

# Advent and Sabbath Advocate.

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

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## Advent and Sabbath Advocate,

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LEARNING is like Scanderbeg's word, either  
good or bad, according to him that hath it;  
an excellent weapon if well used, otherwise  
like a sharp razor in the hand of a child.

ALWAYS say a kind word if you can, if only  
that it may come in perhaps with singular  
opportune-ness, entering some man's darkened  
room like a beautiful fire-fly whose happy  
circumvolutions he cannot but watch, for  
getting his many troubles.

You cannot keep a good man down. God  
has decreed for him a certain elevation to  
which he must attain. He will bring him  
through, though it cost a thousand worlds.  
There are men constantly in trouble lest they  
shall not be appreciated. Every man comes  
in the end to be valued for just what he is  
worth. How often you see men turn out all  
their forces to crush one man or set of men.  
How do they succeed? No better than the  
government that tried to crush Joseph, a  
Scripture character.—*Talmage.*

At a certain meeting being held in the in-  
terest of foreign missions, the speaker noticed  
a poorly dressed woman whose face betokened  
the deepest interest in what he was say-  
ing about the need of funds for mission work  
in Syria. It was but a passing incident, how-  
ever, and like all others of the same nature  
so common in public life, soon passed from  
his mind. But the next morning the man was  
surprised to have the woman appear at the  
place where he was staying, her head cover-  
ed with only a shawl.

Her errand was soon made known. She  
had come on a hurry to bring an offering of  
a half sovereign (about \$2.50), which she  
wished devoted to mission work. Wonder  
was expressed whether she was able to give  
so much, and upon the question being asked  
as to whether she could really afford it, she  
cheerfully answered: "I was saving it to  
ward getting some teeth; but it is more need-  
ed in Syria." What a rebuke to those who  
spend money for luxuries, without caring for  
the condition of others! There are millions  
to day who are perishing for the bread of  
life, which might be furnished them if a few  
luxuries were denied.—*Ec.*

In one of the towns in England there is a  
beautiful little chapel, and a very touching  
story is connected with it. It was built by

and infidel. He had a praying wife, but he  
would not listen to her, would not allow her  
pastor even to take dinner with them, would  
not look at the Bible, would not allow religion  
even to be talked of in his presence. She  
made up her mind, seeing she could not in-  
fluence him by her voice, she would pray to  
God every day at twelve o'clock for his sal-  
vation. She said nothing to him, but every  
day at that hour she told the Lord about  
her husband. At the end of twelve months  
there was no change in him. But she did  
not give up. Six more months went past.  
Her faith began to waver, and she said,  
"Must I give him up at last? Perhaps when  
I am dead he will answer my prayers."

When she had got to that point, it seemed  
just as if God had got her where he wanted  
her. The man came home to dinner one day.  
His wife was in the dining room waiting for  
him, but he did not come in. She waited  
some time, and finally looked for him all  
through the house. At last she thought of  
going into the little room where she had  
prayed so often. There he was, praying at  
the same bed with agony where she had  
prayed for so many months, asking forgive-  
ness of his sins. And this is a lesson to you  
wives who have infidel husbands. The Lord  
saw that woman's faith and answered her  
prayer.—*Selected.*

Love longs for the absent one, ceaselessly  
looks for his return. The thought of the be-  
loved mingles with all other thoughts, under-  
lies and overtops all. If a message comes,  
"Expect me at any time," with what joy the  
heart waits and watches and makes ready.  
What is a matter of indifference to others is  
the all-absorbing thought to the one loving  
and loved. So, with the same deep personal  
feeling, the same human intensity and devo-  
tion, Christ-loving hearts are waiting and  
longing for him. For their love is per-  
sonal, human, real. They know him. There-  
fore they want him. And it is only they  
who thus love who can look in this way for  
his coming. It was to his beloved ones, not  
to the world, that Jesus said, "I will come  
again, and receive you unto myself; that  
where I am, there ye may be also." It was  
to these same loving hearts the angels were  
sent with the message, "This same Jesus,  
which is taken up from you into heaven, shall  
so come in like manner as ye have seen him  
go into heaven." The world cared nothing  
for his return. Only those who knew him  
personally, knew what it was to be with him,  
had left his heart beating in theirs, had seen  
the love in his eyes for them, and had been  
taken into his tenderness; only those who,  
having been first loved, now loved back with  
their whole hearts, could wait and watch and  
long as these did. "The Lord himself" they  
wanted, and he was coming again. Is Christ  
our beloved, made personally known in our  
hearts to be forever our best beloved? Then  
shall the thought of his return be indeed the  
"blessed hope" to us, and to his inspiring  
word, "I come quickly," we shall give love's  
prompt and joyful response, "Even so, come,  
Lord Jesus!"—*Parish Visitor.*

## Sabbath Hymn.

BY ALBERT SMITH.

PRAISE God for this his holy day,  
With toil and business put away;  
Praise him with solemn hymn and prayer,  
For all his goodness, mercy, care.

He made the heavens, earth, and sea,  
And can he not provide for me?  
All creatures of his bounty feed;  
He will supply our every need.

He sent his Son to live and die,  
To raise our hopes and faith on high;  
And ever faithful, ever sure,  
His love and mercy still endure.

Invited to put on his Name,  
Unchanging he is still "the same;"  
Lord of the Sabbath, day of days,  
Accept our worship and our praise.

With six days care and trials past  
We yield Thee Thine, the seventh, last;  
May all your labors ever close  
With rest in God and calm repose.

On Thee again our souls we rest,  
To be sustained, forgiven, blest;  
Oh! may we gain that Rest in store  
For all thy children evermore.  
*Leicester, England.*

## Following on to Know the Lord.

BY JAMES BARTLETT.

