick ones make From this it is evident that "the word of God ways been opposition to the workers of true it known unto them that they are sick and came, not by the will of man, but holy men miracles. When God saw fit to manifest his

his power in Egy Moses, in working g James and Jambre stood him, and se the miracles that he brought forth a be blains upon all the gicians with their longer stand before that were upon th apostle Paul infe Jambres were m bate concerning the last days the r meet with just su bres. For Jesu arise false chris shall show great that if it were the very elect." by which we are law and to the according to th no light in them Neosho, Mo.

The Thousa

"PLEASE ex this restoring whether below Please notice especially ma

It will be

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

> "The L Judah fir David an Jerusaler against J house of Jerusale eations; they har as one v and sha is in b 12:7,1 This ed first when

> > ed. The fulfille Lord. evil u them And wher beas

look u

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. 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, I5. But how are the elders to know

his power in Egypt, through his servant subscribe evidences, and seal them and Israelites are enemies for our sakes. v. 28.

Moses, in working great miracles, there were take witnesses in the land of Benjamin, and This is spoken of the lineal descendants of the land of Benjamin, and the spoken of the lineal descendants of the land of Benjamin, and the spoken of the lineal descendants of the land of Benjamin, and the spoken of the land of Benj James and Jambres, who rose up and with. in the places about Jerusalem, and in the Jacob, for spiritual Israel are not enemies of stood him, and seemed to perform many of cities of Judab, and in the cities of the the gospel. brought forth a boil, breaking forth with blains upon all the Egyptians; and these magicians with their enchantments, could no longer stand before him, because of the boils that were upon them. See Exod. 9:8. The apostle Paul informs us that Jannes and Jambres were men of corrupt minds, reprobate concerning the truth. 2 Tim. 3:8. In the last days the people of God may expect to meet with just such men as Jannes and Jam-For Jesus has said, "For there shall arise false christs and false prophets, and shall show great signs ond worders, insomuch that if it were possible, they would deceive the very elect." Matt. 24: 24. The standard gathering, while the principal gathering will by which we are to try or test them is, "to the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

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The Thousand Years of Revelation 20.-No. 2.

Neosho, Mo.

BY A. C. LONG.

"PLEASE explain in what way, or when this restoring of Israel will take place whether before Jesus comes, or afterwards. Please notice all those points which are especially made prominent in Rom. 11: 25-32.

It will be noticed that these questions as well as their answers are closely connected with those in our former article, and for this reason we wish to re state our propositions. 1. The thousand years of Rev. 20 commence at the second advent, 2. The kingdom of heaven will be set up in the New Jerusalem in the land of Palestine at that time. 3. Christ and his saints will rule over "left of the nations" during that age.

In reference to the restoring of Israel, I wish to say that the principal gathering will be after the second advent, yet there will be a preliminary gathering before it. In proof of the first gathering, which we believe is now taking place, we present the following script-

"The Lord shall save (restore)the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. . . . And I will pour upon the house of David, and upon the inhabitants of Jerusalem. the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for as one who mourneth for his only son, and and shall be in bitterness for him as one that is in bitterness for his firs born." Zech. 12:7.10.

This text teaches that Judah will be restored first, and that they will be at Jerusalem when the Lord comes, for they shall then

cause their captivity to return saith that should settle it forever.

Lord." Jer. 32: 42-44. At the present time

In conclusion we want to there are six or more colonies of Jews in Palestine; including the Jews in Jerusalem, the condition of affairs during the thousand there are now about 40,000 who have return- yeary. ed to their own land. And upon the completion of the railroad from Joppa to Jerusnot time to enter into this subject fully here gathering, while the principal gathering will be after the advent.

In support of this last statement we present a few out of the many texts at hand. "And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things which God has spoken of by the mouth of all his holy prophets since the world began." Acts 3: 21. This teaches that Jerusalem before hand, yet the restitution 4: I-4. proper begins at the second advent. In harmony with this is the text examined in my former article from Isa, 66:15-24. After speaking of the Lord's coming with fire, and that the slain of the Lord will be many, he then informs us that the escaped ones will be sent to the different countries to bring the Jews up to Jerusalem.

