

was troubled with an evil Spirit. As there are only two ways, the right and the wrong way, also there are two spirits. There is the Spirit of God and the evil spirit. And when we turn from the Spirit of God we are troubled by the evil spirit, and this is done that we may repent and return to Him. This Saul did not do. 1 Sam. 16: 14, 15. "Now Samuel was dead and all Israel lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land."

To be Continued.

The Passover.

G. W. SARBER.

It will be remembered that God appointed three annual assemblies of all Israel, which might be termed annual or yearly Sabbaths. Exo. 23: 14, 16. The first of these festivals was the passover, and its date came in the month of Abib, its name derived from green ears of corn (or barley) this name of the first month (or moon) was changed to be called Nisan, after the captivity and deliverance from Egypt as to the time of the year (Roman Calendar) it corresponds to March and April. This passover date as given by God, came upon the 14th day of Nisan at even, or between the two evens, (margin) Num. 9: 3.

The passover was both commemorative and typical. Israel kept it to commemorate their deliverance out of Egyptian bondage, and a lamb was used in this worship which was to be shut up on the 10th day, and kept until the night of the 14th or 15th day. How well did the Saviour meet this type; just 5 days before he died he rode into Jerusalem on a colt shut up to the throng. It pointed to the great sacrifice that would take away, and deliver from the bondage of sin. When Jesus the Christ expired on Calvary, type met antitype, and the typical significance of the passover ceased. It will be remembered that the commemorative or the spirit of the passover, has never, nor will it ever cease. Christ said he would not drink of it until he would drink anew in his Father's kingdom. Matt. 26: 29. It will be remembered that the bread, and wine, that Christ used to establish the passover of the new dispensation was the bread and wine used at the typical feast of the passover. Why was this change made, you may ask? Paul speaking of the priesthood being changed there was a necessity of a change of the law; i. e. the law that governed the priesthood, and the passover. In this change the date was never changed, and since Christ expired upon that date we have to remember him on this solemn occasion, on the 14th day of Nisan then we in the spirit, and language of Paul say, "Christ our Passover is sacrificed for us: therefore let us keep the feasts, not with old leaven of malice and wickedness, but with the unleavened bread of

sincerity and truth." 1 Cor. 5: 7, 8. On the 14th day of Nisan the same night in which he was betrayed, and the same day on which he died as the antitypical lamb is the date on which he instituted what is termed the Lord's supper or the emblems of his own broken body, and his shed blood, which became our passover. Typically when the death angel passed over each home in Egypt, all that had not the blood as a token lost their life, that is, the first born; and all the church of the first born who are not under the blood of the antitypical Lamb of God, will lose their lives.

When we see the confusion throughout all Christendom. We have to stop and wonder, and say, How long can it last? It is known by all Bible students that the Jews have a sacred year and a civil year. The sacred year has 13 months, and is governed by Lunar time or moons. The Solar year has 12 months and is ruled by the sun, and is their civil year. In the sacred year each new moon is the beginning of a new month, 13 moons or months a year.

We read in Dan. 7: 25, of a change in times, and laws, without Bible authority; and this needs no proof to show this was done by Rome, we today are in use of its calendar. God's yearly sabbaths are as obligatory as his weekly Sabbaths. It was God who made both. History speaks thus. See McClintock and Strong's Encyclopedia. We read under the head of Easter, i. e., Passover. The authors say Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera in honor of whom sacrifices were offered annually, about the Passover time of the year. The name crept into the professed church, at the festival of the resurrection, which happened at the time of the Passover. Hence we say Easter day, i. e., Easter Sunday. "The churches of Asia Minor, celebrated the death of our Lord on the day corresponding to the 14th of the month Nisan; according to the opinion of the whole ancient church.

Thus you see at one time the whole church observed the Passover on the 14th of Nisan. But deception crept into her. The western churches (Rome) on the other hand were of the opinion that the crucifixion should be annually commemorated on the particular day of the week on which his death occurred, which was Friday.

Again we see the falsehood of a Friday crucifixion. The first serious dispute between the members of the old church arose about the year 196 A. D. When Bishop Victor of Rome issued a circular to the leading bishops of the Roman churches, requesting them to hold symbols in their various provinces, and to introduce the western practice of celebrating on Friday, the day he died, and on Sunday, the day on which he rose from the dead. This is still plainer that the false doctrine of the Sunday resurrection has brought into the blessed church the falsehood of remembering the death of the Lord on any day we choose.

