

Advent and Sabbath Advocate.

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

VOL. XXIII.

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Advent and Sabbath Advocate

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Crossing the Red Sea.

'Twas scarce the dawn of morning,
And on the Egyptian land,
Stood Jehovah's chosen people,
A faithful, mighty band.
The red sea spread before them,
In all its surging might,
And the billows moved on darkly,
Ting'd with the gloom of night.
But onward came an army,
From the land of grief and woe,
Old Egypt's bravest warriors,
For Israel's overthrow.
A cloud, the guide of heaven,
Between the armies lay,
To the Egyptians it was darkness,
To the Hebrews, bright as day.
Then morn'nings rose from Israel's camp
They feared the warriors brave,
Forgetting that the Lord was nigh,
And His right hand could save.
But Jehovah all so merciful,
Forgave each faithless heart.
And bade, when Moses raised his rod,
The briny billows part.
The mighty sea rolled bravely back,
And dashed its foam on high
Leaving between its watery walls,
A pebbly pathway dry.
On, on they went, that Hebrew band,
The children of God's love,
While the foaming waves rose on each side
And the stars looked from above.
The bright cloud of the midnight,
Led them on the way,
And left King Pharaoh's warriors,
Waiting for break of day.
A cry, rose quickly thro' the camp,
"They've fled, they cross the sea,"
And angrily the foe went on—
O, dark their path will be.
* * * * *
The sun was just appearing,
Above the mountain blue,
Shedding o'er all Nature,
A rosy radiant hue.
When Moses o'er the waters dark,
Raised high his mighty rod,
And the crested sea dashed o'er foe,
To obey its unscen God.
The surging waves on the narrow path,
Their foaming billows spread,
And the coral reefs from monuments'
O'er Egypt's mighty dead,
But from Arabia's spicy shore,
Rose many joyous lays,
Sung by Israel's happy hosts,
In gratitude and praise.
—Selected by ELIZA WILKINSON.

The Time of reward.

The time of reward is one of my favorite themes. The time was when I sincerely believed that the moment the breath left the body the immortal soul soared aloft to realms of bliss and freely entered into all the enjoyments that heaven afforded. But since that time my mind has undergone a most radical change as to that being the time when the reward is to be given. Some might enquire why this change. To be brief, I will state that I have ceased taking other people's version of the Bible, and have adopted the plan of reading it myself. I soon ascertained that an immortal soul was a commodity that man did not possess, for it is plainly stated in Rom. 6: 23, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Also Ezek. 18: 4, 20, "The soul that sinneth it shall die."

It struck me very forcibly that a soul that could die under any consideration had none of the immortal in its composition. In reading Matt. 4: 1-11, I find that our dear Lord laid a wonderful amount of stress on what was written, and this being true, I feel that I can implicitly rely on all the promises that he has given us in his blessed Word. Now let us examine and ascertain if possible what this reward is.

"And this is the promise that he hath promised us, even eternal life." John 2: 25. This is a positive statement that all of Christ's own are to receive eternal life. Now when are we to get it? "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his work." Here we have a positive statement that we are to receive our reward at his coming.

We also find it written, "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blest, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14. This seems clear enough for any one to be able to understand it, and as the second coming of our Lord and the resurrection will be at the same time, we find no trouble in harmonizing this statement with the one given in Matthew.

Now hear what the grand old apostle Paul has to say on this subject: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. And again he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Now if we can ascertain what day Paul had reference to, it will settle the question as to when he expected to receive his reward. "I

charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. We find his testimony exactly corresponding with that already given, and as he is good authority, let us hear him still further: "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 4. If then is to be the time, you can depend upon it it will not happen till then.

Again he says, "Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 18. Here we are clearly taught that without a resurrection there can be no eternal life for us. Now if the old theory is true that man possesses an immortal soul that at death wings its way to heaven, and then and there fully enjoys itself to its fullest capacity, how can it be possible that the non-resurrection of the body can affect it? How can it perish?

Peter also says, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. What can be clearer—no crown until the chief Shepherd appears. And now I see that I will have to close this article on account of its length. But there is still a vast amount of testimony that can be produced on this line. The subject is by no means exhausted. I think that the testimony already produced is sufficient to convince any honest, inquiring mind that the time of reward will be when Jesus comes to judge the world with righteousness.—W H Dodson.

Three Days and Three Nights.

1st Matt. 12: 40, Jesus said to the Scribes and Pharisees, "For as Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth."

The divinity and veracity of Christ are involved in this prediction. It was addressed to his enemies, who knew would take advantage of discrepancy in its fulfillment. In other places we find the time expressed by "after three days," "in three days," "the third day," etc. Mark 8: 31; Luke 9: 22; John 2: 20. He and the evangelists used all these expressions as in harmony with his prediction. If they are not in harmony, then they contradict themselves, and if they contradict themselves the validity of the Christian religion is destroyed. These indefinite expressions are to be interpreted by the definite "three days and three nights."

If Christ was crucified on Wednesday (as Baxter and many others believe) he was buried at the close of that day, as the Passover Sabbath "drew on," (Luke 23: 54), and if he rose late on the Sabbath day," according to Matt. 28: 1, then all the statements are in harmony. Late on Thursday would complete the first day; late on Friday would complete the second day; and late on the Sabbath would complete the third day—three full days and three full nights yet late on the third day, and after the completion of the three days and three nights. But if he was buried in the end of Friday and rose on

Sunday morning, he did not fulfill his prediction.

Moreover it would make Mark and Luke contradict each other. Mark says, 16:1, "When the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome, bought sweet spices that they might come and anoint him." Luke says, 23:56, and 24:1, "And they returned and prepared spices and ointments and rested on the Sabbath day according to the commandment." Now, if Christ lay in the tomb only one Sabbath, these statements are in conflict. But if he lay there "three days and three nights," they are in harmony; for the passover Sabbath was drawing on when his burial was completed. Therefore, a secular day [Friday] intervened after that Sabbath was past, on which the women prepared the spices, before the weekly Sabbath commenced.

The expression "had bought," Mk. 16:1, in the old version, is unauthorized by the Greek text: The translators of the Bible Union and of the New Version, discard the word "had" as an interpolation, and they comprise the ripest scholarship of Europe and America. In both these versions it is positively stated that one Sabbath was past before the women bought the spices, and then after they had prepared them, they rested on the Sabbath day according to the commandment," and the next day was the "first day of the week." The interpretation that puts Christ in the tomb late on Friday and brings him out of it early on Sunday, has made many skeptics and infidels. They say if Christ lay in the tomb only that length of time, his prediction was not fulfilled; and if the evangelists made a mistake in recording the time, then they were not inspired, and in either case Christianity is disproved.

Moreover, that interpretation puts the resurrection in the night time, hence not on the third day, even allowing the claim that part of a day stands for a whole day. When God divided day and night the light he called day and the darkness he called night. John says, 20:1, Mary Magdalene went to the sepulcher in the morning while it was yet dark, that is, night, and found the tomb empty, and no intimation is given there as to how long it had been empty; thus proving, positively, that if he did not rise "late on the Sabbath day" according to Matt. 28:1, he rose sometime in the night following. If Christ meant by three days any part of three days and the nights connected with them, why did he say also "three nights?" It shows that by day he meant a period of light, and by night a period of darkness as he did when he first divided time.