"Behold, the days come saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper and shall execute judgment and justice in the earth. In his day Judah shall be saved and Israel shall dwell safely, and this is the name whereby he shall be called, The Lord our Righteousness. Therefore behold the days come saith the Lord that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt. But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." Jer. 23: 5-8. "Hear the word of the Lord, O ye nahim, and keep him as a shepherd keeps his flock." Jer. 32. 10. From these texts we learn that the same Israel that was scattered will be gathered and that this gathering will eclipse in power and majesty their former deliverance from Egypt. And this will take place in the day of Christ, or after his advent. For more passages on this point we -33. Isa. 9:6-8; 11:1-16 Eze. 21:25-27 37:15-28.

We shall now turn to examine briefly Rom. 11: 25-32 as requested. "For I would not brethren that ye should be ignorant of ed.

The following prophecy is being literally pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of the Gentul pened to Israel until the fulness of Israel until the fulness of Israel until the fulness of the Gentul pened to Israel until the fulness of Israel until the fulness o this mystery lest ye should be wise in your

It may be a mystery to some the miracles that he did. But Moses finally mountains, and in the cities of the valley, how this blindness of Israel is to be removed, and in the cities of the south; for I will but Paul informs us that it will be done and

In conclusion we want to introduce one more text, which describes quite minutely

"But in the last days it shall come to pass that the mountain of the house of the Lord alem, which is now under construction, no shall be established in the top of the mountdoubt there will be an increased flow into ains, and it shall be exalted above the hills, that country. This we believe is one of the and people shall flow into it. And many signs of the soon coming of Christ. We have nations shall come and say, Come and let us go up to the mountain of the Lord and to the but wish only to repeat that we have denom- house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruninghooks, nation shall not lift up sword against nation, neither shall they learn war any more,. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth though there may be a gathering of Jews at of the Lord of hosts hath spoken it." Micah

Please notice that this is expressly declared to be the word of the Lord, and consequently, it must be fulfilled during the thousand years while Satan is bound.

Winston, Mo.

Palestine-Past and Present

PALESTINE is still a land of corn, wine, and oil, as of yore; and sheep are still ted on the same pastorial regions; the corn of its plains still yields a hundredfold. I am unable to see that in any respect, either in climate or natural productions can the land have changed,-excepting that a decrease of population has led to decreased cultivation, and that goats and peasants have often wrought havoe among the trees. Palestine can hardly have been more healthy in Bible times than it is now. Plagues, famine, fever and leprosy are mentioned in the history of the Hebrews; and in the N, T., we find the poor stricken with eyesore, fever and palsy, quite as much as they now are. There are still "former and tions, He that scattered Israel will gather latter rains," and the Rose of Sharon has not withered; the purple iris is royally robed; the imagery of the Song of Songs is still easy to apply. Except in the disappearance of the lion and the wild bull-which are also represented on Assyrian bas-reliefs, yet no longer found in Assyria—there is no change in the fauna; the deer, the antelope, the fox, the wolf, the hyena, and the jackal, the ostpresent the following references, Luke 1: 32 present the following references are the following reference wilder parts of the land, with the great wild boars which delight in the marshes; the leopard still lurks in the jungle, and the coney in the rocks; the wild goat still leaps on the precipices, and the wild ass in the distant. eastern deserts is not unknown. Considering

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 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 "Preach the Word; be instant in their sins." 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 ent 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 Eld. Spayed will produce for Sunday obit 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 Deliverance From Unreasonable Men. that they were a pretty good class of people that they would finally get to heaven? he did not, but instead he called them snakes, vipers, hypocrites, fools, and full of dead men's bones, and rottenness. Elymas the sorcerer, "Thou child of the devil, thou enemy of all righteousness.' told the slayers of Christ that they were mur derers, and Stephen told their children that their fathers slew the Savior of the world.

that we do not inflict wounds upon our own persons.

