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

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The Beautiful Land.

MARY E. WELCH.

THERE'S a land I am longing to see,
For my heart is so weary of pain,
There's a mansion preparing for me
When the King of all kingdoms will reign.

There's a beautiful city on high
That needeth no light of the sun,
And she comes in the sweet bye and bye
When the pleading of Jesus is done.

And there in that glorified home
Forever with Jesus to be,
Oh, I know 'twill be joy to be there
From sorrow and sin ever free.

The gates are of beautiful pearl,
The walls are of jasper and gold,
And washed in the blood of the Lamb
I hope we shall enter the fold.

No weeping will ever be heard,
While on the fair banks we may stand,
And drink of the river of life
At home in the beautiful land.

Albany, Mo.

The Sermon.

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

Look After the Lost

BY J. C. BRANCH.

"How think ye if a man have an hundred sheep and one of them go astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray? and if so be that he find it, verily I say unto you he rejoiceth more of that sheep than of the ninety and nine which went not astray." Matt. 18: 12, 13.

The man in this text represents God; the sheep represent the children of God, and God, as a Good Shepherd, is always looking after the wants of his children. This world is the great pasture in which God's children graze. There are many barren places in this great field and nothing can be found in such localities but unwholesome food for God's children to feed upon. The pride of life, deceitfulness of riches, pleasure, envy, evil speaking, filthy communication, and many other things to which God's children are exposed; but God has left with his children his Word, the rule of life, and not only this

but has sent his spirit into the world to reprove men of sin. Now, that it is common to all to be overtaken in sin, hence we are taught that if our brother be overtaken in a fault, let him that is most spiritual among you restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. I suppose to restore such a one it is necessary to prepare for the event so as not to approach such with a spirit of fault finding, and try to bluff and say harsh words, and tell of all the ugly things they had ever done, and claim at the same time to be all right yourself. This only drives one farther away; but as one would work and call and search for a lost sheep, so God's children should labor to save each other. We are taught that if our brother trespass against us and tell him his fault between him and thee alone. This is not to tell it to the church first or to the world and say many hard things about such a one until the whole church is in a broil, and finally tell the erring brother that the whole church feels just as you do, and that you would have come before and talked with him but such a one said it would do no good. How many lost ones would we gain in this way? Then if our brother did not receive this harsh reproof leave him to himself. When we go out to find the lost one searching will not do if the direction in which we first search is not met with success, some other way perhaps would prove successful. If we go simply in our own strength we are sure to prove a failure, and the result will only make the matter worse; and in such case if we seek to justify ourselves God's frowns will rest upon us.

One has truthfully said that he who manifest a spirit of unselfish love for one another is bearing a testimony for Christ, and it is impossible to estimate the power of such love; nothing will so successfully defeat Satan's plans. Hence, when we go out to search for the dying we should be possessed with this love; and then charity will assist so much in this great work. Charity helps us to view more than one side of a question. Paul, writing to the Corinthians, said, "Though I speak with the tongues of men and of angels and have not charity I am become as a sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains and have not charity I am nothing; and though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity it profiteth me nothing." We are also taught what charity will do: "Charity suffereth long and is kind; charity envyeth not; charity vaunteth not itself, is not puffed up; charity behaveth not its self unseemly; seeketh not her own, is not easily provoked, thinketh no evil." Love will not allow us to only listen to the faults of others or to peddle them to our neighbors. The spirit which Jesus sent into the world would reprove the world of sin. If his children would only become endowed with it the fruits of that spirit would be love, joy, peace, long suffering, gentleness, etc.

How much we need of this good spirit! How much we need the love of God shed abroad in our hearts! We should not try to satisfy our own evil natures, but should seek to please God. A man who is on the mountain top to-day and in the valley to-morrow, is not fit to reprove the world; for the path of the Christian should be growing brighter and brighter. May the sentiment of these lines find its way to every heart is my prayer.

Love of the Truth.

"I do love God's truth." How often I have heard these words, put in this emphatic form, coming from the lips of God's professed children. How natural and easy it is, or ought to be, to love God's word. Truth whether in the vast realm of nature, or in the great book of inspiration, wherever discovered, is beautiful and harmonious. To the highly educated and well poised mind, a single truth flashing into the light of human understanding, brings with it a fascinating charm which awakens in the discoverer the desire to know the whole system of truth with which one stands connected. He has struck the keynote; and he expects to hear the melody of divine harmonies. He has found a nugget of gold and this has put him upon the search for more.

All God's movements have been along the line of truth, in creation, in providence, and redemption. All truth is of God. "It is impossible for him to lie." The Great Teacher said, "Thy word is truth." He also said of the devil: "He abode not in the truth because there is no truth in him... and that he is a liar." He who believes, loves and lives the truth, is on the side of God, and Christ and all holy beings; and helps to make up the grand harmony of the universe. On the contrary whoever follows the wicked one who has allied himself with the father of lies; and is therefore out of harmony with God. The sinner is a rebel to the law of God and a menace to truth and goodness.

It was Satan's lie believed and acted upon that introduced the deplorable and wretched condition of our race over which angels weep, as may be inferred from the statement of Jesus that the angels in heaven rejoice more over one sinner that repenteth than over ninety and nine just persons that needeth no repentance.

Every sinner on repenting leaves the side of error, of falsehood and discord, and steps over on the side of God and goodness, and into that moral condition and relationship which the great scheme of redemption contemplates as a final issue.

