

# Advent and Sabbath Advocate.

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

VOL. XXV.

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## Advent and Sabbath Advocate,

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### From Darkness to Light,

OR A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.  
(Continued.)

#### CHAPTER VII. THE RELATIONSHIP OF LAW AND GOSPEL.

God spoke the Ten Commandments as specially His own:

He wrote the fourth, with all the rest, on everlasting stone!

The stones were placed inside the Ark beneath the Mercyseat,

Where the blood of breach of law was brought within the dead retreat. Ex. 22: 1; and 24: 12; Deut. 10: 4, 5; Lev. 16: 15.

Sin is the law's transgression, God cannot sin endure,

However we may view it, His eyes they are too pure:

He'd rather sacrifice his Son, as men and angels saw,

When Christ expired on Calvary, than yield his righteous Law. 1 John 3: 4; Hab. 1: 13.

By law we are not justified—lawbreakers cannot be!

Yet by the law is knowledge of sin, iniquity:

But if the law's abolished all men we justify.

For where no law is, where is sin? And why did Jesus die? Rom. 3: 20; and 4: 15.

But what the law could not do, in that the flesh was weak,

And God sent his Son in order to justify the meek:

And He condemned sin in the flesh when the precious blood was spilled,

That the righteous of that law in us might be fulfilled. Rom. 8: 3, 4.

We need the Holy Spirit so for that spirit pray.

To help you with infirmities, to walk the narrow way;

Not to condone transgression—such spirit were unclean—

But to lead you in all righteousness, and to convince of sin. Luke 11: 13; Rom 8: 26; John 16: 8.

You cannot find a blessing for trampling down God's will,

But there's a secret pleasure when we the law fulfill:

Then, with the man of God's own heart, we lovingly can say,

"Oh how I love thy law, it is my study all the day." 119: 97.

It is a blessed truth indeed, we're justified by

grace;  
By faith—but faith which works by love—so here there is no place  
For license, or lasciviousness, which some turn grace into,  
For God ordains us to good works, to prove our faith is true. Rom. 3: 24; James 2: 20; Jude 4.

We cannot in our strength fulfill Divine commands,  
But grace is all sufficient to strengthen feet and hands  
To walk in his commandments, and on His promise draw,  
For grace to fill our hearts with love, and LOVE FULFILLS the LAW! Rom. 8: 3, 4; and 13: 10.

Hear what the Lord has spoken, "Obey indeed my voice;  
Give ear to my Commandments, and make my Law thy choice:  
Thou shalt not dread diseases nor plagues of Egypt see;  
For I, Jehovah Rophi, am the Lord that healeth thee. Ex. 15: 26.

The sons of strangers also, the holy prophets saw,  
Who keep God's holy Sabbath, delighting in the law,  
Shall ride upon high places, God's holy mountain reach,  
And there be called "Restorers", Repairers of the breach!" Isa. 59: 6; and 58: 12.

Fear God and give him glory—or meet the judgment hour—  
And worship him that made the world by his Almighty power:  
He made the heavens, earth and sea, and all that's in them—all—  
And gave his holy Sabbath the grand Memorial. Eccles. 12: 1-13; Rev. 14: 7; Gen. 2: 1-3.

Remember thy Creator by His Memorial;  
Let his great Name be honored, as ever more it shall:  
He'll not forget nor leave thee to suffer want or die,  
For God with all his riches can all your need supply. Eccles. 12: 1, 13; Psal. 4: 19.

Canst thou make some sacrifice? Christ sacrificed his all;  
And when He comes from heaven the angel's hear the call—  
"Gather my saints together, those who by sacrifice  
Have made a covenant with me, and let the heavens rejoice!" Psal. 59: 5.

Then seek ye first God's Kingdom, where the righteous all shall dwell;  
And everything that's needful He promises as well:  
But the fearful, unbelieving, with that love a lie,  
With sorcerers and law-breakers the second death shall die. Matt. 6: 33; Rev. 21: 8; and 22: 15.

Oh! if you knew the glory that shall be soon revealed,  
You would with God's true servants be by His Spirit sealed:  
God's Name upon the forehead, His laws within the heart,

With Israel's twelve thousand gain a glorious part. Isa. 8: 16; Ezek. 9: 4; and 20: 20; Rev. 7: 3; and 13: 1-12.