"THEN shall we know if we follow on to  
know the Lord: his going forth is prepared  
as the morning; and he shall come unto us  
as the rain, as the latter and the former rain  
unto the earth." Hosea 6:3.

The true servant of God very gratefully  
ascribes "every good gift and every perfect  
gift to the Father of lights with whom is no  
variableness, neither shadow of turning."  
Our faith is an anchor whose flukes has  
taken hold of the "Rock," hence, we are ful-  
ly persuaded that the immutability of his  
perfections ever has and eternally will abide  
as they are. The manspurning of our gratitude  
is kept in motion by the mercy of God, and  
our hope is stayed on the sure promises of  
sovereign grace. To entertain a thought of  
"variableness or a shadow of turning" in  
whom we have to do would blast our hopes;  
all would be null and void. His unchangeable  
nature and decrees are the very basis of our  
confidence and trust. Mutation in any thing  
implies imperfection, and destroys all idea of  
omnipotence. "I am God, and change not," is  
the way he commends himself to us. His im-  
mutability clearly evinces another funda-  
mental point, namely, the *uniformity* of his  
fiat in the government of mankind. If not,  
how could the many facts of God be ensam-  
ples for other ages? Behold his acts toward  
the antediluvians. They were destroyed for  
their sins which were then punished, and sin  
is still punishable. The destruction of Sodom  
and Gomorrah is set forth as a warning to us,  
as "suffering the vengeance of eternal fire."  
How could this be, unless like sins of sensu-  
ality be offensive to him now as then?  
Look at the reverse side of this question.  
His unchanging mercy is like the mag-  
net following around by way of en-  
couragement to us "from generation to



generation"; all from the fact of a common principle involved in his Divine Government. Instance the case of Abraham and *all his seed*. Faith is alike "imputed for righteousness," to *him* and *us*. The faith of Abel yet "speaketh." Another point in the divine economy and of vital moment, is, that man must be *perseveringly good* in order to salvation. He must "follow on to know the Lord" if he would be saved on conditions that God has ordained to that end. Vacillating is no part of the divine plan. "O Ephraim! what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew it goeth away." What does this language imply? It clearly indicates that God can do nothing for rebellious Israel; why? because God is the same—uniform in his ways, immutable in his nature; while they were vacillating and wayward in their ways, not settled in right principles. Let us heed what was "written aforetime," for our learning, and be "steadfast, immovable, always abounding in the work" of right principles.

Then God's "going forth for us is prepared as the morning and he shall come unto us as the rain, as the latter and the former rain unto the earth," and then our final salvation will ensue. Then will the redeemed of "every kindred, and tongue, and people, and nation," say thou "hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10. Right here by the rule of analysis we invite your attention to those cardinal principles:

First, it is to man's interest to know the Lord. Second, the duty of man is to follow on to know the Lord.

Third, God's sure promise to the finally obedient.

First, his interest to know the Lord. The grand dissideratum of his existence is in this direction. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17: 3. "Might know." Yes, eternal life is bound up with the knowledge of God. How can we attain to it? "My grace is sufficient." "God giveth to a man that is good in his sight, wisdom, and knowledge, and joy." Man does not attain, cannot attain unto life eternal "but by every word of God."

"The word of our God shall stand forever." A moments reflection will convince any man that is honest and reflective, that man's relation to God's moral government is simply attested by saint and sinner. Sinners in their guilty relations to God feel in their hearts a condemnation, but they should not forget that "God is greater than their hearts;" by divine *statutes* he demonstrates to such their condemnation, for "he knoweth all things." Poor sinners are *frank* and will affirm this: thus their *experience* is scriptural and confession orthodox.

"For by the law is the knowledge of sin." Paul shows where "sin abounded," "grace did much more abound." How? by its evidence of the salvation of saints. This transformation from sinner to saint is the result of a knowledge derived from God's great "mirror," *the law*. He sees himself a sinner. The word of God informs him what to do. "Repent, and be baptized"—"Arise" and walk in perfect obedience ever after; eternal life is then sure. A sure way to know is as follows: "I will hear what God the Lord will speak; for he will speak peace to his people, and to his saints, but let them turn not again to folly." Ps. 85: 8. Job says, "I would know the words which he would answer me, and understand what he would say unto me." 23: 5. John says God "hath

given us an understanding that we may know him that is true." This however is upon the hypothesis that man seeks to know the Lord. By faith also, we know him. Its the very "eye of his understanding," which, when "illuminated" sees him that is invisible. The senses are organs by which we can know; our faith again is the very ear, by which we hear what the "Lord will speak." O "taste and see that the Lord is gracious," hence our spiritual appetite is appeased by "faith," which "cometh by hearing the word of God," hence, man realizes that "he that dwelleth in love, dwelleth in God and God in him." The beloved John says, "Truly our fellowship is with the Father and with the Son Jesus Christ." "Being justified by faith, we have peace with God through our Lord Jesus Christ." Up, arouse thee, and rest not short of this saving knowledge of sins forgiven. "Sin is a transgression of God's Law."

Second, man's duty to follow on to know the Lord. That the *duty* of "the final perseverance of the saints," is clearly shown in the text, none but infidels will deny. Strange paradox, yet true, that thousands never think of the *condition* of obedience in the perseverance of the saints. The inferences and commendatory precepts of the gospel are *rules* of the Christian's duty. For the gospel reaffirms the first great primal law of love, and the grace (favor) of the same reproduces in man what was once inert in him, the love, which fulfills the law. This is "following on to know the Lord," in his own appointed way.