Do I love the truth? I could not love God if I do not love his truth. If God's word only revealed the truth of our sinful and undone condition and in addition to this his wrath against us for our disobedience we might be excused for a lack of loving interest in the book making known to us truths so unpalatable. No culprit likes to hear the sentence of his own doom. But above and beyond God's fiery law from the pages of this same book

comes the sweet accents of mercy and love and pardon. How we pause and ponder when we come to this most tender and touching passage in the divine volume. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," John 3: 16. I am one of the world so God loved me. Thus I make the application to poor sinful self. What a priceless gift is everlasting life—a gift of love. It is more a gift of mercy, because I deserve death. I love this sweet passage in the Book of books, then extend my love and reverence to the whole system of divine truth of which this passage is an absolutely essential part. I meet with many persons of intelligence who confess their ignorance of what the Bible teaches. This is not owing to any lack of ability to understand it, but comes from their sinful neglect to read and study the book God has put in their hands. They sometimes complain of a want of time, yet they find time to read and keep posted in current history, being well informed in reference to many things transpiring in different parts of the world. These persons do not love the truth. There are others who profess to love God's word but who would not for any consideration yield their own preferences and opinions, held without a particle of proof, and even against proof of the plainest and most positive kind, preferring the traditions of church fathers to God's blessed truth though it be declared by text after text in language clear as the sunlight. The belief of the doctrine of the immortality of the human soul affords a good illustration of my statement. With what tenacity men cling to this dogma of heathen philosophy. No amount of argument and proof avails anything against this notion instilled into the mind from early childhood. We pity them and pray that the light of God's blessed truth may break into their darkened understanding.

Coming close to home, to those sharing with me a common faith. I put the question, Do you love the truth? and how much do you love it? Enough to cause you to obey its least requirements as well as its most important obligations? Will you make sacrifices for it, foregoing your own pleasure and gratification, denying yourselves ease, comfort and convenience, if by so doing the truth may be advanced? Remember that the truth is here for a wise and beneficent end, to bring men and women into reconciliation with the great God and to secure to them as a final issue eternal salvation. You say that it has already blessed you by actual experience, and by sweet anticipation of things to come as you walk by faith, and you expect without the shadow of a doubt that God's precious promises will be fulfilled to you in the kingdom. But how has the truth come to you to bless and inspire you with so glorious a hope? Are you indebted to no one for what you now enjoy and hope to enjoy hereafter? Back of you is a history of prayers and tears and human suffering, of struggling and persevering effort, of wearisome labor and cost of blood and treasure. Between you and that most wonderful display of the Father's love to the world, the death of Christ, stretches the long line of heaven's ordained angels of truth and right and righteousness, self-sacrificing men and women who gave up all for the truth's sake that they might hand it down to unborn generations; and to you my dear readers it has come at such a cost.

The defenders of God's word have always

been in the minority, hence they have been obliged to make large sacrifices of time, strength and means to gain for the truth a foothold where error had so long held undisputed sway. It is still exceedingly unpopular; so it is just as necessary to-day as at any time in the past for the few who hold the truth to work with a resolute determination that God's rejected and neglected word shall be proclaimed to the world against all opposition, and hurled in the face of the well-organized and disciplined forces of error so that they shall be without excuse when the great Judge comes.

The debt of gratitude which we owe to the long line of heroic and self-sacrificing men and women of the past can never be paid to them, so we are left to work as they worked for the truth we profess to love. This is being coworkers with God who intended and planned that his word, after having been given by supernatural interposition should be held forth to the nations by the church. The apostles and other heaven-endowed men qualified with special gifts for an extraordinary work accomplished their mission just as God designed, and then the responsibility of the whole work was rolled upon others possessing none of these wonderful powers of the world to come, but only the ordinary gifts of nature, to be exercised under the quickening power of the Spirit of truth. These less gifted agents are equal to the task assigned them as were the apostles and others with miraculous powers for the special work of their times. I said "equal to the task," but this depends upon the full use of the gifts in our possession. Bear this in mind. Any thing less than the full use of what we have for God's glory results in proportionate unfaithfulness. To have the truth and glory in a most wonderful acquisition to ones stock of knowledge, and to be interested in it to the extent of its usefulness in flooring an opponent, and yet make no effort and spend no means to have it proclaimed in love for the enlightenment and salvation of perishing men and women will finally result in the loss of all he seemed to possess. The one talent is taken from him and given to another. Such a one usually turns back to the evil companionship of the world and becomes practically an infidel.—*John L. Wince, in Restitution.*

The Smoke in the Temple.

BY D. W. LAMB.

"AND the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." Rev. 15: 8. Now, what does the temple in the above text represent? It is undoubtedly the Christian church. See 1 Cor. 3: 16,—"*Know ye not that ye are the temple of God and that the spirit of God dwelleth in you.*" What then signifies the smoke of the temple? As objects immersed in smoke can be but dimly seen and with difficulty distinctly recognized, I conclude it must signify great obscurity of vision. What causes this smoke in the temple? The text says from the glory of God and his power. What is this glory and power? It is the glorious gospel of the blessed God. See 1 Tim. 1: 11; also Rom. 1: 16: "*For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.*" How does this gospel in the temple (church) cause this obscurity of vis-

ion so that no man is able to enter into the temple? It was by the great diversity of views on many points of doctrine held by those who preach it, and residing in the formation of many sects calling themselves Christians, none of which can rightfully claim by divine authority the exclusive right to be called the church. All have more or less error in their creed and it is hard to find the true church (the temple) to enter into. The apostle Paul, in his second letter to Timothy, tells this state of things: "*This know also that in the last days perilous times shall come,*" also chapter 4: 3, 4. "*For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.*" In 2 Peter 2: 1, 2 we read: "*But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of.*"

These predictions of the apostle give a true picture of the present time, and according to the text at the head of this article, no better state of things can be hoped for until the last of the seven plagues is fulfilled. Is the preaching of the gospel the cause of divisions? Yes, as fire causes smoke or dimness of vision. Hear the word of the Lord on that subject, Luke 12: 49 says, "*I am come to send fire on the earth, and what will I, if it be already kindled?*" Verse 51 says, "*Suppose ye that I am come to give peace on the earth? I tell you, nay; but rather division.*" "*Think not that I am come to send peace on earth; I came not to send peace but a sword.*"

The plainest doctrines of the gospel are subjects of dispute among men. Notable among which is the doctrine of baptism concerning which many imagine and teach that a little water sprinkled in the face of the candidate by the hand of the minister or priest is just as good as baptism. Such diversities of views on many points of doctrine fills the temple with smoke. But the end of this state of things is approaching. We are now in the time of the sixth vial which demands the drying up of the symbolic Euphrates (the Turkish Empire) which, since the Greek revolution of A. D. 821-27, has been drying up. The kings of the east (the British in India) have a way prepared for their commerce through Egypt, a province of the Turkish Empire. The three unclean spirits are abroad in the land. First, out of the mouth of the dragon comes atheism or infidelity; second, the beast the civil power wedded to Rome; third, the false prophet the pope. "*And he opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven.*" Rev. 13: 6. These spirits are now doing their work and now comes the warning, "*Behold, I come as a thief, blessed is he that watcheth and keepeth his garment lest he walk naked and they see his shame.*" Rev. 16: 15.

