

# 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.  
(Continued.)

### CHAPTER IX. SABBATH HISTORY.

The Sabbath has been made "for man," not merely for the Jew ; He claims the Lordship of it who died for me and you ; Then let us honor Jesus in the Seventh day, his own ; And if we have to ask for bread He will not give a stone. Mark 2 : 27, 28.

We may be persecuted by worldlings, or "the church," Which always has been ready to light the martyr's torch ; But those who're persecuted for the sake of righteousness The Savior calls them "blessed," and He himself will bless. Matt. 5 : 11.

He was despised, rejected, by priests and "pious" men, And shall we be excepted before he comes again ? They excommunicated his followers in the past, Nor will they tolerate them down to the very last ! 2 Tim. 3 : 1, 11, 12.

Walk in the Savior's footsteps, who magnified the law ; The apostles and first Christians his bright example saw ; They prayed that when the Romans would make them flee a way, It might not be in winter nor on the Sabbath day. Isa. 42 : 21 ; Luke 21 : 20, 21 ; Matt. 24 : 20.

For twenty hundred Sabbaths they offered prayers sincere, And when the "Abomination" came—which yet may reappear !— Their prayer was fully answered, they all escaped away,

Their flight was not in winter nor on the Sabbath day ! Matt. 24 : 20, 15 ; Zed. 14 : 1, 3 ; Luke 21 : 20, 21.

But others, persecutors, now met a different fate : Messiah they had murdered, and sealed up Hades' gate : And in Jerusalem besieged they found a living tomb. Deut. 28 : 52 ; Luke 21 : 20, 22 ; Jer. 17 : 24, 25, 27.

And when one century of years was almost past Saint John

"Remembered" still the Lord's day, on Patmos sad and lone ; And as that exile worshiped, the angel of the Lord Lit up the desert island, with Paradise restored ! Rev. 1 : 9, 10 ; 2 : 7 ; and 22 : 1, 2.

Indeed for three long centuries, as history makes known, Till Constantine's first Sunday law—in honor of the sun !— The early faithful Christians all kept the Sabbath true, Till a Laodicean Council cursed those who dared to do ! Rev. 3 : 14-16.

But now professing multitudes would make the wrong seem right ; Yet every faithful Christian will walk by faith and sight : In vain is all their worship who knowingly refuse To keep all God's commandments and Rome's traditions choose. Ezek. 33 : 2 ; Matt. 7 : 13 ; Mark 17 : 7 ; 2 Tim. 3 : 5.

Throughout the holy Bible where is there one command To keep the first day holy, a rest for heart and hand ?

But the Seventh day, the Sabbath, the Lord has claimed his own ; And those who keep God's precepts shall by this mark be known. Matt. 12 : 8 ; Heb. 4 : 4 ; Rev. 14 : 1, 12 ; and 7 : 3. Heb. 10 : 36.

Our God is very "jealous" of the honor due to Him ; And every form of worship is but a form of sin Unless it be in harmony with his revealed will, And offered up in faith through Him who did the law fulfill. Ex. 20 : 5 ; and 34 : 14 ; Isa. 1 : 12 ; Mark. 7 : 7.

"Apostasy" is being now written on the wall, And "Babylon is fallen"—shall be the angel's call : "Come out of her my people," that mighty angel cries, For lo ! her judgment's coming like thunder in the skies ! 2 Thess. 2 : 3 1 Tim. 4 : 1 ; Rev. 14 : 8 ; and 18 : 2, 4.

Oh ! let us heed the warning, the truth and love obey ; We still can hope for mercy while it is called "to-day ;" But soon the unbelieving, and all who love a lie, With the fearful, and rebellious, the second death shall die. Rev. 20 : 15 ; and 21 : 8

(To be continued.)

Leicester, England.

## God's Word Fulfilled.

BY MINNIE SHERRILL.

(Concluded.)

THAT redemption through Christ has been the faith and hope of believers in the divine record throughout all ages the Bible abundantly proves, and also shows that Christ is the foundation, or basis upon which all the prophecies and all the hopes of mankind are centered. For without Christ there would be no future life, and no restoration of earth and man to that perfect condition from which they

degenerated. When from beautiful Eden, the Paradise of God, Adam and Eve were led sorrowing forth into the world, to earn their bread from the ground, which was cursed for their sakes, there was one hope before them of redemption from the condition to which they had fallen. This hope lay in the promise that "the seed of the woman, (which is Christ) should bruise the serpent's head." Gen. 3:15. Enoch, the seventh from Adam, also believed in this promised seed, for he prophesied saying, "Behold, the Lord cometh with ten thousand of his saints." Jude 14. Unto Abraham, the father of the faithful, the Lord said, "In thy seed shall the nations of the earth be blessed." Gen. 22:18. The apostle Paul explains the promise, that the Lord made to Abraham thus: "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ." Gal. 3:16. Moses too bears record to this faith. Of him Paul says, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." Heb. 11: 24-26.

