

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.

(Concluded.)

CHAPTER XII. THE DECISION.

THE wages of unrighteousness the pastor dared
not choose,
For he who tries to save his life, his life, or soul,
shall lose it:

And so he yielded up again his ministry and
place,

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
without some tears,

For while he lost his living, he lost his fleshly
fears:

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.

A good man's steps are ordered, Jehovah is his
guide,

The law of God is in his heart, his goings shall
not slide:

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

The Lord will bless the righteous and soon shall
silence them. Psa. 37: 23, 31, 33; Psa.
5: 12.

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

And many walk therein although it to destruction
leads:

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: 24.

The truth of God the truth is though few the
truth receive,

As hea lie is only though all the world believe!

Come, now, and let us reason, but not like heath-
en rage

And ask of God for wisdom and with his Word
engage. Psa. 2: 1; Isa. 1: 18; James
1: 5.

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

Not under condemnation 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 Sa-
tan's snare! Rom. 6: 14, 15; and 3: 31.

But what before conversion? We under law
were then!

What brought us in as sinner, as guilty dying
men?

The law of God is perfect, it still converts the
soul;

It strikes us down when "guilty" that Christ
may make us whole. Psa. 19: 7; Gal.
3: 24.

A broken law can't save us, and hence our need
of Christ,

For sin's remission in His Name, for which we
were baptized;

But while the law's no power to save, it still has
power to damn,

Beware of trifling then with sin, nor tempt the
great I Am! Acts 2: 28; Rom. 1: 18.

But why for sin's remission does any one bap-
tize

If we were never under law, as some, alas, ad-
vise!

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

Yet Jew and Gentile both alike are reckoned un-
der sin. Acts 2: 38; Rom. 3: 9; and 4:
15; and 5: 13.

Hath God as great delight in our "gifts," what-
e'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, stubbornness is sin,
And conscious disobedience must bring rebellion

in:

Did Saul not lose a kingdom for neglecting to
obey

The letter of a plain command, and choosing his
own way? 1 Sam. 15: 23, 26.

It only seems a trifle, the tempter perhaps will
say,

It surely cannot matter if we only keep *one*
day:

But it seems to matter greatly who has the right
to choose;

A mortal man or Deity, whose right we dare
abuse!

For such a trifle Adam brought death upon the
race!

He lost supreme dominion, and fell from truth
and grace:

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

Which is—am I or God to rule? and is Christ
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
thing,

It frees us from transgressing as well as cleanses
sin:

Its better promises we claim, if claiming any
part:

To have God's laws within us, and written on the
heart. John 8: 11; Heb. 10: 12, 16, 17, 29.

Soon in the New Jerusalem immortal saints shall
dwell,

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

The righteous shall inherit the earth all made
anew,

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.

Oh! let us strive to win it, and run the appointed
course:

The kingdom suffers violence, and 'tis taken still
by force!

Oh! Father, by thy Spirit, through Jesus Christ
thy Son,

Help us in full surrender to say, "Thy will be
done." Matt. 11: 12; 1 Cor. 6: 24.

So shall the mighty Angel record of you and
me.

Here is the patience of the saints who wait their
Lord to see:

They keep all God's commandments, and the
faith of Christ their Lord,

Who is coming down from heaven to give them
their reward. Rev. 14: 9, XII, 14; and 22:
12.

Be wise unto salvation, thou shalt be made all
bright,

Black as a smi h he'll cleanse thee to firmamental
white:

But many turn to righteousness, to law and truth
divine,

And like a star forever in the kingdom thou shalt
shine. 2 Tim. 3: 15; Dan. 12: 3.

God's will indeed must be done on earth as now
in heaven—

When sin's career is finished in millenniums
seven—

The righteous on the earth made new, the ancient
seer foresaw,

Will then all keep the Sabbath, delighting in God's
law. Matt. 6: 9; Rev. 20: 5, 7, 9; Isa. 66:
22, 23.