Saturday or Sunday -- Which?

During the past week, Church going peo-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. O. Long of Missouri became very emphatic and positive in his denuciation 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 sanct from whence we had our notions of its sanct

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 receiv-

of our purpose and be present.
L. W.Spayed,

Pastor Christian Church.

THE above notice is a clipping from a ular paper at Bangor, Mich., where the Mich. igan 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 ide while we were there so that we might have assisted him a little. His statement that he announced his meeting in advance, so have been spoiled by ministers toning them that all interested in the investigation might be present, furnishes no consolation to one who is five or six hundred miles away. A gain 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?

servance will be, "Grandfather and grand mother, father and mother kept it, and we ought to keep it."

Peter have not faith.

The unreasonable man may be often more dangerous than the wicked man; for not be ing governed by principles of reason his sinthat cuts, and at the same time be careful acts which many sinners would scorn to perand wickeder men would not dare to be guilty.

fanatics, and pay little regard to the misin-But such matters sometimes prove more station. 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 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

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 altempted 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 There are people who need to learn that mischief than six desperately evil men. The of which he need not be. -S. S. Times.

Advent and Sabbath Adverate. 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. 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 comprehnesive 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 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 "Pray for us," said the Apostle, "that the strictly professional duties and occupations word of God may have free course and be of his position. Not all his time will be given Paul said of glorified, and that we may be delivered from to drill; but we do expect that, whatever he unreasonable and wicked men, for all men 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 occu As ministers we ought to use the sword cerity and piety and zeal may urge him on to pies a high station of influence or honor, it is not demanded that he shall spend all his form, and to commit crimes of which wiser time in immediate duties of that position; but it is expected that he will stoop to no indignity which is unworthy of kis office and Men sometimes tolerate the vagaries of standing. He must on all occasions act fanatics, and pay little regard to the misin-terpretations of truth which come from the must show himself to be the man which his lips of persons who are unreasonable and high position demands; and this must be the lacking in sense and judgment. It is supcase as truly when he is engaged in social life posed that what these men say or do is of or commonplace occupations, as when he is little account, and will have little influence. in the discharge of the duties of his official

> 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 One such unreasonable man may do more which alone he must be religious, but outside

The Times of the Gentiles.

BY D. W. LAMB.

"And Jerusalem shall be trodden down by

the Gentiles until be fulfilled." Lul THERE words we answer to a quest of the signs that s of the Son of mar great glory. Jerus by the Gentiles, the prophecy thr the times of the and that the con But times fulfille foretold-those treading under read the whole "Ye shall keep my sanctuary will not hearke these command my statutes, or judgments, so commandment nant. I will a even appoint and a burning eyes, and cau sow your see eat it. And and ye shall They that ha and ye shall you. And if unto me, the more for you

Here the their transg do they com question sec Lord spake ing, Becaus hath done wickedly a were befor to sin with Lord God such evil soever he And I wil Samaria, Ahab. wipeth a down." they we Lord bro Manassa with fet Here ap times, c two tho but in . tv-five not app brough dom." 658,to gin be read, and a Which conce gress sanct foot ! thou nam

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the Gentiles until the times of the Gentiles emiah was govenor of Jerusalem. See Neh add to their force, we assume a fearful responsible valled." Luke 21:26.

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answer to a grant the vessels of the house of God, with yet there are people who do not make defiof the signs of man in a cloud with power and This must be the beginning of the twenty of the words of the bas left indefinite; to of the Sour Jerusalem is to day trodden down three hundred days (years); about the 32nd make that positive which he has less posi great glory.