To be Continued.

for the sake of fun. Instead of meeting for prayer, meditation and worship, let them sit down to eat and drink, and rise up to play."—Sel.

Obituary.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14: 13.

Brother John T. Smith was born Dec. 27, 1843, and died Sept. 12, 1915, aged 71 years, 8 months, and 17 days. Brother Smith has been failing for a year or more. His death was caused by general breakdown and paralytic stroke, though his mind was strong up to the time of his death. The last words that were said were that he was ready to go.

Bro. Smith will be missed by the brethren and friends of this place as he was well thought of. He leaves to mourn his loss, a wife, one son, Samie Smith; and two daughters, Sister Laura Conner, and Mrs. Ida Foster. All were present at his death except Mrs. Foster of Colorado. Two brothers and a sister were also present.

On Sept. 13th the body was prepared for burial and taken to the Edman's Cemetery, there comforting words were spoken from the words of truth, taking for text Job 19: 23, 27, showing that Job embraced the resurrection through faith, showing to the people that this was a blessed promise to receive life through the resurrection from the dead. Showing also when the resurrection would take place, and when we would be reunited, both dead and living to enjoy happiness, and not sickness, misfortune and death. 1 Thess. 4: 13. Also other scriptures. 1 Cor. 15: 59, 58. I showed by Titus 2: 13 the blessed hope and appearing of the Savior of the world, and then he will give every one his reward. Rev. 22: 12. There we laid him to rest in his bed of dust until his appointed time comes.

A. H. STITH.

The Passover.

G. W. SARBER.

The equinox is the foundation from which the time of the passover is reckoned. And the date of the equinox has been in much dispute; some believe it came on March 17th, others believe that it came on March 18th, while others argue that the 19th was correct, and a few of the high men in the Roman priesthood held that the 21st was correct. This question was finally settled at the council of Arles in 314 A. D. The object was to establish uniformity but the decree did not have its desired effect, for this subject came up again, and was acted upon by the Ecumenical Council of Nice, which decreed that Easter should be observed the Sunday following the 14th Nisan, and it was further provided that the church of Alexandria should notify the churches of the world on what day the Ides of Easter should be celebrated. In this we can see this falsehood sent to the world. This falsehood is with us at this time. Those who teach for doctrine the commandments of men worship Christ in vain, and those who love falsehood are as guilty before God as though they had made it. The changing of one

of God's yearly sabbaths to another day, or days, some pretending to show the Lord's death 52 times a year, others four times a year, others once a year, but not at the appointed time. This looks to the writer like Babylon. But, says one, When is the time, and how may we know? This is the key to the whole difficulty, and we shall try to let the light of God's truth shine as we see it.

God has left his once chosen people for a sign to this age; for to them were all the laws, covenants, yea, and all the promises given. For Paul says, What advantage then hath a Jew? Much every way, because unto them were committed the oracles of God. This sacred right has never been given to another people. Then we who have been engrafted into this chosen family will have to look to them in part as Bible proof as much as we have to take profane history to prove many Bible texts of great value. The writer has in his possession the written statements from able Jewish writers upon the subject of the sacred year, and the Lord's passover. Rabbi H. Weinstine of Goshen, Indiana, an able scholar in Hebrew theology, says that the first day of the sacred year is the first day of the month Nisan, formerly called Abib, and always commences with the new moon, being the nearest the spring equinox. The following are the dates he has given me as to the first day of the month Nisan, 1915, March 16; 1916 it will be Tuesday, April 4th; 1917 it will be Sabbath, March 24th; 1918 Thursday, March 14th; 1919 Tuesday, April 1st; 1920 Sabbath, March 20th. We are to remember this is the time of the new moon and the reckoning is on the dark part of the day.