In New Testament times, both Jews and Romans divided the night into four military watches. "And if he shall come in the second watch, and if in the third watch, and find them so, blessed are those servants." Luke 12:38. "And in the fourth watch of the night he came unto them walking upon the sea." Matt. 14:25. "Ye know not when the Master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning." Mark 13:35.

The Paschal lamb was killed at sunset, and was eaten in the night of the 14th of the first month, the night being the first half of the solar day. "And ye shall keep it up (the lamb) until the 14th day of the same month, and the whole multitude of the congregation shall kill it at even,"—margin, between the two evenings. "And they kept the passover in the first month, at even on the fourteenth day of the month in the wil-

derness of Sinai," Num. 9:5. Josephus, whose father was a priest and of course officiated at such feasts, ought to be good authority in regard to the time of its observance. He says: "On the 14th day of the lunar month, when the sun is in Aries (for in this month it was that we were delivered from bondage under the Egyptians) the law ordained that we should, every year, slay the sacrifice which I before told you we slew when we came out of Egypt, and which was called the passover; and so do we celebrate this passover, in companies, leaving nothing of what we sacrifice till the day following. The feast of the unleavened bread succeeds the feast of the passover, and falls on the 15th (that of the passover, and continues seven days, wherein they feed on unleavened bread." Book III. Chap. X. Sec. V. "In the first month, on the fourteenth day of the month, is the Lord's passover. And on the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten. In the first day shall be a convocation; ye shall do no servile work," etc. Num. 28:16, 17, 18. These annual Sabbaths fell on different days of the week each year, being regulated by the phases of the moon. That they were called Sabbaths, see Lev. 23:24, 32, 35, 39, and Luke 23:54.

With the Jews, a preparation day preceded each Sabbath, because no servile work was allowed on it. Such a preparation was especially needed for the passover Sabbath, because "all leaven" was to be purged out of their dwellings. Ex. 12:15.

John says, 19:14, the crucifixion day "was the preparation of the passover," or passover Sabbath. "The Jews, therefore, because it was the preparation, that the bodies might not remain on the cross upon the Sabbath day asked of Pilate that their legs might be broken." verse 31.

"There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand," verse 42. The Sabbath that followed this preparation was said to be a "great day" in distinction from the common weekly Sabbath. It was connected with the passover, which commemorated the two greatest events in their history; viz., the deliverance of their first born from the destroying angel, and of themselves from Egyptian bondage. John was particular to say this was "the preparation of the passover," which would have been unnecessary and strange had it been the usual preparation for the common weekly Sabbath.

According to God's division of time, which is the Scriptural one, night, or darkness, precedes the light in every solar day; hence there were three full nights after Christ's burial before the third day could be reached; for it was at the threshold of the night when he was buried. If he rose Sunday morning, then counting back three days and three nights would bring us to Thursday morning as the time of burial. This would contradict the testimony of all the evangelists. An equal number of days and nights were impossible if he were buried at one time of day and rose at another. But he foretold positive that he should be in the earth "three days and three nights."

Matt. 28:1 says late on the Sabbath day he was risen. Here the Greek *opse* is used to represent the closing moments of the Sabbath. It literally means "late," and when used with *hemera* (day) means late in the day. See Liddell and Scott. *Orse* is invariably used in Scripture to represent evening and *prose* to represent morning, and they are never used interchangeably.

"And when even (*opse*) was come, he went out of the city. And in the morning (*prose*) as he passed by they saw the fig tree dried up by the roots." Mark 11:19, 20. "Watch, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at cock-crowing or in the morning." Mark 13:35. The first and last watches of the night are also invariably represented by *opse* and *prose* in the Greek Septuagint. "And he made his camels kneel down without the city by a well of water, at five time of evening (*opse*) even the time that the women go out to draw water." Gen. 24:11. "And Aaron shall burn thereon sweet incense every morning." Ex. 30:7. "And when Aaron lighteth the lamps at even he shall burn incense." v. 8. "Woe be unto them that rise up early in the morning that they may follow strong drink: that continue until night till wine inflame them." Isa. 5:11. "*Opse*" with a substantive in the genitive case, as in Matt. 28:1, always means late in the period spoken of, and never means after.

The Greek word *epiphoskouse*, used in connection with Christ's burial and resurrection, defines the time of day of each event minutely, and occurs nowhere else in the New Testament. Liddell and Scott define it—"To shine upon, to appear, to be present." "And that day was the preparation and the Sabbath drew on," that is, the light of the setting sun was about to shine upon the incoming Sabbath. Thus Luke describes the closing moment of Christ's interment, which all agree was at sun setting. The other place was in Matt. 28:1. "Late on the Sabbath day as the first day of the week drew on" [*epiphoskouse*] or, as the common version has it. "In the end of the Sabbath as it began to dawn towards the first day of the week." Matthew, here, represents precisely the end of the Sabbath as the first day of the week was drawing on, when the women were told by the angel that Christ had risen and gone. Never was there a prophecy more specific as to the time. Never was one fraught with more importance and far-reaching consequences, involving the proof of Christ's Messiahship and the hope of the world for eternity; yet never was there a prophecy more recklessly interpreted.

This matter is made still clearer by the evident fact that Matthew describes a different visit to the tomb from either of the evangelists. He states seven facts not recorded by the others. 1. That it was late on the Sabbath day as the first day of the week was drawing on, *epiphoskouse*, when Mary Magdalene and the other Mary went to see the sepulchre,—not to anoint the Lord,—and found Christ risen and gone. None of the others mention this time of day, because they describe visits made the next morning. 2. Matthew alone speaks of the earthquake which occurred "late on the Sabbath." The rest say nothing about it, because it did not occur in the morning. 3. He alone speaks of the angel rolling back the stone from the door of the sepulchre. This occurred "late on the Sabbath," and not at the time the others wrote about. 4. He alone tells how the appearance of the angel affected the soldiers; for it occurred when the soldiers were at the tomb and there is no intimation that they were there on Sunday morning. 5. He alone tells of the soldiers reporting these things to the Sanhedrim; because they reported that evening, not the next morning. 6. He alone tells of the Sanhedrim bribing the soldiers to

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report a silly falsehood, showing that they knew, by the earthquake that it was the exact time Christ told them he should rise; otherwise there would have been no occasion for thus bribing them, and they would certainly have confronted the apostles with the discrepancy in the time, as proof that He was an impostor. 7. He alone speaks of the woman who held Christ by the feet, who met them as they fled from the sepulchre. The others say nothing of it because it did not occur in the morning. Now if Matthew was trying to describe the same visit the other evangelists did, these discrepancies are unaccountable. He says positively, that the visit he describes occurred late on the Sabbath day (p. 100). The others say the visits they describe occurred in the morning (p. 100).

Mark says, 1. "Early in the morning, the first day of the week, at the rising of the sun," and 2. He says three women went to the sepulchre. Matthew says two. 3. He says three women went into the sepulchre. Matthew's two women did not. 4. He says these three women saw a young man inside the sepulchre. Matthew's two women saw one angel sitting on the stone outside.

