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

STANBERRY, MISSOURI, TUESDAY, DECEMBER 9, 1890.

VOL. XXV.

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Issued weekly by the

Stanberry, Mo.

In the law of God is peefect, it still converts the by force!

It strikes us down when "guilty" that Christ any makes us whole. Psa. 19: 7: Gal.

The kingdom suners your process. Oh! Father, by the Spirit, through Jesus Christ thy Sm.

The kingdom suners your process. Oh! Father, by the Spirit, through Jesus Christ thy Sm.

Help us in full surrender to say. "Thy will be

A. C. LONG, Winston, Mo. J. BRANCH, Wayland, Mich. W. C. LONG, Stanberry, Mo. For sin's remission in His Name, for which we were bantized:

A. C. LONG, Winston, Mo. J. BRANCH, Wayland, Mich. For sin's remission in His Name, for which we were bantized:

Help us in full surremer to say. done. Matt. 11:12; 1 Cor 4:24. were baptized;
But while the law's no power to save, it still has Beware of telling.

Beware of telling.

Were baptized;
But while the law's no power to save, it still has Beware of telling.

Beware of telling.

Address all communications, and make all But why for sin's remission does any one bapprofits and Money Orders payable to ADVENT AND SABBATH ADVOCATE, Stanberry, Mo.

From Darkness to Light,

OB, A PASTOR'S REFLECTIONS AND EXPERIENCES,

BY ALBERT SMITH.

CHAPTER XII. THE DECISION.

THE wages of unrighteousness the pastor dared

For he who tries to save his life, his life, or soul,

And so he yielded up again his ministry and

Rather than hide the light received by God's abundant grace. 2 Pet. 2:15; Matt. 16: 25; and 5:16.

His prayers again were answered, though not

For while he lost his living, he lost his fleshly

God's grace still proved sufficient-his children still are fed-Forgive us, Lord, our trespasses, and give us

daily bread." Phil. 4:19; Matt. 6:11,12. Agood man's steps are ordered, Jehovah is his

The law of God is in his heart, his goings shall

The Lord will not condomn him, though others may condemn,

The Lord will bless the righteous and soon shall silence them Psa. 37: 23, 31, 33: Psa-

Wide is the gate and broad the way, the Savior warns and pleads,

and many walk therein although it to destruction

But straight to the gate and narrow the way that leads to life.

and few there be that find it, for few except the strife. Matt. 7: 13, 14: Luke 13: 21.

The truth of God the truth is though few the

truth receive , Alie a lie is only though all the world believe !

though all the heath-

and ask of Gad for wisdom and with his Word engage. Psa. 2: 1; Isa. 1: 18: James

We are not under law, indeed, if we are under

Standardennation in Christ our hiding place :

but shall we sin, or break the law, because we re hidden there?

May "God forbid," apostle saith, for this is Satan's snare! Rom. 6:14, 15; and 3:31.

what before conversion? We under law were then !

adjust and Sabbath Idrocate, What brought us in as shiner, as guilty dying Oh: let us strive to win it, and run the appointed

Beware of trifling then with sin, nor tempt the They keep all God's commandments, and the

If we were never under law, as some, alas, advise!

12.

Be wise unto salvation, thou shalt be made all

Yet Jew and Gentile both alike are reckoned under sin. Acts 2:38; Rom. 3:9; and 4: But many turn to righteousness, to law and truth divine,

Hath God as great delight in our "gifts," whate'er they may be,

As in obeying his commands, obeying filially? Obedience, he has declared, is better, better far

Than sacrifice and offering however rich and rare, 1 Sam. 15:22.

Rebellion is as witchcraft, stubornuess is sin Rebellion is as witcheraft, stubornness is sin,
And conscious disobedience must bring rebellion | Will then all keep the Sabbath, delighting in God's

Did Saul not lose a kingdom for neglecting to

The letter of a plain command, and choosing his The skies shall rend asunder, the opening own way? 1 Sam. 15 23, 26.

It only seems a trifle, the tempter perhaps will

It surely cannot matter if we only keep one

But it seems to matter greatly who has the right A mortal man or Deity, whose right we dare How blessed are those servants who find su-

abuse! For such a trifle Adam brought death upon the

He lost supreme dominion, and fell from truth

and grace The principle involved's the same in the veriest tittle, jot,

King or not? Gen. 3: 22, 24; Rom. 5: 12 ; Luke 16 : 10.

How many in the day that's near will claim the Lord to know, As having done some wondrous works, and made

a mighty show!

When Christ will solemnly attest, "I never knew you."—Why?

Because they trampled on the law, and wrought "iniquity." Matt. 7:22, 23.

The blood of the New Covenant is no unholy

It frees us from trangressing as well as cleanses

Its better promises we claim, if claiming any

To have God's laws within us, and written on the Soon in the New Jerusalem immortal saints shall

And sing the song of Moses, the Lamb's great won-

And God's will shall be done on earth, as in heaven the angels do. Heb. 11:10: Rev. 20 : 9 ; and 21 : 1, 2 ; Matt. 5 ;5 .

Who is coming down from heaven to give them

For sin could not imputed be, if the law did not come in.

Black as a smith he'll cleanse thee to firmamental

shine. 2 Tim. 3: 15; Dan. 12: 3 God's will indeed must be done on earth as now

When sin's career is finished in millenaries

The righteous on the earth made new, the ancient

law. Matt. 6:9; R-v; 20:5, 79: Isa. 66: 22, 23.

heavens reveal

The Son of God descending to Zion's holy hill :

The glorious holy city, with all the heavenly

Descends to earth in splendor with stones of liv ing fire! John 11:51; Rev. 312.

preme delight

In keeping God's commandments, with robes washed pure and white

Through pearly gates they enter their Savior to adore, With right to eat of life's fair tree, and live for

evermore! Rev. XXII: 14 Which is -- am I or God to rule? and is Christ Oh, I must be amongst them! God help me to

decide. To gain in that grand city a place amongst the Bride

Oh, Father by thy Spirit through Jesus Christ

I here, and now surrender, and say-"Thy will done." Rev. XXI: 9, 10: Matt. XXVI: 39. Leicester, England.

Threefold Rule.

HERE is a threefold rule for every-day life which is worth trying for a week at least; perhaps at the end of that time we shall find it such a good one, that we shall want to e God's laws within the heart. John 8: 11; Heb. 10: 12, 16, 17, 29. make it part of our lives. Let us resolve, first, to obtain the grace of silence; second, to deem all fault-finding that does no good a sin-to resolve when we are happy ourselves not to poison the atmosphere for our neighders tell;
The righteous shall inherit the earth all made bors by calling on them to remark every painting and discovered the control of the painful and disagreeable feature of their daily life; third, to practice the grace and virtue of praise. - Sel.

The Sermon.

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

Man a Moral Agent.

BY W. H. EBERT.

"Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meckness and fear." I Pet. 3:15.

Having received the following very respectful as well as interesting communication, which reads:

"FARMINGTON, Me., Oct. 27, 1890.

"To the Editor of the ADVENT AND SABBATH ADVOCATE,—Dear Sir: A gentleman gave me a copy of the ADVOCATE the other day. It is a paper that I never saw or heard of before. was deeply interested in the piece entitled, Man is a Moral Agent, in the Sept. 9 number by W. H. Ebert. I have thought about that a great deal. It certainly does look as though God did not know what man would do when he created him, and yet there seems to be an objection to this view of the matter. It must be that God is able to to look ahead and see the end from the beginning, else how could be tell just what was coming, what people were going to do clear down through to the end of time as he has done in the prophecies? always maintained that it was not decreed that these things should be so, but simpand Judas should betray him, etc., for all all those things were done that the Scriptures might be fulfilled as stated in Matt. 2:15, 17, 18, 23, 27, 35, etc. In that case how can they be to blame. If God had decreed that Judas should betray Christ, then he could not help it, he was destined to do it, and it would seem like injustice to punish him for it. But if it was simply foretold that he would do so. if God could see down through and see that he would do so, it does not necessarily follow that he was destined to do it, and could do no other way. Taking this view it seems to me that God must have known what course man would pursue when he created him. And yet as I said before, and as the writer showed in his discourse, other things go to prove that he did not know. If any of your correspondexisting in this, as in every part of God's

your paper. I send stamps to pay for the number in which you may notice it.