Work out your own salvation with fear and trembling too,  
And God shall work within you to will and also do;

He writes his laws upon our hearts that what he works within  
May be wrought out in practice, eternal life to win. Phil. 2: 12, 13; Heb. 10: 15, 16; 1 Cor. 9: 24, 25.

Thus spoke the Truth serenely, and as she turned away  
Her face shone with the glory of a bright Millennium day:  
A golden crown adorned her brow of everlasting youth  
Whence the stones of fire were flashing, "Thy law, O God is Truth?" Psal. 119: 142, 151.

(To be continued.)  
Leicester, England.

### God's Word Fulfilled.

BY MINNIE SHERRILL.

(Continued.)

We look again upon the sacred record, and we find that the prophet Daniel in vision foresaw the empires of the world all through the ages that should be allotted to human government. These empires were also shown to Nebuchadnezzar in a dream which Daniel interprets for him. That Daniel's knowledge concurring this dream came from God we find stated in Daniel 2: 23. Here Daniel gives praise, and thanks unto God for revealing unto him the king's dream, and he commences his interpretation by saying, "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass." Notice particularly here that Nebuchadnezzar's desire was to know what should come to pass hereafter, and Daniel tells him that the great God made known to the king what shall come to pass; and that the dream is certain, and the interpretation thereof sure, verse 45. He then explains the vision of the great metallic image, whose head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part clay. This image he states, represents four monarchies, or kingdoms that should succeed each other, each one being inferior to its predecessor, and that the fourth kingdom should be divided into ten kingdoms. The prophetic history of the four monarchies, which was thus presented to Nebuchadnezzar under the figure of the great metallic image, was presented to Daniel under the figure of four wild beasts, ravaging and desolating the earth. In both visions the teaching is the same, the rise and subversion of four universal monarchies, followed by the setting up and establishment of the Messiah's kingdom on earth, the fifth universal kingdom. Taking the statement of the prophet, that the "dream is certain and the interpretation thereof sure," for a basis, or foundation of belief, let us search the pages of history of past ages, and see whether these predicted events have been fulfilled or not. We have a certain starting point given

by the prophet in the 38 verse of the 2 chapter, for he says to Nebuchadnezzar, "Thou art this head of gold. Thus we find the kingdom representing the head of gold to be the Babylonian or Chaldean kingdom, which embraced Chaldea, Assyria, Arabia, Syria and Palestine. It was established 2233 B. C., and ended with the death of Belshazzar 538 B. C. This empire was overthrown by Cyrus, who was governor of the Medes and Persians, and upon its ruin was established the Medo-Persian kingdom.

The Medo-Persian in turn, was overthrown by Alexander the great, who subdued Greece, penetrated Asia, took Lyre, reduced Egypt, and overthrew Darius Codamus, 331 B. C., and thus terminated the Persian monarchy and founded the Greek or Macedonian empire, denoted by the sides of brass. The Roman was the fourth to follow in conquest. It was established 31 B. C., the fourth kingdom represented the legs of iron, and the feet of iron, mixed with clay. Gibbon, in describing the conquests of Rome, uses the very figure of the prophecy. He says: "The images of gold, or silver, or brass, that might serve to represent the nations or the kings, were successively broken by the iron monarchy of Rome."

We find from the pages of history that the Roman empire, which destroyed the Macedonian empire, was the fourth, and became mistress of the world. Thus we see that the empires, as prophesied, succeeded each other literally.

The fourth empire was to be divided into ten kingdoms. Of this division Barnes says: "The ten toes into which the feet of the image were divided, representing the ten kingdoms into which the Roman empire was ultimately broken up, corresponds with the ten horns seen in the vision of Dan. 7:7." Bagster bears a similar testimony, he says, "The Roman empire became weakened by a mixture of barbarous nations, by the incursions of whom it was torn asunder about the fourth century after Christ, and at length divided into ten kingdoms answering to the toes of the image. These kingdoms were the Huns, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Saxons, and the Lombards." According to "Barnes," the Romanists themselves admit that the Roman empire, by the means of the incursions of the northern nations, dismembered into ten kingdoms. As the fourth empire is identical with the fourth beast of Dan. 7:7, the ten kingdoms represents the ten horns of the beast as they also do the ten toes of the image.