John says, 1. Mary Magdalene was the first one who went to the sepulchre in the morning, and while it was yet dark. 2. He says there were two angels inside the sepulchre, one at the head and the other at the foot, not mentioned by either of the other evangelists. 3. He says that after Mary Magdalene had reported to Peter and John, and they had been to the tomb and departed, Jesus appeared to her, by the tomb, before he did to anyone else that day, and forbade her to touch him. Matt. says that when the two women met him the night before, going from the sepulchre, they held him by the feet worshipped him, he not objecting. Luke says 24: 4. That two men stood by them in shining garments. Thus everything goes to show that they describe different visits.

Mark 16: 9, is quoted to prove that Christ rose on the first-day morning; but he says no such thing. He says that Christ "was risen" at that time without intimating when he rose. Matthew says 28: 6, he "was risen" late on the Sabbath day twelve hours before. If these two evangelists contradict each other who can know which tells the truth, or whether either does? But they do not contradict each other; for Mark does not say Christ rose in the morning. But Matthew says he "was risen" late on the Sabbath day. Mark's statement is explained by what John says, 20: 1-13 who describes a second visit of Mary Magdalene in the morning while yet dark, to whom Christ again appeared before he did to any one else that day.

The statement of Cleopas, Luke 24: 21, "Today is the third day since these things were done," is quoted as interpreting the accounts of the different evangelists. But is it proper to make an incidental remark of an uninspired man, outweigh and set aside a carefully written statement of an inspired penman? Besides, there is no contradiction in their respective statements. When Christ appeared to Cleopas and his companion, they were talking "of all these things which had happened." Luke 24: 14. One thing of great importance had happened recorded by Matt. 27: 62-66, which was to have great bearing upon the evidence of Christ's claim to the Messiahship, i. e., the setting of the watch at the sepulchre, by the rulers. By this means the soldiers became important witnesses to the exact fulfillment of his prediction. Besides the soldiers

being stationed there to prevent all approaches to the tomb, made the report of the women that they had been there and found Christ was risen and gone, all the more strange and incredible to the two brethren, hence the setting of that watch would naturally be a prominent item among "all these things" that they were talking over; and this was the third day after it.

Again, it is claimed that any part of a day was reckoned by the Jews as a full day; therefore, it is said, "If Christ was buried a few moments before sunset on Friday, and if he rose a few minutes after sunrise on Sunday, they would consider it the same as three days he had lain in the grave." (1) But even according to this mode of reckoning, only two things can be accounted for. Matthew says, "he was risen" late on the Sabbath day, about twelve hours before sunrise on Sunday morning. Besides, it has not been shown that the Jews reckoned part of a day for a whole day in a different sense from what we do. Were they in the habit of reckoning five or fifteen minutes labor as a day's work, and pay a day's wages the same as though the laborer worked all day? They were not that kind of financiers. Is it reasonable that Christ would discard his own recorded measurement of days and adopt such an indefinite and absurd division and give no intimation of it? He never trifled with men's faith in that way. If there is a phraseology possible, in Greek or any other language, that could unmistakably express three full days and three full nights, the one Christ used in Matt. 12: 40, did.

Again, it is asked, if Mary Magdalene went to the sepulchre, "late on the Sabbath day, and found it empty, why did she go again the next morning, and seemed surprised because it was empty? This is explained by the following facts. Mark says 16: 11-14. "And they, [the disciples,] when they heard that he was alive and had been seen of her, believed not. After that he appeared in another form, unto two of them as they walked and went into the country, and they went and told it unto the residue; neither believed they them. Afterwards he appeared unto the eleven as they sat at meat and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Luke says, 24: 10. "It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles, and their words seemed to them as idle tales, and they believed them not." Verses 33-43 read, "And they [the two brethren] rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, 'The Lord is risen indeed, and hath appeared to Simon.' And they told what things were done in the way, and how he was known of them in breaking of bread. And as they spoke, Jesus himself stood in the midst of them, and sayeth unto them, peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And he said unto them, why are you troubled? Or why do thoughts arise in your heart? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken he showed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of broiled fish and of an honeycomb, and he took it and did eat before

them." "For as yet they knew not the Scripture, that he must rise again from the dead." John 20: 9.

Now, if the combined testimony of Peter and John and the two brethren who went to Emmaus and the personal demonstrations of Christ himself in their presence, could not convince those apostles that what they themselves saw and handled was anything but a spirit until Christ ate before them, is it strange that Mary Magdalene should, by them be made to doubt the literal reality of what she saw and heard on her first visit to the tomb? She probably had no more idea that he was to rise from the dead than they had, and was as much inclined to believe in spirit manifestations and visions as they; and when they all united in scouting the reality of what she reported, and insisted that it was simply a vision, she would naturally doubt her own senses as they doubted theirs; and hence her visit to the tomb, the next morning, while it was yet dark. John 20: 1, to satisfy herself whether or not it was a reality. Such a course under such circumstances, was perfectly natural and to be expected. But even if these facts had not been recorded, so as to furnish any plausible explanation of her conduct, still that would not warrant our rejecting the testimony of the Holy Spirit by Matthew, that Christ was risen late on the Sabbath day, before the first day of the week commenced.—*N. Wardner, in Out Post.*

How Near The End.

Are we void of light as to our proximity to a new era, to begin at the close of this age of sin and death? Can we not understand when the glorious times of restitution are nearing? If Peter and Paul could talk about having entered the last days? over one thousand eight hundred years ago, are we not living in the concluding part of the last day? If Paul could locate the return of Christ after the development and career of the man of sin who has already passed into his decline, may we not look for Christ soon? If the numerous chains of prophecy, predicting the rise and fall of successive kingdoms on earth, have all been fulfilled, is not the heavenly kingdom about due? If, in spite of all these considerations, men scoffingly say, "where is the promise of his coming?" is not that a new evidence that we are in the last days? Are not minor jots and tittles of prophecy already in process of fulfillment? Are we not among the peculiar perils of the "last days?" Is not the world now "as it was in the days of Noah?" Is not the symbolic Euphrates drying up? Are not the spirits of demons already doing their work? Then where are we? Shall we be deterred from looking these facts in the face by allusions to past mistakes? Will human mistakes change the grand fact that the prophetic programme proclaims the end upon us.—*American Wesleyan.*

Not a blade of grass but has a story to tell not a heart but has its romance, not a life which does not hide a secret which is either its thorn or its spur. Everywhere grief, hope, comedy, tragedy; even under the petrification of old age, as in the twisted forms of fossils, we may discover the agitator's and tortures of youth. This thought is the magic wand of poets and preachers, it strips the sales vew in o human life; it opens to the car world of unknown melodies, and makes us understand the thousand languages of nature.

"REPUTATION is the shadow which character casts."

Advent & Sabbath Advocate.

"The Entrance of thy Words giveth Light."

J. W. OSBORN, - - } Editors.
J. W. OSBORN, - - }
J. W. OSBORN, Business Manager.

STANBERRY, Mo., FEBRUARY 26, 1889.

Editorial Jottings.

