

Advent and Sabbath Advocate.

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

VOL. XXIII.

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Daily Victory.

I want a present living faith,
That I may prove each day each hour,
Amid the toil and cares of life,
My precious Savior's love and power.
I want amid the petty cares
That daily weary and annoy,
To live by faith so near my God
That life shall be a constant joy.
I want a firm unwavering faith,
That bringeth good from seeming ill;
That e'en amid affliction's blast,
Rejoices in the Father's will.
That when long cherished hopes are denied,
Still sings a "glad triumphant song."
Knowing that he who reigns on high
A God of love can do no wrong.
I want a faith that falters not,
Let skies be dark or tempest beat,
That 'mid earth's joys, and cares and grief,
Victorious sits at Jesus' feet.
Give me such faith and then I know
When I shall pass cold Jordan's way.
The faith that kept me day by day,
Will be triumphant o'er the grave.

Sci.

The Sermon.

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

Christian Faith.

BY W. H. EBERT.

"Now faith is the substance of things hoped
for, the evidence of things not seen"—Heb.
11: 1.

The plan of salvation as made known to
man in the gospel of Christ is interesting and
valuable to him, exactly in direct proportion
as his faith may be in it, and in its author.
The author of the text says also that we are
justified by the "law of faith"—Rom. 3: 27.
The expression here,—the law of faith,—
signifies the same as to say, "The rule of
action of faith." For faith is governed by
logical rules as to its production and its re-
sults, and it is so set forth in the teachings
of the holy Scriptures. Paul here says that
"faith is the substance of things hoped for,
the evidence of things not seen." Therefore
it is true that no man can appreciate in his
mind or feelings the substance of anything
for which he might hope, unless he has some
evidence upon which to predicate such faith.

And in order that his faith shall be "without
a doubt" it is necessary that the evidence be
equal to the proposition. For to ask any
same mind to believe anything without the
proper proofs for it is very presumption.
And the plan of salvation as made known to
the world by Jesus Christ and his gospel
does not demand nor expect of any man that
he will have faith in it, nor accept it only
upon the principles of "the law of faith."
And as faith is the subject which is now be-
fore us for consideration in this discourse, we
propose to undertake its examination as we
think it deserves by all who would accept
"the faith of Jesus."

In the consideration of that which Paul
here denominates "the law of faith," we shall
find it in order to not only consider, as has
already been done to some extent, what
faith is, but also how faith comes and what
faith does. To believe with all our power of
mind that God exists is to have faith in him.
And to believe with all our mind that Jesus
is the Christ is to believe in him. But the
law of faith requires more than this of man
in order that he may have the evidence of
the substance of the things hoped for. Hav-
ing a belief or faith that God exists, that Je-
sus Christ is his Son, and that he was put to
death are very important ingredients in a
true Christian faith. But all these truths
may be held by a man and yet be living in
unrighteousness. It is such as those that
Paul speaks saying, "They hold the truth in
unrighteousness." Rom. 1: 18.

Jesus did not tell the world that those who
heard his sayings, should receive the bless-
ing. But the promise was to "them that
heard his sayings and doeth them. Again,
in his last message to his people Jesus did
not tell them that the patience of the saints
consisted in receiving the commandments of
God and the faith of Jesus; but he said it
was in keeping them. But before saying
anything more upon what faith does we will
speak of how faith comes. And there can be
no better definition given on this point in so
few words than Paul has given to it, for after
asking in a very logical manner the ques-
tion, "How shall men call upon him in whom
they have not believed; and how shall they
believe in him of whom they have not
heard?" He immediately says, "So then
faith cometh by hearing, and hearing by the
word of God." Rom. 10: 14, 17.

Faith is the result of proper testimony,
and such testimony must be presented in
some tangible manner to one or more of
man's five faculties for perceiving things,
and such proof must be adequate to the propo-
sition to be proved. Such things as are
known to take place in the common course
of nature may be proven by the common tes-
timony of nature. But such things as are
said to take place which are of a supernatur-
al character, always require that the testi-
mony shall be of the supernatural order of
things. But it must be addressed to man's
natural faculties of perception. And the
faith of Jesus Christ as it is made known in
and by the gospel of Christ is no exception
to this rule of action or law of faith. For

there is not a man on the earth at this time
who has the faith of Jesus, who has not either
directly or indirectly received it through
hearing the word of God as it is contained in
the holy Scriptures. With man to-day it is
all a matter of faith. No man at this time
can truthfully say that he knows the facts of
the gospel to be true. But men may at this
time by faith in the word of God as it is de-
livered to us in the gospel of his Son, lay
hold of and appropriate to themselves, and
treasure up for their own benefit the sub-
stance of the things to be hoped for as they
stand promised in his word. It is true, how-
ever, that the proposition to be believed, upon
which such faith must be established, is
an extraordinary supernatural one. For it
rests upon the proposition that Jesus Christ
is the Son of God; that he was put to death
and buried; that he was raised from death
and buried; that he ascended to his father;
and that by him and through him all men
who die shall be raised to life again. The
facts that man can die, and that men do die,
are manifests to every man's entire facul-
ties of perception. But there is not one sin-
gle proof to be found in all the sciences, nor
in the works of nature to sustain or establish
a faith or belief that "those who die shall
live again."

In all ages of the world death has been the
one dreadful terror to all men. To look upon
the dead and to see them deposited in the
graves when the mind has not been lighted
up by the divine revelation and hope of the
gospel of Christ, is a gloomy and hopeless
sight to contemplate. There is nothing in
all human philosophy that can take any part
of man in any conscious state beyond the
shades of the silent tomb. The proposition
that "man will live again" is a very super-
natural one. But the testimony by which
men are called upon to have faith that such
will be is equally supernatural, and it is
fully adequate to prove the proposition upon
the strictest principles of the law of faith.
The history, including the life, the sayings,
the doings, the death, the burial, the resur-
rection and the ascension of Jesus Christ,
comes to us to day as well authenticated
as to the proofs for it all being true as any
proposition can have surrounding it. And
in this "God has given to all men an assur-
ance that the dead will be raised up." For
it is as Paul said, "Knowing that he which
raised up the Lord Jesus shall raise up us
also by Jesus." 2 Cor. 4: 14. But this to us
is a matter of faith. This faith comes to us
by hearing and the hearing by the word of
God. This is the divine arrangement. It is
thus set forth by Jesus the Savior as record-
ed in the 17th chapter of John. After refer-
ring in his prayer to the twelve apostles
which had been given him out of the world
declaring that he had given unto them the
words which the Father had given him, he
says: "As thou hast sent me into the world,
even so have I sent them into the world."
He says, "Neither pray I for these alone, but
for them also which shall believe on me
through their word." Here is plainly made
known how our faith must come if we have