The skies shall rend asunder, the opening
heavens reveal

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

The glorious holy city, with all the heavenly
choir,

Descends to earth in splendor with stones of liv-
ing fire! John 11: 51; Rev. 3: 12.

How blessed are those servants who find su-
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.

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
thy Son,

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
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 neigh-
bors by calling on them to remark every
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 meekness and fear." 1 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. I 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 look ahead and see the end from the beginning, else how could he 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? I have always maintained that it was not decreed that these things *should* be so, but simply 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 and 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 correspondents can assist me in finding the harmony existing in this, as in every part of God's Word, I would be glad.

Thinking that perhaps you may be kind enough to notice this through the columns of your paper, I send stamps to pay for the number in which you may notice it.

Yours truly,

Mrs. M. L. EDMUNDS."

As it has been referred to me by the editor, it becomes my duty to again examine the subject of Man's Moral Agency, through the columns of the ADVOCATE. And it is with pleasure that I undertake to answer so thoughtful and so respectful an address, and will do so in "meekness, soberness, and in fear."

We desire to now approach this subject so as to get just as close to it as we can. Truth is what we want, and we believe that our inquirer is also after the truth. We love the spirit of inquiry. The subject matter so

placed before us at this time for reconciliation, and to be harmonized with the Word of God, is this: If man is a moral agent and can act, so far as he can act at all, just as freely and independently as God himself acts; and, it therefore being true that God could not, 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 could God make known to the prophets or history of great events, and of the nations or kingdoms in advance, unless he can see before hand what is going to be each and every man's moral act? This, we believe, is a true synopsis of the entire subject.

And in examining it, we shall not use those scriptures and arguments which appear in former discourse as referred to on the subject; but will hope that all who feel interested in 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 reproduce it. It reads, "It is true, however, that God has sometimes made instruments of some men, and forced them to obey him, or do what he required of them, in order to display his power, and to accomplish his purposes among men. But in such cases they become instruments, and were then not moral agents."

We here introduce the above truth as being the key which solves the whole *theorem*. But will now take up the subject, and will undertake a deeper and more detailed view of it. And we hope none will cringe from facts and fair reasoning in the case. Let us begin at the beginning. Shall we believe that God, with all his attributes, which constitute him the Great and Almighty God, did, when he created man and pronounced him "very good," look down the stream of time and see just what man was going to do? And that man was going to fall and lose the life which was given him? If we do shall we call it a life of probation that man was upon? Let us ask, if God foresaw just what man would do, where-in consisted the probation then? In that case 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 foresaw just what man was going to do, could man do otherwise than God foresaw he would do, without disappointing God? If you say that he could do otherwise than God imagined that he could do, or would do; then you believe just as we do, and just as the Bible presents it. But if you say that man cannot so act as to disappoint God's fore-knowledge, what better is the fore-knowledge of God, in reference to man's moral agency, than God's decrees are? And, as before said, to place a man on what we call a life of probation, with the fact fully known to God that the man was doomed to die in the end; and that the man would not do otherwise in the case, call it *fore-ordination*, *decree* or *fore-knowledge*, it amounts to the same. And it is a solemn mockery of man and his infirmities. And this is incompatible with God. But yet more of it; and a little deeper down. If we are required by the holy Scriptures to believe that God did know when he made man just what he was going to think, say, and do; and that he was going to transgress the law which he gave him, and would thereby not only bring death, and all the terrors consequent upon sin, not only on himself, but also upon all his posterity and for all time during all ages of men; we must also believe upon the same grounds that God at the same