Thus we find that all the prophecies given relating to earth and man are based upon Christ the Savior and Redeemer of the world. God's word, in part, regarding Christ has been fulfilled. His birth, life, death and resurrection, are facts so well attested, as given in the New Testament, that little need be said of them. But there is one point regarding Christ's life I wish to notice particularly, and that is his first advent. The prophets foretold two advents of the Lord Jesus Christ. In one phase of his advent he is shown as a conquering King. Thus Zechariah speaks of him, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth and fight against these nations as when he fought in the day of battle." Zech. 14:23. Again it was prophesied, "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." Jer. 23:5. Again we read that "his dominion shall be from sea to sea, and from the river unto the ends of the earth; yea, all kings shall fall down before him; all nations shall serve him." Ps. 72:8-11. It was from these prophecies foreshowing the glorious reign of the Messiah, that the Jews as a nation looked for an all conquering king to come in majesty and power, and take the dominion of the world. It is unnecessary to give the judgments and chastisements that have rested upon Israel for ages, on account of their wickedness, their rebellion against God and the rejection of their Messiah. Volumes could be written upon



the righteous king who shall reign and prosper, and shall execute judgment and justice in the earth. When we reflect upon this prophecy knowing that of the eight million Jews in the world, six million reside in Russia, we can see plainly its fulfillment in the great exodus from that country at the present time. The eyes of all nation are now turned upon Russia, and are noting the persecution of millions of God's chosen people. The wealthiest as well as the most humble and lowly of Jews in Russia, Germany, France and England, favor colonizing Palestine. Esdras foreshows this last persecution upon the Jews thus: "There shall be in every place and the next cities a great insurrection upon those that fear the Lord. They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord, for they shall waste and take away their goods, and cast them out of their houses. Then shall they be known who are my chosen; and they shall be tried as gold in the fire. Hear, O ye, my beloved, saith the Lord: behold, the days of trouble are at hand; but I will deliver you from the same. Be ye not afraid, neither doubt: for God is your guide, and the guide of all of them who keep my commandments and precepts, saith the Lord God." 2 Esdras 16: 70, 76.

Blessed promise to Israel. How comforting to know that the time has now come when God, himself will deliver them from all their troubles forever. That Esdras is held in high esteem, as one of their sacred books; we find evidence in Judges. Noah's address to his Israelite brethren in "the Jewish Chronicle," of Jan. 1849. He says: "the Jews bore from the flaming temple the laws of Moses, and the sacred rolls Esdras, now in their possession." Esdras certainly deserve the distinction of a prophet, for he has foreshown minutely, in detail, and portrayed more vividly, the present time, and condition of the people of the world, than any of the prophets. We have found the prophets and Esdras testifying that Israel shall be restored to God's favor again, and as we continue our search, that we find Christ and the apostles also taught the restoration of Israel. Unto the Samaritan woman Christ said, "Salvation is of the Jews;" and when conversing with his apostles, Peter said unto him, "Behold, we have forsaken all and followed thee, what shall we have therefore? Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19: 27, 28. Paul taught that "blindness in part is happened unto Israel, until the times of the Gentiles be come in; and so all Israel shall be saved; as it is written there shall come out of Zion the deliverer, and shall turn ungodliness away from Jacob." Rom. 11: 25, 26.

The believing Jews, and watchful Christians of all nations, are now looking for the Deliverer to now come. We have passed from prophet to prophet, through the past ages, and find that their predicted events have been fulfilled, down to the coming of Messiah, of whom it was said, "The heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his prophets since the world began." Acts 3: 21. Christ's mission of restoration is to restore the earth to its Edenic purity, and man to a perfected condition. "Behold the Lord God will come with strong hand, and his arm shall rule for him; be-

hold, his reward is with him, and his work before him." Isa. 40: 10. Note in this ed after he comes. The time is now at hand. We are living in the most grand and sublime age of the world, an age fraught with great and portentous events. It is the "consuming of the parable of the ten virgins; and the all who believe God's word be prepared for his coming. For he has said that 'his word shall not return unto him void, but it shall accomplish that which he please, and it shall prosper in the thing whereto he sent it.'"

Centralia, Wash.

### "Look not Every One on his Own Things."

THE temptation to selfishness is ingrained in our very nature. The necessities of our life have a tendency to force it into fuller view and to develop its stronger activity. We must eat and drink and dress, and these necessities of ours are also necessities of every one else. Under present circumstances, it seems as if the necessities of life, to say no word at all of its comforts and elegancies, must be made matter of struggle and conflict, not only with the stubborn earth and elements, but with our fellows. So grows the grasping, self-centered, self-absorbed spirit, which finds its expression in the maxim so often repeated, "I must look after myself." I, for my part, do not believe in the necessity since it was not God's design that we should thus primarily and exclusively look on our own things. Our environment and relationships, no less than revelation, forbid it. Nay, it is these very things rendered impossible that a man should so absolutely limit his vision. So, we perceive, this selfish spirit misreads the design and law of God.