Yours truly

MRS. M. L. EDMUNDS."

and cannot foresee or know just what man would do, or will do, until he has done it, then how can the prophecies be true? How answers, Yes. Such a plan to begin could God make known to the prophets the would not only be unwowth. could God make known to the prophets the would not only be unworthy an infinite God, history of great events, and of the nations or kingdoms in advance, unless he can see before bland what is going to be each and every never offered his Son at all to do. synopsis of the entire subject.

among men. But in such cases they become instruments, and were then not moral

We here introduce the above truth as being Matt 20:28. the key which solves the whole theorem. and will now take up the subject, and was when undertake a deeper and more detailed view of Christ offered himself to die for man and the And we hope none will cringe from facts offering was accepted by the Father of the ly foretold that it would be so. Take for instance the prophecies relating to Christ. If we take the position that God did not know what man would do, it must follow that he decreed that the Jews, should reject Christ decreed that the Jews, should reject Christ extends an and pronounced him were year. I note a should be tray him, etc., for all created man and pronounced him were year. look down the stream of time and see just contradiction. But this is not here said to what man was going to do? And that man provoke discussion upon that question; but was going to fall and lose the life which was simply because it supports the whole plan of given him? If we do shall we call it a life of salvation, as taught in the gospel of Christ. probation that man was upon? Let us ask, if In the plan of salvation as laid down in the God foresaw just what man would do, where- gospel, Jesus Christ became to man and the in consisted the probation then? In that ease the term probation, is a misnomer, for it was no, such a thing in that case. The two dam, will become his by conquest. It believes the term probation of the case that the term probation is a misnomer, for it was no, such a thing in that case. The two thoughts are incompatible. And again, if God came his right to inherit all things, through the foresaw just what man was going to do, could purchase which he made. man do otherwise than God foresaw he determined that "the kingdom and dominion, would do, without disappointing God? If and the greatness of the kingdom under the it becomes my duty to again examine the story dues.

But yet more of it; and a little deeper down.

Solumns of the Advocate. And it is with life we are required by the holy Scriptures to these kingdoms.

The order of succession to these kingdoms are required by the holy Scriptures to the second of the succession to these kingdoms. pleasure that I undertake to answer so believe that God did know when he made was determined upon. It was ordained of was determined upon. It was ordained of a control of the control of thoughtful and so respectful an address, and man just what he was going to think, say, and God that it should be so. It became God's will do so in "meckness, soberness, and in do; and that he was going to transgress the purpose to accomplish the plan. And for the law which he gave him, and would thereby completion of that purpose, he ordained to We desire to now approach this subject so not only bring death, and all the terrors conmake instruments of men, and of nations, We desire to now approach the sequent upon sin, not only on himself, but allowed as to get just as close to it as we can. Truth sequent upon sin, not only on himself, but allowed we helieve that our inso upon all his posterity and for all time the as to get just as close to it as we can.

It is what we want, and we believe that our inso upon all his posterity and for all time during to "honor" and some to "dishonor." He quirer is also after the truth. We love the ing all ages of men; we must also believe up-foreknew just what was necessary to accomplete the property of the pr The subject matter so on the same grounds that God at the same lish the plan, and he chose, and ordained even

placed before us at this time for reconciliation in the saw that it would be necessary for him placed before us at this time for reconciliation in the saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is saw that it would be necessary for him placed before us at this time for reconciliation is not at the conciliation is not placed before us at this time for reconciliation, and to be harmonized with the Word of to give his Son to be scoffed, denied, crucified to give his Son to be scoffed, denied, crucified to give his Son to be scoffed, denied, crucified and slain to undertake to redeem a facility, and to be harmonized with the Word of the give his Son to be scoffed, denied, crucified and slain to undertake to redeem a facility of the state of the st placed before us at the first the Word of to give his son to be sconed, denied, crucified tion, and to be harmonized with the Word of to give his son to be sconed, denied, crucified God, is this: If man is a moral agent and can and slain to undertake to redeem a few of God, is this: If man is a moral agent and can mankind from such a fall. Can we belt of the control of the contr God, is this: If man is a moral agent and can mankind from such a fall. Can we believe act, so far as he can act at all, just as freely and independently as God himself acts; and, and independently as God himself acts; it therefore heavy that God could not, its attributes did thus create man, planning did independently as God himself acts; and, this? If God, with all his resources of infin. therefore being true that God could not, in it to have his only Son murdered; we in it to have his only Son murdered; then how can the prophecies be true? How answers, Yes. Such a pian to begin with could food make known to the prophets the would not only be unworthy an infinite God would food make known to the prophets the would be unworthy of most of the nations or but it would be unworthy of most of the nations or but it would be unworthy of most of the nations or but it would be unworthy of most of the nations or but it would be unworthy of most of the nations of kingdoms in advance, unless he can see before hand what is going to be each and every hand what is going to be each and every hand some and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be each and every hand what is going to be every hand what is going to be every hand what is going to be every hand wh ng to be each and every never onered ins son as an to die for man,
This, we believe, is a true
It was his Son that offered himself. "Christ
through the eternal Spirit offered himself." through the eternal 17 by 9:14. After man had out spot to God." Heb. 9:14. After man had And in examining it, we shall not use those scriptures and arguments which appear in my fallen. Christ, who doubtless had assisted in creating him, took compassion upon we fallen, Ohnst, compassion upon man, and creating him, took compassion upon man, and former discourse as referred to on the subject; but will hope that all who feel interested in discourse the free-will offering. And God accepted the free-will offering. what we here say, will re-read that discourse. However, there is one little section of that discourse which I regard so very pertinent to this matter, that I will, in this place representations of the death of his Son. discourse which I regard so very pertinent to man. The so loved the world that he contains matter, that I will, in this place reprosented to the death of his Son, in order that this matter, that I will, in this place reproduce it. It reads, "It is true, however, that God has sometimes made instruments of some him." See John 3:16. "Christ was as a lamb shin from the foundation of the God has sometimes made instruments of some men, and forced them to obey him, or do lamb slain from the foundation of the world," men, and forced them to obey him, or do lamb stand from the boundaries of the world," (of the aion, or the age) Rev. 13:8. This what he required of them, in order to display his power, and to accomplish his purposes fact is fully declared by Paul, when he says, tween God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim 2:5, 6. See also

The foundation of the gospel age was when Let us begin Lord Jesus. And if there was not another you say that he could do etherwise than God whole heaven, shall be given to the people of imagined that he could do, or would do; then the saints of the Most High, whose kingdom you believe just as we do, and just as the Bibe presents it. But if you say that man can-shall serve and obey him." Dan. 7:27. And not so act as to disappoint God's fore-knowl- according to the Scriptures, it was also deterents can assist me in finding the harmony edge, what better is the fore-knowledge of mined that there should never be from that God, in reference to man's moral agency, than time but five universal kingdoms upon the Word, I would be glad.

Thinking that perhaps you may be kind enough to notice this through the columns of enough to notice this through the columns of the fact fully known to God that.