JANUARY 16th found me on my way to visit some of the brethren in South Missouri. After traveling one day and night by rail, and another day by stage, distance about thirty miles, we arrived at Buffalo, Dallas county, Mo. Here we were met by Bro. J. C. Kerns and conveyed four miles to the place of meeting, where we found a good audience awaiting our arrival. We continued meetings over two Sabbaths, holding two meetings each day. This is the home of Bro. Kerns, who has labored hard in indoctrinating his neighbors into the precious truths of the Bible, and succeeded in raising up a small church of Sabbath keepers. Good impressions were made during the meeting, and much prejudice was removed. Fifteen sermons were preached during the meeting upon practical and doctrinal subjects. One took a public stand on the side of truth, others promised to keep the commandments of God, and many were halting on account of the inconvenience of Sabbath keeping and the influence of relatives and friends. Another class, mostly of the Disciple order, clamored for a discussion, and would not be satisfied until we promised them a discussion, and told them to select their man. This they did and preparations are now pending, and as soon as agreed upon the discussion will take place in Buffalo, county seat of Dallas county. Sold some tracts, and obtained several subscribers for the ADVOCATE.

Spent one day with friends of the cause in Springfield, Mo. From there we went to South Greenfield where we were kindly entertained at the home of Brother and Sister Brown, whom we had not seen for seven years. Spoke twice on the direct Scriptural evidence of our faith. Some were exceedingly stirred up, and looked favorably upon what to them was a new doctrine. Obtained one new subscriber, and sold several tracts. My next stop was at Lamar, Barton county, preached one sermon. We were glad to meet once more our aged and faithful brother minister, Eld. Jesse Millard, who resides near this place.

In looking over our interesting trip through a portion of South Missouri, we can say that there are many things to encourage us to press forward in the good work. Earnest and faithful labor upon the part of God's faithful ministers will be rewarded. This has been exemplified on the part of Bro. J. C. Kerns, who has labored to good advantage in Dallas county since moving there. Seed has been sown in several localities in the county which is springing up. With a proper effort upon the part of the brethren in South Missouri, and the liberal giving of their means, the work can be rapidly advanced in that part of the state. May the good work go on.

February 13th we again left home for South east Kansas. Stopped over night in Maryville. Here we found the people excited over the rumor of small-pox being in the place. One objected to having it because it marks one so. Some church members are so about religion. They want a re-

ligion that won't mark them very much; one that will let them go to the dance; to the saloon occasionally, and to do in most respects just like the world, yet under the cloak of religion. They will have their reward with those on the outside of the city. We next passed through St. Joseph, Atchison and on our way to Topeka. In passing through Nortonville, a place noted for Sabbath keepers of the S. D. Baptist order, an elderly gentleman to my right remarked to a lady friend, "What a strange people to be carried away with such a strange doctrine." We could not remark, A-stounding! After being kept from creation, and preached for hundreds of years it is still called new!

After leaving Topeka we occupied a seat with a Mennonite minister from Canada. Being anxious to learn more about that people we asked many questions about his church, their belief, practices, etc. He informed me that there had been a split in the church some twelve years ago, and that he stood identified with those that had drawn off from the old church. One of the main features of his faith was "a second conversion." He said, "I have passed beyond temptation, and a desire to sin." As we had no such an experience an extended examination of the subject commenced, and was concluded by my asking him if he ever became angry? He replied, "Sometimes." As he was muscular in appearance the question was asked of him, if a man struck him on one cheek would he turn the other also? "Well" he said, "I would not like to pass through such a trying ordeal." Thus his great pretensions were just assumed after all. He was outspoken on the tobacco question. Said that they would not turn a member out of the church for using it, but no man was ordained to the ministry who used it in any form. He brought forward several strong texts of Scripture condemning its use, the strongest being in the German translation. We then called his attention to the nature of man, destruction of the wicked, saints' inheritance, and the law and Sabbath. These subjects were mostly new to him. He called for an explanation of many texts, such as Matt. 10 : 28, Mark 9 : 43, 44, Rev. 6 : 9 -11, etc., all of which was freely given. Then the Sabbath question was canvassed. The definite day, the round world, lost time, why was it not found out before? no difference which day we keep only so we keep a day right are points that must be explained. Then that untenable position that we are commanded to keep the spirit but not the letter of the law. Destroy a tree and it casts no shadow. If you want the shadow you must let the tree remain. Just so the law. If you want the spirit of a law you must have the letter also. The spirit of a law is only found through its verbal form. The spirit of a law reaches farther than the letter. The letter may be kept, and the spirit violated; but whoever keeps the spirit will also keep the letter. To say that in keeping the spirit of the law we do not keep the letter, is like saying that a man in measuring one mile did not measure forty rods.

"How do you know that Saturday is the seventh day of the week?" was considered. The old venerable family Bible was referred to, and its time table quoted. It reads as follows:—

DAYS OF THE WEEK.	
1st day of the week,	Sunday.
2d " "	Monday.
3d " "	Tuesday.
4th " "	Wednesday.
5th " "	Thursday.

6th " " Friday.
7th " " (or Sabbath) Saturday.

This is good testimony. Webster's great dictionary bears its testimony to the same fact. The family almanac will teach us the same universally acknowledged truth. All the laws in Christendom recognize the fact that Sunday is the first day of the week, and Saturday the seventh. By this time the train had reached Emporia where we separated by giving him a copy of the ADVOCATE, and exacting a promise that he would investigate the Sabbath question.

The same evening arrived at Cresco Kansas, at where we held a public discussion last winter with Elder P. W. Shick. Found the church much in need of preaching. We had engaged to preach for them quarterly, but on account of moving the publishing work to Stanberry our appointments were discontinued for a time. Owing to much sickness in the neighborhood, and very bad weather, our audiences were not large. The brethren and sisters were much encouraged, and new zeal appeared to take hold of them. Two united with the church, and two others promised to keep the Sabbath. Others are fully convinced of the binding force of the law and Sabbath, but held back through Satan's influence. There are many church members who are afraid to accept the truth because some one will cry out, "turncoat." "I despise to see a man leaving one church and going to another." Well, there is something a little unpleasant in turning one's coat. Still there is one thing more ridiculous than a man turning his coat, and that is to see a man so unreasonable as to wear his coat wrong side out rather than turn it. Better turn it even if some bigot should cry out, "A turncoat."

If one makes a mistake in roads, and go a wrong road for several miles, it is very unpleasant to turn back; but it is better to do so than to continue on the wrong road. Luther did much better in turning away from Romanism, than in following the behests of that corrupt church. The whole matter of turning depends upon the question whether you are right or not. If you are not right turn at once. Do like the man who had his land run off, and found his cabin on the wrong side of the line; he moved over the line, on the right side.

Secured in my labors twenty new subscribers for the ADVOCATE. Am now at home for awhile seeing to home cares. L.

The Lord's Supper on Sunday.

It is the custom of the Disciple church celebrate the Lord's supper on every first day of the week; and their practice is founded upon one single supposed example, and yet they never follow this example in a single instance, for in that example the breaking of bread was in the night, not in daytime, after midnight, and not at noon. Acts 20 : 7-13. In addition to this one text, the claim is set up that the Lord's supper was always celebrated on the first day of the week; but here is a plain contradiction of the Scriptures. The first time it was celebrated was certainly not upon the first day of the week. It was the day before the crucifixion, which would be on Tuesday night. Luke 22:14-20. There are doubtless many honest souls who believe that the Savior, after his resurrection, met regularly with his disciples during his forty days with them, and partook of the bread and wine on the first day of the week. They have been taught this from the pulpit, and of course they think that the apostles really did so, and they followed

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the example of Christ. This is all pure assumption, and without one text of scripture the following will prove.