To the brute alone is it possible to look only on his own things. The lion may track and seize his prey, the squirrel hoard his nuts, and the fox steal his chickens on his own behalf merely. But there are also many instances, as of the beaver, the bee, the ant, in which even brutes and insects, by the very constitution of their nature, are mutually helpful. The domestic animals are still further subject to the law that, to obtain, one must serve. Man in his lowest state of savagery develops, at least in rough outline, a common weal in which his own weal is involved.

When we reach civilized man, we find this principle much further developed. The civilized man can make the most for himself out of his capacities and opportunities only by serving others. The farmer can acquire wealth only by producing food for others. The writer can attain position and money only by producing what will instruct or amuse others. The railroad companies lay their tracks where they will serve the largest number, and an inventor makes money for himself in proportion as he saves time, labor, and money for others. These may all do their work with a view, primarily, to their own proper enrichment; but they cannot be successful without looking "also on the things of others."

The Christian man attains a yet higher level. He does good with a view not to his own profit mainly, not to his own profit at all, but to the profit of his brethren. That all, but to the highest possible view to take of our life. It will tend to make us diligent in

business, since that is the way in which God has appointed us to fulfil his will in things physical and intellectual, to produce or distribute the good he designs for all. It will make us diligent in more purely spiritual duties, since we are to make known and felt the riches of his grace.

Understanding these facts, we may also understand and carry out the motto, "Not to be served, but to serve."—*Golden Rule.*

### The Child Spirit.

THE commendations of spiritual child-likeness in the Scriptures are too numerous and emphatic to be considered merely accidental. Evidently they were spoken with a purpose. They embody a principle which the Holy Spirit deemed important, and which Jesus, while in the flesh, was careful to enforce with the weight of his own authority and approval.

This is due to the very nature of the relations between our Creator and ourselves. We are his children, whether we are willing to admit the fact or not, and therefore child-likeness is the only spirit which is becoming to us. Too many regard themselves as having reached adult years in comparison with God, as truly as with their fellow men. They do not realize that, far though they may have advanced beyond the powers and attainments of human childhood, they nevertheless are, and in this life always must be, almost as helpless and needy of enlightenment and guidance, as are the babes who prattle to them in their homes. They do not presume, of course, to suppose their wisdom or experience equal to the divine, but they show plainly, that they regard God as bound to treat them with deferential consideration, because of their attainments.

Nobody who feels like this, understands God or himself rightly, and nobody can understand God or himself rightly, who does not regard God as a child regards its father. There is an element of humility in this child-likeness, and it also includes a sense of dependence, and a firm and loyal trust, based upon deep affection. It involves the conviction that God knows best about all things, and that his guidance should be followed implicitly. The reason that spiritual child-likeness is impressed so earnestly upon us in the Bible, is because it means exactly that self-distrust, in the best sense, and that readiness to obey, which are the essentials of Christian vitality and advance. But those are repugnant to the mind of him who has not entirely dedicated himself to God's service.

It has been conspicuously noticeable throughout the past, that the most beloved and eminent Christians have been characterized by this child like spirit. Many among them have been acknowledged leaders of mankind. They have won fairly, power, fame, wealth, or all these, and have used them wisely and well. Honors of many a sort have crowned them. Yet amid everything they have remained simple, unaffected, modest, and devout, constantly and reverently looking up to their Heavenly Father for help, and seeming to feel that the more earthly honors are heaped upon them, the more they need the blessing and aid of God. The spiritual child-likeness is entirely consistent with the highest sense of personal dignity, and with the utmost vigor and sagacity of character.—*Congregational Magazine.*

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., November 18, 1890.

Did Moses Write the Ten Commandments on the Tables of Stone?

AN inquirer has asked us the above question, and we shall try and give a candid answer, taking the Bible as our authority to settle the point of inquiry. There are those who are trying to pull down the law of God, who say that Moses wrote the ten commandments on the tables of stone. We have no doubt that Moses, during his lifetime, wrote the ten commandments in a book; and thousands of others since then have done likewise.

But, did Moses write the ten commandments on the tables of stone? We say he did not, and the following texts of scripture positively declare that God did the writing: "And the Lord said unto Moses. Come up to me unto the Mount, and be there: and I will give thee tables of stone, and a law, and commandments, which I have written; that thou mayest teach them." Ex. 24:12. "And he gave unto Moses when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone written with the finger of God," Ex. 31:18. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables," Ex. 32:16. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone," Deut. 4:13. "When I was gone up into the mount, to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly," Deut. 9:9, 10. "At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make an ark of wood; and I will write on the tables the words that were on the first tables, which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the fire, in the day of the assembly; and the Lord gave them unto me," Deut. 10:1, 4.