time saw that it would be necessary for him to give his Son to be scoffed, denied, crucified and slain to undertake to redeem a few of mankind from such a fall. Can we believe this? If God, with all his resources of infinite attributes did thus create man, planning it to have his only Son murdered; we ask in it not *cruelty* in God to do so? Reason answers, Yes. Such a plan to begin with, would not only be unworthy an infinite God, but it would be unworthy of mortal man. But the Bible teaches no such things. God never offered his Son at all to die for man. It was his Son that offered himself with- through the eternal Spirit offered himself with- out spot to God." Heb. 9:14. After man had fallen, Christ, who doubtless had assisted in creating him, took compassion upon man, and offered himself to die as a sacrifice. And God accepted the free-will offering. And thus sent to the death of his Son, in order that those who would, could be saved through him." See John 3:16. "Christ was as a lamb slain from the foundation of the world," (of the *aeon*, or the age) Rev. 13:8. This fact is fully declared by Paul, when he says, "For there is one God, and one mediator between 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 Matt 20:28.

The foundation of the gospel age was when Christ offered himself to die for man and the offering was accepted by the Father of the Lord Jesus. And if there was not another proof that Jesus Christ had a pre-existence before he made his advent here, in his manhood form, to die for man, this alone is quite sufficient to prove it beyond any successful contradiction. But this is not here said to provoke discussion upon that question; but simply because it supports the whole plan of salvation, as taught in the gospel of Christ. In the plan of salvation as laid down in the gospel, Jesus Christ became to man and the world a "second Adam." Therefore the "first dominion" which was given to the first Adam, will become his by conquest. It became his right to inherit all things, through the purchase which he made. And it was then determined that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him." Dan. 7:27. And according to the Scriptures, it was also determined that there should never be from that time but five universal kingdoms upon the earth. The order, as given, of these kingdoms is, the Babylonian, Medo-Persian, Grecian, Roman, and then the everlasting kingdom of heaven. And to this end, "God made oath to David, that he would raise up of his loins an heir to sit upon his throne." Ps. 132. And, it is to this oath that reference is made by the angel, to the mother of Jesus, at the time of his conception." Luke 1:32.

The order of succession to these kingdoms was determined upon. It was ordained of God that it should be so. It became God's purpose to accomplish the plan. And for the completion of that purpose, he ordained to make instruments of men, and of nations, just as it pleased him. Some of these were to "honor" and some to "dishonor." He foreknew just what was necessary to accomplish the plan, and he chose, and ordained ev-

everything which work. All ninth chapter the "things that Peter said etc." 2 Pet. ty well and holy Scripture We might a good man made to d arrangements unto honor We might Isaac, Jacob so), Phari John the the Prop other kin used as se of God, by divin agents in by physi ordained them. mined u time, to it; for i times, i the prop ures."

And, foretold them, But, ing ni by an man, the di which betwe press Agenc er on

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everything which was necessary to finish the work. All this is set forth by Paul in the eighth chapter of Romans. And it is a part of the things which Paul wrote in his epistles that Peter said, "were hard to be understood" (2 Pet. 3: 16), but which may be pretentively well understood, if we will study all the Holy Scriptures.

We might, in this place, make mention of a good many men and nations, that were made to do, each their part in that divine arrangement; and with some of whom it was unto honor, and of others it was to dishonor. We might begin with Abraham and his wife, Isaac, Jacob and his sons, (Joseph was made to honor, but his brethren not quite so much to honor, but the Israelites, Joseph, Pharaoh, Moses, the Israelites, Joseph the carpenter, Mary the mother of Jesus, John the Baptist, Herod, the twelve Apostles, the Prophets, Nebuchadnezzar, and many other kings, princes and nations, that were used as so many instrumentalities in the hand of God, and they were directly so influenced by divine agencies as to make them willing agents in the matter; or they were compelled by physical force to do their part, as God had ordained it to be, thus making instruments of them. And the things which were determined upon, were made known from time to time, to the people chosen of God to receive it; for it was, as Paul says, "God, at sundry times, in time past spake unto the fathers by the prophets," Heb. 1:1. And it was these prophecies which were called, "The Scriptures."