And now the pouring out of the seventh vial is just at hand and the judgements which follow will soon come upon the earth, upon those who have troubled God's people. See 2 Thess. 1: 6-10. Seeing that it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us when "*the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking*

vengeance on them that know not God and obey not the gospel of the Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Also Isa. 1: 27, "Zion shall be redeemed with judgment and her covenant with righteousness, and the destruction of the transgressors, and of the sinners shall be together, and they that forsake the Lord shall be consumed," and they "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." Isa. 29: 18. "Thy watchman shall lift up the voice, with the voice together shall they sing for they shall see eye to eye when the Lord shall bring again Zion." Isa. 52: 8. Oh, let us be ready to hail the great day!

Denver, Mo.

Something New.

JULIA LAMB.

I HAVE heard many of the household of faith say, I want something new in the ADVO- CATE. Now, brethren, the second coming of Christ is that something new, because it is present truth in which all Christians ought to be personally interested. It is something so grand and soul inspiring to think that Christ who is our life shall appear, "then shall we also appear with him in glory," and while we wait his coming we have so many precious promises left on record we do well to contemplate the glories to be revealed when he comes to be glorified and admired by those that have watched for and loved his appearing. It is the same Jesus that the wondering disciples saw going up into heaven; and to leave no doubt in their minds as to what they saw the angels confirmed when they addressed these disciples in the language recorded in Acts 1; 11, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Like manner means precisely that he took with him, his body, though glorified. As Christ was the first fruits it follows in order that they that are Christ's at his coming according to the R. V., fashioned to conform to the body of his glory. It seems that the 15th ch. of 1 Cor. ought to convince every one that there will be a bodily resurrection, or reliving of that body which is put in the ground. Who can question God's power to recreate when with him nothing is impossible? How grand the thought that he that raised up Christ from the dead shall also quicken our mortal bodies by his spirit that dwelleth in them that are Christ's. We never can enjoy that state of blessedness unless we comply with the requirements of the gospel; repentance toward God and faith in our Lord Jesus Christ. By being buried by baptism into the likeness of his death, we share the reality of his death, and we shall share the reality of his resurrection. It is a lack of the grace of God in the heart that we do not love his appearing. We do well to meditate on this most glorious truth, and ever pray that this truth may have its sanctifying influence on the church, that the very God of peace sanctify you wholly; and we pray to God that his people may be preserved entire and blameless unto the coming of our Lord Jesus Christ, for every man that hath this hope in him purifieth himself.

There are some that make holiness of heart a speciality, but have nothing to say about

Christ's coming, when it seems that holiness and the second advent of Christ are inseparably connected, and there would be no necessity for holiness, if Christ should fail in his promise to restore them that sleep in their graves and change the living saints. Better believe the word that the Father raised up Christ from the dead, and Christ declares he liveth forevermore; and because he lives his saints will live also, and as God only hath underived immortality, let us seek earnestly that we may be clothed upon with robes of Christ's righteousness. The Psalmist asks this question, "Who shall ascend into the holy hill of the Lord, or who shall stand in his holy place? he that hath clean hands and a pure heart." David understood that holiness of heart and Christ's second coming was necessary to fit him for the kingdom of God, and through all ages there has been many longing sighing souls saying, Come, Lord Jesus, come quickly; thy bride is weary with watching. My brethren, is your hope based on the promise of Christ's coming when he will reward all according to their works? When the kingdom shall be given to the saints of the Most High, an unending kingdom of peace and harmony, for God's will will be done on earth as it is heaven. Now brethren, I only suggest a way that Bible truths may be new and interesting, when our whole thoughts would be taken up in the glorious truths calculated to make us wise unto salvation, and while it is a fact substantiated by holy men of all ages that Christ is surely coming to this earth, does the Christian part of the world hail his coming with delight? or do doubts arise in their hearts of the truths of the saying of the angel that announced the fact to the wondering disciples at the time he was taken from them up into heaven? With these few thoughts I would add, be of good cheer. From your sister in Christ, hoping to enjoy your company in the new earth with all the saved.

Denver, Mo.

A Mighty Myth.

SOME time since a woman delivered a lecture in Lancashire against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth or fable. One of the mill-hands who listened to her obtained leave to ask a question. "The question," said he, "I want to ask the lady is this: Thirty years ago I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the warders tried what they could do, but though they all tried, I was nothing better, but rather worse. Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the warders of the prison, all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I ask, if Christ is a myth, how comes it to pass that the myth is stronger than all these forces put together?" The lady was silent. "Nay, miss," said he, "say what you will, the gospel is the power of God unto salvation."

God having provided some better thing for us, that they without us should not be made perfect.—Bible.

Sin May be Overcome.

WHEN a man is converted by divine grace, certain sins are readily overcome: they fly away at once, never to return. But certain other sins are much tougher to deal with. They mean fight, and some of them seem to have as many lives as a cat. There is no killing them. When you think that you have slain them, they are up and at you again. They may be said to have chariots of iron. These sins are sometimes those which have gained their power—their chariots of iron—through long habit. Did you never catch yourself with a snatch of an old song coming to your memory, when you have been in prayer? When you have drawn very near to God, have you not been suddenly startled with the recollection of a filthy thing into which you once plunged? Terrible is the power of habit which has long held sway. It is not easy to uproot the oak of "many years' growth. These habits make chariots of iron, into which your sins mount, and they become terrible enemies to our holy desires and fervent resolves.