The above six texts speak out distinctly, and cannot be easily misunderstood. They not only declare that God wrote the law on the first tables, but also on the second tables.

But how many texts are there that say Moses wrote the ten commandments? Are there five? No. Three? No. One? No. If one text said so then the Bible would contradict itself. The language in Ex. 34: 28 is relied on to prove that Moses wrote the ten commandments. The text reads as follows: "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink

water; and he wrote upon the tables the words of the covenant, the ten commandments." The important point to settle is, does the pronoun "he" in the text refer to Moses as its antecedent, or does it refer to God?

That we must be very careful in looking up the connection in deciding the antecedents of pronouns is clearly shown in the following of texts of scripture: "And again the anger of the Lord was kindled against Israel; and he moved David against them to say, Go, number Israel and Judah." 2 Sam. 24: 1. Here the pronoun he would naturally refer to the Lord, making God the one who moved David to number Israel. Yet the connection shows that this was not the case. In the margin it is said that which was contrary to the Lord is Satan. The 10th verse shows that David did that which was contrary to the Lord in numbering Israel. In 1 Chron. 21: 1, we have positive testimony that Satan was the one referred to by the pronoun he. It reads, "And Satan stood up against Israel and provoked David to number Israel."

In the following quotation we have another case where the connection must decide the antecedent of the pronoun. "And it came to pass that night that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand; and when they arose in the morning, and beheld they were all dead corpses." Again, "And they stoned Stephen, calling upon God, and they said, Lord Jesus, receive my spirit," Acts 7:59. This reads as though those who stoned Stephen did the praying, but the connection shows that it was Stephen. Just so in Ex. 34: 28; the connection shows that God did the writing. The first verse of the chapter says that God would write the ten commandments, and the 28th verse says he did. "In the mouth of two or three witnesses shall every word be established."

What then becomes of this pet argument that some set so much store by? The Bible simply plucks it up by the roots. Time and again this threadbare theory has been exposed, exploded demolished, overthrown and then buried, but the opposers of God's law will continue to dig up the fragments and the work has to be once more repeated. May the Lord pity them.

Pluck And Success.

ONE of the principal secrets of success is pluck. Where that is lacking, other qualifications are of indifferent service. The habit of giving up spoils many a career that tenacity and perseverance would render fruitful and creditable. A resolute adherence to the idea that victory is a matter of surmounting one obstacle after another, will do more for a man than any of those fine theories of avoidance and non-resistance to which so much value is often attributed. Our system of civilization is not favorable to schemes of endeavor that include the possibility of despair or surrender in any emergency. Its prizes are for the aggressive and determined spirit that quickly recover from strokes of misfortune, and go onward again, undismayed and uncomplaining. In the life of every man there are seasons of special tribulations that demand special courage and fortitude, and it is his duty to be prepared for them. They constitute an appointed part of the struggle, in which he is engaged, and upon his fidelity in dealing with them depends that struggle. To act a brave and steadfast part is to light

en the burden and to gain strength instead of losing it. The most useless of all practices is that of quarreling with fate; and the man of success accepts the situation, whatever it may be, and tightens his armor for further conflict.—Exchange

Ho, Every One That Thirsteth.

THE call, "Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price," is prophetic of the declaration of Christ to the woman at the well of Samaria, namely, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The call is not Ho, every one that longs to be saved from punishment, or desires to be freed from the ills to which flesh is heir. Dread of punishment for transgression of the divine law is implanted in every human breast, and "man is born unto trouble as the sparks fly upward." The call is to those who thirst after the waters of the well of salvation, which heal the malady of sin—the chief, if not the only cause, of whatever evil exists.

The call is universal. If sin is a burden, here is relief. Here the burden becomes light, and the yoke easy. This is the language of Scripture, and there is no book so simple, or so easily understood as the Bible. What is required everybody can understand. Omniscience discerns the state of the heart, and the Holy spirit enlightens the mind of the searcher for truth. The prophetic call is to stop, to go no farther in the way of sin, which can never satisfy the thirsty soul. Let us heed, then, the blessed invitation, and come to the waters. It requires no money, and no price is demanded. The only condition is that you are athirst. If you are hungry, you may eat; if thirsty, drink. Nothing in the wide world is so simple as the gospel message, and its reception confers blessings which nothing else can bestow. "Blessed are the pure in heart, for they shall see God. The waters from the well of salvation quench the thirst, and the blood of Christ purifies from sin. To those who drink thereof and are washed, and to such only, God manifests himself as the God of love. They shall see God and live forever.