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any faith. The apostles received the word of God directly from his Son, and he sent them out to preach just as his Father had sent him. And it is through hearing God's word by the preaching of the apostles that faith comes, and hence Paul says, "Faith comes by hearing and hearing by the word of God." It was the apostles who were the preachers sent, and to whom Paul alludes as being the means by which hearing comes. The apostles could truthfully use the words "we know" in their discourses upon what they preached. But men of to-day can not do this. The very best we may truthfully do at this time is to say that we believe; or that it is our faith, for our faith comes by hearing. For there is not in the world at this time even one divinely inspired called and sent preacher who is in possession of any power or knowledge of the "mysteries of the gospel" or the plan of salvation, only that which he may have derived through his faith in the word of God as contained in the holy Scriptures. For this is the way in which faith now comes; the many pretensions to the contrary notwithstanding. We will now inquire into the importance of faith, or rather what faith does.

Paul declared that "without faith it is impossible to please God," Heb. 11: 6. We are at once enabled thereby to get directly at the work of faith. But this text does not stop just at this point for it continues: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here it is plainly declared that it requires more than faith to please God. We must besides having faith "diligently seek him." But, then, how shall we seek? Let us hear Paul once more. In speaking of God and his righteous judgment he says: "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life." Rom. 2: 6. Here it is declared that seeking God is to be done by patient continuance in well doing." Faith alone does not please God, and neither will it save man. Faith requires action according to the law of faith. The true faith in God requires that we shall not only believe that he is, but also that he will do what he has said he will do. And we are therefore to believe that he will destroy those who will not obey his commandments, just as certainly as we believe that he will give eternal life to them who obey. For both of these declarations or promises are according to his word; and it is also true that no man can stand in a justified state before God by the law of faith, unless he be living in and keeping the commandments of God and the faith of Jesus. According to the law of faith every man must expect to receive the promised reward for which he is serving, whether it be of sin unto death or of obedience unto life.

Before we can by faith treasure up in our mind as our own "the substance of the things hoped for" as they may be contained in prophecies or promises made to us whether made to us in God's word or by men, which are made upon conditions on our part, we must comply exactly with such conditions. Jesus said, "Blessed are they that hear the word of God and keep it." Luke 11: 28. And then the Apostle James is very clear upon this subject, for he says by way of interrogation, "What doth it profit, my brethren, though a man say he hath faith and have not works, can faith save him? He then answers it by logical facts of a similar character in reference to Christian acts of benevo-

lence, and then adds, "Even so faith, if it hath not works, is dead being alone. Yes, a man may say, Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God thou dost not believe and tremble; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2: 14-20. James then, to more fully illustrate all that he has here said refers to Abraham as being a sample case of the matter of the law of faith. And he declares that Abraham's faith was made perfect by the work of offering his son Isaac, and that he by this act which was performed by faith not only perfected his faith, but it was imputed unto him for righteousness. After thus making the law of faith so very plain, he adds, "Ye see then how that by works a man is justified and not by faith only," verse 24.

It is faith in something that stimulates man to perform his every rational and voluntary act. But faith alone is worthless; the devils believe. The doctrine which we sometimes hear taught that "we are saved by faith alone" and that "it is very full of comfort," is both unscriptural and very dangerous in its nature. The doctrine that repentance precedes faith is very illogical as well as unscriptural, and cannot be true according to the law of faith. Then it is said that Paul taught repentance toward God and faith toward our Lord Jesus Christ. It does not teach that he placed repentance toward God before faith in him, for those already believed in God; but they needed to repent toward him. Faith without its works is a dead faith; but faith with its proper works becomes a living faith, and by it, of the text says, we may have the substance of the things hoped for.

The plan of salvation as delivered to man by the Son of God, as it stands recorded in his word, is both perfect and complete. When men hear this word, which Paul says is in truth the word of God, 1 Thess. 2: 13, and then do not have faith it is simply because they will not believe; and when they begin to call upon God to give them more faith and to send down upon them more converting power, etc., it is doing just as the skeptical Jews did when Jesus was here. They wanted more signs for their special benefit, and these will not rely upon God's word. Paul declared that the gospel of Christ is the power of God unto salvation. Rom. 1: 16. In the verse as quoted from 1 Thess. 2: 13 that it is not only in truth the word of God, but that it is that which worketh effectually in them that believe it.

If men cannot rely to the utmost upon God's word, then we ask upon what would they rely? The gospel is to men just as Paul declares it is—"The gospel is to them that perish foolishness; but to them who will receive it and be saved it is the power of God." 1 Cor. 1: 18. For it is true that the world by wisdom knew not God, v. 21, and that because that which may be known of God is manifest in his word, Rom. 1: 19. All men had much better gladly receive the words of the gospel and be obedient thereto and have an abiding hope for the things promised, than to be trying to climb up by some other way as thieves and robbers do.

Frankton, Ind.

Part's are more fond of criticising work they don't do themselves, and which they have not energy to do, than they are of putting their shoulder to the same work.

Prophecy Fulfilled.

D. W. LANE.

Rev. 17: 1, 7. "And there came one of the seven angels, that had the seven bowls, and spake with me saying, come hither. I will show thee the judgment of the great harlot that sitteth upon many waters, with whom the kings of the earth committed fornication and they that dwell in the earth were made drunken with the wine of her fornication."