God's decrees are? And, as before said, to earth. The order, as given, of these king-place a man on what we call a life of probation, with the fact fully known to God that. tion, with the fact fully known to God that Grecian, Roman, and then the everlasting the man was doomed to die in the end; and kingdom of heaven. And to this end, "God that the man would not do otherwise in the case, call it fore-ordination, decree or fore-bundles it assumes to the knowledge, it amounts to the same. And it Ps. 132. And, it is to this oath that refer-As it has been referred to me by the editor, is a solemn mockery of man and his infirmi-ence is made by the angel, to the mother of As it has been received again examine the sub-it becomes my duty to again examine the sub-ties. And this is incompatible with God. Jesus, at the time of his conception." Luke

erything All work. chapter ninth chapter withings the Peter 8 that Peter 8 etc. 2 Pet. well und holy Scriptt We migh a good man

made to d arrangemer unto honor We might Isaac, Jaco to honor, so), Phare John the the Prop other kin used as so of God, by divin agents in by physi ordained them. mined u time, to it; for times, the pro prophe ures."

> But, ing mi by an man, the di which betwe press disc few

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them,

which was necessary to finish the his declaration, he reminds the Lord, "Was man nothing more than his "reasonable serventhis is set forth by Paul in the not this my saving when I which was he with the which set forth by Paul in the his declaration, he reminds the Lord, "Was man nothing more than his "reasonable served this my saying, when I was yet in my his his a moral agent, and life or death shish; for I knew thou are served to be understood."

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holy Scriptures. grangement, and of others it was to dishonor. be carpenter, Mary the mother of Jesus, ogents in the matter; or they were compelled by physical force to do their part, as God had nah 3: 10. by physical order in additional instruments of order in additional instruments of and the things which were determined upon, were made known from time to ime, to the people chosen of God to receive it; for it was, as Paul says, "God, at sundry in time past spake unto the fathers by the prophets." Heb. 1:1. And it was these prophecies which were called, "The Script-

and, then, when the things which had been them, "that the Scriptures might be fulfilled." ing mind, that all those things were not done by and through the native moral agency of pressed in my former discourse on the Moral otherwise. The word of God harmonizes dency of Man, as referred to by our inquir-with its self; and also with reason. er on this occasion.

Possibly be given, and that the text clearPower on the first such and a future torment

Note: The suffer death and a future torment Pon such hypothesis, no reasonable answers proves our position to be true.

And again, and finally in this place, we we thoughts and acts?"

Out thoughts and acts?"

Detthoso are all sophistics Ent whilst Jonah was left to act action and the state of morally responsible being, and coars, naying peace which Jesus gives is not that which the moral agency, he refused to go morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, and the morally responsible being, and coars, naying peace which Jesus gives is not that which the morally responsible being, and coars, and the moral responsible being, and the mo

chapter of Romans.

chapte peter said, "were hard to be understood and merciful, slow to auger, and of great each individual's destiny, is not known, nei-kindness, and repentest these of the said," the known until the books are peter said, with the pretaining speter said, but which may be pretained by peter said, but which may be pretained by peters, and repentest thee of the evil." there can it be known until the books are Jonah 4: 2. Gold determined by the general judgment; Jonah 4: 2. God determined that Jonah opened in the day of the general judgment; should go and thus preach to Ningal, to be a long time over man shall give an acshould go and thus preach to Nineveh. And at which time every man shall give an acto this end up. Scriptures.

Scriptures.

Scriptures.

Social go and thus preach to Nineveh. And at which time every man shall give an action this end "the Lord prepared a great fish to count of himself to God and will be reward-ward and mations, that were swallow up Jonah. we might, in the might in the many men and nations, that were swallow up Jouah. And Jonah was in the ed according to his works, whether they shall belly of the fish three dear days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall belly of the fish three days in the ed according to his works, whether they shall be the ed according to his works, whether they shall be the ed according to his works, whether they shall be the ed according to his works, whether they shall be the ed according to his works, whether they shall be the ed according to his works, whether they shall be the ed according to his works, whether they shall be the ed according to his works, whether they shall be the ed according to his works, whether the ed according to his works are the edge of the ed swallow up Jouals. And Jonah was in the ed according to his works, whether they belly of the fish three days and three nights." have been good or shall have been evil. Jonah 1: 17. We presume there are none in that day will fail of eternal life for who will claim that Jonah 1. 17. We presume there are none in that day will fail of eternal life for who will claim that Jonah 1. 17. who will claim that Jonah was a moral agent having done what God compelled him to do, during those the compelled him to do, honor, and honor, and his wife, who will claim that Jonah was a moral agent during those three days and three nights!

No, he was then begin with Abraham and his wife, during those three days and three nights!

The probability of the property of the prop which night begin was made having and three days and three nights! to such acts could not have been sin against No, he was then being used as an instrument a just, merciful and a righteous as well as a Jacob and the special pharaoh, Moses, the Israelites, Joseph pharaoh, Mary the mother of Jesus God food to accomplish a special purpose. It is very manifest in this case that God, for a time, purposed to overthrow Ninethe carpenter, the Baptist, Herod, the twelve Apostles, but the Baptist, Herod, the twelve Apostles, weh; and he compelled Jonah to preach the John to prophets, Nebuchadnezzar, and many the prophets, Nebuchadnezzar, and many message to that people." But the king and his public all the kings, princes and nations, that were the kings, princes and nations, that were the kings, princes and nations, that were the kings and the kings are the kings and the kings and the kings are th there kings, 12 in some all repented of their evil ways, etc.

Jona 3: 5, 6. "And God saw their works, das so many have directly so influenced that they turned from their evil way; and the host of Peter the apostle. I sup divine agencies as to make them willing God repented of the evil that he had said he would do unto them, and he did it not."

claim that God knows everything just as well must not be too sensitive. Simon no doubt beforehand, as he does afterward, Did God brought to his homestead every night the know at the time he commanded Jonah to go malodors of the calf-skins and ox-hides in his preach that message, that he would not overthrow the city and people of Nineveh? Did only because he may not have been invited he compel Jonah, and that too by the most to the houses of merchant princes surroundbegan to come to pass, it was said of and that God does not know what man is go- and fastidions and finical and over-particupent" (regret) his own sayings and doings the direct purpose and power of God. And accept the Scriptures as true, and we believe which being the case, perfect harmony exists in giving them their fair and literal meaning,

Having said enough, and having backed it up with quite a suffiency of Bible facts to susdiscourse to prove that God did not, and tain our position in reference to man's moral finger-nails are in mourning for departed wild not know what man was going to do, agency, we will rest the subject here; and until he had done it, we will here refer to a will leave it to the candid consideration of w others of the same kind, which are posi- every inquiring mind. But will append a And few metaphysical soliloquisms in which I inwhich none can deny without discarding the dulged, at times, when I was more an Univerbe as being good authority upon it. We salist, perhaps, than anything else, viz.: "If and, "And the Lord said, Because the cry of God did foreknow, and does foreknow all my Solom and Gonorrah is great, and because thought and all my acts, and all of everytheir sin is very grievous, I-will go down now body's thoughts and acts, how could it be so and see whether they have done altogether acording to the cry of it, which is come unto We; and if not I will know." Gen. 18:20-21. How could anybody help it? Again, how This language needs very little comment on could there have been any thoughts until I rather than my own.

rather th a the truth of it; and that too, even after right to have the thoughts and to the acts er; I will be glad to wash their feet." One was the spirit of the devil, the other the spiral such thoughts, and it of Christ.—Talmane. Was I to suffer death and a future torment

Amerel shall be overthrown." Jonah being an intellectual cou, and as a string to a sor one who is about to go away, and says.

But whilst Jonah was left to act actage at a string to a sor one who is about to go away, and says.

The area of the string to a sor one who is about to go away, and says.

The area of the string to a sor one who is about to go away, and says.