gr the prophecy thus far, and showing us that two hundred and twenty years of the seven the word of the living God their own explathe times of the Gentiles are not yet fulfilled, times had passed, showing that their com- nations conveying their own ideas. the times of the Lord is not due, and that the coming of the Lord is not due, and that the coming of the Lord is not due, and that the coming of the Lord is not due, and that the coming of the Lord is not due, and that the coming of the Lord is not due, and the commencement must have been about 626 B. C., and will be about A. D. 1894,-5 The beconsumed at the presence of the Lord is not due to the Lord is not d reading under foot. See Lev. 26. Please sanctuary of Daniel is not the sanctuary in Let us earnestly seek to be led by the Spirit read the whole chapter. In verse 2 we read: heaven as some claim, as that was never of God; believing what God has spoken, doread the ways and the ways and reverence my sabbaths, and reverence my sarbuary; I am the Lord. "But if ye at Jerusalem which ever since A.D. 70, has marked out, and learning paths which he has marked out. will not hearken unto me, and will not do all been desolate and trodden under foot of the of him who is need and lowly of heart, Thus these commandments; and if ye shall despise Gentiles, but how long? is an important ques-shall we find rest to our souls and be enabled these commander of the nant. I will also do this unto you; I will "shall come to his end and none shall help even appoint over you terror, consumption, him." and a burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall almost due. See Dan. 12. We are now living eat it. And I will set my face against you, of Rev. 16:12, and have been since the They that hate you shall reign over you; menced the drying up of the symbolic Euyou. And if ye will not for all this hearken warning goes forth: "Behold I come as a unto me, then I will punish you seven times thief." ver. 15. more for your sins." Verses 14-18.

do they commence? For an answer to this be cut off. If that three score and two weeks question see 2 King 21: 10-17. "And the was the beginning of the twenty three hun-Lord spake by his servants the prophets say- dred days (years), then as Christ was crucifiing. Because Mannasseh the king of Judah and A. D. 31, and four hundred and thirty hath done these abominations, and hath done were before him, and hath made Judah also A. D. 1897. "Watch ye therefore, and pray to sin with his idols. Therefore thus saith the Lord God of Israel, Behold, I am bringing escape all these things that shall come to such evil on Jerusalem and Judah, that who- pass, and stand before the Son of man." soever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plumnet of the house of Ahab. And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside 2 Chron. 33: 10, 11. "And the Lord spake to Manassah, and to his people; but would not hearken. Wherefore the Lord brought upon them the captains of the hosts of the king of Assyria, which took Manassah among the thorns, and bound him with fetters, and carried him to Babylon. Here appears to bethe 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 Manassah's reign of fitty-five years he was taken to Babylon, does not appear in the record. "And he was brought again to Jerusalem unto his king Verse 13. His reign was from B. C. 658, 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 and another saint said unto that certain saint which spake, How long shall be the vision them, or add to them statements more defi pounds and onehalf penny. concerning the daily sacrifice, and the transgression of the desolation to give both the gression of the desolation to give both the Bible in the sanctuary and the host to be trodden under sanctuary and the host to be trodden under the sanctuary and the sanctuary are sanctuary and the sanctuary and the sanctuary are sanctuary as the sanctuary and the sanctuary are sanctuary as the sanctuary and the host to be troduce under two or modify it, or explain it. We may compare girded hunself with the sword of the Spirit.

the Gelidical. Luke 21: 26.

The words were spoken by our Savior in answer to a question of the disciples as one answer to a question of the disciples as one answer to a question of the disciples as one answer to a question of the disciples as one answer to a question of the disciples as one answer to a question of the disciples as one answer to a question of the disciples as one answer to a question of the disciples as one again the vessels of the house of God, with yet there are people who do not he sitate to the mean offering and the property of the local propert commandments, but that ye break my cove-when that power spoken of in Daniel 11:45.

sow your seed in vain, for your enemies shall in the time of the pouring out of the six vial and ye shall be slain before your enemies. Greek revolution of A. D. 1821, which comand ye shall yet flee when none pursueth phrates, the Turkish Empire, and now the

We read in Dan. 9: 26, 27, "That after

Denver, Mo.

Explaining Scripture.