The great harlot undoubtedly represents the corrupt church of Rome, the papacy, the great city which reigneth over the kings of the earth; verse 18; her judgment is due when her allotted time of supremacy is ended during which time the saints were given into his hands, see Dan. 7: 25. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and they shall think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time. A period of 1260 prophetic days each day representing a year. The saints were given into the hands of the papacy by a decree of Justinian in a. d. 533, and in 554, the last opposing power was removed, so then the time during which the saints were given into his hands must end about 1793-1814, and then should be fulfilled this prophecy Dan. 7: 26. "But the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end." Was there a judgment upon the Papacy at the right time to fulfill this prophecy? Yes. Will the angel show us this judgment? let us see Rev. 16: 10.

"And the fifth poured out his bowl upon the throne of the beast and his kingdom was darkened and they gnawed their tongues for pain and they blasphemed the God of heaven because of their pains and their sores, and they repented not of their works." Their pains and their sores caused by the intolerant papacy and aggressive monarchy cause them to rebel against their government. The law that bound Europe in fetters of papacy were annulled in a. d. 1792, when blood deemed sacred through that night of weeping to the church of Christ was made to flow in the metropolis of that guilty nation in torrents. Louis, the last of the house of the Capets, was dethroned on the tenth of Aug. 1792, and with his wife and children was thrown into prison on the 13th of the same month where they remained till they were put to death.

Allison's History of Europe, page 130, "His kingdom was full of darkness." Christianity the light of the world was formerly excluded from the kingdom, on the memorable 26th of Aug., 1792, an open profession of atheism and infidelity was made and forthwith acted upon by a whole nation once devoted to the papal superstition. Christianity was then formally abolished as a notorious and malignant imposition by the government of revolutionary France; so well did the people second them that while not a trace of the gospel could be found within the reprobate metropolis every frantic oration in praise of atheism was loudly and enthusiastically applauded." Faber on the Prophecies, vol. 3, page 363, they decreed that "All men are equal by nature," that the free will of man is unrestrained by any law, either human or divine; that human nature possesses endless perfectibility; that insurrection is lawful in civil society; that death is an eternal sleep of the soul; that the ancient Sabbath ought to be abolished, and the times of the year be calculated by decades; that the

relary gods, even dead men may be canonized, consecrated and worshiped; that Jesus Christ was an impostor; that human reason is the only true god. On the human reason of military glory, Champ Demars, near the close of the eighth century, Whitekind, the most valient and renowned of the saxon chiefs lay down his arms and received the baptism of law of Charlemange was that or death. The chain that bound the dragon (paganism). On the 26th of May, 1792, they passed a decree commanding the immediate banishment of all ecclesiastics without exception, who would not take the oath to support the new constitution. The chain which had bound the dragon for years was then broken, which tolerant laws of the papacy enforced by the ed the beast (infidel France), ascends from the bottomless pit of papal intolerance to make war on God's two witnesses, Rev. 11: 7. "And when they shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them and kill them."

The atheistical revolutionists voted the Bible out of existence, swore they would exterminate the fisherman's Bible, defiled a vile female, inaugurated a reign of terror which was terrific and cruel, and bloody without a parallel in the annals of history; scoffed, ridiculed, blasphemed and defied Omnipotence. A decree was enacted ordering the clergy to leave the kingdom within a fortnight, during which period they were seized, imprisoned and put to death in the most cruel manner. Soon the ministry both Papal and Protestant were no more in France. Christianity was banished from the nation. Rev. 11: 11, "And after three days and a half the spirit of life from God entered into them and they stood upon their feet, and great fear was upon them that saw them. A prophetic day represents a year. The witnesses were slain in France from Nov. 1793 till June 1797, three years and a half, and in 1797, on the 17th of June, Camille Jourdan in the council of 500 brought up the memorable report of the revision of the laws of worship. It consisted of a number of propositions abolishing alike the republican restrictions of popish worship and the popish restrictions on Protestants. Such that all citizens might buy or hire edifices for the free exercise of religious worship, or that all congregations might assemble by the sound of bells, and no test or promise of any sort unrequired from other citizens should be required of the ministers of those congregations; and that any individual attempting to impede or in any way interrupt the public worship should be fined 500 livres and not less than fifty, and if the interruption proceeded from the constituted authorities, such authorities should be fined double the sum; and that the entrance to assemblies for the purpose of religious worship should be free for all citizens; That all other laws concerning religious worship should be repealed."

Thus after three and a half prophetic days, the Bible, the two witnesses stood upon their feet, their 1260 days prophecy in sackcloth had ended, and the time during which the saints were given into the hand of the papacy by the decree of Justinian in A. D. 533 now ended. In the providence of God this wicked power, the beast that ascendeth out of the bottomless pit, called also the dragon, or Satan loosed out of his prison after his restraint is made the instrument of ending forever the

At the rise of this revolutionary power, this power of the papacy to persecute the saints—lugged in blood. All Europe stood in amazement and perturbation at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she had applied it, began to arouse a universal dread for the independence of nations. This feeling was partaken by the whole world; but a judgment is soon to overtake this power after being "loosed a little season" during which her armies mostly under the leadership of Napoleon Bonaparte brought under her control the most of southern Europe. And now is to be fulfilled the prediction of the prophet Isaiah 27: 1 "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

The sea represents peoples, multitudes, nations and tongues. The Congress of Vienna declared Napoleon to be without the social pale and a million of soldiers were about to be introduced into France. The duke of Wellington was appointed generalissimo of the forces of the allies. On the 18th of June, A. D. 1815 was fought the battle of Waterloo, and the destinies of the world were staked upon that battlefield. The rout of the French army was complete and the carnage fearful. By a military convention July 3rd, it was agreed that the French army should evacuate Paris. Here ends the civil and political existence of the dragon. For a number of years prior to 1814 the armies of atheistical France, principally led by Napoleon Bonaparte, made war on the papacy, designed to crush its intolerance, the undoubted cause of the revolution and the shedding torrents of blood. To put an end to this intolerance the prophecy demands a formal judgment against her. The prophet Daniel, 7: 26, said, "But the judgment shall sit and they shall take away his dominion to consume and destroy it unto the end." In just 1260 years from A. D. 554, when the last power which opposed the papacy was removed, an intolerant power given to the church of Rome by Justinian, to wit, in 1814, the four great powers of Europe (Western Rome), promulgated by their national authority the constitutional charter which took from the pope the power to exercise in the city of Rome intolerance over the consciences of men.