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Frankton, Ind.

Simon The Tanner.

Simon the tanner lived at Joppa, and was the host of Peter the apostle. I suppose the by the oders of a tannery as others'. But the Jo-Bible says, "He lodged with one Simon, a tanner." People who go out to do reforma-We would respectfully ask of those who compared to the compare desperate means, to go preach to Nineveh ed by redolent gardens, but to teach all men what he, at the time, knew would prove to be and women engaged in trying to make the a falsehood? Or, shall we take it as it reads; world better, they must not be squeamish ing to do, as a moral agent, until he has done lar in doing the work of the world. The But, it must be very obvious to every think- it? And that God does, also, sometimes "re- church of God is dying of fastidiousness. We cry over the sufferings of the world in hunwith men, as is seen in this case, as well as in dred-dollar pocket handkerchiefs, and then man, but that it was all done by and through many others as heretofore referred to? We willing to do Christian work among the cleanly and the refind and the elegant and between the prophecies and the views as ex- unless compelled by their structure to do the educated; but excuse them from taking them from teaching a mission school among the uncombed and the unwashed; excuse them from touching the hanl of one whose

Such religious precisionists can toil in atmosphere laden with boney-suckle and rosemary, but not in air floating up from malodorous vats. No, no, no! excuse them from lodging with one Simon the tanner.

During the last war there were in Virginia some sixty or seventy wounded soldiers in a barn on the second floor, so near the roof that heat of the August sun was almost insupportable. The men were dying from sheer exhaustion and suffocation. A distinguished member of the Christian commislanguage needs very little comment on could there have occal and how could they have been my the faces and feet of those men and it will relate a standard them? And if these vive them "" "No." sion said to the nurse who stood there, "wash occasion, for it explains itself. But we had them; and not cold them? And if these acts until I had done them? And if these acts until I had done them indicates until I had done them mind acts until I had done them mind acts until I had done them indicates until I had done them indicates until I had done them." "No." said the nurse. "I didn't come into the array to make the nurse." wise of those that believe that God knows acts until I had done that thoughts and acts did first exist in the mind thoughts and acts did first exist in the mind thoughts and acts did first exist in the mind thoughts and acts when the same that thoughts are same that thoughts and acts when the same that thoughts are same that the same and what all men are going to say or do. thoughts and accs the was it necessary that he should, as it of God, were they not his thoughts and acts "Well," said the distinguished member of the was it necessary that he should, as it of God, were then my own? Did I not have the the commission when we have was it necessary that he should, as it of God, were they not used to the commission, bring me water and a tow-

"PEACE I leave with you, my peace I give unto you," said Jesus to his disciples just af for such thoughts.

But these are all sophisticated speculation.

But these are all sophisticated speculation. Sometimes are all sophisticated speculation. Sometimes are all sophisticated speculation. Sometimes are all sophisticated speculation. But these are all sopmstances speciments on this language: "These are the last words, the people of Ninevel: "Yet forty days an intellectual God, and as having cre-The gospel of Christ presents too to as as on this language: "These are the last words, as of one who is about to go away, and says being an intellectual God, and as having crease of one who is about to go away, and says being an intellectual and therefore a good-night, or gives his blessing." The gospel of Christ presents too to as as on this language: "These are the last words, as of one who is about to go away, and says being an intellectual and therefore a good-night, or gives his blessing."

the new earth. There are, however, three the Lord comes.

It is prepared, at the house was seen Jennie Burn's new days.

That a portion of the earth is prepared, at the house was seen Jennie Burn's new days.

no longer exist when the city is located on of God. the earth; then the grand reunion of God's people will occur. No wonder that John was enraptured, for there was brought to his view flood of giory from God and the Lamb.

hence it will be a well built city.

the earth, Gog and Magog, to gather them to gether to battle, the number of whom is as the sand of the sea. And they went up on

The City of God.

That the city of God, the new Jerusalem, will be located on this earth is admitted by all, who believe that the saints will possess the new earth. There are, however, three

lem comes down at the commencement of the thousand years.

Second. There are those who claim that the city does not come down till the end of the one thousand years.

Second there are those who claim that the city does not come down till the end of the one thousand years. thereof towards the east and toward the record towards the east and toward the record towards the east and toward the record towards the record to The separation from dear friends will from the south and shall sit down in the city in bringing up another boyc.

The Gad-Abouts.

vials of odor, and the city was haptized in They are officious as they are numerous, and ing in the recuse piles in the affect.

They are officious as they are numerous, and the Lamb. ood of glory from God and the Lamb.

Abraham looked with lenging eyes for this into other people's husiness. Probably Turky, "For he looked for a city which hath

on the earth during the thousand years, and and you will conclude that the bachelor's he know where his broad and butter comes before the wicked are destroyed? Certainly hall is preferable. You will see the break from? He's simply liming his packets there is. John says, "Blessed are they that fast table standing piled with dirty dishes.

the sand of the sea. And they went up on the character and the motives of others, you weigh her words as they will be weighed in

Advent and Sabbath Advocate. hide thyself as it were for a likele moment, un- and abouts one restliess and unence. Nectice Stiggs want to go somewhere. Nectice Stiggs want to go somewhere. Nectice Stiggs to the Entrance of thy Words giveth Lagha." til the indignation be overgast. For, behold, wand to go somewhere. Nevice Svigs time the Lord court out of his place to punish both must go to Alva Nichols' house, and so the inhabitants of the earth for their inequity; the inhabitants of the earth for their inequity; on. Morher may have break to hake, has W. C. LONG, - - - EDITOR

I Stanberry, Mo., December 9, 1890.

In Lord comets out or may prove the inhabitants of the earth for their integrity.

The inhabitant for the earth for the earth for the eart 21. "In my Father's house are many man-for these things. She is a seeker alber had store; if it were not so, I would have told own pleasure. The young god abouts no loss

Prominent positions taken in reference to its location.

First. It is claimed that the new Jerusalem is clearly indicated in the lem commencement of the Jerusalem is clearly indicated in the lem comes down at the commencement of the language of Zechariah. "And his feet shall language of Zechariah. "And his feet shall language of Zechariah. "Shall in that day muon the mount of Olives."

Shall in that day muon the mount of Olives. Third. The position is taken that the city and there shall be a very great valley; and about your as though she were your worst enter the necessity of its coming down from heaven.

The city of God and its location on the earth is an intensely interesting subject. It will be the home of the saints—the home of the soul. The lonely pilgrim sitting in the cob in the city and thouselves thrust out. the soul. The lonely pilgrim sitting in the cob in the city and themselves thrust out, no that he a queer match. He's so much night of years is cheered by the fact that he Then the righteens will come from the east, womaget than she is. She's a regular old will have a permanent home in the city of and from the west, and from the north, and maid. Well, she'd have to exercise bossit Then the gul-abouts can tree the morie of this one and that till the the whole neighbor hood is overenment. They pick up chips and THE gad-abouts are the common fiveways straws till one thinks of the chickens small

At a later stage, the god-about hitter and cynical. She feels suspicious of everyone in town. She impages the monves of triend and fore. Even the ministra God." Yes, God is the builder of this city; sure, and usually confines them all to hareuss sure, and usually confines them all to have used or courts. But in our land of freedom, there is no limit to their liberty or mischief Is there a text in the bible which declares that this city comes down at the end of the thousand years? Not one. Is there a text from which we can draw a plausible inference that such will be the case? Not one. Is there a text which says that the city will be the case? Not one. Is there a text which says that the city will be the case? Not one. Is there a text which says that the city will be the case? Not one. Is there a text which says that the city will be the case? Not one. Is there a text which says that the city will be the case? Not one. Is there a text which says that the city will be the case? Not one. Is there a text which says that the city will be the case? Not one. there a text which says that the city will be yard clean. Just step into one of the reages for real good feeling to them. But but don't