The call is natural, simple and significant. Sinners are traveling life's road. They are panting for something which shall satisfy longing desires. But they have taken the wrong course. They are passing through a dry and thirsty land—an arid desert. Along the way there are no well-springs. They look therefore in vain for what will quench the thirst. Now a heavenly call arrests their attention. "Ho, every one," says a voice from above, "you need thirst no more; come to the waters that I will give you which shall now and forever allay your thirst and satisfy the longing soul." Who will listen and obey?

Ripeness in Character.

ONE mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects is superior. There is no ripe

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Christians the beauty of realized sanctification, which the word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like. The mature Christian is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour. As we grow in grace, we are sure to grow in charity, sympathy, and love. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature.

Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace, think ourselves qualified to reform the whole Christian Church. We drag her before us, and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough.—*Rev. C. H. Spurgeon.*

Do Not Be a Slave.

WHY will you keep caring for what the world says? Try, oh try, to be no longer a slave to it! You can have but little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on him, and he will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I a lump of clay; thou art the potter. Mould me as thou in thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as thou wilt, but I rely on thy unchanging guidance during the trial. O, the comfort that comes from this!—*Gen. Gordon.*

A Wife's Lucky Accident.

SOMETIMES what seems to be a very unfortunate accident will turn out to be a blessing in disguise. It is said that tinted paper was first made by an accident, in this way: Mrs. East, the wife of an English paper maker, working on a wash day near a large vat which had in it the pulp from which the paper was to be made, accidentally dropped her bluing bag into it. She thought the paper would be ruined, and was too frightened to tell her husband what she had done. When the paper came out, it had a peculiar tinge, but the workmen could not explain it, so the paper maker sent the whole batch to London, with instructions to sell it for what they could get for it. But when the buyers saw it, they thought it pretty, called it "something new," and orders poured in upon the astonished manufacturer for more of the same sort. Then the wife confessed what she had done, and we may be sure that she was forgiven readily, for by her lucky accident her husband's fortune was made; and that is the history of the very simple origin of tinted paper.—*Christian Advocate.*

Thy Way, not Mine.

"ALL things work together for good to those who love God," and again, "No good thing will he withhold from them that walk uprightly." This is God's promise to us, his a blessed assurance of a heavenly Father's all the days of our lives. Yes, its all things; every little, insignificant event of our lives has its own meaning, its own peculiar part, in his plan for us. Do you say: "Why, then, these trials and afflictions, these miserable failures we so often make?" How long do you think you could lead a consistent Christian character if never reminded of duty or tried of temptation? How could you possibly know how true a soldier you would make if never brought face to face with the enemy?

Suppose we had been left to plow out our own life and course through this world. What should we do? Which way could we turn in our extremity lest we make a mistake? What a rest in the knowledge that a wise, loving God has saved us from this, and planned it for us!

When we reach that point in our lives (and it comes to us all, sooner or later) when all human planning seems at a standstill and we are hedged in on every side, not knowing in our weakness and distress, which way to turn, then we can look to our Father to "lift up" the light of His countenance upon our pathway, to lead us safely out, as did the pillar of fire and of cloud the children of Israel, never failing, if we but follow on.

Let us, then, trust His guiding hand, praying for strength, lest in our blindness and waywardness, we thwart His purpose.

Let us take Him at His Word and cast from us the feeling that perhaps some things may work for good, but live in the belief that everything will work together for our good, because he has told us so.—*Christian at Work.*

The Life of Christ.

IN Christ everyone finds an object worthy of his powers, in His life a standard no one has ever reached, in His purity an excellence to which no one has ever attained. All who make a study of Christ's life and teachings stand in wonder and awe before the gigantic figure revealed. Renan finishes his "Life of Jesus" with these words: "Jesus will never be surpassed; His sonship will be revered without ceasing; His story will draw tears from beautiful eyes without end; His sufferings will touch the finest natures; all the ages will proclaim that among the sons of men there has not arisen a greater than Jesus."

—*Christian Enquirer.*

If the soul of a Christian be ever "transformed by a renewing of his mind," it must be, not while he is in the hurry and vanity of the world below, but when he leaves the of the world below, and following the steps of his dear Lord and Master, ascends by faith to the Mount of Transfiguration, and on his knees before God, remembering it is written, "While he prayed he was transfigured."—*Ep. Horne.*

SYMPATHY is one of our finest developments of human character. Who has not known and felt its sweet influences? In dark hours of grief, when the poor heart bleeds—and whose has not some time?—how tenderly soothing are the kind tones or tears or acts which indicate sympathy with our sorrow! Human nature rarely approximates so nearly the divine as when it thus gives proof that the tide of others' woes reaches and moves it.—*G. C. Baldwin.*

Items of Interest.

—The population of Maryland is placed at 1,040,303, an increase of 105,360 in ten years.

—Dr. Gates, of Shanghai, says the Chinese pay \$154,752,000 to quiet the spirits of the dead.