It is then a matter of historic fact, as it is a matter of prophetic declaration that this Roman empire has been divided into ten kingdoms. All Bible expositors teach that the 7 chapter of Dan. is a repetition of the 2 chapter, the difference being only in the symbols used to represent the same empires and events. According to the vision of the image, the fourth empire, when divided into ten kingdoms, would remain in a divided state to the end of the fourth, and the beginning of the fifth kingdom. But in the 7 chapter of Dan. and 8 verse we have one more symbol given, representing what would be accomplished in the closing years of Roman rule. In the same chapter 24 and 25 verses, Daniel explains the meaning 8 verse. He says "the ten horns of this kingdom (the fourth) are ten kings that shall arise; and another shall rise after them; and he shall be diverse

from the first, and he shall subvert three kings. And he shall speak great words against the Most High, and shall think to the saints of the Most High, and they shall be change times and laws; And they shall be given into his hand until a time and times and the dividing of time." Let us turn now to history and see whether we can find a fulfillment of this prediction. We have found that the fourth empire was truly divided into ten kingdoms, and if we can find that three of the ten kingdoms were destroyed by another kingdom coming up in their midst our faith will certainly be strong enough to seek to the end of the vision, to know if all prophesied, has been fulfilled in past ages. In speaking of these three kingdoms, Faber, quoted in the "Comprehensive Commentary," says:

"We find that the kingdom of the Heruli, the kingdom of Ostrogoths, and the kingdom of the Lombards were successively eradicated before the little Papal horn, which at length became a temporal, no less than a spiritual power, at the expense of these three depressed primary states." The Ostrogoths was the last overthrown, A. D. 538. Gibbon speaks of it thus: "The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. This occurred in A. D. 538." Vol. 4, chap. 41, pp. 172, 173.

Here we have given three kingdoms, of the ten named, in the above list, as being subdued, the last in A. D. 538. Facts For the Times, (a history of facts) quotes the author of "Exposition of Prophecy" on this new power that arose at this time. He says:

"Prophetic papacy commenced in the time of the emperor Justinian, between A. D. 530 and 537, the exact year, I think, may even be ascertained with the utmost precision. Suffice it to say, however, that it was Justinian, and no other, who gave the bishop of Rome the Dragon's power and his seat and great authority."

Speaking of this same power a Catholic historian quotes Liberatus, he says:

"There are many kings in the world, but only one king over the whole world which words imply a clear confession of the supremacy of the Roman see, A. D. 538."

This then was the power that represented the "little horn" of Dan. 7:20, and the Papacy of Rev. 13:5. In a speech of a bishop in the Vaetian Council, we have the following: "Pope Vigilius, A. D. 538, bought the Papacy from Belisarius, agent of the emperor Justinian." The decrees of Justinian in A. D. 533, did not give the bishops of Rome undisputed civil power, for there were yet three powers in the way. The fall of the Ostrogoths in 538 cleared the way for all the former decrees to take effect" A. D. 538 then is the date, or commencement of the "little horn" power, and we find that this power, according to the teachings of history, and Bible expositors, is the Papacy. This "little horn" was to rule according to the prophecy, until a time, times, and the dividing of time. This same power is referred to in Rev. 12:6, and is prophesied to continue a thousand two hundred and three score days. (1260 years) Again reference is made to the "little horn" or papal power in Rev. 13:5, and there was given him a mouth speaking great things and blasphemies; and power was given him to continue forty and two months. (1260.) These passages describing the same personage, refer to the same length of time. That a day de-

noted a year according to Bible teaching, we have as proof, Num. 14:34. Forty days, each day for a year, shall ye bear your iniquities even forty years. Ezek. 4:1. I have appointed each day for a year. Nebuchadnezzar was to eat grass "seven times." Dan. 4:16. Josephus explains the "seven times" thus, "When he, Nebuchadnezzar, had lived in the desert seven years, he recovered his dominion." Bagster, says, "Until a time (i. e., a year), times (two year), and the dividing of time (half a year), making in the whole three days to a month, 1260 days, equal to the same number of years in prophetic language." Croley on the Apocalypse p. 163 says:

"Here are three different expressions of the period during which the church is to be subject to suffering, 1260 days; forty-two months; a time, times and half a time; all signifying the same duration, 1260 prophetic years."