Christ never once partook of the Lord's supper with the disciples on the first day of the week. We have proven that the institution of the Lord's supper did not occur on the first day of the week. Here is the vow the Savior made the night he instituted it: "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29. The Savior's words must stand and be taken at their full value, and hence the disciples could not have had the supper with him after that. Neither will it do to assert the threadbare assertion that the kingdom is already set up. He most certainly did not ascend on high; and the position that he set up on the day of Pentecost does not fill the bill, as that would be many days too late to help the Sunday any. So all the objections to the Sabbath of the Lord, which are brought against it only make it look brighter and brighter as the true Sabbath of the Lord.

L. Walking with God.

It is said of Enoch that he walked with God, and that he was not, for God took him. Gen. 5: 24. It is said of Noah, that he "was a just man and perfect in his generations, and Noah walked with God." Gen. 9: 9. St. Paul says of Enoch, "By faith Enoch was translated that he should not see death, and was not found because God had translated him, for before his translation he had this testimony, that he pleased God." Heb. 11: 5.

Enoch and Noah were eminent for their piety. But we must not suppose that they were thus eminent in piety because the circumstances by which they were surrounded were favorable to piety. We know from the sixth chapter of Genesis, that the age in which they lived was remarkable for its wickedness. A general apostasy took place in those days among the sons of God, that is, among those who were his people. Polygamy was the sin which constituted this general departure.

We know from Jude 14, 15, that Enoch was a prophet, and that he warned wicked men of the punishment which Christ will inflict upon them when he shall be revealed from heaven with his mighty angels. And we know from 2 Pet. 2: 5 that Noah was a preacher of righteousness. We can well understand the opposition which these two men had to meet. They stood up to maintain the truth of God, when the sons of God generally were trampling that truth beneath their feet. They had to meet the charge from the professed people of God that they were sectarians, and that they sought to found a new sect.

But we can well understand their reply: "We seek to found no new sect. We seek to walk in the old paths ourselves, and to induce our fellow-men to do the same thing." But our adversaries no doubt replied: "We have their whole church on our side. And do you think it very modest to stand up against the entire church, as though a few individuals could be wiser than all the sons of God?" But to this the servants of God replied: "You know the commandments of God, and you know that you have departed from them, and you know also that it is unjust to call us the founders of a new sect, when we only invite you to return from your apostasy and to obey

the commandments of God." But these exhortations were unavailing. Enoch could not convince those whom he addressed, but he told them the Lord would convince them of their error when he should come in his glory. Jude 15. And Noah, in like manner, failed to convince his own generation. Himself and family were saved in the ark, but all the rest of the world perished in the waters of the flood.

We are called to walk with God like these two ancient patriarchs. Our circumstances are not more difficult than were theirs. It was the grace of God which enabled them to receive the grace of God in as large a measure as it was received by them. The prophet Amos says that two cannot walk together except they be agreed. Amos 3: 3. If we desire to walk with God we must be in agreement with him. If we never have repented of our sins, then repentance towards God is our first duty. Our will must be lost in the will of God. We love that which is evil, but God loves only that which is pure and good. Our nature must be wholly changed by the grace of God. This is what the Bible calls conversion.

When we are converted to God we receive, through the merit of the blood of Christ, the free pardon of all our past transgressions, and we receive grace from him by which our nature is changed so that we cease to love evil and learn to love that which is only good. Many suppose that the work of Christian experience is now finished, but in truth it has now only commenced. We have begun to walk with God. We are henceforward to walk with him every day and every hour of our lives. We must watch unto prayer, 1 Pet. 4: 7; and we must "pray without ceasing." 1 Thess. 5: 17. We must walk with God in our public acts and also in the most secret acts of our lives. We must walk with God in our families. We must walk with God in our business transactions. We must be patient in tribulation. We must be honest not only in great things but in those which are small. We must speak the truth. When we do wrong we must confess that wrong, and if we have injured others we must make reparation. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6: 8.

If we seek to walk with God, Satan will most certainly come to hinder us. He will seek to irritate us so that we will become impatient and speak bitter words. If we are in the service of others, he will seek to make us unfaithful. If we have others in our service he will seek to cause us to oppress them in their wages, and to be cruel towards them in what we require. He will seek to make us dishonest in things that may not readily be discovered, and which may seem to us to be small things. If our time belongs to others, he will tempt us to waste it. If our work is done for others, he will tempt us to do it in an imperfect manner. If we can change a poor article for a better one by a little misrepresentation, or by taking advantage of the confidence which others have in our honesty Satan will tempt us to do it. And when we have done wrong in any or all of these things, he will tempt us not to acknowledge our faults, and not to correct them, lest we should hurt our influence.

If we walk with God, we must not listen to Satan. At every step we must inquire whether what we propose to do will please God.

And in every act we must seek the honor of God and not our own selfish interest. The grace of God is sufficient for us. If we follow on to know the Lord, we shall find that our light will increase like the light of the morning. And when our course is finished our end will be like that of Enoch, who was not, for God took him.—*Signs of the Times.*

"Here we Have no Continuing City."

This is demonstrated by the fact that we are swiftly passing away. Earth's teeming millions are constantly going down the dark valley, where death's silence reigns. With but few exceptions, all are dead that lived a few hundred years ago. And though an earnest, faithful Baptist minister said a few weeks ago at the funeral of a wife and mother, "She is not dead, there is no such thing as death," we do not believe it. Let God be true. "Dust thou art, and unto dust shalt thou return," was the penalty for transgression. So death passed upon all, for all have sinned. "Adam lived nine hundred and thirty years, and he died." We will not contradict this statement. Here we have no continuing city or abiding home, but we seek one that is to come. We fear many are laying up treasures on earth, to be consumed by the fires of the great burning day.

But the true follower of Christ has a treasure in heaven, where moth and rust doth not corrupt, nor thieves break through and steal. His face is set as a flint Zionward, the joys of an immortal life are calling him to come. The charms of earth allure him not. By faith he walks the narrow way that leadeth to life eternal. He is seeking a city that hath foundation, whose builder and maker is God. He is a pilgrim in a strange land, and can smile at Satan's rage and face a frowning world. Like Paul, he "counts it all joy when he falls into divers temptation, knowing that tribulation worketh patience, patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit given unto us. Praise God. We are begotten unto a living hope by the resurrection of Christ from the dead. Earth's dark night of sorrow will soon pass away. The long looked for city in all its dazzling splendor will descend, prepared as a bride adorned for her husband. Its pearly gates will be open. Abraham will enter its portals. He was a sojourner, and looked for a city. All the ancient worthies will enter. They were pilgrims and strangers on the earth, and desired a heavenly country. The whole number of God's elect will be there, and join in redemption's song. Death will be swallowed up in victory, tears will be wiped from all faces, and sorrow and sighing forever flee away. O hail happy day.—*See.*

CHRIST OUR CAPTAIN.—The Highland chief McGregor fell wounded by two balls. Seeing their leader fall, the clan wavered and gave their enemy the advantage. The Chief, beholding the effects of the disaster, raised himself upon his elbow, and while the blood gushed in streams from his wounds, he cried: "I am not dead, my children; I am looking to see you do your duty." These words revived the sinking courage of his clansmen to stem the dreadful tide of battle for his presence was worth a thousand men. The Captain of our salvation, though slain, yet lives and looks upon his militant followers with an utterable tenderness of affection. Love to him is the spring of our loyalty and the pledge of our triumph.