"Do you know that Mr. and Mrs. Alies do his commandments, that they may have a which the cat is seeking to clean up; the bake don't live happing together? Then ment do his commandurents, that they may have a right to the tree of life, and may enter in iscrying, and the older children are quarreling, would know it from outside appearances, and through the gates into the city. For without (the city) are dogs, and soreerers, and whoremongers, and murderers, and idolaters, and murderers, and idolaters, and murderers are the constant of the city of the c mongers, and murderers, and indicaters, and whosever loveth and maketh a lie." Rev. 22; 14, 15. Then at the end of the thousand that home has no place in their thoughts. They wouldn't be seen working as my 22 (Gal-alputs are commonly of the

the said of the sea. And they went up the character and the matters of others, you weighter words as they will be well and the breadth of the earth, and compassed the may be sure that you are getting on danger, the habitures of the saidtage. It is not composed to the saidtage of the saidtage of the saidtage. It is not composed to the habitures of the saidtage. The habitures of the habitures of the saidtage. camp of the saints about, and the came down from God out of you had better take yourself away. There about her door. The god about does not saint the god about does not saint the god about does not saint. city; and fire came down from God out of heaven and devoured them." The city and nations are here on the earth during the thousand years. This is positively declared, and, therfore, the position of the desolation of the earth falls to the ground.

God's people will be in the munsions, or chambers, in the city during the time when chambers, in the city during the time when if these young gad abouts would remember one above the same prays as header chambers, in the city unrung to the final 'in a multitude of words there backeth praces, combons to wear book the wrath of God is poured, out upon the following not sin," they would natively be backeth praces, combons to wear book to the wrath of God is poured out upon the than he wanted and a work there would restrain their gift of cathering backs for the saint to abotter use seripture: "Come, my people, enter thou into the first stages of development, the radius, with her much taken the third chambers, and shut thy doors about thee; In the first stages of development, the radius, she is mentally tearing to place

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her from the view of the but the blue is no character that is so fair but the blue is no character that is so fair but the blue is can point out some defect. There re is no change of the sound for the beauty so beautiful but that the expert beauty me flaw. The gossing of the sound for the sound for the sound for the sound flaw. beauty some flaw. The gossips seem like detect some naw. The gossips seem like detect some name for their sissors of The moment a garment is present. official compunction of conscience, they without coning and rip, as though they of and sold seeing everything fall into enjoyed seeing everything fall into about their feet. They are sharpers, about their presents the interior into their presents. are of going into their presence, if there Beare of general presence, if there says shred of the basting still in your new Beware of them if you have a secret. Beware of them if you have a secret, of they become wouderfully acute in prob. or hey be wound, and will spare you no more than the surgeon does the boil.

Not all gad-abouts have reached the stage Not all sales that, mark you, if the tendency is of banness, a trace tendency is in your to talk about your friends in any way in you are on your way to his very stage of evil. A gad-about is any person who does not come to do you good, person was good, and to open your door to sunshine and pur-A gad-about is a bad person to have mound from a sanitary point of view, for the is never coutent unless she is stirring up the accumulations of old diseases and irrithe accumulation of the cases and irrigaing new virus with her to vaccinate all ries a sort berto pour into your mind her unsabitary communications, and impress your cerebral corpuscles with pictures of horror, and crime, and suspicion ?

Take the sword of the Spirit to the gadshout gossip-and, by the way, there are gadabout men as well as women-when they begn to insinuate evil thoughts, give them a come to regal estate. from hearing evil."

sreetened and made pure, we could weep of war. Truth is a reformer, truth is a liberbold of error Omninotence itself cannot have been supported by the second of the secon given to you by the Lord, and why have you in his book of remembrance,—words that are tentable and choice. You should speak truth. He stands intrenched beyond the utter the difference of the might test power that the first the properties of the might test power that the first the properties of the might test power that the first the properties of the might test power that the first the properties of the might test power that the first the properties of the might test power that the first the properties of the might test power that the properties of by the edification of one another. She who most stretch of the mightiest power that most stretch of the mightiest power that most stretch of the mightiest power that assassins. most stretch of the most s

is anxious to get up in the chariot with Jenn tremen chamber of Deputies a bill for the taxation of titles. The aristocratic prefix de taxation of titles. The aristocratic prefix de taxation full of path; and initiate his exterminating zeal. We do taxation of titles. The aristocratic prefix de taxation full of path; and prefer to those who make their profits to cost \$100 ayear; baron, \$1,000; maronis and imitate his exterminating zeat. We do is to cost \$100 a year; baron, \$1,000; marquis, and inotate his exterminating zeat. We do is to cost \$100 a year; baron, \$1,000; marquis, not now refer to those who make their property is to cost \$100 a year; baron, \$1,000; marquis, not now refer to those who make their property is to cost \$100 a year; baron, \$1,000; marquis, not now refer to those who make their property is to cost \$100 a year; baron, \$1,000; marquis, not now refer to those who make their property. adion full of nothings and commonplaces, not now refer to those who make their properties to cost \$1000 a year; baron, \$1,000; max less than full of nothings and commonplaces, not now refer to those who make their properties to cost \$10,000; duke, \$10,000; prince \$20,000.

and fill them. The world is full of magpies eousness, and would slay with the sword of and chatterers. Oh for robins of magpies and state of the contact with the vile and chatterers. and chatterers. Oh, for robins and larks and their vengence, as the Gileadites did. all who sweet voices to cheer the sweet voices to cheer the sick hearts of the cannot sound the letters after the same fash world! There are appeals on the cannot sound the letters after the same fash world! world! There are angel songs to be sung, ion. But the real friends of truth are for God's words to be spoken, which are purer than silver tried seven times in the fire. Oh, why will we speak that which why will we speak that which profiteth nothing? Are we not commanded, "Keep thy as the first King said, "If my kingdom were tongue from evil and the litongue from evil, and thy lips from speaking guile"? The lips of the righteous drop words like pearls and roses, the lips of the rest to the lips from speaking of this world, then would my servants fight."

The kingdom is not from hence, and there like pearls and roses, the lips from live seed, witnesses and not frantic zeallike pearls and roses; the lips of the gossip, Pacific Health Journal.

Witness to the Truth.

THE kingliest office ever held by one of hu man birth is that of witness-bearing to the truth. The man who is faithful in this comes necrest to the King of the nations. "Art thou a king, then ?" asked the haughty Roman of Rome who had spoken of his kingdom. The answer is a study for a life-time: "I am a king. To this end I was born, and for this cause came I unto the world, that I should bear witness unto the truth." The kingly office and witnessing to the truth are here held to be synonymous, There is a world of encouragement in this for every man of humble birth, of lowly estate, of scanty means. No matter how poor his home, how meager his face, how circumscribed his influence, how the tariff. desolate his lot, he may assume the royal prerogative and exercise the kingly functions. He need not have a throne, or a jeweled crown and glittering robes, nor even a scepter, but if he hears witness to the truth, he has

The question of the Roman, "What is truth ? was asked in contempt and was left undher, brethren." Behold, the Judge standth before the door." When a torrent of enough of it to qualify them for their high gosip breaks suddenly upon you, declare to calling. Everyone who hears the voice of "Every idle word that men shall speak, Him whose "kingdom is not of this world" they shall give an account therefor in the day is "of the truth," and all who follow Him in of judgment. For by thy words thou shall their testimony come into the royal likenes. be justified, and by thy words thou shalt be The witness to the truth is not, as many seem condemned." "Let no corrupt communica- to suppose, a partisan authorized to assume tion proceed out of your mouth." If the the reins of power, to collect armies, to enlist sword of the Spirit does not silence the gossip, a host of followers and put them in martial pray for her, weep for her, but do not listen array, to engage in sanguinary battles, to dombher; for you are to "turn away your ears inate wrong and error by the use of the gun. O poor gad-abouts, when we think of what forms of evil out of the world by a superior inherits the kingdom, though her mother will the sword, and the bayonet, and to drive all 23. on might be, if your fountain was only force skilled in strategy and the machinery with sorrow! Your social qualities were ator, truth is an elevator, truth is a purifier; but before the defiant will of man. Those who go