Thus we find that the period of time in which the "little horn," or papal power had given unto him to "speak great words against the Most High, and to wear out the saints of the Most High, and to change times and laws," was 1260 years. As his power commenced at the overthrow of three of the ten kingdoms in A. D. 538, we will look to see how he arrogated that power to himself. Turning to the history of the "dark ages," so called from the universal ignorance and superstition that prevailed during that period, we find that the extent and the character of papal dominion during that period is but little realized in our days. It is said of the tiara crowned monarch that every utterance of his was heard with awe, every command implicitly obeyed. Men trembled under his curse. The thunders of his edicts shook the nations. The imperial edicts of the emperors, Justinian and Phocas, gave the popes of Rome a legal power in all religious matters. Dr. Middleton states that at the coronation of a pope, the Cardinal deacon puts the tripple crown upon the pope's head, and addressed to him the following: "Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the superior judge of the universe, and on the earth vicar of Jesus Christ our Lord and Savior." "Facts For the Times" quotes Moreri as saying: "To make war against the pope, is to make war against God, seeing that the pope is God and God is the pope." Again we read: "The pope is all in all, and above all, so that God himself, and the pope, the vicar of God, are but one consistency. The pope's power is infinite." The famous popish author, Augustus Triumphs. From a work on the priesthood by M. Gaume, and approved by nine bishops, and by Gregory XVI, we have the following:

"Suppose that the Redeemer visibly descended to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you, and the priest says also, I absolve you, and the penitent finds himself absolved just as much by one as the other. Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and a slave of the devil make a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to grant or refuse absolution. The sentence of the priest precedes; God submits to it. Can anyone conceive of a greater power?"

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Pope Marcellus declared, "It is permitted  
neither to think nor to teach otherwise than  
the court of Rome directs." The conclusion of  
Giustanni's ordination letter runs thus:  
"Given in Rome from our palace, the 10th of  
Feb. 1817, the XIV jurisdiction of the most  
holy Pontiff and Father in Christ, and Lord  
our God the pope, Leo XII, etc, Rome as It  
is p. 180. Again Dr. Giustanni says, "Go  
to Rome, and you will read on the gate of the  
city, "Paul III, high Priest, the best, the  
greatest, and God on earth." Other testi-  
mony might be adduced showing the blas-  
phemous character of the papal power, but  
enough has been shown to prove beyond  
question, that as papal rule was universal and  
these blasphemous utterances as set forth,  
were the teachings and decrees of the popes,  
they prove themselves to be the power that  
shall "speak great words against the Most  
High." Dan. 7:25. "A mouth that speaketh  
very great things." Dan. 7:20. We see that  
after this "little horn" power has proclaimed  
his authority, by "speaking great words  
against the Most High," he is to wear out  
the saints of the Most High. This is his  
second ungodly and blasphemous act as judge  
of the universe. Upon this part of the papal  
work, as recorded in history, time and space  
would fail to tell the terrible and sickening  
stories of the papal persecutions. In the  
"Directory for the Inquisition," part 2, chapt.  
2 (the laws made by the papal power,) "A  
heretic merits the pains of fire. By the gos-  
pel, the canons, civil law, and custom, heret-  
ics must be burned. All persons may at-  
tack any rebels of the church and despoil  
them of their wealth, and slay them, and  
burn their houses, and cities. Heretics must  
be sought after, and must be corrected or ex-  
terminated." When we remember or call to  
mind, that according to their laws, a person  
thinking or teaching otherwise than the court  
of Rome directed was called a heretic, we can  
plainly see that all were classed as heretics  
who were not adherents of the Roman church.