—An explosion at Linn recently, caused considerable damage to the Electric Light Company.

—The State Geologist says the iron ore fields of Eastern Texas will yield 4,000,000 tons to the square mile.

—Cargoes of Maine ice can not be sold for enough to pay the freight in New York although consumers are still charged high prices.

—The negro and Indian students of Hampton, Institute, Virginia, do all the printing for this institution, and much of it is very artistic.

—It is reported that Boston, Galveston and California parties have secured a grant of 10,500,000 acres or land in Senora, Mexico, upon which they propose to place colonies of Europeans.

—Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year twenty-seven thousand dollars to mission work.

—Recent trustworthy calculations on the population of the Chinese Empire, by Russian authorities, reckon it at three hundred and eighty-two millions, and the annual increase at four million. Not one in ten thousand ever heard of the religion of Jesus Christ.

—It is said that a wealthy gentleman of Liverpool has purchased the Garden of Gethsemane, near Jerusalem, in which the Savior passed the night before his crucifixion. The purchase was made to prevent speculators from carrying out their schemes of building on the sacred grounds a hotel for the accommodation of visitors and tourists in the Holy Land.

—There are about five thousand places where drink is sold in San Francisco, and the saloon keepers last year are reported to have paid for licenses two hundred and forty-seven thousand and sixty-five dollars. This was the income; but it cost the city to care for the drunkard and paupers which the whiskey made, two million five hundred thousand dollars. The saloon is only a curse.

—On Nov. second, Miss Lizzie O. Smith died at Willimantic, Conn. She was born in Eighteen Thirty-Two, and was in good health till eleven years old when a disease developed, settling in her limbs, making her a helpless invalid. Nearly fifty-five years she was confined to her bed, and the cheerful manner in which she bore her sufferings all these years caused her to be known as the "Modern Martyr."

—To-day thirty-four missionary societies are at work in Africa, and all its two million souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its three hundred and fifty million souls may be visited with the message of the Gospel; more than fifty societies have entered India, and the light is dawning upon its two hundred and fifty million; Turkey and Persia and Japan are filling with mission churches and mission schools.

—Edison, he that rests not, he that on his wedding night, forgot he was married and sat up experimenting with volts and ohms and wires and batteries and things till midnight—Edison and the other electricians are on the verge of another great discovery. It is a race of brains to see who will be the first to enable you to stand at one end of a wire and to see what is going on at the other end of the telephone. To see by telephone will be no more strange, after all, than to hear by telephone seemed less than twenty years ago.

## John The Baptist And Jesus.

"THEN cometh Jesus unto Galilee unto John to be baptized of him." Matt. 3: 13, 17.

Believe him whom the Lord has sent,  
To tell the people to repent,  
To turn away from every sin;  
If they a crown of life would win.

No costly garments does he wear,  
Nor does he feast on priestly fare,  
But in the wilderness he dwells,  
And of a coming Savior tells.

A prophet full of holy zeal,  
He makes a long and loved appeal,  
To men of every name and race,  
To meekly seek converting grace.

He by the Jordan's waters stands,  
And there declares the law demands,  
It is repent and be baptized,  
And to a righteous life arise.

He claims no honor for himself,  
Nor does he seek the worldly help,  
He points men to the Lamb of God,  
The holy, pure, incarnate Word.

And when that word to him applies,  
Like other men to be baptized,  
John hesitates and says, I need,  
To be baptized of thee indeed.

Obedient to the Father's will,  
We must all righteousness fulfill,  
So "suffer it to be so now,  
'Neath Jordan's waters let me bow."

As John performed the sacred rite,  
A bright winged dove of purest white,  
Descending from the skies doth rest,  
Upon the Holy one and blest.

Then from Heaven there comes a voice,  
That makes the heart of John rejoice,  
"This is my well beloved Son,"  
Hear him or else you are undone.

Selected by Leean Prather.

Albany, Mo.

## Thoughts on the Time of the Judgment and Rewards.

BY D. W. LAMB.

WHAT saith the Scriptures upon this subject? We read, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Matt. 25: 31, 33. The above scripture foretells what will take place at the second advent of the Son of man after "the times of the Gentiles be fulfilled." Luke 21: 24. Who are the "all nations," and for what purpose are they gathered? "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. The "all nations," then, that are gathered at that time to be judged, must embrace both all the living and the dead and all that have ever lived on the earth of Adam's race. Accordingly we read in Rev. 22: 12, "And, behold, I come quickly and my reward is with me, to give every man according as his work shall be." No exceptions; all must include the whole human race. The righteous are rewarded when he comes. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34. This includes both the living and the dead saints. "Behold, I show

you a mystery; we shall not all sleep, (die) but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." 1 Cor. 15: 51, 53. See also 1 Thess. 4: 16, 17.