To the witness for truth, therefore, is not of the abundance of her heart, words so sweet sault upon the evil that is prevalent in human life. This enterprise in which are construction machinery is worthless. that they will be like heavenly manna to the man hearts and manifested in human life. This enterprise, in which \$400,000,000 has man hearts and mannested to hear sunk, figures as the monumental failure. This is the hardest lesson the world has yet to been sunk, figures as the monumental failure. Cease to be gad-abouts. Be home keepers, learn. It is so easy to denounce, to scourge, of the age. clase to be gad-abouts. Be home keepers, learn. It is so easy to denomine and bitter scorn, claste, sober, adorned with a meek and quiet to a sail with reproaches and bitter scorn. Toll, which is in the sight of God of great solution. If there are traces of the gad-about in short comings of those who cling to falsehood idea, M. Moreau has introduced into the long, if you find If there are traces of the gad-about in short comings of those who sling to falsehood idea, M. Moreau has introduced into the fall free are traces of the gad-about in short comings of those who sling to falsehood idea, M. Moreau has introduced into the french Chamber of Deputies a bill for the and error, that every champion of the truth idea, M. Moreau has introduced into the french Chamber of Deputies a bill for the anxious to get up in the chariot with Jehn is auxious to get up in the chariot with Jehn Krench Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bill for the fall french Chamber of Deputies a bil

as the old fairy story says, drop toads and lizards and scorpions.—Fannic Bolton in Pacific Health Journal.

His kingdom 'is not from hence, and from the Research of the kingdom 'is not from hence, and hence, and hence, and hence, and hence, and from a throne loftier than is found in any human court, to bear witness to the truth, w can see in a concrete form the lesson which those who seek this kingly office must learn, that for himself, before he assays to practice in the high vocation. The witness must be a in the high vocation. The witness must be a lover of the truth for its own sake, and make it the guide for his life .- Journal of Dom merce.

Items of Interest.

A heavy snow-fall throughout Europe has blockaded many railroads.

- A company has been formed to construct a ship canal to connect Brussels with the sea.

-The French are preparing for financial war on the United States in retaliation for

The public debt of France is estimated at \$6,200,000,000, making it the heaviest debt of any country in Europe.

-The Pope amuses himself in the Vatican gardens by snaring birds, which he decs not appear to consider cruel sport.

-About 2,000 foreign doctors have already arrived in Berlin to learn how to use Professor Koch's new discovery.

-One Osman, of Cavallo, Turkey, has documents to prove he has lived 160 years. This being so, he is likely the oldest man in the world.

-A man in San Francisco received the full force of 1,000 volts from an electric light wire, and will recover. His hands were terribly burned.

-The King of Holland died Sunday, Nov. Wilhelmina, a ten year old daughter,

- Despite the order issued by the government prohibiting the emigration of peasants and Polish Jews to Brazil, 300,000 have left Russia for that country during the past three months.

-A plot was discovered to kill the king of Corea and his family during the obsequies of

To the witness for truth, dependence, and the construction and works are wrecked, even traces of the excavations are venishing, of the start, will speak, out to engage after this fashion in a hostile as-

-Luxuries certainly ought to be taxed in

The Prophecies.

BY E. S. SHEFFIELD.

Power has been in the "north quarters." This is emphatically true of Russis, and she has been called the "Great Bear of the North" for onable, mysteries, "The wicked shall do the first resurrection spoke that the most result is the most result. The first resurrection spoke them the predictions of the Bible are unfather. The first resurrection spoke them the predictions of the Bible are unfathers. The first resurrection spoke them the predictions of the Bible are unfathers. The first resurrection spoke them the predictions of the Bible are unfathers. angel to the prophet. Are they one and the same power? I believe they are, because been called the "Great Bear of the North" for over filty years to my own personal knowledge. Now hear the prophet Ezekiel in 38th "Gomer and all his quarters, and all his bands; and many people great northern power and the career assigned to him in the closing scenes of the present to him in the closing scenes of the prophecies; to all chapter and 6th verse: and many people with thee, all of them riding upon horses, a great companighty army. Verse 16—"And come up against my people of Israel, as a cloud to cover the land; it shall be in the latand I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy will make it plain. right band; thou shalt fall upon the mountains of Israel; thou, and all thy bands, and the people that is with thee." Chap. 39: 1-4. Second, the import of the language in both prophets is the same.

Lord God. Thou shalt there shall be a time fall upon the mount- of trouble, such as aims of Israel, thou, never was since there and all thy bands, and was a nation." all the people that is with thee; and all the men that are upon the face of the earth, shall face of the earth shall shake at my presence

again."
In Ezekiel we read:

In Daniel we read: "Persia, Ethiopa and "The Libyansand the Libya with them." Ethiopians shall be at

speaketh to the charches, out not to Christ and then he will descend to earth believing world through prophecy. To one believing world through prophecy. To one class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a light that shines in a dark place class it is a same power? I believe they are, because—
First, according to Ezzkiel the home of this is emphatically true of Russia, and she has is emphatically true of Russia, and she has wickedly and none of the wicked shall understand, but the wise shall understand."

to him in the closing scenes of the present This is the fire Adam form lost in Eden, and not age, is speculating on the prophecies; to all the one he lost 930 years afterwards. The saints, those that have taken part in the against Gog, and say, Thus king of the north, or the pope the wilful king. saith the Lord God: Behold, I am against To all such objections, I reply by asking, Are O Gog, the chief prince of Meshech not the pope and the czar the professed heads and Tubal; and I will turn thee back, and of the Latin and Greek churches? And did leave but the sixth part of thee, and will cause not we read in the ADVOCATE a short time thee to come up from the north parts, and since that the czar was offended because the will bring thee upon the mountains of Israel; pope refused to acknowledge him as his

The Thousand Years.

BY SAMUEL PAGE.

W. C. Long: In your paper of September "And thou shalt come from the place out of the north parts, and many people with thee, whirlwind with charial of them riding upon horses, a great company, and a mighty and with many ships, and a mighty army; thou shalt ascend and come like a cloud to and he shall plant the called it the Lord's day. Now take all this cend and come like a overflow and pass over storm, like a cloud to and he shall plant the cover the land. And the tabernacles of his it shall come to pass at the same time when seas in the glorious hothe same time when seas in the glorious hothe same time. In the land of Israel, saith and none shall help fury shall come up in him. And at that time my face, and I will call shall come when shall come with the come to his end the Lord's day. Now take all this in consideration, and look at the 20th chapter of Revelation and you will see John had two visions of what will be in the same time. In the 9th verse he seen the apostles on their thrones and the saints ruling with Christ a thousand years; then in the 10th verse he begins again with the same thing when Christ is on his throne and all the dead reised my face, and I will call snail financial stand up, gods again with the same thing when Christ for a sword against the great prince which him throughout all my standeth for the child christ said to the disciples, "When the Son mountains, saith the dron of thy people, and Lord God. Thou shalt there shall be a time that the same of transless and a sit on twelve thrones," etc. He promised to the mountain of the Lord's house, established on the top of the mountains, and all nations plish at Jerusalem." Luke 9:27-31. Now it seems as plain to me as did the shall flow unto it. At the coming of Christ But now coming to the grand and glorious

destruction? I answer, I believe it is to comine wheaven and a new earth." God will see that are anxiously destruction? I answer, I believe it is to comfort and instruct those that are anxiously new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." God will send new heaven and a new earth." waiting for the kingdom of God. "He that forth his trumper to raise at his dead. Christ waiting for the kingdom of God. "He that forth his trumper to raise at his dead. Christ hath an ear let him hear what the spirit saith can only raise his cleurch and no more, the partit of God elect that God has given him; but when the dom to the spirit saith can only raise his council and no more, the hear what the spirit of God Yes, the spirit of God has raised all nations, then he will give the unto the churches. Yes, the spirit of God elect that God mas given mm; but when God has raised all nations, then he will give them to the churches, but not to an unspeaken to the churches, but not to an unspeaken to the churches. To one