Now God's messengers with open book, the Bible, as symbolized by Rev. 10, proclaiming the time message are permitted to stand upon the sea and earth and thirty years brings us to the end of 1290 years, to the "bitter" disappointment in 1844, to the beginning of the waiting time, when God's messengers must prophecy again in all the world, "before many peoples and tongues and kings, Rev. 10: 11.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24: 17. Dr. I. Cumming states that the Bible has been translated into every spoken tongue, and the word of God is preached in earth's countless dialects." "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Dan. 12: 12. This brings us to the end of the forty-five years of waiting time, and to the year A. D. 1889. The fulfillment of prophecy tells us the day of the Lord is at hand and our redemption draweth nigh. Lord hasten the time of thy coming. Amen. Ps. 50: 3-6,

"Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Verse 16, "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers." What greater thief could there be than the man of sin who stole the fourth commandment from the decalogue, and put in its stead the commandment of the dragon, the Sunday edict of Constantine? What greater adulterer could there be than thus to mix the commandments and traditions of men, according to the teaching of the great harlot, with the commandments of God, calling Sunday the Lord's day and the Christian Sabbath. Verse 19, "Thou givest thy mouth to evil, and thy tongue frameth deceit" saying the law is dead thus casting God's words behind thee. Verse 20, "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son" saying to them that keep the Lord's Sabbath, you are seeking to be justified by the deeds of the law, whereas they make no such claim. Verse 22, "Now consider this ye that forget God, lest I tear you in pieces and there be none to deliver. Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright will I shew the salvation of God."

Denver, Mo.

How

The little word at once arrests the attention when we read the passage, "How shall we escape if we neglect so great salvation?"

How? Is there any way open, other than God's way? If we neglect his salvation where are we going to turn? Is there an other name given under heaven except the name of Jesus?

God once appointed cities of refuge for a place of escape for those who should accidentally kill any one. Outside of the appointed place there was no safety. If the person neglected the slain man they might kill him wherever found.

God has given us a place of refuge. It is his own name, and the name of his dear Son.

If we confess our sins, forsake them and hide in Jesus, we shall be safe in the day of Judgment, we shall live forever. Jesus will be our refuge. Like those men of old we must run for life.

All sinners who seek to hide somewhere else besides in Jesus will be put to death in the Judgment. We cannot hide from God.

Yet there are many who think they can escape. They put on their own good deeds, they hide in little mountains of alms, giving in hills of honest dealing, in great towering peaks of munificent gifts to the Lord, but they never bow in submission to God; they forget that to obey is better than sacrifice and to hearken than the fat of rams.

The little word obedience is in God's way to the kingdom, and they can never cross over by so hard a way. It holds in itself the key into the place of safety, but they will lay on hand on the key.

How? how? shall they escape? It is a fearful thing to fall into the hand of the living God. Today if you will hear his voice harden not your hearts.—*sc.*

eye, and a tooth for a tooth, they want two eyes for one and two teeth for one. Briefly we will notice the other power. "And he shall speak great words against the Most High."

Is there a power that fulfills this specification? Evidently the above has been fulfilled in the papacy. Notice the titles of the pope, here are some of them: "King of the pope, Vicegerent of the Son of God; King of the world; and Lord of lords; Our Lord God the Pope." "The Pope who is called God the Emperor Michael, cannot be bound or released by Constantine cannot be judged by man," for God this the decision of the Ecumenical Council in 1870, that the pope is infallible, and you have this blasphemous power clearly revealed. The wearing out of the saints is another characteristic of that power, and was clearly brought out in the putting to death between fifty and seventy five millions of the saints, as history declares.

"Think to change times and laws." Bible commences the day in the evening. See Gen. 1; Lev. 23: 32; Mark 1: 32; and numerous texts. That is God's way of reckoning time. But another method has been introduced called Roman Time, comed in the old Roman mint, and according to this reckoning the day commences at midnight and ends at midnight. Now how is Sunday reckoned, Bible time or Roman time? We all know it is reckoned by Roman time. What law has that power changed? Why, the law of God. They have changed the Sabbath from the seventh day or Saturday to the first day or Sunday, as the concurrent testimony proves.

We will here subjoin a few extracts taken from their works. In the Catholic work entitled, "Abridgement of Christian Doctrine," we have the following: "Q. By whom was it changed? A. By the governors of the church. Q. How prove you that the church hath power to command feasts and holy days? A. By the very act of changing the Sabbath into Sunday," etc., page 57. In the "Catholic Christian Instructed," the following is found: "Q. What warrant have you for keeping Sunday preferable to the ancient Sabbath, which was Saturday? A. We have for it the authority of the Catholic church, and apostolic tradition." The "Catholic Catechism of the Christian Religion" has the following: "Q. Had the church power to make this change? A. Certainly." Thus we find that the papacy has fulfilled every part of the text, and must be the power mentioned therein.

If the Lord be God follow him; but if Baal, then follow him. Which power will we yield and be obedient to? If to the first we will recognize and keep the day that comes to us from the very beginning. If to the last we will in one particular at least keep a day that has no higher authority than the Catholic Church.

Certain and Literal.

We are not called on to watch for Christ's second personal coming as merely possible or remotely probable occurrence. On the contrary, the Scriptures are crowded with statements of the certainty, of the literalness, of the visibility, and of the personality of his return to the earth. And, lest there should be any mistake, reiteration comes in to enforce assertion, and emphasis to enforce reiteration.

"This same Jesus which is taken up from you into heaven shall so come in like manner

as ye have seen him go into heaven." "The Lord himself shall descend from heaven with a shout." It must be evident, from these texts, that inspiration anticipated the denials, denials, and misconceptions from which this doctrine would suffer and so be provided against them. For a bare repetition of these texts furnishes the best possible answer to all the various theories of a figurative or spiritual advent.

"The destruction of Jerusalem was the coming of Christ," says one. "When Titus descended upon the doomed city, with the shout of his Roman legions, then was the promise fulfilled." "The Lord himself shall descend," repeats the Word of God. "The occurrence of death is Christ's coming to receive his people," says another. "This same Jesus shall so come," reiterates the Holy Scripture. "The diffusion of the Gospel, and the gradual transformation which it effects in human civilization, is the coming of the Redeemer," says another. "The Lord himself shall descend," still resounds the Word.