The Cottage Bible, commenting on Rev. 17:6,  
speaks of the massacre of St. Bartholomew,  
and other persecutions of the Christians as  
follows:

"Charles IX of France, a Roman Catholic  
prince, laid a snare for the destruction of the  
Protestants, by offering his sister in marriage  
to a Huguenot (Protestant) prince of Navarre.  
All the chief men of the Huguenots were as-  
sembled in Paris at the nuptials; when on the  
eve of St. Bartholomew's day Aug. 24, 1572,  
at the ringing of the great bell, the massacre  
commenced. An unparalleled scene of hor-  
ror ensued. The Roman Catholics rushed  
upon the defenseless Protestants. Above 500  
men of distinction, and about 10,000  
others, that night slept in Paris the sleep of  
death. A general destruction was immedi-  
ately ordered throughout France, and a  
horrid carnage was soon witnessed at Rouen,  
Lyons, Orleans, and other cities. Sixty  
thousand perished; and when the news of this  
event reached Rome, pope Gregory XIII, in-  
stituted the most solemn rejoicing, giving  
thanks to Almighty God for this glorious vic-  
tory over heretics. According to the calcu-  
lations of some about 200,000 suffered death  
in seven years under pope Julian; no less  
than 100,000 were massacred by the French,  
in the space of three months; the Waldenses  
who perished amounted to 1,000,000; within  
thirty years the Jesuits destroyed 900,000;  
under the Duke of Alva, 36,000 were executed  
by the common hangman; 150,000 perished

in the inquisition; and 150,000 by the Irish  
massacre; beside the vast multitudes of whom  
the world could never be particularly in-  
formed, who were proscribed, banished,  
starved, burned, buried alive, smothered, suf-  
focated, drowned, assassinated, chained to the  
galleys for life, or immured within the horrid  
walls of the Bastille or other of their church,  
or state prisons. According to some, the  
whole number of persons massacred since the  
rise of the papacy, amounts to 50,000,000."

(To be Continued.)

The Spirit of the Prophets of Revela-  
tion.

NOTWITHSTANDING the profound depths of  
this divine book, one feels, in reading it, an  
impression so sweet and altogether so sublime  
of the majesty of God; ideas so lofty of the  
majesty of Jesus Christ appear; a recognition  
of the people bought with his blood is so  
lively; the pictures of his victories and of  
his dominion are so noble; the songs which  
celebrate the greatness of those are so won-  
derful, that there is enough to ravish all heav-  
en and earth.

All the beauties of the Scriptures are  
concentrated in this book; all that is most  
touching, most vivid, most most majestic in  
her law and in the prophets, receives here a  
new splendor, and passes again before our  
eyes, that we may be filled with the consola-  
tions and graces of all past ages. Here we  
find again in this apostle the spirit of all the  
prophets and of all men commissioned by  
God. He had received the spirit of Moses,  
in order to sing the song of the new Deliv-  
erance of the holy people. He has received  
the spirit of Isaiah and of Jeremiah so as to  
describe the plagues of the new Babylon and  
to astonish the universe with the noise of its  
fall. It is by the spirit of Daniel that he has  
disclosed to us the new beast, i. e. the empire  
which is the enemy and persecutor of the  
saints, with its defeat and ruin. By the  
spirit of Ezekiel he has shown us all the  
riches of the new temple, where God will  
be worshiped. In fine all the, consolations,  
all the promises, all the grace, and all the  
light of the divine books are united in this.

All men inspired of God seem to have  
contributed for it all which they possess of the  
rich and magnificent, in order to form the most  
beautiful picture of Jesus Christ which one can  
imagine; and we see nothing more clearly  
shown than that he is truly the Word of the  
law, the reality of its symbols, the body of  
its shadows, and the soul of its prophets.

—Bossuet.

A book with such characteristics fitly con-  
cludes the holy Bible. Full of allusions to  
ancient visions, prophecies and songs, it  
brings the whole continuity of Scripture to a  
sublime and worthy close. At last the pa-  
tience of patriarchs and saints is rewarded;  
the longing of Israel and of the church are  
fulfilled; and the glory of God shines unin-  
dered on a scene of righteousness and peace.

—Donald Frazer

Influences.

ANY man who is in any way prominent in  
the community in which he lives cannot help  
throwing out influences from his habit of  
living that will have an effect upon other  
lives in that community. And so there is  
responsibility attached to his action that

goes so far beyond himself as to make any  
thoughtful man tremble lest by his careles-  
ness he lead others astray. A letter lies on  
my desk, just received from a young man in  
neighboring town, in which occurs the fol-  
lowing paragraph:—

"We need strong, consecrated young men  
to help along the cause of Christ in the  
world; but when I see so many prominent  
business men right here in our own little  
town who lead such careless lives, I often  
wonder where the young men find encour-  
agement to live Christian lives. As an ex-  
ample, during the jollification in honor of  
the result of the Presidential election, quite a  
number of our most prominent business men  
went from saloon to saloon drinking and  
carousing until beside themselves with strong  
drink. This is the example which prominent  
business men are setting the young men of  
the community. How can such men expect  
to have manly, upright, honest, faithful  
clerks in their establishments?"