And, then, when the things which had been foretold began to come to pass, it was said of them, "that the Scriptures might be fulfilled." But, it must be very obvious to every thinking mind, that all those things were not done by and through the *native moral agency* of man, but that it was all done by and through the direct purpose and power of God. And which being the case, perfect harmony exists between the prophecies and the views as expressed in my former discourse on the Moral Agency of Man, as referred to by our inquirer on this occasion.

In addition to those things stated in that discourse to prove that God did not, and could not know what man was going to do, until he had done it, we will here refer to a few others of the same kind, which are positive matter-of-fact proof in the case. And which none can deny without discarding the Bible as being good authority upon it. We read, "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know." Gen. 18:20-21. This language needs very little comment on this occasion, for it explains itself. But we may ask of those that believe that God knows before hand what all men are going to say or do, why was it necessary that he should, as it reads, go down and see, in order that he could know the truth of it; and that too, even after he had been told him? We here affirm that upon such hypothesis, no reasonable answers can possibly be given, and that the text clearly proves our position to be true.

And again, and finally in this place, we read that God commanded Jonah to go preach to the people of Nineveh: "Yet forty days and Nineveh shall be overthrown." Jonah 3:4. But whilst Jonah was left to act according to his moral agency, he refused to go and preach it. For after he had been compelled to go preach it, and the Lord did not fulfill

his declaration, he reminds the Lord, "Was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Jonah 4: 2. God determined that Jonah should go and thus preach to Nineveh. And to this end "the Lord prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Jonah 1: 17. We presume there are none who will claim that Jonah was a moral agent during those three days and three nights! No, he was then being used as an instrument in the hands of God to accomplish a special purpose. It is very manifest in this case that God, for a time, purposed to overthrow Nineveh; and he compelled Jonah to preach the message to that people." But the king and his nobles all repented of their evil ways, etc. Jonah 3: 5, 6. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them, and he did it not." Jonah 3: 10.

We would respectfully ask of those who claim that God knows everything just as well beforehand, as he does afterward, Did God know at the time he commanded Jonah to go preach that message, that he would not overthrow the city and people of Nineveh? Did he compel Jonah, and that too by the most desperate means, to go preach to Nineveh what he, at the time, knew would prove to be a falsehood? Or, shall we take it as it reads; and that God does not know what man is going to do, as a moral agent, until he has done it? And that God does, also, sometimes "repent" (regret) his own sayings and doings with men, as is seen in this case, as well as in many others as heretofore referred to? We accept the Scriptures as true, and we believe in giving them their fair and literal meaning, unless compelled by their structure to do otherwise. The word of God harmonizes with itself; and also with reason.

Having said enough, and having backed it up with quite a sufficiency of Bible facts to sustain our position in reference to man's moral agency, we will rest the subject here; and will leave it to the candid consideration of every inquiring mind. But will append a few metaphysical soliloquisms in which I indulged, at times, when I was more an Universalist, perhaps, than anything else, viz.: "If God did foreknow, and does foreknow all my thought and all my acts, and all of everybody's thoughts and acts, how could it be so body's thoughts and acts, how could it be so? And if he intended it to be so, then how could I help it? How could anybody help it? Again, how could there have been any thoughts until I had them? and how could they have been my had them? and how could they have been my had them? And if these acts until I had done them? And if these thoughts and acts did first exist in the mind of God, were they not his thoughts and acts of God, were they not his thoughts and acts rather than my own? Did I not have the right to have the thoughts and do the acts which first originated in the mind of God? And could I avoid having such thoughts, and doing such acts, as God thus knew I would? Was I to suffer death and a future torment for such thoughts and acts?"

But these are all sophisticated speculation. The gospel of Christ presents God to us as being an intellectual God, and as having created man as an intellectual and therefore a morally responsible being, and God as having presented to man an intellectual and reasonable religion—a religion which requires of

man nothing more than his "reasonable service." Man is a moral agent, and life or death are offered him and at his own option. But as to which he will choose, and what will be each individual's destiny, is not known, neither can it be known until the books are opened in the day of the general judgment; at which time every man shall give an account of himself to God and will be rewarded according to his works, whether they shall have been good or shall have been evil. But no man in that day will fail of eternal life for having done what God compelled him to do, for such acts could not have been sin against a just, merciful and a righteous as well as a gracious God.