All this is plain, and yet, alas! that the Master has need to convince his servants of his continued personality; that they have so diffused him into history, so confounded him with death, so dissipated him into a vague and shadowy presence, that we can almost hear him saying to them as of old he did to his disciples when they mistook him for an apparition: "Behold my hands and my feet that it is I myself.

Jesus has not lost his identity, or so merged it with history, or with providence, or with death, that we must look in these things for his coming. "I will come again," he says. "Behold I come quickly." And this "I," which is the sacred seal of personality, "that by which one knows and is to be known throughout eternity," he has never lent or transferred to another.

Still further is the real and personal return of Christ enforced by the explicit descriptions of the event given in the Scriptures. It is simply the same Jesus—no substitute, no commissioned messenger, no typical event—but he "shall so come in like manner" as he went. He went up visibly, from eager eyes that recognized him as the veritable Lord; from outstretched hands that had handled him as the word of life, and as he parted from them "a cloud received him out of their sight." And so shall he return, visibly, personally, gloriously. "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him."

All this, if heeded and pondered, is calculated to keep us from the error prevalent in these times—the error of spiritalizing the substance and reality out of Christ's promises. Reason always allegorizes the grand realities of Scripture when it touches them; but the heart is a rigid literalist. Its affections are never content with shadows or semblances, or substitutes. If the Church had always kept her bridal love for her absent Lord, she would never have admitted even the suggestion of and impersonal advent. It must be suspected that only fondness for this present world, and an indifference to the glorious hope of the Church, could ever have begotten such a thought. What we dread, or dislike to believe, we easily dissipate into vagueness and unreality. The unbelieving, to whom Christ's coming means only judgement and terror, would naturally wish to forget it, and explain away its reality. But what of her of whom the apostle wrote, "I have espoused

you unto one husband, that I may present you as a chaste virgin to Christ?" Will the bride with the letter from her betrothed husband in her hand, "Surely I come quickly," admit the suggestion that he means simply that he will send a mysterious stranger to bring her to himself, or forward some kindly provisions for rendering her comfortable and contented with his absence, so that she shall be less inclined to love his appearing, and to look for it? "Unto them that look for him shall he appear the second time without sin unto salvation." He shall come to save from the world those whom he is now saving in the world; to complete their redemption, to present them "faultless before the presence of his glory, with exceeding joy," and to usher in the marriage of the Lamb. He shall come to right all wrong, to consummate all good; to remove the curse from our groaning earth; to wipe away all tears from off all faces; to silence pain, and to swallow up death in victory. No promise is more constantly repeated, and none is more sacred than this. If Christians shall cease to wait for their returning Lord, creation, groaning and travailing together in pain, will not. If those whom he has redeemed with his precious blood do not rejoice with singing at every sign of his approach, then, "let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein; then let all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth."

"If I know not that God is a person, I know not that I am a person," said a great theologian. We may say likewise if I am not sure of Christ's personal return, I am not sure of my personal vision of his face. If I am not certain that he shall "appear in glory," I am not certain that I shall "appear with him in glory." His identity at the advent as the Man of Nazareth, the Man of Calvary, the Man of Olivet, is the pledge of my own identity at that day. All reality recognition, reunion, remembrance, and fellowship in the resurrection state, seem to me to be involved in the question whether he who shall come is the same Jesus, or only some shadowy substitute or some veiled and providential manifestation of his presence.

Sel

"I Have no Influence.

In his warfare against the truth, the evil one shows a wonderful fertility of resources, and skill in the use of them—a statement for which we do not claim entire originality. A favorite part of his spiritual tactics is to induce the professed disciples of Christ to excuse themselves from active work by the plea that they "have no influence," and can do nothing except, as they put it, "at the throne of grace." The confession is a virtual abnegation of one's manhood—and we use the word in its limited sense, because in these days no "manly man" could be induced to make such an excuse. His prayers go downward instead of upward. It is a poor shuffling excuse for neglect of duty—a virtual attempt to go to heaven "on flowery beds of ease." Every man has an influence. Sel

The surest way of not being conformed to the world, is to be transformed by the renewing of our mind. "If the bushel is filled with wheat," says Cecil, "we may defy the devil to fill it with tares.—Wm. Fay.

What I Love.

MARY A. ADAMS

I love to read of Jesus
Of the precious words he said,
Of his life so pure and holy,
Of the raising of the dead.
My heart doth fill with rapture
As I read that we shall be
Like him if we are faithful,
What glories we shall see.

I love to read the story
Of his undying love,
For sinners weak and mortal,
He intercedes above.
He knows our erring nature,
Is pleading to forgive,
And helps us to be faithful,
And loyal while we live.

I love to read the lessons
Of wisdom he has taught,
I know that if I love him,
He will forsake me not.
He says ye "heavy laden,"
Come unto me and rest
For I am meek and lowly;
In him we will be blest.

I love to read still farther
The words of truth and right;
Go take my yoke up on you,
My burden it is light.
O precious words of comfort
Who can but love to read,
How Jesus dwells in heaven
And doth for sinners plead.

Bald Knob Ark.

The Sufferings of Christ.

BY JULIA LAMB.

My dear brethren, do we bring to mind as often as we ought the terrible scene that transpired over eighteen hundred years ago? To think that the innocent should suffer for the guilty, when there was no eye to pity and no arm save. He gave himself a ransom for our sins which he bare in his own body on the tree. These solemn truths are worthy of our thoughts as our salvation depends on the shedding of that precious blood on Calvary; and now all eyes are turned to Calvary where the dear suffering Son of God bearing the sins of a guilty world at the sight of which all nature put on mourning as dark as midnight when he resigned his soul into the hand of his Father having finished the work of redemption and is now saying, "Whoso believeth in me shall never die."