By-and-By.

By-and-by all will be over,
All this earthly care and pain;
Every wearying endeavor
After worldly good and gain.
Discord sharp, and tribulations,
Which like fire our spirits try,
All the tears and all the sighing
Will be over by and-by.

By-and-by will shine the glory
All about us and within,
When in heaven we join the anthem
To the blood that makes us clean.
Oh, the long, the blissful rapture
Of the bride, the Bridegroom night!
When in joy supreme, eternal
We are with Him by-and-by!

By-and-by! Why heed the present?
Though the shadows thickly fall,
Be the anguish ne'er so bitter,
Be the pleasures ne'er so small,
An eternal weight of glory
Afterward shall satisfy;
We can bear life's worst and longest
With the watchword, By-and-by.
—Selected.

Elijah fed by Ravens.

"THE old rabbins say they got it from the kitchen of King Ahab. Others say that the ravens got the food from pious Obadiah, who was in the habit of feeding the persecuted. Some say that the ravens brought the food to their young in the trees, and that Elijah had only to climb up and get it. Some say that the whole story is improbable; for these were carnivorous birds, and the food they carried was the torn flesh of living beasts, which was ceremonially unclean, or it was carrion, and it would not have been fit for the prophet. Some say they were not ravens at all, but that the word translated "ravens," ought to have been translated "Arabs;" so it would have read: "The Arabs brought bread and flesh in the morning, and bread and flesh in the evening."

Anything but admit the Bible to be true. Hew away at this miracle until all the miracle is gone. Go on with the depleting process; but know, my brother, that you are robbing only one man—and that is yourself—of one of the most comforting, beautiful, pathetic, and triumphant lessons in all the ages. I can tell you who these purveyors were: They were ravens. I can tell you who freighted them with provisions: God! I can tell you who launched them: God! I can tell you who taught them which way to fly: God! I can tell you who told them at what cave to swoop: God! I can tell you who introduced raven to prophet, and prophet to raven: God! There is one passage I will whisper in your ear, for I would not want to utter it aloud, lest some should drop down under its power: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."—*Talmage.*

The Bible.

To multitudes of our race this book is not only the foundation of their religious faith, but their daily, practical guide. It has taken hold of the world as no other book ever did. Not only is it read in all Christian pulpits, but it enters every habitation from the palace to the cottage. It is the golden chain which binds hearts together at the marriage altar; it contains the sacred formula for the baptismal rite. It blends itself with our daily conversation, and is the silver thread of all our best reading, giving its hue, more or less directly, to book, periodical and daily

paper. When the good mother parts with her own dear boy, other volumes may be placed in his hands, but we are sure that, with tearful prayers, she will fold among his apparel a Bible. On the seas it goes with the mariner, as his spiritual chart and compass; and on the land it is to untold millions their pillar cloud by day, and their fire column by night. In the closet and in the street, amid temptations and trials, this is man's most faithful attendant, and his strongest shield. It is our lamp through the dark valley, and the radiator of our best light from the solemn and unseen future. Stand before it as a mirror, and you will see there not only your good traits, but errors, follies and sins, which you did not imagine were there until now. You desire to make constant improvement. Go then to the Bible. It not only shows the way of all progress, but it incites you to go forward. It opens before you a path leading up and still upward, along which good angels will cheer you, and God himself will lend you a helping hand.—*Restitution.*

ACCORDING to Demetrius, truth lies at the bottom of a well, whose depth, alas, gives little hope of a release. To be sure, one advantage to be derived from this, that the water serves for a mirror in which truth may be reflected. I have heard however, that some philosophers, seeking for truth, to pay homage to her, have seen their own image, and adored it instead.—*Richter.*

A MAN'S conduct can easily blast all his good words. Men learn to interpret our utterances by the sincerity and stability of our life

Letter Department.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Mal. 3: 16.

From Bro. J. C. Lee.

DEAR Bro. Long and readers of the ADVOCATE: Enclosed you will find an order for ten dollars to spread the truth of God's word through the SABBATH ADVOCATE and other reading matter. It is all the preaching we have. We are holding on to the Bible and the precious promises of the Lord that it contains, in preference to the creeds and errors of these last days.

Since last March we have met with Seventh Day Adventists by their request, but do not any longer as they got together and passed a resolution for us not to meet with them when they saw that we would not unite with them, as it prevented others from doing so. Mrs. Whites visions and the Bible do not harmonize. So Bro. Brosius and family and our family meet together and have Sabbath school which makes ten that can read. Praise the Lord for so many. I do praise him more and more for his goodness towards us. Jesus says, "whosoever will may come." And if we only trust in the Lord and his promises and not in the delusions of mortal man, we will be safe. Trust in the Lord. Brethren and sisters, we here in San Jose are not the least bit discouraged. The Lord is soon coming to save his people and we all want a home on this earth when he comes to make it new and set up his kingdom, and to bring back his people Israel. From your brother in the truth.

San Jose, Cal.

From Sister M. E. Shults.

DEAR Brethren and Sisters, and readers of the ADVOCATE scattered abroad, greeting: As it has been quite awhile since I last wrote to the paper, I thought I would take the opportunity of writing to you. We have no Sabbath services here so we are here all alone this Sabbath afternoon, my little boy and I. I long to hear a gospel sermon once more, but do not know when that will be. There is preaching twice every Sunday in our town, but they mix truth and error up so that it don't do one much good to hear them.

Well, I am still on the Lord's side keeping all the commandments of God and the faith of Jesus, which I hope I will ever be found doing. There is a good many things to discourage one in the journey of life, but we have the Savior's words to cheer us. He says, "I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation; but be of good cheer, I have overcome the world." John 16: 33. There are many things to encourage us on towards the prize of the mark of the high calling which is in Christ Jesus, and I am fully persuaded that they that are for us, are more than they which are against us. Although we cannot see the vast multitude as Elijah did that are for us with our mortal eyes, only by the eye of faith can we behold them. Oh, increase our faith and courage, Lord, that we may ever prove faithful and useful in thy cause, and overcome every difficulty that we may meet. It is really amazing the amount of false doctrine that is being taught now-a-days and being drank in by the people just like it was the words of eternal life. It is taught here that when little children die they go right to heaven, and when their parents die and meet them there they will not know them, as they will have grown up, and that they have schools and colleges there for them to be educated at; also in speaking of a young man who had just died, they said he is now in heaven shaking hands with his mother who had died a few weeks ago. I don't see how they can make such statements as these harmonize with Job 14: 12, 21. "So man lieth down and riseth not 'till the heavens be no more; they shall not awake, nor be raised out of their sleep. His sons come to honour and he knoweth it not; and they are brought low and he perceiveth it not of them." I am very much afraid that they are some of the false teachers spoken of in the Scriptures. "For the leaders of this people cause them to err, and they that are led of them are destroyed." Isa. 9: 16. "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter!" Isa. 5: 20. "Who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are his; and let every one that hath named the name of Christ depart from iniquity." 2 Timothy 2: 18, 19. Oh, for the time to come when the last trumpet shall sound, when Christ shall descend with a shout, and the dead in Christ shall arise, and when he will destroy all the false doctrines and every false and wicked way with the presence of his coming.