Thus the soul who is in the new covenant relation can glorify him in body and spirit, "which is our reasonable service," and is his blood-bought right. Christ says, "If ye love me ye will keep my words." "And the word which ye hear is not mine, but the Father's which sent me." The inference is clear, that if we do not obey we do not love him. Its more than an inference, 'tis emphatic. "He that loveth me not keepeth not my sayings." Faith worketh by love, purifies the affections, and exemplifies the characteristics of Christ, "Dead to sin," the affections of the world crucified. Alive to God—"eye single," the "body full of light." Divine co-operation is assured, then. As many as are led by the spirit of God, they are the sons of God." The man Paul, "delighted in the law of God," and said, "It was holy, just and good," says, "Having obtained help of God, I continue till this day." God responds to Moses as follows, "My presence shall go with thee." When the divine love surrounds us; his ever timely aid is manifested; his strength makes our weakness perfect—perfect strength to do his will. Thus the "Daniels," dare to do or die. By this adhesive principle, we imitate the example of "holy men of old." James says, "Take, brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and patience." Paul in his Hebrew letter cites us to a "cloud of witnesses," "who through faith," accomplished great wonders. Thank God we can look to him who is "the author and finisher of our faith," for grace to help in time of need.

Dear readers, "if sinners entice thee, consent thou not." "Follow me as I follow Christ," says Paul. No one can be our examples who do not follow Christ; blessed privilege, we can all, each one of us, follow Christ as Paul did. This following on and after, shows progress to know the Lord. Progression implies *action*. We must "occupy till He comes," when action ceases in "following on," backsliding from the way of eternal life begins. Obedience is a duty. Action in the right is

glorious. Prayer which brings grace is a sufficient incentive to action.

Third, *the promise of God to the obedient*. "His going forth is prepared as the morning." Here we have a figure that is consoling, certain and natural. No power can intervene to oppose the coming of the morning after night; no power can intervene to stop his night; no power can intervene to stop his system of grace by which, after man's dismal night of sin. God prepares the morning of his glorious day. "Your sins have separated between you and your God, and your iniquities have hidden his face from you." "Sin is the transgression of the law." 1 John 3: 4.

This is the cause of man's deplorable state of moral right, despondency and gloom. It is worse than the lake of the "dismal swamp." It is the quag-mire and "slough" of despondency and eternal death. Across this maze of blackness the horrid appearance of this wrath fitfully gleams o'er this night of sin. "But thanks be to God through our Lord Jesus Christ," all this can and must recede before the blissful morn of grace. "This going forth" to the penitent soul, "is prepared as the morning." As morning is the harbinger of the rising sun; so with the truly penitent who mourns his night of sin, "the sun of righteousness shall arise with healing in his wings." Thus God's "going forth," to pardon the penitents soul in view of the innocent one "is prepared as the morning." Sublime thought, it distills as the dew; it outrivals all joy. It distills as the dew; grace descends to us "through Jesus Christ our Lord," so our gratitude to God should ascend "through him."

"As the rain." To such as "follow on to know the Lord," "early rain is needed to fit the soil for the reception of the seed in the fall. Especially was this the case in Judea. "The latter rain is required in the spring to mature the crop. Harmonious types. "Ye have sown in tears and you shall reap in joy." The apostle says, "We shall reap in due season if we faint not."

"Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain." "Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh."

The final assurance is of victory, when, having known the Lord, and following on to know him in all the riches of divine grace, we shall hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." What blessed knowledge! How safe the way! Transcending glory, eternal end.

Stanberry, Mo

### Is Man Immortal?

BY C. H. MUNRO.

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7.

Let us consider this passage before going farther. We are told that the Lord God formed man (the whole man) of the dust of the ground, it was not simply the outside part of him that was formed of dust, but it was the whole man. Gen. 3: 19; 18: 27; Job 10: 9; 34: 15; Psa. 103: 14; Eccl. 3: 20; 12: 7; Isa. 64: 8; 1 Cor. 15: 47.

And He (God) "breathed into his (man's) nostrils the breath of life, and man became a living soul." Gen. 2: 7. Then he must have been a dead soul before that breath entered into him. And if man was all formed

of the dust of the ground, the immortal soul? for we read Gen. 3: 19, that "dust thou art, and shalt thou return." We see that what was formed of dust was not a part of it, but a part of it.

But, says one, we are told that God who gave it returns to God who gave it. What is the spirit but the breath of life? In this instance it is one and the same. Gen. 7: 22 we learn that "the spirit of life, margin, of all dry land, died." And so means just the same as "All the while my breath of spirit of God is in my body, the breath which God gave me."

Now let us consider the bones spoken of by the Lord. "Thus saith the Lord God, I will cause breath to be blown into you, and ye shall live, and I will bring up you, and ye shall live, and I will bring up you, and ye shall live, and ye shall live, and ye shall live." Ezek. 37: 1. I beheld, lo, the sinews of the skin covered them: no breath in them. The prophecy unto the winds, son of man, Thus saith the Lord God, O breath, and thou shalt live. He commanded me, and they, and they lived: an exceeding great multitude.

We believe we have scripture to convince us the spirit is breath alone are we made of God, and also that nothing more or less blows, as is shown in Ver. 9.

"For that which befaileth beasts, and them; as the one die ye have all had no pre-eminence vanity. All go in dust, and all turn to the earth?"

lieve that man as the cattle of the Bible does not was given down field; but his stance, it is a Book says all turn to dust salvation will but there is dust no pre-manner of an immortal one dieth

Now, that we of the Hebrew entirely return spoken ing me shown would No. God?



of the dust of the ground, where is the immortal soul? for we are told in Gen. 2: 7, that "dust thou art, and unto dust shalt thou return." We see that the very being that was formed of dust shall return to dust; not a part of it, but all of it.

But, says one, we are told that the spirit returns to God who gave it. So it does, but what is the spirit but the breath? In this instance it is one and the same thing. From Gen. 7: 22 we learn that "all in whose nostrils was the breath of life, (breath of the spirit of life, margin,) of all that was in the dry land, died." And spirit in Eccl. 12: 7 means just the same as breath does here. "All the while my breath is in me and the spirit of God is in my nostrils." (Margin, the breath which God gave me.) Job 27: 3.