Now when you get the first day of the moon or month all there is left to do is to count 14 days and nights included and at even you have the Lord's passover. Christ said, Except ye eat my flesh, and drink my blood, there is no life in you. John 6: 53. We many times hear it said that some have not partaken of the emblems of the broken body and shed blood of their Redeemer, they being isolated and could not meet with the people of God in a body, these the Lord says are lifeless on this great battle field of strife. My brother or sister, if this be your unhappy condition, remember the words of the blessed Savior when he said, I am with you alway. My dear brothers and sisters, the false doctrine of the mass or the creation of a dogma that if an elder be not present you could not partake of the emblems. Say, brethren, you could ask the blessings of God upon the emblems, and I know if you are worthy to partake he will bless the emblems and you also.

Paul says, When you come together into one place this is not to eat the Lord's supper. Have you not houses to eat and drink in? or despise ye the Church of God? 1 Cor. 11: 20-22. Remember the words of Jesus when he said, Where two or three are met together in my name, I will be in their midst. If he be there and in you by faith, just let him officiate as he did on the night he was betrayed and established the true spirit of the passover.

If the reader has doubt as to the new moon not being the first day of the month, we refer him to the following texts, 1 Sam. 20: 5, 24, 27; Psa. 81: 3. The writer has been asked the question, Cannot the passover be kept in the second month? We answer, yes, if you have the Bible excuse. Now turn to Num. 9: 1-5, here we see God's direction to Moses to instruct the children of Israel to keep the passover, and they kept it on the 14th day of the first month. Then there were those who had defiled themselves and could not keep it on that day, and they were commanded to stand still until the Lord commanded and this is what the Lord said, If any be unclean he may eat it in the second month. If we be unclean with sin, and the temple be unfit to eat it in the first month then the second will do. But if this be not the cause and we forbear to keep the passover, the penalty for this transgression will be: "Cut off," Num. 9: 13.

So then, my brethren, if God was strict in regard to the typical passover, and made the punishment so great, how much more will be our punishment if we keep not the antitypi-

cal passover. Oh may we be so happy as to have the pleasure of eating it together in the kingdom with him who is our passover is the prayer of your brother in this blessed hope.

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ion of Christ and that nine were re-established at his resurrection. If so could there have been any moral law or any sin in the world during the three days he was in the grave? Others say the law was abolished at the crucifixion and that nine were restored precept by precept as each was referred to or spoken of by Christ and the disciples. This view has them re-enacted before being abolished. One affirms that separately each precept was abolished at different times and re-affirmed immediately as each was abolished, and the last one to be abolished was the fourth command, abolished and re-established by Constantine A. D. 325. When he re-enacted it by substituting Sunday in place of the Sabbath because it was affirmed he had a right to do so by virtue of his headship of the Church. How Protestants can set forth and promulgate such teaching is hard to conceive.

Marion, Iowa.

Annual Feasts to be Observed.

G. W. SARBER.

There were three annual assemblies of all Israel for worship. Ex. 23: 14-16. Shiloh was at first the place of worship, afterward Jerusalem was the place. The people had to trust God; for they had enemies who would be liable to steal all they possessed. God had promised to protect them. "The angel of Jehovah encampeth round about them that fear him, and delivereth them." Psa. 34: 7. God said, "I will cast out all nations before thee, neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. 34: 24. As it was with them so it is with us in this age, God is just the same today as then. The first of these annual feasts was named the passover, and came in the first (moon) or month called Abib until after the captivity when it was named Nisan, and it was the 14th day of the month at evening that this passover came. The month Abib or Nisan correspond to March and April of the present Roman calendar. The month being the new moon nearest the vernal equinox which time the days and nights are of the same number of hours in length, and is about March the 17th instead of March 21st which is only a papal edict. The passover always came in the evening or night, but in no case did it ever occur in the light of the day.

In the crucifixion week the passover came upon the dark part of the 14th day of the month, and corresponds to our week as Tuesday evening. It was upon this night that Christ was betrayed. 1 Cor. 11: 23-26. After the passover had been eaten, and Christ delivered into the hands of sinful men, and he had been condemned to die, on the light part of this same 14th day of the month. But Roman time would call it Wednesday, which it was, and it

was also the preparation day for the feast, that followed the next day, and lasted seven days, called the feast of unleavened bread. It being so closely allied with the passover, was sometimes called the passover, but was two distinct feasts, for one always came on the 14th, and the other came on the 15th, and lasted seven days, while the passover lasted one night. The first day of the feast of unleavened bread was a high day, and was a yearly sabbath: no work to be done, and upon the seventh day of the feast was another yearly sabbath, no work to be done. On the 15th of Nisan or the second day in the feast of unleavened bread, the first of the year's harvest were presented before God. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgement that it was God's. Not until this was done could the harvest be gathered.