Frankton, Ind.

Simon The Tanner.

SIMON the tanner lived at Joppa, and was the host of Peter the apostle. I suppose the olfactories of Peter were as easily insulted by the odors of a tannery as others'. But the Bible says, "He lodged with one Simon, a tanner." People who go out to do reformatory and missionary and Christian work must not be too sensitive. Simon no doubt brought to his homestead every night the malodors of the calf-skins and ox-hides in his tannery, but Peter lodged in that home, not only because he may not have been invited to the houses of merchant princes surrounded by redolent gardens, but to teach all men and women engaged in trying to make the world better, they must not be squeamish and fastidious and finical and over-particular in doing the work of the world. The church of God is dying of fastidiousness. We cry over the sufferings of the world in hundred-dollar pocket-handkerchiefs, and then put a cent in the poor box. There are many willing to do Christian work among the cleanly and the refined and the elegant and the educated; but excuse them from taking a loaf of bread down a dirty alley; excuse them from teaching a mission school among the uncombed and the unwashed; excuse them from touching the hand of one whose finger-nails are in mourning for departed soap.

Such religious precisionists can toil in atmosphere laden with honey-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 commission said to the nurse who stood there, "wash the faces and feet of those men and it will revive them." "No," said the nurse. "I didn't come into the army to wash anybody's feet." "Well," said the distinguished member of the commission, "bring me water and a towel; I will be glad to wash their feet." One was the spirit of the devil, the other the spirit of Christ.—*Talmage*.

"PEACE I leave with you, my peace I give unto you," said Jesus to his disciples just after his death. Martin Luther thus comments on this language: "These are the last words, as of one who is about to go away, and says good night, or gives his blessing." The peace which Jesus gives is not that which the world gives. The world can neither give it nor take it away.

The Prophecies.

BY E. S. SHEFFIELD.

(Concluded.)

"He shall overflow and pass over" said the angel to the prophet. Are they one and the same power? I believe they are, because— First, according to Ezekiel the home of this power has been in the "north quarters." This is emphatically true of Russia, and she has been called the "Great Bear of the North" for over fifty years to my own personal knowledge. Now hear the prophet Ezekiel in 38th chapter and 6th verse: "Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee." Verse 15—"And thou shalt come from thy place out of the north parts; thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. Verse 16—"And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days." "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand; 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 prophecies is the same.

EZEKIEL.

DANIEL.

"And thou shalt come from the place out of the north parts, and many people with thee, all of them riding upon horses, a great company, and a mighty army; thou shalt ascend and come like a storm, like a cloud to cover the land. And the palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation."

"And the king of the north shall come against him like a whirlwind with chariots and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation."

In Ezekiel we read: "Persia, Ethiopia and Libya with them."

In Daniel we read: "The Libyans and Ethiopians shall be at his steps."

Now it seems as plain to me as did the handwriting on the wall, after the interpretation was given; that one and the same power is the subject of prophecy in these two books, and I can find no nation on the map of the world but Russia 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

destruction? I answer, I believe it is to comfort and instruct those that are anxiously waiting for the kingdom of God. "He that hath an ear let him hear what the spirit saith unto the churches." Yes, the spirit of God speaketh to the churches, but not to an unbelieving world through prophecy. To one class it is a light that shines in a dark place till the day dawn; to the other it gives no light, they being in utter darkness, because the predictions of the Bible are unfathomable mysteries. "The wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand."