It is no light thing to carry through a com-  
munity day after day the unconscious in-  
fluence of any prominent professional or  
business man. Young men are looking on,  
and into their lives drops something of good  
or of evil from the character of this promi-  
nent man of which he must one day give  
account to the Judge of all the earth. But  
it is a far weightier matter to carry through  
any community day after day the influence  
of one who is known in that community as a  
professed follower of Christ. The penitent  
are looking on, and they are making deci-  
sions for or against Christ based upon what  
they see in the professed Christian. His  
faithful or careless habit of living, his in-  
dulgence or non-indulgence in things ques-  
tionable, his indifference to or delight in  
things spiritual are watched and commented  
upon by men who have yet to decide whether  
they will yield themselves to the claims of  
Christ or no. "Christ or Barabbas" is the  
question that meets the eye of many a man  
to-day who finds himself at the part-  
ing of the roads, impelled now to decide.  
The character of other men who have said,  
"The Lord our God will we serve and his  
voice will we obey," will have not a little  
to do with the decision of these questioners

—American Messenger.

The Poor-House Ruined.

"ELI PERKINS," who was lately making  
observations in Iowa, was "interviewed" as  
he was passing through Sioux City. He had  
been at Ackley the day before for the first  
time in nine years. Nine years ago it had  
seventeen saloons, and the banks and farmers  
sent twenty five thousand dollars to the  
East annually to pay interest on farm mort-  
gages. Now he found no saloon or sign of a  
saloon, and a banker told him that they only  
sent twenty-five hundred dollars East dur-  
ing the past year to pay interest on farm  
mortgages. Not a policeman there now,  
not a pauper in the poor-house nor a crimi-  
nal in the jail. The only bankruptcy there  
has been in Ackley is the bankruptcy of the  
poor-house. Poor old poor-house, it had to  
give up business, and the jail is full of cob-  
webs! "Yes," declared Eli, "temperance has  
hurt the poor house and jail in Ackley. It  
has ruined these institutions." Iowa will  
endure such ruin with great complacency.

—National Temperance Advocate.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, EDITOR.

Stanberry, Mo., November 4, 1890.

"Go Forward."

THE tendency on the part of church members is to be satisfied with those duties which are simple and easy to perform. We read of the great success of others, but it never enters our minds that we too can perform a great and grand work, and have our names enrolled on the pages of the great book in heaven, and so we move on with but little ambition to accomplish a great work, satisfied to go through the daily duties of life, and satisfied if, at last, we can have the lowest seat in the kingdom of God.

Christ told Peter to "launch out into the deep." He calls upon us to venture, and to take broader views of the work. To every one of us there are deep waters of usefulness; yes, and if we will attempt the seeming impossibilities, in the name of the Lord, and rely on him for help, and stop measuring the Lord's work with our little tape line of human judgment, God will abundantly bless us, and success will continue to crown our efforts.

In looking through the Bible history, we find that God was continually requiring his children to do what appeared to be impossibilities, but a good supply of well exercised faith always carried the one, ordered to "go forward," on to a grand success. We read of Abraham, that God commanded him to leave home and kindred and go forth and possess a country. It would not have taken a very timid, or a very cautious person to have called in question the wisdom of such a move.

When the mightiest monarch on earth had in his grasp God's people, God called upon one man, Moses, to go down into Egypt and deliver them. What, one man accomplish such a mighty work! No doubt the mission of performing such a work, of breaking the fetters that for more than two hundred years had been riveting, was considered by some as absurd—a freak of wildness, but the command, "Go down into Egypt" was sufficient. Then we have the children of Israel, under the most trying circumstances, told to "go forward." They did so, and the deep waters of the Red Sea rolled before them, and the Lord worked with and for them. Joshua was told to march his army around Jericho in order that the walls might fall down. Here was a good opportunity for the timid to become conspicuous, by opposing such a seeming impossible undertaking; but when Joshua did what the Lord had commanded the result followed. Take the cases of David fighting Goliath, the lives of the apostles, and the great reformers in every age, and you will find them men of nerve—men who were not afraid to go forward, but were willing, if God commanded, to walk out on the end of the plank and step off if necessary.