Now let us consider the vision of dry bones spoken of by the prophet Ezekiel. "Thus saith Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live, and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord." Ezek. 37: 5, 6. "And when I beheld, lo, the sinews came upon them, and the skin covered them above, but there was no breath in them. Then he said unto me, Prophecy unto the wind, (margin, breath) prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon the slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army." Verses 8: 10.

We believe we have brought forward enough scripture to convince any candid mind that the spirit is breath and that by breath alone are we made alive by the power of God, and also that the breath or spirit is nothing more or less than the wind that blows, as is shown in the above quotation. Ver. 9.

"For that which befalleth the sons of men befalleth beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea they have all one breath, so that man hath no pre-eminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3: 19, 21. I do not believe that man is of the same order of beings as the cattle that graze in the pastures. The Bible does not teach it, for it says that man was given dominion over every beast of the field; but his creation is of the same substance, it is of the dust of the ground, for the Book says that all are of the dust, and all turn to dust again. There is a plan of salvation whereby fallen man may be saved, but there is no promise to the beast; but man has no pre-eminence over the beast in the manner of breath and creation. If man has an immortal soul, so has the beast; for "as one dieth, so dieth the other."

Now, kind friends and readers, we believe that we have proven from the sacred pages of the Holy Writ: First, that man was formed entirely of the dust, and that at death he will return to dust. And secondly, that spirit as spoken of Eccl. 12: 7 means breath and nothing more, and that it is the wind is clearly shown in the foregoing quotation. Again we would ask, is man immortal? Our answer is, No. "Shall mortal man be more just than God? Shall man be more pure than his mak-

er? Job 4: 17. Here we find man called mortal.

As we learned by carefully studying Gen. 2: 7, that man was made of the dust of the ground, and that the breath alone was all that was not formed of dust, and when God takes away the breath they die and return to dust.

Psa. 104: 29. Now let us examine Gen. 3: 22. "And the Lord God said, Behold the man is become as one of us, to know good and evil, and now lest he put forth his hand and take also of the tree of life, and eaten of the forbidden fruit, was not immortal, but if he (man) had been permitted to go on he would soon have been. This, the Almighty saw, for in the 23<sup>rd</sup> vr. of the same chapter, he says, "Therefore the Lord God sent him forth from the garden of Eden." And in next verse we learn that he (God) "placed a flaming sword which turned every way to keep the way of tree of life." Therefore we are led to conclude that God did not mean that man should be immortal in this life, but that he should feel his dependence on him for eternal life. He drove him from the garden of Eden, to prevent him from eating of the tree of life, and living for ever. We see that man, in his primal state, was not immortal, and we think before we close this investigation, that we can prove to you from the Bible that man at the present time is not immortal. He is told to seek for it: "To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life." Rom. 2: 7. Here we are told that we must seek for it. The definition of the word seek, is: To look for, to endeavor to find. It would be foolishness to seek for what we already possess. So it is with the doctrine of the immortality of the soul. If that doctrine be correct, how are we to harmonize Ezekiel 18: 4-20 and Rom. 2: 7? In one we are told to seek for eternal life, and in the other, that "The soul that sinneth, it shall die;" not the body only as is commonly supposed, but the whole soul, all that was formed of the dust of the ground. Gen. 2: 7.

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 53, 54. Now if this mortal is not to put on immortality until death is swallowed up in victory, then surely man is not in a state of immortality now, for who would dare to say that death, that last enemy, that is to be destroyed, is now no more?

"Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory, for ever and ever, Amen." 1 Tim. 1: 17. "Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6: 16. "But is now made manifest by the appearing of our Lord and Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

With these remarks I will close; hoping that they may, by the blessing of God, fall on good ground, and bring forth fruit to the honor and glory of God.

Jasper, Ark.

Humility.

BY JAMES PRATHER.

"Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. 18: 4.

In the above scripture Christ has given us a pattern by which all men may learn perfect humility, for without this we cannot enter into the kingdom of heaven. "God resisteth the proud, but giveth grace unto the humble." James 4: 6. If we wish to be like a little child, we must, at least, have some of the characteristics of a child, and as a child loves its father, so we can love our heavenly Father. "Thou shalt love the Lord thy God with all thy heart." Luke 10: 27. A child is constantly instructed, corrected, and faults are pointed out, rules and regulations given. Being inexperienced he is in need of teaching and training to make him a wise and useful man. So we to become humble children of God must not resist his instructions, but do as Timothy was instructed. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." A child puts great trust in a father or mother, and is ever ready to flee to their arms for refuge. God is a refuge for us. "Trust in him at all times; ye people, pour out your hearts before him: God is a refuge for us." Psa. 62: 8.

So let us who love the Lord, try to profit by lessons of humility, that we may be accounted worthy of an abundant entrance into that glorious kingdom with our Lord when he comes.

Albany, Mo.

The Sheep that was Lost.

Ox the Aletusch Glacier, I saw a strange, a beautiful sight—the parable of the "Ninety and nine," repeated to the letter. One day we were making our way with ice-ax and alpenstock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way one sheep got lost. One of the shepherds, in his German *patois*, appealed to us if we had seen it. Fortunately one of the party had a field-glass. With its aid we discovered it up amid a tangle of brush-wood, on the rocky mountain side.

It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier waste, knowing that they would stand there still and safe, and went clambering back after the lost sheep until he found it. And he actually put it on his shoulders "and returned rejoicing." Here was our Lord's parable enacted before our eyes; though the shepherd was all unconscious of it. And it brought out our Lord's teaching home to us with a vividness which none can realize but those who saw the incident.—Selected.



## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., MARCH 24, 1891.