Some sins get their chariots of iron from being congenial to our constitution. Certain brethren and sisters are sadly quick tempered and as long as ever they live, they will have to be on their guard against growing suddenly angry, and speaking unadvisedly with their lips. They are quick and sensitive, and this might not in itself be a serious evil; but when sin weilds that quickness and sensitiveness, evil comes of it. How many a sincere child of God had to go for years groaning, as with broken bones, because of the quickness of his temper? As for these constitutional sins, you must not excuse them. I beseech you mark what I say about this; for many are ruined by supposing that their constitutional faults are hardly faults at all, but unavoidable accidents. Perhaps one of the things that is worst of all to a Christian is that certain sins are supposed to be irresistible. It is a pernicious error. You have to overcome and destroy the sin for which you claim toleration. Mark that! You must not—you dare not—allow any sin to master you; and if you know that it does overpower you, do not therefore claim that you may indulge it, but draw an inference of the opposite sort; because it has mastered you, concentrate your entire strength upon its utter destruction.—*Signs of the Times.*

GOSPEL WORK IN ROME.—A commodious hall has been secured in an admirably central part of the city for undenominational work. The evangelistic work to be carried on in this center it is hope will be a means of strengthening the hands of all the dear brethren already occupying this important and difficult field. Besides Italian gospel work, united meetings for prayer are being arranged for, and every Sunday evening an evangelistic service in English will be held to which strangers passing through Rome will be cordially welcomed. Major Colquhoun, the superintendent of the Mission, will be glad to see Christian visitors during their stay in the Capital, and will put them in the way of becoming personally acquainted with the Roman workers and the work they are doing for the Master.

THERE are few persons who really know the preciousness of the promises of God's word, because they have never tried them. God is ready to fulfill every promise he has ever made, and Christians do not know what they are losing by not implicitly trusting in him.

Advent & Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, Mo., MARCH 12, 1899.

Names of the Days of the Week.

By request we present testimony bearing upon the naming of the days of the week. The following is taken from the "American Encyclopedia," edition of 1872-3:—

Sunday (Sax. *sunnandæg*) the first day of the week, identical with the Roman *dies solis*, day of the sun. Among Christian nations it is kept as a Sabbath, and in remembrance of the Savior's resurrection. In the early ages of our era the day was devoted, as far as practicable, to religious worship, which began at day-break; and as early as the end of the second century abstinence from worldly business appears to have been customary. When the Christian religion came to be recognized by the state, laws were enacted for the observance of this day Constantine ordered, in 321, the suspension of all business in the courts of law, except the manumission of slaves, and all other business except agricultural labor. Additions were made to this order under various emperors, and in 425, under Theodosius II., games and theatrical exhibitions were forbidden. In 528 the third council of Orleans forbade all labor on Sunday. Many theologians maintain that there is no divine authority for any distinction between Sunday and other days.

Monday (Lat. *lunae dies*, Fr. *lundi*, Ger. *montag*, the day of the moon) the second day of the week, which derives its designation from the Romans, who gave the names of the sun, moon, and five planets to the seven days in modern use.

Tuesday, the third day of the week. In the Roman calendar it was called *dies Martis*, from Mars, and its present name is derived from Tiw, the Anglo-Saxon god of war. Under the name *Tuisco*, the Encyclopedia says, *Tuisco* (Anglo Saxon, *Tiw*) that is, this is the German name of the god of war corresponding to the Anglo-Saxon. It continues: "Both *Tuisco* and his son gave laws to their (the German) nation, and the name of the day on which the early Germans held judicial meetings, Tuesday, is derived from that of the former."

Wednesday, (Anglo Saxon, *Wodnesdæg*, Swed., *Onsdag* or *Onsdag*) the fourth day of the week, named from Woden or Odinn the Scandinavian All-father, to whom it was sacred. It is the *Mercurii dies* (day of Mercury) of the Roman calendar."

Thursday, the fifth day of the week, the *dies Jovis* (day of Jupiter) of the Roman calendar, and sacred in the northern mythology to the thunderer, Thor, for whom it was named. In German it is called *Donnerstag*, thunder day.

Friday, the sixth day of the week, called by the Saxons *Frigedæg*, or day of Frigga (the wife of Odin) whence our name, and by the Romans *dies Veneris*, or Venus' day.

Saturday (Saturn's day) the seventh day of the week and the Roman *dies Saturni*. It is the Jewish Sabbath, and in the Roman Catholic breviary is still called *dies Sabbati*, day of the Sabbath.

In the foregoing testimony relative to Sunday, we have some statements remarkably interesting.

1. Only as "far as practicable" was it de-

scribed to religious worship.

2. Not till the end of the second century had "abstinence from worldly business become customary."

3. No laws were enacted for its observance till the Christian religion came to be recognized by the state.

4. The law of Constantine, A. D. 321, was the first one of the kind.

5. This law allowed court business sufficient for manumission of slaves, and allowed also all kinds of agricultural labor.

6. All kinds of games and theatrical exhibitions went on upon that day till 425.

7. Not till 528 was all labor forbidden. Thus at the third council of Orleans the garb of religion was thrown around it, and Sunday appeared as a religious institution.

8. Under the name Saturday, the testimony is clear that this is the seventh and last day of the week; this also the testimony of all authorities on this subject.

Sunday is not a divine institution; has not got Jehovah as its Lord, but is purely a man-made institution. It has no higher authority for its existence than the heathen gods, and has no more sacredness attached to it than could be imparted to it by the Catholic Church which fostered it.

Saturday, or the Sabbath of the Lord, stand upon a different foundation. It does not owe its existence to popes, cardinals, or councils of men, but originated in the mind of the great Architect of the universe. This divine institution was established in the example of Almighty God who was the first Sabbath-keeper. Not only did he rest upon the day, but he blessed it, and sanctified it; no other day of the seven was thus honored. The seventh day towers above all other days. This is the day that comes to us from the very beginning, and is intended for all ages and countries, and is binding upon all people in the different parts of the world. L.

The Bible Weeks.