THERE are some people who takemuch 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 nttered, but the ideas which they themselves believe. No doubt in many cases they make the subject very plain. They make it too 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

The Lord will not allow us to trifle with

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 A twist here and a turn there, hammer. 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. story is told of an amateur painter who. "after he had finished a landscape sketch Here the times of their punishment for their transgressions are forefold, and when hing of the street and the wall," Messiah shall ground 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 hath done these aboundations, and nath done four years of that period ended at that time, and so he went out and moved the rocks wickedly above all the Amorites did, which then the remaining 1866 years must end which he had painted, till he got them in were before him, and hath made Judah also A. D. 1897. "Watch we therefore, and pray shape to correspond with the picture." 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 idea

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 derightto assert what he has not asserted; and posited it, however, and was suprised' when we do very well to be careful how we make the sum collected was announced, to hear his words more emphatic than he has made that "the collection to-day amounts to ten

-Jesus has taught us to use the Bible in thousand three hundred days; then shall the Scripture with Scripture, and spiritual things. You will be mortally wounded if you are not sanctuary be cleansed. Two things are with spiritual, and thus discern the mind of able parry the strokes of the enemy. Search brought to view in the above question, the Spirit of God, but our first business is to out the meaning of God's word, and what you brought to view in the above question. The Spirit of God, and the framsgress namely the daily sacrifice, and the transgress calmly and dispassionately learn exactly know use. There was great vehemence at lon of desolation. what the Lord has sold, and then without the words of Jesus. He was not content to seeking to make it stronger or weaker. light-seeking to make it stronger

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, 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 Calyary.

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 LAMB

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 selfrighteousness will find themselves unknown the Sabbath Mark 2:27, by the Judge of all the earth, for by their

need to go wrong if we follow the teaching worthy of a place in his kingdom, with h_{is} of the Word of God. We are not to add holy angels. or diminish from that Word. "For the word of God is pure." If our hearts are pure we will sanctifying influence. have a pure conscience, we cannot expect a pure stream from an impure fountain. 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 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 anfeigned 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 per-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 en vying 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 becoming double minded, there are so many trying to turn the weak from the longer in force. Well it does look so if we day. The marriage relation as well as the Sabbath is set aside, it is no longer held sa cred, 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.

The crowning point is the promise that the

Brethren hold on to the truth which has a

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 by the world, and much depends on us in that we will bear some burden in the service winning souls to Christ. There is a danger of the Lord? Perhaps helping the Mission-ARY in some way, or relieving the necessitruth, in making it appear that the law is no Or perhaps we have promised the Lord that take a view of the things transpiring every 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 If the Sabbath was only for Jews, I contend the Lord? Then is not the remedy, bring in that the marriage covenant is also Jewish and the tithes into the store-house of the Lord we are adulterers and adulteresses and who and prove him if he will not pour out a blesswould not scorn the appellation. Now the ing that there shall not be room to contain it? Sabbath was made for man, and not man for Or perhaps we have at some time felt duty bound to release or aid in releasing some fruits they are to be known. Our saying pure in heart shall see God. Christ was the although we have had means at our combrother or sister of some heavy burden, and, Lord, Lord, amounts to nothing; we are to only one naturally pure in heart, and is now mand, yet have not given earnest heed to be tested even in this world; 1 John 2:3, the only one except angels beholding the the voice of duty. How natural for man who we find these words: "And hereby we face of the Father; but more exalted, as he is pressed to make a payment of his own do know that we know him, if we keep his sits on his Father's throne as our advocate. dealings, to use of the Lord's money, and sits on his Father's throne as our advocate. dealings, to use of the Lord's money, which mand keepeth not his commandments is a liar and the truth is not in him. We never that the first state of the firs We never become pure, that we may be accounted is not as able to pay as at the first, and so he

puts off the Lord's claim, an ply of meatin the Lord's hor min is hing.

Brethren, let us give the est attention. Let us give the est attention. Let us give prospered us, and let us do prospered to and feet us do and faith. (the weightier t and faith. Cae weighter looking for the soon comin reward his reople with earth redeemed from the an interest in the prayers that I may be kept by against the evils that are brother in hope. Cullison, Kansas.