General Conference

ANOTHER General Conference is in the past, and the varied duties, obligations and requirements made obligatory upon us are all carefully recorded in the great book of heaven, and will either appear to our advantage,

or to our disadvantage. Another year is before us and the days and months will tell, as they come and go, whether we will carry out our vows and resolutions made during the meeting.

This General Conference has been the best one ever held by our people; not that the attendance was large, for it was not, but for the harmony and spirit of work manifested by the members of the Conference. Another encouraging feature is that more means has been raised than in any past year. The new press and material has been paid for, and when the remaining pledges are paid the Conference will be out of debt. This however, should not cause us to relax our efforts in giving, for should we do so, we would lose what we have gained.

It is likewise encouraging to know that good, substantial brethren have decided to move to Stanberry, and thus help build up our publishing interests. Our hearts were made glad during this meeting, by seeing four honest souls accept the truths of the Bible and become identified with God's peculiar people—the people John the Revelator described when he said, "Here is the patients of the saints; here are they that keep the commandments of God, and the faith of Jesus." May the Lord's blessing rest upon them.

The Wideness of God's Mercy.

THERE is a glorious width about the promise, "Him that cometh to me I will in no wise cast out." What "him" is that? It is "him that cometh," any "him that cometh" in all the world; if he cometh to Christ, he shall not be lost. Any white man, or black man, or brown man, or yellow man, or copper-colored man,—if he comes to Christ, he will in no wise cast him out. Every soul that comes to Christ shall be received by him.

Notice the unmistakableness of this promise. "In no wise," that is for no reason, under no circumstances. At no time, under no condition whatever. If you, my dear hearer, were to come to Christ to night, how could he cast you out? Imagine my Lord Jesus saying it, and printing it, and giving it to us as inspired Scripture, "Him that cometh to me I will in no wise cast out?" and yet casting out somebody who came to him. Why, it would be a lie, an acted lie. I pray you, blaspheme not my Lord by supposing that he could be guilty of that. He could do as he liked about whom he would receive, until he made a promise; but after he had made a promise he bound himself by the veracity of his nature to keep it. Christ is a truthful Christ; he must receive every soul that comes to him.

But let me ask you, suppose you come to him and he casts you out; with what hands would he be casting you out? With his own hands? What! Christ casting you out with his own hands a sinner that has come to him? I say again, can he do it? With those hands pierced, bearing the marks of those nails, crucified—rejecting a sinner? Oh no! He has no hands with which to do it; he has given both his hands to be nailed to the tree for guilty men. What profit would it be to him if he did cast you away? If his wounded hands were to cast you away, what glory would it be to him? You in hell! What happiness would that bring to him? It cannot be. Why, imagine for a moment that he had cast you away; if it were ascer-

tained that one soul came to Christ, and he cast him out, why, there are thousands of us that would never preach again. For one, I have done with it. If my Lord can cast a sinner away, I myself, with a clear conscience, could not go and preach from "him that cometh to me I will in no wise cast out." He could not be trusted by his people any more, and his very church would lose the faith that is its life.

Ah me! they could hear of it in heaven,—one soul that came to Christ was cast out! It would stop the harpings of heaven, dim its luster, take away its joy; why, it would be whispered among them. "He broke his promise; he cast away a praying soul; he may drive us out of heaven." How could they sing, "Unto him that loved us and washed us from our sins," but he did not wash others that came to him, though he promised they would? They would hear of it in hell, and an awful glee would take possession of the fiend-awful heart of the devil. "He is not true; he used to receive harlots; and he let one wash his feet with her tears, and publicans and sinners came and gathered about him, and he spoke to them and loved them. But here is one that is to far gone; the Savior could not save him; he could save little sinners, but not great sinners, and sinners eighteen hundred years ago he made a great show of; he is spun out now. He cannot save sinners now."