THE following compilation of the division of time will be interesting to many:

"Seven days and nights constitute a week. Six of them were appointed to labor and the ordinary purposes of life, and the seventh day, or Sabbath, was appointed by God to be observed as a day of rest, because that on it he had rested from all his work which he had created and made. A period of seven days under the usual name of a week is mentioned as far back as the time of the deluge. Gen. 7: 4, 10; 8: 10, 12; 29: 27, 28. It therefore is considered a very ancient division of time, especially as the various nations among whom it has been noticed, for instance the negro, in Africa, appear to have received it from the sons of Noah. The enumeration of the days of the week commenced at Sunday; Saturday was the last or seventh, and was the Hebrew Sabbath, or day of rest. In the Syriac, Arabian, Christian, Persian, and Ethiopian calendars the word *Sabbat* denoted a week. Sunday was one of the sabbaths or week, Monday was two of the sabbaths or week, etc. They used the cardinals, one two, three, etc., instead of the ordinals, first, second, third, etc. The evangelists follows the Syriac calendar. As the Sabbath was called the principal day of the week, the whole week was called in the New Testament *Sabbaton* and *Sabbata*.

There were several kinds of weeks in the calendar of the Hebrews.

1. There was the *week of days*, consisting of seven days, which has already been de-

scribed to religious worship.

2. *The week of weeks.* This was a period of seven weeks, or forty-nine days, which was succeeded on the fiftieth day by the feast of Pentecost, Greek, *pentecostes*, fifty. Deut. 16: 9, 10. "Seven weeks shalt thou number unto thee; begin to number the seven weeks from such a time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee."

3. *The week of years.* This was a period of seven years, during the last of which the land remained untilled, and the people enjoyed a sabbath or season of rest. They were reckoned from one sabbatical year to another. Jacob served a week of seven years for Rachel. It was seventy weeks of years, or 490 years, that were "determined," (*ga-zar*, I cut off, sacrificed, put to death, as the Messiah;) 2. hewed or cut down as trees; cut in two as a victim; 3. decreed, ordained, determined; 6. seized, snatched, tore off, devoured, as a hungry lion."—*Boy's Dictionary*, upon Daniel's people.

4. *The week of seven sabbatical years.* This was a period of forty-nine years, and was succeeded by the year of jubilee. Lev. 25: 1-22; 26: 34. L.

Study of the Prophetic Word.

LET us examine the most usual and principal of the objections to the computation of prophetic dates in reference to the second advent of Christ, and we shall find them to be shadowy and vain; and the duty of seeking insight into the seasons God has revealed, will only stand out in fuller and brighter relief.

I. We are often reminded that "secret things belong unto the Lord our God." Deut. 29: 29. But when these words are perverted into an absolute prohibition to search into the prophecies, the rest of the verse supplies a conclusive answer. "The things that are revealed belong to us and our children." Surely every part of God's word is a revelation. To number it among the secret things which are best honored by neglect, is really to fling back the divine gift in the face of him who bestows it. He declares solemnly that all inspired Scripture is profitable for us, and that whatever is written therein is written for our learning. Who are we, that we should pretend to be wiser than God, or profess that some of his revealed sayings would have been more wisely kept back from us? as if our neglect were to remedy the alleged unwise communications of the Spirit.

2. The words of our Lord to his apostles have given rise to another scruple: "It is not for you to know the times and seasons which the Father hath put in his own power." Acts 1. 7. These, however, when searched, are a warrant for an inquiry into the times and seasons of prophecy. The words are not general, as our version seems to imply, but special. "It is not for you to know the times and seasons which the Father hath reserved in his own power." There is here a direct allusion to a text familiar to the apostles, and which explains the true meaning of the answer. Daniel, chap. 12, had heard two angels put the inquiry, "How long shall it be to the end of these wonders?" The Son of God replied, with a solemn oath, that "It shall be for a time and times an half a time, and when he shall have accomplished to scatter the

power of the holy people, all these things shall be finished." The prophet then asks for farther light, but receives the answer, "The words are closed up and sealed to the time of the end."

The answer, then, of our Lord to his apostles on earth is only the echo of his reply to the prophet in vision. The event spoken of is clearly the same in both, "the restoration of the kingdom to Israel, and the end of the scattering of the holy people."

The "times" of delay before that event were sealed till the time of the end; until then the Father, by the lips of the covenant angel, had expressly reserved them in his own power. The disciples asked the time of that restoration. Our Lord, as if pointing them to the words of Daniel, introduces the very term employed in the vision, "It is not for you to know the times or the seasons which the Father hath put in his own power." As if he had said, The "period of which you speak follows certain times of predicted delay; and these times and seasons have been reserved at present from a complete revelation, until the Father himself, at the time of the end, shall begin to unseal them."

We have thus a fourfold answer to this objection from Acts 1: 7. First, the words are not general as to all times, but refer specially to the three times and a half which were to be sealed and closed until a later period. Secondly, they are not general as to Christians in all ages, but relate, with a marked emphasis, to the apostles themselves, and Christians in their day. "Such knowledge," our Lord implies, "may be hereafter given to others, but it is not for you. Another work is assigned you, to found the church and spread the gospel through the world." It is only when faith begins to decay that the Father will unseal the times of that blessed hope, which will be as life from the dead to the unbelieving world. And hence, thirdly, they are a secret assurance that there will be other Christians of a later age to whom these times will be unsealed, as the seventy years of Jeremiah were to Daniel himself, shortly before their close. Dan. 12: 2. Fourthly, there were other times not reserved which the apostles themselves might know, as the fall of Jerusalem and of the Temple in their own generation from the prophecy in Matt. 24: 34.

3. But this leads us to the words of Christ in the prophecy on the mount, which are often viewed as a clear censure on all prophetic inquiries: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13: 32. How far the spirit of this caution extends may require much spiritual wisdom to determine; but conclusions loosely and rashly drawn from it having nothing to sustain them. First, the assertion is strictly true only of the time when our Savior spoke those words:—for, surely, with regard to the Son of God, they must have ceased to be true when he was risen and ascended into glory. Our Lord himself, since they were uttered, has received in his human nature immeasurable wisdom; and we may infer that his church also, though in measures infinitely short of his own, will receive from age to age an increase of knowledge. At the time of the End many shall run to an fro, and knowledge shall be increased. Dan. 12: 2.—S.

God sometimes gives us friendships only as the scaffolding of our lives, and when our character is built up he removes them.

What Makes the Difference?