Now dear ones of like precious faith, press onward and upward for we are seeking "a city whose maker and builder is God." And now we desire a better country, that is, an heavenly; wherefore God is not ashamed to

be called our God, for he hath prepared for us a city—a city for all the faithful followers of God, and be not weary in well doing for in due season we shall reap if we faint not.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." Matt. 5 : 3-10.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Rev. 20 : 6

"Blessed are they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

I would ask an interest in the prayers of God's children that I may be an overcomer and at last receive an overcomer's reward when Christ comes to make up his jewels; and not me only but that all of my dear ones may have a right to the tree of life.

I love to read the *ADVOCATE* very much, and especially the last one. The articles were all good. I will be glad when we can have more preaching by the Church of God than now. We live one mile south-east of Doniphan and if any of the brethren should come this way, would be very glad to have them stop and see us. Your sister in hope of eternal life when Jesus comes to make up his jewels.

Doniphan, Neb.

From Bro. O. A. Shunell.

DEAR Brethren and Editors: It is now a long time since I have written for the paper. As I read in the last number an invitation to write, and a promise for a "deluded who believes he has immortality" to furnish room in your columns for the evidence. I embrace the opportunity to speak a few words to you once more. The evidence of my faith is founded first, on the testimony of John the Baptist. He says, "He that believes on God's Son has everlasting life." John 3 : 36; second, my Savior, says, "Verily, verily, I say unto you, he that hears my word and believes on him that sent me, has everlasting life and shall not come into condemnation, but is passed from death into life." John 5 : 24. "Verily, verily, I say unto you, he that believes in me has everlasting life." John 6 : 47. "Whosoever lives and believes in me shall never die." John 11 : 26. The apostle John says, "We know that we have passed from death unto life." 1 John 3 : 14 "And this is the testimony that God has given to us eternal life, and this life is in his Son: he that has the Son has life. These things I have written unto you that believe on God's Son's name that ye may know that ye have eternal life." 1 John 5 : 11-13. I could find more proof but on the testimony of two or three witnesses every case is established.

Well brethren, the *ADVOCATE* has changed editors three times since I wrote last, and still it is improving. I wish you were more acquainted with John's eyes, so you could see your error in regard to the nature of man, and also the plain truth of the element of baptism. I believe in the baptism of the Holy Spirit. I believe also in the endless life of my spirit whether in my body or out of it. I shall not be surprised if Jesus Christ comes within three months from now, to gather up his few chosen and make up his jewels. Oh, may we have our lamps trimmed and burning and our vessels filled with oil, that we may be ready to go in with him to the marriage before he shuts the door. Yours in the love of Jesus Christ.

St. Peter, Minn.

From Sister Mary A. Adams.

DEAR Brethren and Sisters of the *ADVOCATE*: I am so glad to see so many good cheering letters from others; if we cannot speak often to one another of God's goodness, we can write it to our dear little paper whose weekly visits are so welcome, like a lone star on a cloudy night, it cheers and encourages us to press onward. The *ADVOCATE* is such a help to me, and I am always so glad when I find the sermon department supplied. We enjoy the reading in our little Sabbath school of but two, my daughter and I. The many ideas on the different topics of religion is a help to me in expressing my thoughts while talking with others, especially the lost time theory. Dr. C— of this place was trying to argue me out of my belief, and that I had better come out and keep Sunday like the rest of them. I asked him if time had been lost, how Sunday keepers knew when Sunday was. After I read the editorial on this subject I talked with him again, telling him the utter impossibility of time being lost, and he did not like to discuss the subject longer. The Campbellites baptized three in the creek near our house yesterday, (Sunday) and the ladies came to our house to change their garments. I was preparing to wash when they came in, but I told the lady I knew I was doing right, and it seemed a pity their minister didn't preach as the Bible taught. She thought as long as they were doing what they thought to be right that was all that was necessary.

I told her I once thought so too, but when I began to read my Bible more I could plainly see the error of keeping Sunday. It was not Sabbath and it was every one's duty to read the Bible and not listen too much to preachers. Oh my dear brethren and sisters I feel many times as though I longed for wisdom to refute such deep-seated error. I ask you to pray for me that I may keep in that straight and narrow way which alone leads to eternal life. I expect I may have a call from the minister yet, but I can tell him a little Bible doctrine which is better than all his Sunday doctrine. If God be for us who can be against us? "It is time for thee, Lord, to work, for they have made void thy law." It seems like the rich man in the parable, "neither will they be persuaded though one rose from the dead." Dear brethren, pray for me that my faith fail not amid all the opposition which surrounds me.

When the bridegroom cometh may the bride be ready to meet him in garments of spotless white. May God give us strength to overcome in the earnest prayer of your unworthy sister in the blessed hope of eternal life.

Bald Knob, Ark.

From Bro. D. F. Douglass.

DEAR readers of the *ADVOCATE*, and scattered ones in the Lord: while I read many encouraging letters and sermons in our much loved paper, I thought it would not be amiss for me to write a few lines. As we near the great river Nile (so to speak,) the land seems rougher, and greater obstacles seem to stretch across our path, pointed mountains and dark valleys seem to intervene before us to turn us off the track. But brethren, let us go right on, the way is clear, all these obstacles is just off to either side, our way is the kings high-way of holiness the straight and narrow way and it leads to eternal life. As we near the end, the world grows darker, but the Christian's path grows brighter as we near our Father's house. And the brighter the glory of God shines around us, the blacker the darkness of the world appears. But none of this darkness hangs over the kings high-way of holiness; it is just off to either side. Brethren, let us walk right in the middle of this high-way and we shall not stumble, but our path will grow brighter and brighter, as we near the great eternal throne of our great king. Let us see to it that our lamps are well trimmed and brightly burning when the Master comes to gather his scattered ones home. Though we are scattered; we are not lost. The scattering time was when the Shepherd was smitten. The gathering time will be when he comes. Let us ever watch and pray "thy kingdom come, thy will be done on earth as it is done in heaven." Yours in hope of eternal life when he comes.

Cullison Kansas.

From Bro. M. S. Chaplin.

As I see by the last *ADVOCATE* that my subscription has expired I will send one dollar to have it continued. I have just read, "Scraps of History." As my parents were from Massachusetts in the early part of the present century and knew something about its history and ministers' tax, so I learned more from them than I ever wish to experience; that is, to have the last and only cow that the poor man had attached by a constable and sold to pay ministers' tax.

I read the *ADVOCATE* with interest. I am a believer in the commandments of God, and the faith of Jesus. The present world lieth in the wicked one, the mother of harlots and her daughters. A remnant only keeping the commandments of God and the faith of Jesus. So watch, that no man take thy crown.

Pierceton, Ind.

From Sister Catharine A. Baker.

To the Brethren and Sisters scattered abroad: I am still waiting for Jesus to come and set up his kingdom here on this earth, and I don't expect to have to wait much longer. Our Savior said it should be as it was in the days before the flood. Has it not got about as wicked now, and is not those scoffers saying, Where is the promise of his coming? Now, let us all heed our Savior's warning to watch and pray lest we enter into temptation. I do not have the privilege of meetings. No one keeps the Sabbath here but myself and daughter, Anna C. Johncox. But God has said his grace is sufficient and I trust in his promises. Pray for me. Your sister in Christ.