The first result tion 5 is not a bodily resurrection, but a spir tion 5 is not a boats, "If so be that you are itual one, as Paul says, "If so be that you are itual one, as raur says. It so be that you are risen with Christ seek those things that are Again in Rom. 6, -"Buried with sented from the two prophets respecting the great northern power and the career assigned This is the life Adam lost in Edward This is the life Adam lost the lost Christ and rised as the life Adam lost in Eden, and not with the wicked called the rest of the dead; they will only come to this life after they are ver the land; it shall be in the latsia should ever come against the pope like a sia should ever come against the pope like a whirlwind, therefore Russia cannot be the whirlwind. Christ will deliver the kingdom to God the Father. 1 Cor. 15: 22, 28. Then eternity will take place. Your friend in the cause of the whole truth as it is in Jesus.

Hanford, Cal.

Teaching of St. John, the Evangelist.

BY JULIA LAMB.

THERE are but few persons, whose history is given in the Bible, more interesting than the beloved John, and in tracing his history there is much to admire. It seems he was ever living close to his Lord and Master, learning lessons of wisdom from him who "spake as never man spake;" and we see in im the character of a humble Christian never exalting self, but ever abiding in the doctrine of Christ. These truths, as recorded of the followers of St. John the Baptist, and the of Revelation and you will see John had two must have been that other disciple with Andrew when John declared Jesus to be the 'Lamb of God," and so as we trace him on farther we find him often with Jesus as his confidential friend, and always present with him and other disciples, to witness his power in bringing the dead to lite. This disciple was one of the favored ones in witnessing the kingdom in minature that was promised to of man shall sit on his throne, yea also shall his disciples. "But 1 tell you of a truth, sit on twelve thrones," etc. He promised to the church that "he that overcometh shall sit taste of death, till they see the kingdom of with me in my throne." This is also confirmed when he said, "The queen of the south shall rise up in the jadgment day, and also James and John, and went up into a mounty Niconitor and the Sadgmiter shall have the Ninevites and the Sodomites shall have tain to pray. And as he prayed the fashion more trouble in the day of judgment than of his countenance was altered, and his raithose that had the gospel preached. This is ment was white and glistening. And, behold, the stone kingdom that will fill the whole there talked with him two men which were earth. This is called by the prophet Isaiah Moses and Elias; who appeared in glory and

Now it seems as plain to the as day of Noah. But now coming to the grand and general handwriting on the wall, after the interpretative will be unseened the part of the transfiguration scene, which was to handwriting on the wall, after the interpretation was given; that one and the same power tion was given; that one and the same power that his clear both the dead and will represent the kingdom of God which the tion was given; that one and the same power is the subject of prophecy in these two books, gather his elect, both the dead and living, and Prophet Daniel saw. "And, behold, one like and I can find no nation on the map of the as Paul says will take them away in the air the Son of Man came with the clouds of heavand I can find no nation on the map of the world but Bussia that answers to the specifications, power and location combined. Why all this writing by the spirit of inspiration on the subject of this great northern power and the great campaign that shall terminate in his and the renovation takes place, and the earth the subject of this great northern power and the renovation takes place, and the earth the subject of this great northern power and the renovation takes place, and the earth the subject of this great northern power and the renovation takes place, and the earth to keep the marriage feast of the Lamb; also in, and came with the clouds of new or, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a king dem, that all nations and people, and languages, should serve him; his dominion is an

everlasting do destroyed. of the prophet tion scene doub Christ represer glorified, and the inah, and Eli that are alive, that time. we shall not changed in a eye, at the la sound, and t ible, and we 52. Now fl kingdom; it and it wou tery, and t that they understand had decla been raised Th econs

based on when he dust shal counted Come at pared for world. John, g whose fo cious st from G adorned city is sal king "For earth ed nor this being when agair Jo

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in Revelabut a spirat you are gs that are iried, with ss of life." n, and not rds. The n this new but not so the dead: r they are they will leath and and in the ke of fire. and then God the rnity will e of the

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history ng than history he was Master, im who hristian in the ecorded een one st, and e with be the him on as his t with power lisciple ing the ised to truth, all not om of eight r and mounashion is raiehold, were

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dominion, which shall not pass of hell and death." It is no wonder the city that John saw did not need the sun when profit in this answer to their honest questing and held an of scene double, the representative of the law, and Moses the first representing the gospel, both equally Christ representative the shekduffied, and the shek-all, and Elias the representative of those hat are alive, and which will be translated at Behold, I show you a mystery; that time.

so shall not all sleep, but we shall all be shall all be shall all be depend in a moment, in the twinkling of an grad in a moment, and in a moment of the frumphet shall true," and are for us to understand, the dead shall be raised incorrupt. ge, at the dead shall be raised incorruptible and we shall be changed." 1 Cor. 15:51-Now flesh and blood cannot inherit this would always have remained a mysbingdom, the reason Christ told kind it would always have remained a mys. and the reason Christ told his disciples that they should tell no man, they could not that they could not maderstand how it could be until Christ, who and declared he was the resurrection, had been raised from the dead. The consummation of the Christian's hope is based on the second coming of Christ, for

when he shall appear they that sleep in the then he shall come forth, and they that are acdust blad worthy shall hear his invitation, Come and share a home in my kingdom prepared for you before the foundation of the world. The Prophet Isaiah with the beloved John, gives a description of the holy city, whose foundations were of sapphire and pregous stones of fair colors, as coming down from God out of heaven, prepared as a bride adorned for her husband; and this beautiful city is to be the metropolis of Christ's universalkingdom, which will be in the new earth. "For behold I create new heavens and a new earth and the former shall not be remembered nor come into mind." Isa. 65:17. And in this new earth all the inhabitants are pure, being washed in the blood of the Lamb; and when this mortal shall have put on immortality-being born of the Spirit, or brought again from the dead, then it is we shall bear the image of of the heavenly Father; then we shall be like Jesus the first fruits, for we have the promise that when he shall appear we shall be like him, for we shall see him as he is; not crowned with thorns, but as he has revealed himself unto his faithful disciple John on the lonely isle of Patmos, who was banished by order of the Roman Emperor, who first caused him to be thrown in a chaldron of boiling oil, from which he came out mharmed. God had a work for him to do. It was on that isle in the Argean sea he wrote the book of Revelation, in grand visions, and prophetical representations of the future glohes yet to be revealed in all the grandeur of the glorified as King of kings and Lord of lords, represented to us, in a beautiful imagery, by this faithful and beloved disciple.

And I turned to see the voice that spake went a sharp two-edged sword; and his countenance was as the sun shining in his through. In verse 18 he declares, 'I am ke hat liveth and was dead; and, behold, I am size forever were all for the stateliness of thought, and majesty of the majesty of the stateliness of thought, and majesty of two may meet all God's people in the king utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance, it is unmatched in all the army of utterance alive forever more, Amen; and have the keys of the British Museum.

dominion, which shall not pass of hell and death." It is no wonder the city "Let the young authors whom I hope to that John saw did not wonder the city "Let the young authors whom I hope to sum shining in his strength, and the glory of ed work—take the very first line in the God, as seen in the universe with the tree of life, standing in the is for the healing of the nations that are reveal these glories to John's enraptured vision, declared, "These sayings are faithful and

Let us all study more, that we may be more interested in the coming glories so soon to be revealed. We now have cause to rejoice Denver, Mo.