But some may think this view I have presented from the two prophets respecting the great northern power and the career assigned to him in the closing scenes of the present age, is speculating on the prophecies; to all such I will say the charge is of equal force against Paul for saying the Lord should not come till after the man of sin was manifested. Perhaps some may think it absurd that Russia should ever come against the pope like a whirlwind, therefore Russia cannot be the king of the north, or the pope the wilful king. To all such objections, I reply by asking, Are not the pope and the czar the professed heads of the Latin and Greek churches? And did of the Latin and Greek churches a short time since that the czar was offended because the pope refused to acknowledge him as his equal? God is his own interpreter and he will make it plain.

Woodward, Ia.

The Thousand Years.

BY SAMUEL PAGE.

W. C. LONG: In your paper of September 23 there is an answer by A. C. Long on the thousand years, which gives its true location and its beginning, but does not give its true intent. We commonly call the thousand years the millennial; Christ called it the day of judgment; the apostles mostly called it the day of the Lord Jesus; John the Revelator called it 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 raised. Christ said to the disciples, "When the Son of man shall sit on his throne, ye also shall sit on twelve thrones," etc. He promised to the church that "he that overcometh shall sit with me in my throne." This is also confirmed when he said, "The queen of the south shall rise up in the judgment day, and also the Ninevites and the Sodomites shall have more trouble in the day of judgment than those that had the gospel preached. This is the stone kingdom that will fill the whole earth. This is called by the prophet Isaiah the mountain of the Lord's house, established on the top of the mountains, and all nations shall flow unto it. At the coming of Christ it will be as it was in the days of Noah. Christ will be unseen of the world and will gather his elect, both the dead and living, and as Paul says will take them away in the air to keep the marriage feast of the Lamb; also Isaiah said in chapter 26: 20, "Come my people, enter into thy chambers." This is the time when Peter said the heavens shall be on fire, and the renovation takes place, and the earth

is made new. As Peter said, "We wait for a new heaven and a new earth." God will send forth his trumpet to raise all his dead. Christ can only raise his church and no more, the elect that God has given him; but when God has raised all nations, then he will give them to Christ and then he will descend to earth with his bride (saints) so that all eyes can see him, and then the nations, or dead, will live to God in the spirit but be judged as men in the flesh. See Peter 4: 6.

The first resurrection spoken of in Revelation 5 is not a bodily resurrection, but a spiritual one, as Paul says, "If so be that you are risen with Christ seek those things that are above." Again in Rom. 6,—"Buried with Christ and risen again into a newness of life." Christ and risen again in Eden, and not this is the life Adam lost in afterwards. The one he lost 930 years afterwards. The saints, those that have taken part in this new life, will be raised to immortality, but not so with the wicked called the rest of the dead; they will only come to this life after they are judged before the thrones of God, then they will come to the first resurrection and death and come to the first resurrection not found in the hell, the devil and all them not found in the Book of Life will be cast in the lake of fire. This fire will cleanse the earth, and then 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 him the character of a humble Christian never exalting self, but ever abiding in the doctrine of Christ. These truths, as recorded by sacred writers, show him to have been one of the followers of St. John the Baptist, and 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 life. This disciple was one of the favored ones in witnessing the kingdom in miniature that was promised to his disciples. "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. And it came to pass about an eight days after these sayings, he took Peter and James and John, and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men which were Moses and Elias; who appeared in glory and spake of his decease which he should accomplish at Jerusalem." Luke 9: 27-31.

But now coming to the grand and glorious part of the transfiguration scene, which was to represent the kingdom of God which the Prophet Daniel saw. "And, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all nations and people, and languages, should serve him; his dominion is an

everlasting dominion, and his kingdom shall not be destroyed." of the prophet in Moses the Christ represent glorified, and the final, and Eli that are alive, that time. we shall not changed in a eye, at the sound, and tible, and f 52. Now kingdom; it and it wou tery, and t that they s understand had declar been raised Th com based on when he dust shall counted Come at pared for world. John, g whose fo cious st from G adorned city is t sal kin "For l earth ed nor this r being when tality again the i shall the s shall is; rev Jol bar wh dr un th p r t