As he has paid the penalty of Adam's transgression even giving himself as a ransom for all that will accept salvation through his name. Let us often read the sacred record and ponder over the terrible scene when arrayed before Pilate's bar as said Isaiah. He is despised and rejected of men, a man of sorrows and acquainted with grief," we hid as it were our faces from him. He was despised and we esteemed him not lest we become forgetful of the terrible sufferings he bore for us as we follow the course of trial when arrayed before Pilate who seemed astounded at those that clamored for his blood. He asks what evil hath he done and after he had tried Jesus according to Jewish custom called for water and washed his hands having allusion to the law. The psalmist says, "I will wash my hands in innocence," while in their rage the Jews cried out, "His blood be on us and our children," which prayer brought the terrible vengeance of God on that guilty people. Think of the terrible anathemas heaped on the blessed Jesus and all this time he uttered no complaint though stripped of his garments and the bloody lash made long furrows in the quivering flesh,

yet their vengeance was not satisfied. They must put on him the purple robe in derision, because he had said he was the king of the Jews, and put a reed in his hand instead of a scepter, and as if the torture was not complete they plaited a crown of thorns and forced it down on his tender temples. In relation to the crown of thorns in Matt. 27: 29 it was probably composed of thorny twigs as there were many kinds in Palestine, and to see one in this suffering condition a heart must needs be as hard as adamant not to feel sympathy instead of adding to his sufferings by blows on his already pierced temples which drove the thorns still deeper; and to show their contempt they spit on him, and as Pilate brought Jesus out to exhibit him to the people hoping, I think, to satisfy them as he was convinced of his innocence. He gave them an opportunity of saving his life. He cried, "Behold the man," and instead of human sympathy and love of fellow man they were bent on his destruction, and they all cried out in their might, "Crucify him! crucify him!" and as he is guilty of blasphemy, "calling himself the Son of God," and therefore by our law he must suffer and by our law he ought to die.

The miracles they saw convinced them that he was the Son of God. And when Pilate brought him out the second time with the intention I think of releasing him there answer was, "If thou let this man go thou art not Caesar's friend, for whosoever maketh himself a king speaketh against Caesar's friend," and rather than incur the displeasure of man he gave sentence that Jesus should be put to death, and when they led him away they laid hold of one Simon of Cyrene and compelled him to bear the cross after Jesus, and a great multitude followed after them and arriving at the place of execution he was nailed to the cross between two outlaws and still in his loving nature he would plead that his enemies might be forgiven as they were ignorant of what they were doing in putting him to death.

Some were casting lots for his garments and to still heap indignities upon the blessed Son of God they said to each other, "He saved others let him save himself" if this is the Christ of God his chosen. Now this was to mock him and in his agony he cries out, "My God! my God! why hast thou forsaken me?" Oh, what a scene! the only Beloved lifted high on the cross, between heaven and earth as though unfit for either place. A spectacle to man and angels all for poor fallen man who still refuse to drop a tear or heave a sigh. Oh, the sad spectacle of the price that was being paid to purchase man's redemption; and when we remember Calvary may we be led to exclaim, God forbid that I should glory save in the cross of our Lord Jesus Christ.

Suffering Savior with thorn crown,
Bruised and bleeding, sinking down,
Heavy laden, weary and worn,
Fainting, dying, crushed and torn.

May we all have an abiding faith in the precious blood of the Lord Jesus Christ to cleanse us from all sin. Your sister in Christ,
Denver, Mo.

Be Watchful, Boys.

EVERY man has need to be watchful. The cable is not stronger than the weakest link nor the character than the hidden meanness. The secret sin does not grow in a day, though it may germinate in a moment. A Scotch preacher beautifully illustrated this by refer-

ring to the tiny seed dropped by the passing bird into a crevice of a rock, and which, sprouting, grew, and in process of years, by its mighty roots, moved the massive rock until it toppled over into the loch. So we must beware of the trifling thought of sin. We must search by the power of God's spirit. Let us be sincere in the searching, and firm in the evictions of the hidden evil.—Sel.

NO MAN ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourself so. If you find yourselves so loaded, at least remember this: it is your doing, not God's.—Geo. Macdonald.

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 Sister Bell Scott.

DEAR Brethren and Sisters of the ADVOCATE: To-day is the Sabbath, and I thought I would write a few lines for our dear paper, thinking it might be encouraging to others who are striving to live in love and obedience to God's word. It has been seven years since I embraced the truth of God, and I for one can say the more I live in his service, the more I love him and appreciate his goodness and kindness. Oh, I do feel so thankful to think that we have been so blessed as to have the light of the truth shine upon us as well as others, for I think the time is short, and we all should be up and doing, for the coming of the Lord is near at hand. My hope is to stand before him with a clear conscience, which is my greatest desire, and be welcomed in his great and glorious kingdom.

Webber, Kan.

From Sister P. Mitchell.

DEAR Brethren and Sisters: I have read your weekly welcome visitor, the ADVOCATE, through; and my daughter and I have just got through our Sabbath-school lesson, which was very interesting to me, and I trust also to her; for, she is as yet not truly converted, I am trying in my weak way to lead her in the path of life; trusting that the time will come when my heart shall be gladdened by seeing all the members of my little household making a voluntary sacrifice of all this world's goods for Jesus, the great life giver's sake. My husband is not a Sabbath keeper, neither a professor of any kind, yet he does not oppose me in keeping the Sabbath, or in using my influence in trying to have my two children (a daughter sixteen, and a son thirteen, the only ones now with me,) keep it; but of course, you all know, especially those who are placed under like circumstance, that it is much harder for one parent in the faith to bring up their children in the truth than if both were believers in the necessity of keeping all the commandments of God; but I am trusting in the promise, Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Psa. 37: 4; also, "And we know that all things work together

for good to them that love God, and are the called Rom. 8: 28.

And now, a request to you me that promises in be supplied into all who of God, and the promise as touching and now let faith may be veil, (for w ing brass or ers be not h jects of pra them altho our little p and better. al jottings' ministerin bor for a fi would be s coive the t that sister desire of n that there Lord's sup the churel Polly P. F (though n last trum hearts of godly exa felt free t every pas I were y missed t most of t pare my when I e free in k ces, and i scriptures open to e had, and guide us of your: Sabet

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DEAR ful to

for good to them that love God, to them who are called according to his purpose." Rom. 8: 28.