It matters not where or when, but on a certain day I met two people so unlike each other that I propose to describe them, and then consider the question, What made the difference?

One was a man who appeared to be in pain. He looked as if he never smiled in his life. Presently he gave vent to his feelings after this fashion:—

"How cold the people of this place are. Two years I have resided here, and no one comes to see me or holds out a friendly hand. The church folks are as stiff as those outside. I went to a social meeting once, and stood up in the corner all the evening, feeling like a fool, and not a soul came near to speak to me except the pastor and his wife. Catch me going again."

This last sentence was uttered sharply, and was intended, no doubt, to be conclusive.

The other person I happened to come in contact with that memorable day was a lady whose face was full of sunshine.

"I must tell you," she said, "how delighted I am with this place. The people are so kind and friendly. Although I have been here only six months, I have a host of acquaintances, and they seem sincere in their friendship. I have never found a more sociable place."

Now what made the difference? Was it not chiefly in the individuals themselves? It was not their surroundings; for they lived in the same place, and attended the same church, and that, too, at the same period of time. Let us look at them again.

One was cold and crotchety, and allowed himself to be vexed because everybody did not, in the matter of sociability, meet him three-quarters of the way. Had he ever thought over the inspired words, "A man that hath friends must show himself friendly?" Very unreasonably he expected every one to come to him, and failed to see that he had any special duty to perform himself.

I said to him, "Just opposite where you live is a new neighbor. He has lately moved hither from a distant city; have you called to give him a welcome hand, and make him feel at home?" He hung his head in shame, and said, "No."

"Around the corner is boarding a stranger who has come hither for medical treatment. I have just been to see him. He says he came from the city of S—, where you formerly resided, and sent you word he was coming, and wonders why you have not called to see him." A flushed face, but no reply.

This croaker, like many others, could easily see the smallest mote in his brother's eye, but did not like to consider the beam in his own eye. If he happens to read this article, and sees in it his likeness, he will be sorely vexed. Would he not better crawl out of his corner as gracefully as possible, borrow a little sunshine, and go forth to make others happy, instead of waiting for everybody to dance attendance on him?

How much more attractive the other character. She was like her Master, social. How could she be a cynic? She was constrained by the love of Christ. Her warm heart was ready to respond to every kind look and word.

Such a person is sure to meet with a host of friends, as Jacob did at Mahanaim. He never for a moment imagines any one would slight him. Neither, on the other hand, does he expect that all the neighbors will rush up to grasp his hand and ask after his health. Sometimes I have thought the difference in

these people is in their stomachs. One is a dispeptic. Certainly his mind is bilious, if his body is sound. The other is healthy, spiritually and mentally, if not physically. What shall the poor dispeptic do? Let him go to Jesus, the great Physician. No one else can cure him. A little of the special grace of God obtained at the cross will do wonders for such a person. It will pour into his heart that charity which "never faileth," which "thinketh no evil," which suffereth long and is kind."

It will help him to see the bright sunshine in daily life, and cease to chase shadows. It will make him less selfish, and bid him seek and find true happiness in cheering those more destitute and lonely than himself. He will then cease his whining and fretting about the lack of sociability, and go forth to show Christians and the world what a humble, friendly soul can do for the honor of God and the good of poor humanity.—Dr. Stryker.

Fruits of Love

"THIS is the love of God that we keep his commandments." The question is fully settled in the Bible—"He that committeth sin is of the devil." "If ye love me," says Jesus "ye will keep my words." The man who dares flatter himself that he loves God while he is in the daily habit of any forbidden indulgence, runs a hazard not to be coveted by any who regard the word of God, or have any care for the eternal interest of their souls. Let him know assuredly that if the "tree be made good, the fruit will be good also;" that a pure fountain cannot send forth polluted waters. It is nature's universal and unchanging law, that an effect shall partake of the nature of the cause. Besides obedience to God is the spontaneous effusion of this principle of love. Every soul who feels its fire knows the significance of the expression, "His commandments are not grievous." There is nothing grievous to him in the broadest exactions of the divine law; but while he feels the power and life of this soul-inspiring flame, "His willing feet in swift obedience move." His compliance with the demands of the law is not yielded as a matter of reluctance, for he moves in the very element of his choice; nor is it the lame production of a philosophy that keeps its cold distance from the fires of a Christian altar. This love in its perfection meets the measure of the sanctuary, and it meets its weight also. It is acceptable in quality.

This is the doctrine of the Bible, and this is the doctrine which gives to the winds the delusive hopes of those who feast themselves on the promises of God while they insult him with the polluted offering of their iniquitous services. And the dreadful moment will arrive when the fire that waited so long at the altar to meet an acceptable sacrifice, shall break forth with devouring fury upon him who thus presumptuously challenged its vengeance, and in spite of heaven's awful and impressive remonstrances, took hold on celestial pearls with unclean and forbidden hands. Yes, the day will come when "we shall discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Then let no man be ruined, either by the pride of the folly of his own heart. Take to the only appointed method, and call incessantly for the divine influence which alone can prepare a soul to stand in the great and terrible day of the Lord Almighty.—Earnest Christian.

God at home, hoping by and by that we may all meet again where parting will be no more. When I think of those dear brethren and sisters that never heard a sermon by our ministers how grateful we should be to our heavenly Father and our ministers that we have the word of God preached to us. I feel that there is but one way to keep from sin, and it is to keep the heart so full of love to God that there will not be room for sin to enter in.

"We shall sleep but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn.
In that bright eternal city,
Death can never, never come,
In his own good time he'll call us,
From our rest to home, sweet home."
Pray for me.
Maysville, Mo.

From Bro. W. C. Felch.

DEAR readers of the ADVOCATE: It is with a heart made sad by sorrow and trials of this life of afflictions, I will pen you a few lines to let you know I am alive. The latest word I got from home one child was dead, the other one not expected to live, but I find consolation in God's word. Christ said to his apostles, suffer little children to come unto me, for of such is the kingdom of heaven. We know they are asleep in Christ. Satan has done all he can, the Lord will raise them up when he comes to take his throne and kingdom. Satan cannot keep them in the grave. Christ has the power to raise them when he comes. We can with the poet say asleep in Jesus, blessed sleep from which none ever wake to weep. Dear brethren, I want to meet again in that better land where death can never come. The last words my little girl wrote to me were, "Father when are you coming home?" Remember me in your prayers. I want to meet you all in Christ's kingdom where death and sorrow can never come.
Your brother.
Cayton, Cal.