## The Restoration of Israel.

The signs of the times clearly indicate that we are correct in believing that the Jews will be gathered to their own land. Many have spurned this idea, while others have ridiculed it, yet the evidences have kept on accumulating, and the mouths of many opposers have been stopped. This gathering will partially take place before the Lord comes, and has already commenced; the completion of which may not be far distant. The following article which we have taken from the *National Tribune* clearly indicates that this movement is on ward:—

"A new and very attractive scheme has been sprung upon the world as a result of the conference held in Chicago of Jewish and Christian representatives, to determine what steps could be taken to alleviate the condition of the Jews whom Russia is driving out of her territories. It was agreed that any remonstrance would be an unwarrantable intermeddling in Russia's domestic affairs, and also that there is no place for the expatriated Jews in the already overcrowded countries of Western Europe. Therefore, it was decided the best thing to do was to memorialize the Great Powers of Europe to give back Palestine to the Jews, and allow them to make that their home. It was pointed out that the Powers had done the same with other nationalities in Turkey. They have given Bulgaria to the Bulgarians, Serbia to the Servians, Montenegro to the Montenegrins, Rumania to the Moldavians and Wallachians, and Greece to the Greeks. It would be an act of sacred justice to give back to the Jews the land which had been bestowed upon them by God, and from which they were expelled 17 centuries ago by brute force. These facts were put in the form of a memorial to President Harrison, and which also asked that he direct the Secretary of State to communicate with the Governments of Russia, Great Britain, Germany, Austria, Turkey, Italy, Spain, France, Belgium, Holland, Denmark, Sweden, Portugal, Greece, and the Danubian countries, with reference to holding an international conference on the subject. This was signed by Chief Justice Fuller, Speaker Reed, a number of Senators and Congressmen, and a large number of leading men of Chicago, New York, Boston, Philadelphia and Baltimore. The memorial was presented to President Harrison last week, and he promised to give the matter immediate and serious consideration.

It looks as if the scheme was an entirely feasible one. The tendency of the world for a century or more has been in the direction of rectifying race lines and consolidating peoples of the same lineage under one Government, this has been the most powerful influence in the European politics since the overthrow of Napoleon, and nothing contributed more to that conqueror's downfall than his contempt for race lines. A large portion of the Germans have at last been gotten under one flag, as have also the Italians. Undoubtedly the next great convulsion in Europe will consolidate all the Latin peoples in one nation. In their repeated settlements of the affairs of Turkey, the Great Powers have carefully regarded date lines and attempted to

put people of the same blood under their own Governments.

There is reason for believing that Palestine would give comfortable homes for all the Jews who could be gathered there. It is one of the loveliest countries on which the sun shines. The climate is very mild and steady, and though snow sometimes falls in Jerusalem to the depth of a foot, the winters are never cold enough to freeze the ground. The valleys are very fertile, and so were formerly the hillsides, which were terraced; but the constant wars and persecutions drove out the people, and the terraces, with other improvements fell into ruin. It has the area of 12,000 square miles—about one-third that of Indiana—and a population of 300,000. It has supported in comfort a population of more than 3,000,000, or nearly half as many as the estimated number of Jews in the world to-day. This would not make the population any denser than it is to-day in Belgium and Switzerland. Belgium has 11,369 square miles and 6,000,000 people, while Switzerland has 15,908 square miles and 2,906,000 people.

Undoubtedly, if the Great Powers should give active countenance to the scheme of making Palestine an independent Jewish State, Jewish capitalists would at once give Turkey financial consolation for parting with the sovereignty of the country. Turkish finances are in a fearful condition, and a little ready money would go a long way toward inducing the Porte to consent to anything at all reasonable. It would make a grand home for the Jews who are being expelled from Russia, and the civilized world would rejoice at seeing the Chosen People gathered on the soil they have considered their birthright for 4,000 years."

## "It is the Last Time."

So wrote "John, the beloved," more than eighteen hundred years ago; and the statement becomes much more emphatic in the rendering given us in the Rev. Ver: "Little children, it is the last hour; and as ye heard that and antichrist cometh, even now have there risen many antichrists; whereby we know that it is the last hour."

We do not pretend to understand the precise signification of these words, and certainly do not propose to get involved in a discussion with any correspondents who may think that they do, because we do not think that any good object would be served thereby. Attempts to interpret prophecy in detail are all right in their proper place, but the WITNESS is not that place.

However, without pretending to restrict in any way the application of John's words, or to dispute anyone's favorite interpretation of them, it may be of service to call attention to them in connection with the condition of things which exists at present in the world around us.

That the present time is altogether remarkable, as compared with any former era of the world's history, is a truth that impresses itself more and more forcibly upon the mind the more carefully the facts are examined.

The population of the world is increasing, and is spreading out to occupy the waste places of the globe at a rate that, if continued, would, within a comparatively short space of time, exhaust the capacity of the earth to feed its inhabitants—unless some entirely new means of living should be discovered.

By the aid of machinery, steam and electricity, men can now accomplish vastly more in the same time than in any previous age; the facilities for intercommunication have been immensely increased; the barbarous and heretofore unknown races are being rapidly brought into contact with civilized nations, and under their influence for good or evil; and, by means of a continuous succession of discoveries and inventions, we are almost every year learning to attain results which would have appeared miraculous only a few generations ago.

So marked has been and still is the rate of the world's progress in all these directions that it is quite safe to say that, if nothing shall occur to block the wheels, there will scarcely be any resemblance between the world which our children will leave to their children, and that world which our fathers inherited from their fathers—except that nature and nature's law will remain the same.