And now, dear brethren and sisters, I have a request to make, which is, that you all pray for me that my faith fail not; and that these promises in which I so implicitly trust may be supplied unto me, and not to me only, but unto all who are keeping the "commandments of God, and faith of Jesus." You remember the promise that where two or three are agreed as touching one thing, it shall be given them; and now let us pray to that end, that our own faith may be increased, and perfect love prevailing brass or a tinkling sýmbal,) that our prayers be not hindered in behalf of all the subjects of prayer everywhere; the Lord knoweth them altogether. As the interest increases, our little paper, the *ADVOCATE*, grows better and better. I was interested in the "Editorial jottings" of last week. I wish some of the ministering brethren could come here and labor for a few days; it seems to me that there would be some willing hearts who would receive the truth. I see by this week's paper that sister Mary A. Broderic has echoed the desire of my heart by informing Bro. Perry that there is no necessity of giving up the Lord's supper, because they cannot meet with the church. Thanks to my dear aged sister, Polly P. Pitts, and truly a mother in Israel, (though now asleep awaiting the sound of the last trump; yet her memory liveth in the hearts of all who knew her, because of her godly examples and precepts,) I have ever felt free to partake of the Lord's supper at every passover season, just as much as though I were with the church; and have never missed but one though I have been alone most of the time for eight years past. I prepare my unleavened bread, and grape juice when I can. I have felt perfectly conscience free in keeping it thus, under the circumstances, and if any Bro. or Sister can show any scriptural reason "why it is not right, I am open to conviction; 'tis the best light I have had, and I have felt justified. The Lord guide us into all truth is the earnest prayer of your sister in hope.

Sabetha, Kan.

From Bro. A. H. Alexander.

DEAR Brethren in the Lord: It is with pleasure that I write to you believing that you will be glad to hear from me. I have been expecting for the last three months to have sent you a little money, but my circumstances were so that I could not. I could not very well do without the paper, for it strengthens and feeds my soul, and it is all the good doctrine and instruction I can get in this part of the country outside of the Bible. I still love to observe the seventh day. Every honest Bible reader ought to know that the people in general are in Egyptian darkness. "Darkness covers the earth and gross darkness the people." "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus. 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." Please give an explanation of Acts 11: 15, 16.

Walnut Grove, Ala.

From Bro. W. R. Scott.

DEAR Brethren and Sisters: I am thankful for such a welcome visitor as the *ADVOCATE*.

I love to read the Letter Department; it is so much like speaking to one another of our hopes and expectations, and although I have had some very severe disappointments from those that I should have expected better things, yet I still love God and am trying to serve him. I thank him for the many blessings that he is bestowing upon us from day to day. I long for Jesus to return from that far country whither he has gone to receive for himself a kingdom and return. Oh, I long for his return when the trials and temptations of this waiting time will be over and we shall be gathered home as his children, and where we will not be surrounded by dangerous pits on every side into which we are fearful of falling; but as it were to be led by the hand through green fields by pleasant paths along the banks of the River of Life. Oh, brethren and sisters, let us not be weary in well doing for we shall reap in due time if we faint not. Let us remember the precious promises that God has made to the faithful and keep close to him. Your brother in the blessed hope.

Webber, Kan.

From Sister Priscilla Sheffield.

DEAR Brethren and Sisters: When I read the letters in the *ADVOCATE* I feel a desire to write too. This is the Sabbath and a beautiful spring-like day, and as we have no meeting to go to here, we read our Bibles and papers at home. There is one aged man and his wife living about seven miles from us who are Sabbath-keepers of the Battle Creek faith; also a church of the same about seventeen miles from here at Vilas, Dak. We have not attended meeting there yet. We think we may go some the coming summer. Though we are lonely we are striving to make our calling and election sure. We have had poor crops the two years since we came here and often feel much discouraged, but we trust our heavenly Father and pray him to guide and prosper us as he sees best. We like to read the *ADVOCATE*, and I would like some one to write on baptism as to those who were baptized while numbered with First day people whether it will answer every purpose or not. Your sister in hope of eternal life.

Carthage, Dakota.

From Bro. Delos Harroun.

DEAR Brethren and Sisters in the faith: After reading the many cheering letters in the *ADVOCATE* I thought perhaps some one would like to hear from me. It does me good to read the letters and also the sermons. I for one rejoice in hope of Christ coming back to this earth to reign in glory, and I hope to meet you all at that day. I don't hear any preaching here that suits me. I would be lost without the Bible and the *ADVOCATE* to read. Yours in hope of eternal life when the Life-giver comes.

Morrow, Kan.

From Sister Nannie Marrs.

DEAR Brethren and Sisters: As to-day is the Sabbath it finds me writing for our paper. As we are deprived of having the pleasure of meeting any of the brethren on the Sabbath and testifying to the goodness of God I can say I bless him and am so glad that I ever gave my heart to God and accepted the truth. I think sometimes we are not thankful enough to our heavenly Father for his goodness. I want to live so that I can have it said to me, Well done, thou good and

faithful servant enter thou into the joy of thy Lord. How sad it would be to hear it said, Depart from me I never knew you! I believe in the soon coming of the Lord, and what is to be done must be done quickly. Oh, how sad we feel when we look around us and see so many unsaved; so many whose heads are white and seem so careless in regard to their situation; so many young folks who are just starting out in life that ought to become Christians. Oh, if anything in this world fills my heart with joy it is to see people accepting the truth and preparing to meet their God in peace! Oh, brethren and sisters, let us plead with them earnestly and plead with them gently. We will forgive if they only believe. I feel my unworthiness in this good work but if God is for us who can be against us. We can only do what we can and leave the rest with God. Come unto me all ye that are weak and are heavy laden and I will give you rest. Pray for me, dear brethren and sisters, that I may be an overcomer and meet you all in the earth made new. Your sister in hope.

Darlington, Mo.

From Sister Abbie W. Harriman.