In Memory of Solomon Rima

BY LUCY A. RIMA:

THE husband of my brightest days Has passed away and gone, He's left me in my declining years To finish the journey alone

Oh, sad this aching heart of mine, It seems to beat so slow Surely the time cannot be long Till I, too, must go.

When I look back o'er bygone years, And think of the time we spent, With confidence in each other's heart, It seems that time is only lent.

And when the time at last did come, And we heard the last good-by, Ah! little did we think that then He had gone away to die.

O a lonely home is ours now, When the evening shadows fall. When the curtains of night are drawn around, Tis like a dark death pall.

But then we know that the morn will come When darkness will fice away, For we have hope of a future life With the promise of an endless day.

And this blest hope did cheer the heart Of that frail and feeble form, While he leaned upon the staff each day, Hope made his heart grow warm.

And now in death he sleeps so sweet, So bright the promise shines 'Tis like a rainbow o'er his grave, That come from hands divine, Spokane Fulls, Wash.

A Neglected Book.

THE popular writer Joaquin Miller, in an The popular writer Jonquin Miller, in an article in Bediord's Magazine on "Some Neglected Books," speaks of one of them as follows: "The remarkable work to which I invite a few moments's attention, rare as all other books of special merit are and were trom the first in California, was never missing in our midst here from the earlist days, ing in our midst here from the earlist days. It is the best of the kind, but it is the best pown she ever read.

I don't know that I ever will be able to pay the subscription on ADVOATE again; my huse the subscription on Detter and we have to depend the subscription of the subscription on the subscription of the subscriptio with me. And being turned, I saw seven blue it was rarely read. Nobody would borling the candlestick one like unto the Son of man, clothed with a garment down to the book, and girt about the paps with a golden book. This book refused to get lost. All other books were 'dcg eared.' worn at the other books were 'dcg eared.' w But it was rarely read. Nobody would borand the cleanest thing, simplicity of dic-saken, and went a sharp two-edged sword; and for the stateliness of thought, and majesty of Dans

God, as seen in the mount, adds to its splen. beginning. Lay down your magazine. Pause dor. How heartiful How beautiful must be the restored right here and contemplate, comprehend, if midst of the crystal waters, and spreading its the awful force and directness and simplicity, branches on either a state of the company waters. branches on either shore, whose perconial fruit of this. 'In the beginning.' Where? When? is for the healing of saved; and the same angel that was sent to prehensibly far away! But let us go on confident declared on the same angel that was sent to be with the line: 'In the beginning God's with the line in the beginning the line of the line in the line in the beginning the line of the line in the line in the line in the beginning the line of the line in Pause here long, my young author. Now add the next words, and read: "In the beginning God created the the heaven'-the next sentence: "And the earth was without form and void and darkness was upon the face of the deep And the the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. How many paragraphs, pages, books would a modern author devote in telling this? Mark you, I am looking at this in quite a worldly way. It is the boast of too many of us that these words are, to our thinking, entirely the work of man. As for myself, I can only say, If so, oh for another such a man !" "-The Christian.

Letter Department.

"Then they that feared the Level 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."—Mai, 3: 16.

From Bro. and Sr. S. P. McMillen.

DEAR EDITOR: Our silence is not for want of love to God's people, or that we have loss any interest in the cause of truth, but because of our incapability of writing anything edifying. But as it does us so much good to read the letters from the brethren and sisters, we thought we would tell you that the Lord is still merciful to us. Praise his holy name The Lord is merciful to us at all times. When all our wordly goods are gone and we know not where to look for aid, then we can call on our heavenly Father and he never fails to bless with the necessaries of life. Wo know what we are talking about, for we have had the trial, and we are never forsaken in time of need when we ask in faith. We want to thank you again for our good paper, the ADVOCATE. We know not how we could to ADVOCATE. We know not how we could do without it; there is such good instruction and comfort in it. May the Lord bless the editor with his richest blessings. We have been loading our paper, and think some are beginning to see the Bible in a different light.

Advent & Sabbath Advocate.

Notice.—Papers sent from this Office to parties who are not aubscribers are sent by special artungement. When persons receive copies without onlying them, they are sent by friends, and persons receiving them will not be called upon for play. Please read the papers and hand them to your friends to read.

Bib. J. C. Kerns has moved to Versailles, Missouri.

An unkind word, or an unloving act, may cause many bitter regrets; but who ever Leard of the opposite having such an effect? Let us indulge in saying kinds words and in performing loving acts.

OLIVER WENDELL HOLMES has said a mul-Citude of good thiugs, but none better than this: "The human race is divided into two classes - those who go ahead and do something, and those who sit still and inquire, 'Why wasn't it done the other way?'

THE truth is frankly admitted in an editorial note in the Kalamazoo, (Mich.) Gazette cf. Nov. 21, 1890. The editor says:—

cf. Nov. 21, 1890. The editor says:

"R. M. King, a Seventh-day Adventist residing at Lane, Tenn., was arrested and confined for working on Sunday. A writ of Rabeas corpus was granted and the case will be tried next Monday. Hon. Don M. Dickfoson has been retained as counsel by the Adventists, who propose to make this a test case, taking it to the United States Supreme Court if necessary. Our sympathies are with Mr. King, for the reason that there is not a word in the Bible anthorizing the first day of the week to be held sacred, while the command is imperative that the seventh day (Saturlay) shall be a day of rest."

IT is said that the grammar of duty has no future tense. Some day in the future is always too late for what duty demands now. "Now is the accepted time." The performance of present duties is a requirement which is indispensably necessary to a life of godliness. We are compelled to ask some of our subscribers to pay their subscription. We mean those who can pay. We have just received several letters from sisters in the truth, stating that they were too poor to pay for the ADVOCATE and requested the paper stopped. We will not stop the paper to such, but will continue to send it as long as it is so highly appreciated. Present receipts are below what they ought to be to keep up the running expenses of the office. Brethren, will we hear from you in the way of dollars and cents?

SISTER E. SMITH of Jewell City, Kansas, who is eighty four years of age, and who has lived in the Baptist church for fifty years, says that she came into the light of the truth by reading the Bible, and requests membership whith the Church of God. It is not surprising that persons accept the true Sabbath of the Lord, the near advent of the Son of man, the nature of man, saints inheritance, ctc., simply by reading the Bible, for we have line upon line, text upon text that clearly bring out these glorious truths and establish them as the doctrine of the Bible. We often wonder, however, that more do not read themselves into the truth. Sister Smith has a hearty welcome among us. There is no Question and Two Laws: a consideration of the general invitation and say, Come right along. pages, 9 cents.

Appointment.

PROVIDENCE permitting there will be a two
days meeting held at the Conrad school-house,
two miles positive.

H Lowe and wife (tithes) \$1.50, Warren M Reed 38 cts, Mrs Edith A Gamble \$1, Mrs Edith A Gamble \$1, Mrs C J Booth \$4, as tithes, \$1, Mrs C S P McMillen (tithes) 50 cts, Anna Port 81.50, D W Lamb \$1, Frank Miller for Bessie Oliver 50 ets, Martha J Gunter 50 ets. GEN. CONF. FUND.—D W Lamb \$4.

Tracts Books and

for Sale at this Office. __)0(-

Scripture reference, embracing a list of the print cipal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, price the cents. Price, 10 cents.

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