From Sister Lizzie Alverson.

DEAR readers of the ADVOCATE: For the first time I will write for the Letter Department. Dear brethren and sisters, I want to say first, I am trying to keep the commandments, though we have many things to turn us away from the right way; but if we hold out faithful the Bible tells us we will receive a great reward. As not this worth seeking for; a home in the new earth where we will never part. I must say I take great interest in reading the ADVOCATE, especially the letters from the dear ones scattered o'er the land, and if all the Sabbath keepers would write they could keep our little paper filled with cheering words to those that have not the privilege of being with Sabbath keepers; therefore comfort one another.
Lone Star, Mo.

From Sister Ettie Kiser.

DEAR readers of the SABBATH ADVOCATE: As I am staying with Sister Bollinger now, I thought I would write to you. When we get the ADVOCATE we always try to see who will be the first to read the friendly letters. I once kept the Sabbath but about two years ago I gave it up. But I can never be contented again until I become a good Sabbath keeper once more. We have Sabbath-school ever since we were young. It is true Sabbath at Sister Bollinger's. It is true that there are but few of us here, and I think

that those that are blessed with a Sabbath-school so near ought to be so grateful. I now want to ask an interest in your prayers that I may become a faithful worker in your faith, and gain a crown in that beautiful home. Yours in hope.
Hopkins Mo.

From Sister Isabelle Branch.

DEAR Brethren and Sisters, greeting: As this is the Sabbath I will write for the Letter Department. It has been several Sabbaths since we have had meetings on account of bad weather; but I miss them very much, and it makes me think of the isolated ones who are not privileged as we are. We are so apt to be talking of worldly things on the Sabbath, and even go so far as to lay plans for the coming week. My brethren, these things ought not so to be. I am made to feel guilty many times in this respect, and there is a passage of scripture that comes very forcibly to my mind. It is in Isa. 58:13, and reads thus: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight; the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, Then shalt thou delight thy self in the Lord." It certainly means something to be found on the Sabbath doing or speaking of nothing but things that affect us spiritually. It tells better than many words that we can call the Sabbath a delight; also that we possess the spirit of Christ, without which we are none of his. My heart's desire and prayer to God is that I may be filled with that spirit from day to day. I would like to keep so full that there would be no room for self, or any of the fruits of the flesh. I am striving to so live that when Jesus comes I can hail him with joy.

As I was reading the letters in the ADVOCATE to-day it made my "heart burn within me," to hear from others that hath that hope that will purify them. I often think if it were not for the hope that I have I would not care to live long in this wicked world. There are so many things happening, disasters on land and sea, men's hearts failing them for fear, and looking after the things that are coming on the earth; but we can or ought to look up and rejoice, not because of the distress of the nations, but because our redemption draweth nigh. Oh, my brethren and sisters, let us be watchful and prayerful, and consider the times we are living in. Let us put aside all vanity and worldly pride, and earnestly seek the Lord as for hidden treasure, and we will surely find him to the joy and satisfaction of our hearts. I shall not be satisfied short of a home beyond this vale of tears. Here we are separated from brethren and friends, but there is going to be a grand reunion when all of God's family will meet to part no more. This is certainly a cheering thought to one that has been deprived of meeting with those we love dearly. Yet there are things connected with this that makes me sad. To think that it is possible for some that we love to put off their acceptance of the Redeemer until they will have said unto them, Depart, I know ye not. Your sister in Christ.
White Cloud, Mich.

From Bro. J. H. Knickerbacor.

DEAR Brethren and Sisters: It has been some time since I have written a letter to the ADVOCATE; not because I have no inter-

est, but because of its good doctrines that it teaches, and above all, the good letters it contains. It brings truth and happiness to the Christian that reads it, for he sees the spirit of the Master in it, and this is one way that salvation is published to the world. Now brethren and sisters, let us be come workers together with Christ, laying aside every weight and the sins which doth so easily beset us. Let us run with patience the race that is set before us looking for Jesus who is the author of our faith—the faith that was once delivered to the saints; the faith of the gospel commandments of God.

Brethren, I love the gospel; it is the power of God unto salvation to every one that believeth it; it is the dividing line between God's people and the world. Let us be on the Lord's side, setting our back to the world and our faces toward Zion and press on. It wont be long till Jesus will come to set up his kingdom in the new earth. Shall we be with him? I want to be with him to participate in the joys of his salvation. I love the way. It has been a good many years since I gave my heart to him. I love the way more every day. The way grows brighter and and brighter as I near home where Jesus is.
Orangeville, Mich.

From Sister Ella C. Bollinger.

DEAR Brethren and Sisters: This holy Sabbath finds me writing a few lines to our loved paper. It is a great comforter, and is eagerly perused. Glad to hear of the progress of truth, and from the dear brethren and sisters. I am determined, God being my helper, to be a faithful follower of Christ and persevere to the end. Dear brethren and sisters, pray for us lone ones, and that we may ever be found walking in the strait and narrow way. Your sister in Christ.
Hopkins, Mo.

Obituary.

"Precious in the sight of the Lord is the death of his saints.—Psa. 116: 15.

FELL as leep in Jesus, Feb. 16, 1889, after a lingering illness which terminated in heart trouble and dropsy, Margaret A. Parrish, wife of Dr. John P. Parrish of Lacota, Van Buren county, Mich., aged 71 years, 3 months and 23 days. Deceased was a member of the M. E. Church of this place. Services by Eld. Shire. Text of her own selection, Rev. 14: 13. Farewell mother. J. P. PARRISH.

DIED, at his residence in Miltona, Douglass county, Minn., about two o'clock in the morning of Dec. 27, 1888, Almon Erwin Hall, aged thirty-nine years and seven months, son of Almon and Esther W. C. Hall of Transit, Sibley county, Minn.