Prairieville, Mich.

Advent and Sabbath Advocate

STANBERRY, Mo., FEBRUARY 26, 1886.

THE letters continue to come with their usual encouragements, which is a feast to us in the office confinement of our duties.

WINTER'S cold is at last upon us. Since our last issue the thermometer fell 10 degrees below zero but yet no snow.

WE add a new tract upon the nature of man to our list of advertisements. It is the late sermon of J. H. Nichols as appeared in the ADVOCATE. It is convincing and deserves an extensive reading.

An exchange gives the following: It is announced on the authority of General Harrison's intimate friends that the cabinet as selected is as follows: James G. Blaine, Secretary of the state; John Wanamaker, Postmaster General; J. W. Noble, Secretary of the Interior; W. H. Miller, Attorney General; John R. Thomas, Secretary of the Navy; Jeremiah M. Risk, Secretary of War; Warner Miller, Secretary of Agriculture. This is subject to change during the next few days if good reason should appear for so doing. The only real surprise is in the selection of General Noble of Missouri, New being popularly supposed to be first choice.

BRO. Shunell, believing he is immortal, gives scripture evidence of his possessing eternal life; but the passage he quotes, 1 John 5: 11, says, "This life is in his Son." We have it by promise, as Paul declares 2 Tim. 1: 1. Also in first John 2: 25 we read, "He hath promised us even eternal life." Col. 3: 3, "Your life is hid with Christ in God." If we are faithful in seeking for immortality, to us will be rendered or rewarded "eternal life." Rom. 2: 6, 7. This will be given when Christ comes. Rev. 22: 12.

If we would take John 11: 26 from its connection and apply it to all classes for all time, we would have the Savior in tender affections consoling Martha with the promise of "he that believeth in me though he were dead, yet shall he live." John 11: 25, and in the next breath say believers never die! The time for all believers that have fallen under the stroke of death to live again is at the last day. They shall come forth "unto the resurrection of life;" John 5: 29 Paul speaking of believers in 1 Cor. 15: 51 says "we shall not all sleep (that is to die) but we shall all be changed." Verse 52, "At the last trump." Here are the ones unmistakably that will never die; but until then, let us be consoled with "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. O.

Items of Interest

—Father Dougherty, of the St. Louis Catholic diocese, has renounced priesthood, and says he will locate at Chicago as a practicing physician.

—March 12 legislative committees of the states of Colorado, Michigan, Tennessee, Arkansas, Kansas, Iowa, Nebraska, Illinois, and Missouri, and the Territory of New Mexico will assemble in St. Louis to frame a general bill for a law that will be affective in limi-

ting the power of the beef combine, and in bringing about a condition of free competition not now prevailing.

—The National Prohibition Conference endorsed the Indianapolis platform, including the tariff and woman suffrage sections, at Louisville, Ky., on Wednesday.

—The first railroad built in China with the consent of the government was completed in August. It runs from Tientsin to Taku, fifty miles, and the trains are crowded with passengers.

—An epidemic of measles, chicken-pox, and scarlet fever at Belvidere, Ill., has caused the closing of the public schools. Local physicians say they have never known as much sickness among children as there is at present.

—United States Senators receive \$5,000 a year, mileage, twenty cents a mile, \$125 for stationary, and besides have franking privileges and expenses on committees and special deputations.

Insure.

The greatest, oldest and only absolutely reliable fire, marine and life insurance company in the world is the King's Insurance Company.

CASH CAPITAL.

"The unsearchable riches of Christ."—Bible.

ASSETS.

Real-estate,—“An inheritance incorruptible, undefiled, and that fadeth not away.”—Bible.

CASH IN BANK.

"Gold tried as by fire."—Bible. Liabilities,—“Whosoever will may come.”—Bible.

SURPLUS OVER ALL LIABILITIES.

"Able to do exceeding abundantly above all we ask or think."—Selected by A. S. PRICE.

Treasurer's Report.

MONEY received on subscription for the ADVOCATE, \$166.01
 For the MISSIONARY, \$22.05
 Tithes and donations to Gen. Conference and publishing fund, \$42.29
 Total \$230.35
 Donations for debt to A. C. Long, \$13.00.
 J. W. OSBORN, Treas. of Gen. Con.

HAVING examined the treasurer's report, we find it correct.

The following amount has been paid out during the first quarter. For publishing ADVOCATE and MISSIONARY, \$230.35. Gen. Conference indebtedness, \$13.00. Due to J. W. Osborn on first quarter of 14 No., \$77.65. Due A. C. Long \$23.61. Total Gen. Conference indebtedness \$101.26.
 W. C. LONG, Pres. of Gen. Con.

Letters and Money Received.

	TITHES.	DON	ADVOCATE
J. C. Lee	..	10.00	..\$
O. A. Phillips	2.00
M. S. Chaplin	1.00
Wm. Gardner	1.50
J. W. Musick	0.35
S. B. Mahurin	2.00
Greenwood Wait	2.00
Asbel Aldrich	2.00
A. C. Long; W. H. Ebert; J. C. Kerns; W. A. H. Gilstrap; D. W. Lamb; Mary Welch.			

Books and Tracts for Sale at this Office

The Bible Student's Assistant; a compend of Scripture reference embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 8 cts.

The Bible Sabbath Defended, by A. F. Dugger. 140 pages Price 25 cents.

The Sabbath for both Jews and Gentiles, by A. C. Long, 4 pages, 1 cent.

Sabbath Desecration—8 pages, 2 cents, by S. E. Brinkerhoff; a tract for advance work on the Sabbath question.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I. N. Kramer, 23 pages. Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I. N. Kramer, 1 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples showing that there is no evidence in them for a change of the Sabbath.

Review of J. M. Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

Thoughts on the First Day of the Week, 16 pages, by A. F. Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

The Change of the Sabbath, Who Authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, cts, 15 cts per dozen.

Three Angels' Messages of Revelation xiv 27 6 pages, 3 cts, by A. C. Long.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 1 cent.

The Rich Man and Lazarus,—by W. C. Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2cts.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cts.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

Faith, Repentance, and Baptism, by W. H. Ebert, 15 pages, price 3 cts, 30 cts per dozen.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

God's Law Perpetual: Its eternal obligation by W. H. Ebert: 16 pages; single copies 4 cts, cts per dozen.

Materialism, by Jacob Brinkerhoff,—1 cent.

The Two-Horned Beast of Rev. xiii, showing its application to the Papacy, by A. C. Long, 4 pages,—price 5 cents, 50 cts per dozen.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 3c.

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W. C. Long, 16 pages, price 4 cts, 40 cts per dozen.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W. H. Ebert. 16 pages, 3 cts.

The Testimonies of Mrs. E. G. White compared with the Bible, by H. C. Blanchard. 43 pages, 15cts.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

Mrs White's Visions, a candid Examination by A. H. Cleaves, price 8 cts, 75 cts per dozen.

Comparison of the Early writings of Mrs. E. G. White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—8 pages,—price 9 cents

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living,—8 pages, price 5ct.