The wicked shall be punished when he comes, both the living and the dead. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41. See also 2 Thess. 1: 7, 9. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Thus we find that every man, both the righteous and the wicked, the living and the dead, receive their final reward at the same time, which is at the coming of the Lord. The same events are brought to view in Rev. 20: 11, 15. "And I saw a great white throne, and Him that sat on it from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Here again the reward of both the righteous and the wicked, the living and the dead is clearly brought to view as taking place at the same time, and its chronological place is after the season of torment (not death) allotted to those earthly powers spoken of and symbolized by the terms "devil," "beast" and "false prophet."

No parable or symbolical prophecy should be understood in such a way as to contradict plain passages of scripture. It is evident, therefore that the angel which bound the dragon (verse 2) is not the Lord Jesus Christ himself, and the dragon that old serpent which is the devil and Satan, is not the literal personal devil himself, but is classed among the beasts in prophecy, which symbolize organized earthly powers or governments. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. Rev. 12: 3. This dragon doubtless represents an earthly kingdom, which is also called "serpent," "devil" and "Satan," which terms are used to represent the religious character of the power or powers thus symbolized. But how the literal, personal devil is disposed of, let Jude tell us, see ver. 6, "And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Not bound for a thousand years only, but until the judgment day. "For if God spared not angels that sinned, but cast them down to hell, and committed them to chains of darkness, to be reserved unto judgment." 2 Peter 2: 7.

Let us look at another description of the judgment in the parable of the tares and the wheat, as explained by the Lord to his disciples. "He answered and said unto them,

He that sowed the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and they which do iniquity; and that offend, and they which do iniquity; and they shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." Matt. 13: 37, 43.

Here both the righteous and the wicked are rewarded at the same time, and not one thousand years apart. "But the heavens and the earth, which are now by the same word (of God) are kept in store reserved unto fire against the day of judgment and perdition of ungodly men \* \* \* But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. \* \* \* Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 7, 10, 13. "For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind, But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy." Isaiah 65: 17. Also Rev. 21: 4. "And God shall wipe away all tears from their eyes and there shall be no more death neither sorrow nor crying neither shall there be any more pain for the former things are passed away." also Isaiah 66, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die neither shall their fire be quenched, and they shall be an abhorring unto all flesh." "For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth. For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psa. 37: 9.

That the destruction of the wicked, and the reward of the righteous, are both due at the same time and at the second coming of Christ, is abundantly shown in the prophetic word; and the claim that there will be one thousand years intervening between the reward of the two classes is based on an erroneous meaning charged to the first ten verses of Rev. 20, a meaning in conflict with all the plain teaching of the Scriptures on the subject of judgment and rewards. Watch for the times of the Gentiles are almost ended, and the coming of the Lord is near,

Denver, Mo.

## Bible Study.

WHEN we are asked to read or study a book, usually our first question is, "Who is

the author?" If the author is some one we regard highly whose principles we approve, we expect to be interested in reading the production of his pen.

Generally we are not personally acquainted with the authors of our favorite books. All we know of them is by hearsay, the reading of their biographies or autobiographies; yet we will eagerly read their writings because of our exalted opinion of the writer. Why not follow the same plan in regard to reading or studying the Bible? The more we know of the Author of that book, and realize how great and good he is, the more interest we will manifest in studying its pages.

What an exalted opinion Moses must have had of God after what "He who cannot lie" told him on the mount—"The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation." Ex. 34: 6, 7.

What a grand combination of mercy and justice is here expressed! In studying the character of God we must remember he is the perfect embodiment of justice as well as of mercy. His great love for man will not lead him to be unjust; for to pardon sin in anyone without that person's complying with the condition of pardon would place him where he would have to pardon all, no matter how sinful they might be. God is just, as well as a justifier of him that believeth in Jesus. Rom. 3: 26. After God has done so much for us, and made the way of salvation so easy, why will we not study his word to find out what he requires of us?

Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5: 39.

So if we wish to become better acquainted with our Savior and his work in connection with the Father, we must study the Bible. Paul's instruction to Timothy was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. To heed this instruction we will need "that wisdom that cometh down from above;" so while we study, let us pray that God will give us wisdom to rightly understand his precious word.

May we, as Moses, choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And may we esteem the reproach of Christ greater than all the riches or pleasures of this world, and show proper respect unto the recompense of the reward, by following in the footsteps of our crucified Redeemer, and studying the word of God to find what he requires of us, and then by his grace and help be willing and obedient, and we shall eat of the good of the land. Isa. 1: 19.—Sel.

A MAN who was sad heard two boys laughing. He asked them:

"What makes you so happy?"

"Happy?" said the elder of the two, "why, I makes Jim happy and gets happy myself!"

This is the true secret of a happy life: to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and the home of the redeemed will be happier for the company of those we have, by God's help, brought there.

—SELECTED.

Letter Department.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard 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 Cyntha Harmon.