The deceased was shot through his right lung by Edwin Frask, September 7, 1887, which passed nearly through his body and was taken out near the back-bone. Although he soon apparently recovered, the wound then received soon became troublesome and painful, and evidently was the first cause of his sudden death. He was a believer in the Bible and a peaceable citizen, and much respected by the quiet and order-loving portion of the inhabitants in the vicinity of his residence, having been honored with the offices of Justice of the Peace and Town Clerk for several successive years. He leaves a wife and a little girl, a father and mother, two brothers, one sister, and other relatives who deeply mourn their loss.
(Sabbath Recorder please copy.)

Advent and Sabbath Advocate.

STANBERRY, MO., MARCH 12, 1888.

The selection "What is the difference" in this paper will refresh our memory with facts of human nature of daily occurrence. How differently our conclusions! Our judgments are so badly warped with tradition and our cherished ways, that often when opposed to truth and prudence we cannot see the right way, and grope our way in the dark, when the light of Revelation and reason should shine upon our path.

Our church at Stanberry enjoyed a pleasant Sabbath school March 9 from the regular lesson in the MISSIONARY. The lesson of greatness by being "servants" was timely. Before leaving the house we enjoyed also a prayer and praise meeting long to be remembered. We will only know to properly appreciate these blessings by experience, as some of our isolated brethren testify when too far away for others of our faith to speak words for our encouragement and instruction. In such cases let the ADVOCATE and MISSIONARY partly supply this great pleasure.

We are glad to see ex-President Cleveland and Gen. Harrison, now in his chair, so friendly. In our nation or any body of co-workers in union there is strength. For our national privileges and protection of individual rights of property, worship and pursuits of happiness, we should be proud and offer up our prayers to the living God as the voice of one, for the executive and rulers of our government that their counsels may be of wisdom to the prosperity of the people. O.

A N N O U N C E

How pleasant it is to turn over a new leaf, to see before us an unmarked page! How careful should we be that its unspotted surface shall not be spoiled by weak and defective things! How poor have been many of our efforts in the past! Will they be any better in the future? Unquestionably yes, if we go about it in the right way. If our peace is made with God, if we have come into living union with Christ, we have nothing to fear. As he has taken away forever, and cast behind his back, all our past errors, so surely will he guide and uphold us in the future, remedying all defects, perfecting all short-comings. Without Christ the way is dark before us, uncertain, threatening evil; but with Christ we have nothing to fear—all is bright, clear, joyous. We need not hesitate, but fearlessly placing our hand in his, go forward, knowing that "better is the end of a thing, than the beginning thereof," and that ere long we shall attain everlasting life.—Sel.

It is Near.

I am fully convinced of the nearness of the time when the Lord shall come with his saints to reign over the earth. This conclusion I have reached, after having been long bound down by prejudice and inattention to God's prophetic word, under the yoke of what I now see to be unscriptural and ill-founded opinions. The rest of God's people is near at hand. The more I attend to the "word of prophecy," the deeper grows my conviction that the coming of the Lord and the resurrection of his saints are near at hand.

As you have observed, the adoption of premillennial view gives a new aspect to ev-

erything both present and future. It intensifies the feeling that we are pilgrims; it puts us in the attitude of expectation which Paul maintained as he wrote, "From whence also we look for the Savior; it abridges our earthly hopes, for we know not what a day may bring forth;" our prayers are now offered up for the gathering in of the elect, and that we may be counted worthy to escape the things which are coming to pass, and to stand before the Son of God."—Rev. W. H. Hewitson.

Items of Interest

—The Legislature of Arkansas has passed a memorial to Congress, asking the defeat of the Blair Sunday bill.

—The Pennsylvania Railroad has resolved to discontinue on its lines all Sunday freight-trains except those containing live stock or perishable merchandise.

—A bill was introduced into the Senate of Colorado, on February 11, to exempt persons from liability, under the State Sunday law, who recognize another day as the Sabbath.

—Cardinal Gibbons and the American bishops have written the pope that \$3,000,000 has been collected for the Roman Catholic university to be located at Washington, D. C.

—There are now in the United States and Canada about 140,000 Sunday-schools, with nearly 1,300,000 teachers, and about 10,000,000 pupils who are using the International lessons.

—A petition, signed by 16,000 Cherokee Indians, is to be sent to the United States Senate in a day or two, protesting against the passage of the Oklahoma bill, particularly that part of it concerning the Cherokee strip.

—The fiftieth Congress terminated on Monday. All the regular appropriation bills were passed during the closing hours of the session and signed by the retiring President. Immediately after the adjournment of the Senate the extra session of that body was called to order by Vice-President Morton, and it adjourned to take part in the inauguration ceremonies.

—Times have changed very considerably in Arkansas since thirty years ago. At that time negroes were put up there and sold at auction to the whites. Now white men are put up and auctioned off to the negroes. This was the experience of J. M. Chatworthy, of Helena, who was fined fifty dollars for drawing a pistol on a negro; and not having the money to pay, he was put up at auction Tuesday, Feb. 19, by the negro constable, in accordance with the law there in force, which provides that the debtor shall be kept by the purchaser the number of days required to pay the fine at seventy-five cents per day. In this case seventy-two days' service will be required.

Letters and Money Received.

	TITHES.	DON'	ADVOCATE
James Armstrong	-	-	\$2.00
Mrs V A Whetlock	-	-	2.00
Mary V Hadley	-	-	2.00
S. E. Price	-	\$1.50	-
W J H Eagle	-	-	.80
Addie L Marine	-	.16	-
Geo Stults	-	-	2.00
Eliza Wilkinson	-	-	1.00
Eliza Wilkinson to A C Long, 50c; R E Caviness, Anna Tireman.			

Books and Tracts for Sale at this Office

- The Bible Student's Assistant*; a compend of Scripture references, 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. 72 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 R 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, 5 pages, Price 5 cents, 50 cts per dozen.
- The Changed Ordinance, by I N Kramer, 2 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, 8 cts, 15 cts per dozen.
- The Three Angels' Messages of Revelation xiv xvi 16 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 texts money that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.
- 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. 2cts.
- 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
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