From Bro. Wi

To Sabbath Keeping I greet you in the Lo there not a common ca all engage which wil love, peace, and me blessing upon us so th enough to receive it? to give my reason, su tion.

As a foundation fo Isa. 58.9. "Righteou "Charity covers a m recent edict of Ru thrown upon the ch Should not we as Sa put forth a hand to has been stirred up ing an old letter fro in Palestine writte in the light of pres

meaning. I give h salem from differen bers. The like ha took the city as come-the aged : there. Some co "haluka" or char tribution among England and A much the larg proportion, of impelled by a d Messianic fulfi the time that de Jerusalem." to me by the no as one who fear any cha poor in Jeru these charitie Spaffords lett derful time. an came to give her me took her in the living Go We made h for she seen her over nig the evenin was a root wondered ! and yet s out that t nearly all heard of a a woman smaller r ried to a the chile one of th them in

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puts off the Lord's claim, and then the supply of meatin the Lord's house keeps on diinishing.

Brethren, let us give these things our earn Est attention. Let us give as the Lord has est attention. Det is 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 looking for the country of the country of the looking for the reward his reople 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 exhorta-

As a foundation for the belief, please read lsa. 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 num-The like has not been seen since Titus took the city and scattered them. come-the aged and sick-that they may die there. Some come to get a share of the "haluka" or charity monies sent hear 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. Spaffords 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 We kept for she seemed starved. .. 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 cartied to a hospital and the wife remained with the children; they were without food and the children; they were without food and the children; they are without food and the children; they were without food and the children in the children one of them a cripple and insane. We took them in and stood before the Lord that he rivers a point naturally calculated for a pleas begin on yours.—Tilloton.

work can we engage for the Master more necessary than to work for the relief of the poor at fifteen feet. This land is all within a and needy and blinded people of Jerusalem and Israel. The Voice, of New York, after the famous Muscutine island lands. At 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 Geothe's heart, -"Light! Light! more light!" "And the Lord shall guide thee coutinually, 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

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 to forgive me, and, I will try to show at all canvassers in connection with gospel meetings and devote the profits to this and other needs burden my soul. This work of charity charitable works. Even children can engage in this, and a series of works can be selected Would be pleased to hear from brethren by which will be readily received, and good be letter. done in more ways than one. Canvassing in connection with meetings gives access to all, and helps us to get acquainted with the peo ple who live near enough to come. Our S.D. Adventist brethren are finding this a succes ful 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 Sabbathkeepers 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, Gadites from Arabia, who, though wealthy in Palestine, and set an example for other by a handful, zealous for God and his covenant people. And we may do all this, and morality of holiness and blessedness. more for the Master, if the same self-denyfor "the poor and him that has no helper."

With this thought in mind I have been in the United States. It is a small town near Columbus Janction on the main line of weight of glory."-- Watchman. the Rock Island R. R., a through line east and west, and one mile from the Burlington

would send us some money, that we might ure resort. Between three and four hundred 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 encouse for the Mark 190 and 190 the finest land for fruit and truck farming of the finest land for fruit and truck farmin Fredonia there is a depot, store, postoffice and creamery, and a canning factory is being talked of. Now of a dozen or more Sabbath keeping families will locate there, not simply for filthy lucres sake, but for the love of God to work for Him and his people according to Isa. 58 would be not bless us, not only in basket and store, but with that which we need far more, spiritual blessing in Christ

Now who will covenant with me to engage in this work? Of course all cannot make such a move at once but there are scattered brethren who would be glad to join such a community to work for the Lord. Brethren, what say you? God helping me I am determined to work in this cause, and I invite the my scattered, and in some cases, estranged brethren, how many of you will covenant with united on duty, drop all personal differences 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 is one, of the other I will speak next time.