DEAR Brethren and Sisters: I am still trying to live out the truth and be a commandment-keeper. It cheers my heart in my loneliness to read the good letters from those of like precious faith. To-day is the holy Sabbath and O, if I could but meet with those who are keeping the Sabbath how much good it would do me! It would cheer me in my loneliness, for I am indeed lonely. My companion has been taken from me since I last wrote. He fell asleep the 31st of January after being sick seven weeks with increasing paralysis. He was a firm believer in present truth for the past seven years. He was one of the most patient sufferers that I ever saw. He would often say, Abbie, we shall soon be asleep, and wished Christians to pray with him. He would tell us his trust was in God and that he was willing to go. I have that consolation to believe that I shall one day meet my husband when Jesus comes to open the tomb. We love the promise that the dead in Christ shall rise first. At times I feel as though I could not bear up under this great affliction. I have two little ones to care for. My health is very poor, but the Lord has promised to be the widow's God. Dear brethren and sisters, pray for me in this time of trouble that my faith fail not; but at last I may be saved with all of Christ's dear ones, and wear a crown which fadeth not away.

Dearest Alvin, thou hast left us,
And our loss we deeply feel,
In God we trust when death bereft us,
He can all our sorrows heal.

Solon, Maine.

Obituary.

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

DIED, in Augusta Wisconsin January the 2nd, 1889, of diphtheria, Luella, daughter of W. C. and Mary E. Felck, aged eleven years and ten months.

When blooming youth is snatched away
By death's restless hand,
Our hearts the mournful tribute pay,
Which pity must demand.

Faith looks beyond the bounds of time,
When those who've gone before,
Shall bloom in the immortal clime,
And fade and die no more.

ELIZA WILKINSON.

Advent and Sabbath Advocate.

STANBERRY, Mo., MARCH 28, 1888.

NICE spring weather is upon us here in Northwest Missouri. Oats are sown, gardens are made, and farmers plowing for corn. Are we as thankful to Him from whom all good and perfect blessings come as we ought to be?

REMEMBER the week's meeting with the Church of God at Stanberry commencing Friday night, March 29. Brethren and friends often fail to enjoy blessings at their door when they are at no expense. I presume at this meeting questions of any seeker of Bible truth would be answered from the stand.

RECENTLY at Scandinavia, Wis., another religious body was organized to be known as "The United Norwegian Lutheran Church in America." Thus as time continues our population increases, diversities of opinions are manifested, and certain religious church names are assumed to represent definite theological ideas, as if the church name "Church of God" divinely given, purchased with the precious blood of Christ, was not sufficient index to our faith and practice. True, the significant doctrines of this church name of to-day, as explained by both precept and example of more than one order of Christian denominations, are quite different to its ancient purity when persecuted by Paul. We insist upon a chopping off of this superfluous luggage of weights of only human tradition; a return to the old paths, and like the above after his conversion, desire the "church of God" fed. Acts 20:28. A good nourishment is "the sincere milk of the word," and keeping the "commandments of God and the faith of Jesus" will enable us to stand the heavy storm of the great day. O.

The Comfort of Hope

He who shows mercy to another remembers himself. To be pitiful is to be thoughtful. Those who are in the full tide of health cannot easily think what it really is to be worn with unrelieved pain and disease. Those in whose happy homes there seems to be perpetual festival of comfort and sweet friendship, can hardly imagine what it is to have the home broken up and to be out-cast and alone. The infinite comfort which there is in Christ's love and presence and friendship is due in part to the infinite thoughtfulness of his love!

"If it were not so," said Jesus to his disciples, "I would have told you." What is it that he would have so surely have told them "If it were not so"? This, that in God's home, in the home of the Father of our Lord and Savior Jesus Christ, there is abundant room for that there is his own prepared place for each one; and that this home assured to every disciple is no mere guest-house for a night or a day, but a home that has the element of permanence—that is an abiding place.

The need of that "perpetual vision of a better world," whose light shines through the darkness of the present life, is not a need for a few here and there, but a necessity for every one and everywhere. "If it were not so, I would have told you." The reasons, then, are obvious enough why we, too should tell of it, that all should know it.—Sel.

Items of Interest

—The city of Rome has twenty-two places of Protestant worship.

—Constitutional prohibition has been defeated in New Hampshire.

—Owing to the civil War raging in that republic, flour now costs \$20 per barrel in Hay-ti.

—A company has been formed to build passenger tunnels under New York City, with a capital of \$150,000,000.

—At New York Tuesday ex-President Grover Cleveland was elected an active member of the Bar Association.

—Over 6,000 weavers went out on a strike at Fall River, Mass. Monday, practically closing fifty mills.

—The New York Tribune is authority for the statement that the Rev. Peyton G. Bowman, formerly a well-known Methodist minister, has modified his faith, and has published numerous writings on the subject of Christ's pre-millennial coming and conditional immortality.

—A bill proposing local option by counties was killed in the Wisconsin Senate Wednesday.

—It is believed in Washington that the President will this week issue a proclamation opening to settlement about 2,000,000 acres of land in Oklahoma.

—It is understood that the postmaster General, with the approval of the president, will adopt the policy that Postmasters will be permitted to serve their terms, unless there should be good cause for their displacement.

APPOINTMENTS.

A WEEK'S meeting will be held with the Stanberry Church, commencing Friday night March 29th. Elder James Bartlett and Elder N. A. Wells will assist in the meeting. L.

ON Monday night, April 15, the Church of God at Alanthus will meet for the annual observance of the memorial supper. I hope to be able to meet with the household of faith at the above time and place.

J. W. OSBORN.

Notice.

I wish to say to all of the dear brethren in the Michigan Conference, that Sunday, April 7, will be the time for our regular business meeting. I hope these business meetings will be observed by all of the members of the Church of God. If you are isolated remember the cause by your donations. We should try and make a quarterly payment of our pledges which will soon be needed in carrying the truth. Each church should notify the secretary of the result of this meeting immediately after its session that we may know how we are prospering.

JOHN C. BRANCH, Pres.

Letters and Money Received.

TITLES	DON.	ADVOCATE.
A. S. Price Adv. to the poor		\$5.00
M. L. Ebert		2.00
Catherine A. Baker		2.00
Mrs. Booth for A. Long	1.00	

Books and Tracts for Sale at 144-145

The Bible Student's Assistant; a compiled of Scripture references, embracing a list of the principal texts of scriptures proving the essential points of faith held by Christians. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidence of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 2 pages—price 8 cts.

The Bible Sabbath Defended, by A. F. Dugger. 140 pages Price 5 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. Kinnear, 2 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I. N. Kinnear, 8 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.

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