Spiritually, the human race is not progressing with the same rapidity that marks its advance in numbers, in knowledge, and in material prosperity. Yet, even in this respect, better progress is being made than at any former time since the days of the Reformation. Modern missions to heathen lands, which have only been in existence about a century, have already been productive of marvelous results, and are being pushed forward with ever-increasing vigor and success. The churches in Christian lands, too, are gaining strength much more rapidly than the very moderate rate of growth in numbers would seem to indicate, for there is a steadily increasing number of men and women who are laying hold of the promises of God with the feeling that these are indeed the only substantial and reliable basis for faith. And in their minds the conviction is growing stronger year by year that the things that are visible and the forces that are material, though they appear so durable and strong, are, in fact, as unsubstantial and evanescent as shadows, while spiritual facts and forces are eternal and omnipotent. Every year that passes makes many additions to the number of those who realize that religion is the one thing needful, and that it consists in self-sacrificing love to Christ and to the man and woman for whom Christ died.

The forces which work for evil are also becoming stronger and more effective. If the Christian missionary has aided very greatly in opening up the "Dark Continent" to the influences of the Gospel and of Gospel civilization, the slave-trader has gone ahead of him, and the liquor-seller has followed close at his heels. Livingstone testified that his first journey through the country lying to the west of the Portuguese settlement at Delagoa Bay had been chiefly instrumental in opening up a new route for the slave-traders, and that the whole line of his march was, not long after, marked by the whitening bones of slaves who had fallen by the way, or been killed in cold blood by the ferocious slave-drivers. And Stanley had no sooner succeeded in opening up the Congo country than it was overrun by emissaries of the devil carrying supplies of spirits of the most poisonous description to be bartered off for ivory and other merchandise. So far, therefore, the races of Africa have probably had more cause to curse the white man than they have had to bless him.

In our own land African slavery has been abolished, but the servitude of the people to corrupt politicians, to the political power of the liquor traffic has increased, and the line of separation between the rich and poor is

steadily widening. Present that at a time not far distant find themselves either compelled to the domination of the rearrange the conditions of living laws of a more or less revolutionary.

standing then, as we do, these mighty agencies, which increasing the numbers of increasing greatly, also, the force of spiritual influences bad, what manner of people?

Without making any prophecy, and judging on facts, it seems to be a reasonable belief that the world is not more than a century, or passing through some material cataclysm.

How is it possible to believe that there is a live carelessly in such things can any thoughtful person which we are now rapidly crisis which will be a terrible kind, unless saving power can be invented it?

In view of this prospect truth that God has laid the world's condition of people, by placing in it which is able to make- tion, we repeat the sole Peter so long ago:—

"Seeing then that dissolved, what manner to be in all holy conv—  
—New York Witness

## God H

God honors the do- vent of his Son. W- claring that the eye blessed. He is ble- to such a one God- Spirit. But it is th- that one must pres- "God has seeme- those hymns whi- coming. The b- the world are t- Mr. Moody on- him more sinc- the fact that o- certain: God- preach it fear-

It is relate- upon one o- the twenty- subject beir- While he w- ject, from- the church- ning and- deep stil- paused, his pow- solemn- the light- shined- ing of- mean- and h- have- enou- care- not-







## Chains of Bondage.

I saw a cold professor  
In worldly garments clad,  
Was living on profession,  
I saw that he was sad.  
His path was very crooked,  
He was sorely pressed with sin,  
For the highway of the righteous  
He had never traveled in.

CHORUS.

Then chains of bondage,  
Stings of conscience,  
Chains of bondage,  
He did bear.

His back was heavy burdened,  
He never bore the cross,  
Except to speak in meeting,  
And then was very loath.  
He told of all his trials,  
And what he wished to be,  
But never spoke of freedom,  
For he was never free.—Cho.

He seldom read the Bible,  
Or had he family prayer,  
Unless 'twas when the preacher  
Had been invited there.  
He said that none were holy,  
Nor that man could perfect be,  
Until when the death angel  
Had come to set him free.—Cho.

I saw he used tobacco,  
He raised it on his farm;  
He voted too for license,  
And said it was no harm;  
He drank a glass of whiskey,  
And lager now and then,  
And told the biggest story  
When out among the men.—Cho.

I saw him go to parties,  
And to the circus too;  
He would like to pay the preacher,  
But that he could not do.  
But when they had a picnic,  
A festival or fair,  
He never would be absent,  
For pleasure lured him there.—Cho.

I saw him in the conference,  
Contenting for inbred sin,  
"Our nature—we can't help it,  
Its my besetting sin."  
And by their resolutions,  
They say we must not go  
Within the Pastor's parish,  
Unless he tells us so.

They have tried so long to stop it,  
But still it moves right on,  
And while the fire is burning,  
We'll shout the battle song.  
Its tread like Gideon's army,  
Will cause a mighty roar,  
And soon those dead professors  
Will sink to rise no more.

Oh! will you stop your sinning?  
Repent, and seek the Lord,  
And He will gladly give you  
A promise in His word.  
He died to make men holy,  
He died to make men free,  
And fits us up for Eden  
To live eternally.

—Selected by J. W. Maupin.

## Salvation, or Deliverance of Israel.

BY ALISTES WILLIAMS.

"AND so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:26.

What does Paul mean by all Israel? Does he not have allusion to the literal seed of Abraham? He certainly does. The 25 ver. says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." But if spiritual Israel is meant, as some would have it, the poor things are blind, and are to remain blind until the fullness of the

Gentiles come in. No wonder there is so much blindness in the world; the blind are leading the blind, calling themselves Israel when Paul in the 10 ver. says "Let their eyes, that is Israel, be darkened that they may not see, and bow down looking down over the waste of ages, saw the condition of these proud would be Israel. Hear him "For men shall be lovers of their own selves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a pleasure of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:2, 6.