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 It is enough to know that the revealed." happiness of those who dwell in heaven will found nothing else to do, and so started a be like that of Christ himself, as may be insoup kitchen to feed the poor. And they had ferred from the words of the apostle, who just got nicely started when there came 500 says. "We know that when he shall appear we shall be like him." As he will be eternalwhen they started, were plundered by the ly happy in himself, so his followers will be pirates of the desert until they lost all but eternally happy in him. They will be hely their ancient MSS, and reached Jerusalem as he is holy; and being holy they can but destitute and half starved. These are the be happy. They will suffer no conceivable ones who commenced the work of agriculture evil, and enjoy all possible good. Theirs will be the utmost perfection of body and soni; Jews to follow. Who knows what the end for the resurrection body will be a "glorious will be of this feeble work of charity started body," and the redeemed soul will be "perfect and entire, wanting nothing," in its ira-

This glorious condition is utterly indesribaing, loving spirit reigns in our hearts to work ble, as the apostle must have realized when he said, "It doth not yet appear what we shall be." The power of language has been With this thought in mind I have been looking about to find what can be done in that direction, and a snitable place to start that direction, and a snitable place to start that the start At Fredonia, Louisa Co., Iowa. can be told has been told, hardly a beginning equaled for the purpose in Iowa, nor perhaps has been made in telling of the "eternal

Adrent & Sabbath Adrocate.

Stanberry, Mo., September 30, 1890.

Notice.—Papers sent from this Office to parties 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 prove friends to want. to your friends to read.

In order to push forward the work of securing subscribers for the ADVOCATE, we have mailed several hundred extra copies to the We hope those receiving extra copies will use them in procuring subscrib-Any one wishing to canvas for our periodicals will on application, be supplied with specimen copies.

THERE are quite a number of three-months subscribers to the Advocate whose time is out, and unless we hear from them, or the friends who sent them the paper, their names will be dropped. Those who have subscribed for the Advocate for three months, can have subscribers to the ADVOCATE whose time is for the ADVOCATE for three months, can have it for the other nine months for seventy-five

WE secured seventeen new subscribers for the ADVOCATE, and four for the MISSIONARY at the Michigan Camp-meeting. The subscription list is steadily increasing, and with a helping hand from each one it can be pushed We extend the same offer rapidly forward. which has been standing for some time—one dollar for one year, fifty cents for six months, and twenty-five cents for three months. let all who love the cause go to work and secure subscribers. One thousand new sub-

THE publishing work has been greatly J. F. Flory who has sent in a hundred dollars. May the Lord's blessing continue to rest upon him. Here are a few extracts from his letter which we are at liberty to publish:

"I felt real sad when in your editorial you said that there was no paper last week because of the lack of means. Can it be possible that our brethren are too poor to sustain the AD-VOCATE? or is it indifference? How many of our brethren can always have money to buy tobacco, tea and coffee, which every physiologist say is an injury to us, but feel too poor to give anything for the cause of truth? seems to me if every one would give the Lord his part, namely, one-tenth, that the treasury neous teaching. 16 pages, 5 cts, 50 cts per dozen would overflow with means. If every one would tithe their increase, and the Lord wanted means, how easy to get it; he would Mrs. E. G. White's Claim to Divine Inspiration only have to increase our products, double or thribble, just as the case might be, and means would flow into the treasury in an inexhaustible stream. Has he not promised if we bring our tithes into his store house that he will open the winds of heaven and pour out such a blessing that we will not be able to contain Rome. By A. C. Long, 16 pages, price 4 cts. it? But if we do not heed the warning, he will undoubtedly give us leanness of soul as

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THE seventh General Conference of the Church of God will be held at Stanberry, Mo., commencing Thursday, Oct. 23, 1890, and continuing until the 27th. We hope for a good attendance.

J C. Branch. A. C. Long. W. C. Long. Gen. Conf. Com.

Receipts.

JF Flory on Advocate, for himself and others \$16, JF Flory (tithes) \$84, Anna C Johncock \$2, R A White for Carrie Rufer 25 cts, Isaac Vannoty 25 cts, Rachel York \$4.

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for Sale at this Office. ---)0(-

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