DEAR Brethren and Sisters: As I love so much to read the letters in the ADVOCATE, I thought it right that I should give in my testimony. There are so many things explained in the ADVOCATE that before were mysteries to me. There are nine that belong to the class here. We have prayer meeting every Sabbath evening, and Sabbath-school in the afternoon. I am truly glad that I had the chance to hear the truth and accept it. I have been trying for several years to live a Christian, but the way seems more straight and narrow than ever before. I wish someone would explain the 39 verse of the 14 chapter of 1 Cor. I ask you all to pray for myself and family.

Pauline, Neb.

From Sister Lucy Blackmon.

DEAR Brethren and Sisters of like faith: It been has some time since I attempted to write to our beloved paper, the ADVOCATE. Nothing is more encouraging to me than the reading of the spirited letters that come from your pens. The ADVOCATE should be circulated far and near. I wish that everybody could read its stirring articles. There are thousands of honest souls who seeking to know the Lord and the free pardon of their sins through the blood of Jesus, that might be brought to a perfect knowledge of the great plan of salvation and be saved through the reading of the ADVOCATE. So we all believe; then how important it is to get subscribers for it; in doing this we shall be helping our ministers preach. Brethren and sisters, let us go to work in earnest for new subscribers for the ADVOCATE and MISSIONARY; let us see if we cannot double our subscription list between this and our next Conference. Now is the time to work, for the night cometh when no man can work. Truly the harvest is great, but the labors are few, but let us put on the whole armor of God, which means to discharge every duty that God has enjoined upon us. I know we desire to see cause of our Master prosper, and we are sorry that we cannot respond to the calls that are so needful, but we hope to be able to do more in the future. I know I want a home in the kingdom of God. Though this life is a life of trouble and afflictions, still the Lord is our deliverer.

My health and the health of my husband has been very poor this summer, but we are better now. Our youngest daughter has had the pneumonia fever, which hindered my husband from going to his last appointment. There was no paper last week, and it seems like a long time to wait for it; but we know that Bro. Long has his hands full, to attend to so many meetings and also publishing the papers. We wish to be remembered by all the faithful ones, that we may be faithful till Jesus comes.

Time is swiftly moving on,  
Soon we'll pass and all be gone,  
Let us labor for the Lord,

He has promised great reward.

Time is swiftly moving on,  
Soon our Savior now will come,  
Yes, his voice will soon be heard,  
And some may tremble at his word.

Time is swiftly moving on,  
That will bring us to our home,  
There we'll meet our friends again,  
Free'd from sorrow and from pain.

Your sister in hope of eternal life and a home on the new earth where there will be no more sickness, pain, nor death.

Neosho, Mo.

From Sister Lizzie Hillis.

DEAR Brethren: It is with a grateful heart to my heavenly Father for his protecting care over me, that I try to express my thoughts. This is the holy Sabbath day, and I thought I would use a part of it in writing to our much loved paper, the ADVOCATE. Oh, how I love to read the good letters and sermons, but it makes me sad when I hear so many calls for more means to carry on the Lord's work. Brethren, do we do what we can? I fear not, or at least a great many of us.

I was at Sabbath-school this morning, and we had a good meeting; it was at the home of Bro. Mahurin's, and my heart was made to rejoice to hear the good prayers and testimonies, and many eyes were wet with tears. Brethren, remember Bro. Mahurin at a throne of grace. He is very badly afflicted with paralysis. We have a very good Sabbath-school. We have not had any preaching for almost a year, but hope to have soon. Times are very hard here at present, as the main crop, which is corn, in almost a failure. I do wish some of our ministers would come and locate in this part of God's vineyard. This is a very good place to live. It is very healthy; the climate is mild. Of course it is not a paradise, and we will not find one this side of God's kingdom. We would like so much to have preaching, but as we are few in number, and our ministers live so far away we can't have preaching very often, it costs so much to get them here. Brethren, let us rally in the work of our Lord. We can see by the signs that the Lord will come, and will not tarry, and will take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.

I am very much interested in Bro. Smith's article, "From Darkness to Light." I would like to see it in book form, and I believe it would be a great help toward spreading the truth. Bro. Long, we love the ADVOCATE more and more; may the Lord bless you in your noble work, also the MISSIONARY, for it is greeted with delight. Brethren and sisters, remember the little church at Cresco, Kansas, at a throne of grace. Your sister in Christ.

Howard, Kan.

SISTER A. J. COLEY, of Shelburn, Oregon, in sending in her quarterly report of missionary work, says:—

"My quarterly report ending September 1, is not very much. Letters written 1, letters received 1, periodicals distributed 71, pages of tracts loaned 309, pages given away 802. This is small for a report but if every one would do as much each quarter there might be more good accomplished. The Lord is with us all the time and if we call on him in time of need he is ever ready to help."