But what does Paul mean by the term "so all Israel shall be saved?" Can we narrow this down to the few that are converted and apply to them the term all? Certainly we cannot, but if we take Israel nationally all is plain; they were the favored people of God, blessed above all the nations around them; blessed with the divine law and as Paul declares, "To whom pertaineth the adoption, and the glory, and the covenants and the giving of the law, and the services of God, and the promises," Rom 9:4. When God told Abraham his seed should go into a strange land, and in the fourth generation they should come out again, did he not fulfill that promise to the letter? Although God calls them a stiff-necked people, yet he brought them out, good, bad and indifferent. "And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt." Deut 4:37. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people," Deut. 9:6.

Why did he deliver them from Egyptian bondage? Because he loved their fathers, and had promised so to do; although he did not require holiness of heart for their release from Egypt, yet he put them under a schoolmaster after he had delivered them, and many of them fell in the wilderness for breaking the seventh commandment; 23,000 were destroyed in one day, 1st Cor. 10:8. Thus we see they were God's favored nation, and although God has been chastising them for nearly two thousand years, by scattering them among every nation under heaven, their name is a hiss and a by word, yet Paul declares all Israel shall be saved, and Jer. says: "Behold, the days come saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the countries whither he has driven them; and I will bring them again into their own land that I gave unto their fathers." Jer. 16:14, 15. Read also to the conclusion of the chapter, which will show that he will fish them out of all their hiding places, and will hunt them from the rocks in the mountains. Ezekiel after speaking of gathering them from among the heathen nations, says, "And I will make them one nation in the land upon the mountains of Israel, and one king shall be king over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Eze. 37:22. "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. 20:37. As the gift and calling of God from Egyptian bondage

was without repentance; he brought every one of them out, the obedient as well as the disobedient; so Paul tells us, "As concerning the gospel, they are enemies for your sake; but as touching the election, they are beloved for the fathers' sake." For the gifts and calling of God are without repentance (to Israel as a nation) for as ye in times past have not believed God, yet now have obtained mercy through their unbelief. Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." Rom. 11:28-32.

From the fore going we see that Israel is a disobedient nation; her land is trodden down by the Gentiles that provoked them to jealousy; but when the Gentile times are ended, their jealousy will cease, and they will be in a condition to receive their King Jesus.

I will close by referring to an extract taken from the New York World, in which it is stated that a movement had been inaugurated in Chicago in behalf of the Russian Hebrews, by W. F. Blackstone, who was chairman of the conference between Christians and Jews, recently held in that city. The object is to get up a petition to President Harrison and Secretary Blaine, asking them to use their power to secure the holding of an international conference, to consider the condition of the Hebrews, and to give them Palestine on the same principle that Bulgaria and other Turkish provinces have been given to their national owners; and it states that the petition has already been signed by hundreds of representative citizens, including Protestants, Catholics, Jews, business men, city and government officials. It is endorsed by the entire secular and religious press of Chicago. It is stated that Mr. Blackstone will soon come east of give New York and other eastern cities, an opportunity to join the undertaking. This movement seems to fulfill the prophecy of Jer. 16:14, 21. And I think that Mr. Blackstone is one of the fishers, and that the Czar of Russia is one of the hunters spoken of.

This movement should cause much rejoicing to the watchman. Let us lift up our heads for our redemption draweth nigh.

Madrid, Neb.

## Waiting and Watching

BY H. L. LOWE.

"FOR we know that the whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23. The whole creation travaileth in pain, together until now. We know that by this language that it had been in pain until Paul's time, waiting until the redemption of the body. So God's people have been waiting for redemption ever since the promise of the seed to Abraham. Paul says we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. And, like Paul, we also wait for the great and glorious day of the redemption. Who of us can see our friends and relatives out of Christ, walking contrary to God's commandments, without groaning in our spirit? Oh, how shall we gain them, or point them to the Lamb of God that taketh away the sins of the world? Let us pray to our God through Jesus Christ,

this he has promised to listen, talk to them; if then send or give them the Advocate. We find ways of the world, that Word and partially obey others that are almost the way of truth. Madom that we may "be an answer to every reason of the hope thatness and fear." I Pet asked you why you Did you follow Peter? ery man that has this himself, even as he So we have a hope demption of our bodi dox friends, "Do y comes when man die its resting place?" soul goes to the God ly cannot be, for P it. He was not lo demption of a soul or hades, but the b body is consigned t that the body will comes. So we loo Savior to help us after death or at l to be redeemed fr

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Letter Department.

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

From Sister Belle Brown.

DEAR Readers of the ADVOCATE: I have been silent a long time, but not because I have lost my interest in the cause which we, as a people believe in. On the contrary I am stronger in the faith than ever before; and I still rejoice in the law of God. I think the Sabbath is not a burden, but a delight, because I am obeying God rather than man. This is the Sabbath, and, while all alone, I have been thinking of all of you. How many of you, like myself, have not the privilege of meeting with those of like precious faith. Yet in our loneliness, we may read our dear Bible and find sweet consolation therein, realizing that the time is not far distant when we will meet in the kingdom of God, and not be scattered and lonely, but have a home where the trials and temptation of this life will be over. I can see the signs that Jesus promised his people are fast being fulfilled, and know that he is near, even at the door. So let us have our lamps trimmed and burning that Jesus may not come on us as a thief in the night. I feel as though nothing could discourage me when I think of the precious promises to those who are faithful and are willing to keep all of His commandments that they may have a right to the tree of life, and may enter in through the gates into the city.

May we all share in that life, is the prayer of your humble sister.

South Greenfield, Mo.

THE second coming of Christ is not only a part of the Gospel revelation, but it is a conspicuous and essential part. Estimate its importance by the space given to it in the Scriptures and it surely does not rank among the lowest and least items of Christian doctrine. Consider how large a place it has in the teaching of the Lord himself, and still more in the teaching of the apostles. We could not repudiate this doctrine without repudiating a very considerable part of the New Testament; nor can we thrust it into the background and make it a matter of indifference without doing violence both to the letter and the spirit of divine revelation. But that which needs to be observed most of all respecting the doctrine of the Second Advent is its intensely practical aspect. All the abuses, to which this doctrine above all others has been subjected, have come from failure to note carefully the one application invariably given to it by our Lord—*Christian Evangelist*.