The second one of these feasts called Pentecost is called the harvest feast, and the feast of weeks. This feast occupied but one day devoted to religious service, and was an expression of gratitude for the grain that God had so bountifully rewarded their toil. They prepared as food two loaves baked with leaven, and presented them before the Lord.

Knox, Ind.

Concluded next Week.

Items Of Interest.

Mobile, Ala., July 28.—Chandeleur Island, twenty-five miles southwest of Fort Morgan, broke in twelve parts and moved 150 yards during the gulf coast hurricane of July 5 and 6, according to Capt. George J. Santa Cruz of the ship Avenger, who reached here today.

New York, July 28.—Dedication of Sunday, Aug. 6, to prayers for peace throughout the world is urged in a call sent out today by the World Alliance for Promotion of International Friendship Through churches. All churches are asked to hold special services.

London, July 28.—The importation of opium and cocaine into the United Kingdom is prohibited by a royal proclamation issued today. There has been considerable agitation lately in this country against the sale of cocaine which, it is said, has been used in increasing quantities during the last few years and especially has become the habit of many people since the outbreak of the war.

Washington, July 28.—Nearly \$700,000,000 for national defense in the fiscal year 1917 is the aggregate of proposed appropriations reached in the senate yesterday with the passage of the army appropriation bill carrying in round numbers \$314,000,000.

Annual Feasts to be Observed.

G. W. SARBER.

Concluded

Now to find out the date of this feast God has not left his people in darkness. All you will have to do is to go back to the day the priest waved the sheaf, being the 2nd day of the feast of unleavened bread, or the 16th day of Nisan, and count from this day 50 days and you have the exact date of Pentecost. No one need err in the count. Some are so foolish as to think Pentecost always comes on Sunday. They are not weaned from papal milk, for this is too plain to make error, as the passover changes each year, so does the pentecost. In the seventh month or moon commencing the count as regards the passover, count seven months or new moons and on the 15th day of the month you arrive at the time of the year when there occurs the third annual feast called the feast of the tabernacles, or the ingathering. At this feast all should acknowledge God's bounty in fruit and grain. The first day of this feast was a holy convocation, and to its seven days was added one more, making eight days in all. The eighth day was a sabbath of rest also.

EVERY WRITER IS HELD RESPO

At these yearly gatherings the hearts of old and young would be encouraged in the service of the Lord while the people who gathered together for this most solemn occasion renewed their love one for another. We are all the children of one Father, dependent upon one another for happiness. These are the feasts of the Lord, and from a Bible standpoint they are as binding upon the sons of God at this present time as they were when God commanded them to Israel of old. Some say they were shadowy. We answer, What stood between God and man that would cause the shadow? If we have reached the antitype, then the type is done away. Then it would follow that in the passover Christ, the antitypical Lamb, would have to be eaten if our spiritual life would last. For he said, Except you eat the Son of man and drink his blood you have no life in you. So it is with the other feasts.

Much more might be said on this subject, but we think you had better read God's word for yourself. With love to all. I am your brother.

Knox, Ind.

Dividing the Word of Truth.

G. W. SARBBER.

To the readers of the *ADVOCATE* Greeting:—With the permission of the editor, I wish to write you, while in this time of trouble there are divers of opinion upon the many Bible truths being set forth in minds of men, yet this may not be judged as dishonesty. For we now look through a glass darkly and the writer is led to believe that no one of us may have the whole truth. But it is our duty to walk in all the light that shines in our path way. We have again passed to the most sacred time of the year, known to the Bible student as the Passover; and there are different opinions as to this. You who are Bible readers know that on the night before the children of Israel made their departure from Egyptian bondage. The Lord himself instituted what was known to them as the Passover, deriving its name from the destroying angel which was to pass over all Egypt and all who had not obeyed the command of God lost their first born, both man and beast. This occurred on the 14th of Abib, being the first month of the year. The name of this month Abib was changed after the captivity to that of Nison but the time of the Passover continued on the same date of the month that of the 14th day of the Moon.