In studying the account of the manna, the scholars of Rabbi Simson Ben Jehai once asked him, "Why did not the Lord give to Israel enough manna for a year at one time?" Then the rabbi said: "I will answer you with a parable: Once there was a king who had a son to whom he gave a yearly allowance, paying him the entire sum on a fixed day. It soon happened that the day on which the allowance was due was the only day in the year when the father saw his son. So the king changed his plan and gave his son, day by day, that which sufficed for the day. And now the son visited his father every morning. Thus did God deal with Israel."—*Sword and Trowel*.

The prophet Nahum, (Nahum 2) tells us that in the last days the chariots (or cars) will run "like lightning" and seem like torches; "they shall jostle one against another," &c. No carriages ever run one against another except cars.

Then Daniel says (Dan. 12) "Many shall run to and fro and knowledge shall be increased." About all the inventions of to-day have been gotten up in my day. So we can truly say, "It is the dawning of the day."

Then look at the state of religion. Jesus said—"And while the bridegroom tarried they all slumbered and slept." The churches to-day are all in their Laodicean state—neither cold nor hot. God says, "I will spue them out out of my mouth."

Then we are to-day living where there is a form of godliness without the power. The church is all afloat with this kind.

Christ has foretold us all about these things that are to come, and "as it was in the days of Noah so shall it be in the days of the coming of the Son of Man." He also says, "When you see all these things come to pass, then lift up your heads for redemption draweth nigh." Thank God we do know it and our heads are uplifted, knowing that Christ is soon coming. Who shall escape. Those that are wholly sanctified and are in Christ Jesus. "Those that were ready went in to the marriage," and no others. Hurry up, and get in before the door is closed; no time to lose.

Victory all along on this line.—D. D. Reed in *Messiah's Advocate*.

The Changeless Truth.

TRUTH is the reality of things and is antecedent to and independent of statements, propositions, formulas and dogmas. These may be true, but they are true only as they accurately state the reality which they affirm. The reality existed and exists if no statement be made concerning it. If we say water seeks its level, we state a truth, but while the statement is true, it is not the truth. The truth is the fact that water does and will seek its level.

In regard to truths stated in the Bible, it is commonly supposed and affirmed that they are true because they are in the Bible; but they are in the Bible because they are true. They are eternal realities, and would be none the less true if the Bible had never been written. The Bible statements are God's declarations or realities, and therefore they must be true. Unbelief may question them, presumptuous philosophy speculate about them, impenitency shut its eyes against them, sentimentalism try to accommodate them to its conceits. Timid ecclesiastics may try to modify them, because the world is offended at their precision and import. But the realities are eternal, and God's revelation of them unalterable.

Despite all efforts of infidelity to overthrow, of scholarship to criticize, of rationalism to reason away, of moderatism to trim down, God's eternal truth remains the only unalterable thing on earth. The permanency and power of any system of doctrine depend upon its conformity to the substance of the Divine World. The nearer it approximates to the divine statement, the more accurately it presents the truth or the reality. No system can survive the test of time and reason which modifies the plain meaning of the Divine Word for the purpose of making it conform to the "spirit of the age."—*N. Y. Observer*.

He has promised to hear; then if they will listen, talk to them; if they will not listen, send or give them tracts, or send them to the Advocate. We find some so deep in the ways of the world, that it is hard for them to break away. Others are willing to hear the Word and partially obey it. Then there are others that are almost persuaded to follow the way of truth. May the Lord give us wisdom that we may "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. Has any one asked you why you observe the Sabbath? Did you follow Peter's direction? "And every man that has this hope in him, purifieth himself, even as he is pure." 1 John 3: 3. So we have a hope within us, to wit, the redemption of our bodies. Oh, say our orthodox friends, "Do you not know that Jesus comes when man dies, and takes his soul to his resting place?" And they teach that soul goes to the God that gave it. This surely cannot be, for Paul did not so understand it. He was not looking forward to the redemption of a soul that had gone to heaven, or hades, but the body, and we know that the body is consigned to the grave, and we know that the body will be redeemed when Jesus comes. So we look for, and pray to the dear Savior to help us to so live in this life, that after death or at his coming we may be ready to be redeemed from the grave.

We need the preaching of the unadulterated gospel, that precept and promise, law and love combined, until night shall vanish in eternal day. I shall henceforth try and practice to be accounted worthy of eternal life, when the time comes which Paul speaks of, "the redemption of which body."

"I think of his wonderful pity,  
And the price our salvation hath cost;  
For he left the bright mansions of glory,  
To suffer and die for the lost.  
And I know it will please him,  
When those whom he died to redeem  
Re-joyce in the hope of his coming,  
By waiting and watching for him."

May the Lord help us to renew our efforts in divine life, and help us to search the Bible for the truth, and when we find it, give us hearts to do the way the Bible says to do, and not follow after man made theories to find in the last day that we have been led astray.

Pray for me that I may do the work assigned me, without fear and in meekness before the Lord, the righteous Judge.

Yours in the blessed hope, the redemption of the body.

Kanawha Station, W. Va.

Cannot ye Discern the Signs of the Times?

THE signs that mark the coming of Christ are about all in the past. Christ first foretold the destruction of Jerusalem and the Temple. It was fulfilled to the letter. The foundation of the Temple was removed and the ground on which it stood was ploughed up, as the prophet Micah had foretold; Micah 2: 12—"Zion shall be ploughed as a field." The Scriptures cannot be broken.

Then commenced the slaughter of the saints. About seventy million were put to death under Pagan and Papal Rome. We have passed by all that.

Then the signs given in Matt. 24—the sun and moon darkened, and the stars falling are in the past.

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