But it can never be! Beloved, this is as certain as God is living,—he that comes to Christ shall in no wise be cast out. I only bear witness before this assembled throng,

"I came to Jesus as I was,  
Weary worn and sad;  
I found him in a resting place,  
And he has' made me glad."

Come and try, each one of you, for Jesus' sake, Amen.—C. H. Spurgeon.

The Gospel in Miniature.

THUS does Martin Luther speak of John 3: 16, and he was correct:

Probably it contains more of the substance of the gospel than any other verse in the Bible. And it has been, perhaps, more owned of God in the conversion of souls, and in the quickening of whole communities, than any other single verse. Mr. Nott read it at Tahiti when fourteen years had passed of fruitless and apparently hopeless toil. The Gospel of John has just been translated in Tahitian tongue, and he read the precious verse and explained it to a group of savages. One of the warriors stepping out from the rest, asked that this verse might again be read. "That," said he, "cannot mean us, though it might mean you." Mr. Nott responded, calling attention to the word "whosoever," that universal word that includes everybody "Well," said the savage chief, "if that is so, your God shall be mine, for we never heard of any such love as that in our religion." This was the first conversion in all Polynesia, where now there are 750,000. Similarly was this verse blessed in Burmah, among the Karens, when Rev. John E. Clough, in the famine of 1877, gathered his vast camps of men at work on the government canal. In the evening he used the opportunity to preach to them the gospel, although at the time he himself knew but little Teluga, he committed that verse to memory, and however he might get "stuck" in the sermon, and could always fall back on that blessed "Gospel in a sentence." As souls

were converted, he had same verse to memory, their comrades; and I sized within a twelven or the annals of mi similar results follo precious verse, in oth field.—The Homiletic

Sorrow's

GREAT griefs can lence; nor is it wel Just as the cry of pi a child when it is h longs for utterance from being a rebell this longing to som in words is a merc

See how the nob found, not only a row's own deeper heart's profounde nificant memorial gathered up, as i ments of his brok for Hallam the I bitterest sting, t and hopeless br noble, less heroi his beloved dau tise on consolat No: utterance pang it softens, should suffer i never duffer a heart.

Oh, what a c to many a str ing it all in a far away! W to use this bl Enough, if w Surely, in th not lack for,

And then sorrow. It i est work—it bruised rec our power o hell the mir like the cha the vultur But thank sorrow, we relief of de not the ha of blessed sorrow's b

NOTHUS than to s trust in llects me plish his dor to I tongue. sweete Are th they ar ments means but th rock t sleep throo that i

were converted, he bade them commit that same verse to memory, and go and tell it to their comrades; and 10,000 souls were baptized within a twelvemonth. Could we gather the results following from that same precious verse, in other parts of the mission field.—*The Homiletic Review.*

Sorrow's Safety Valves.

GREAT griefs can seldom be borne in silence; nor is it well that they should be. Just as the cry of pain springs to the lips of a child when it is hurt, so the wounded spirit longs for utterance to ease its sorrow. Far from being a rebellious and unnatural desire, this longing to somehow unburden the soul in words is a merciful gift of God.

See how the noblest souls have sought and found, not only a balm for sorrow, but sorrow's own deeper meaning in uttering their heart's profoundest cry. Think of that magnificent memorial poem, in which Tennyson gathered up, as in a sacred urn, the fragments of his broken heart. Was his sorrow for Hallam the less that he robbed it of its bitterest sting, the sting of hopeless silence and hopeless brooding? Was Cicero less noble, less heroic, because, after the death of his beloved daughter Tullia, he wrote a treatise on consolation to alleviate his sorrow? No; utterance sanctifies the grief whose pang it softens. God does not will that we should suffer in white-lipped silence. He never drives a barbed arrow into the human heart.

Oh, what a comfort, what peace, has come to many a stricken soul in pouring out its sorrows to some sympathetic friend, or telling it all in a broken letter to some dear one far away! We need not be poets or orators to use this blessed safety valve of sorrow. Enough, if we have the faculty of utterance. Surely, in the fullness of the heart we shall not lack for words.

And then there is another safety-valve of sorrow. It is service. Work, loving, earnest work—it is like the dew of heaven on a bruised reed. If sorrow should take away our power of serving, it would be the worst hell the mind can conceive. It would be like the chained hands of Prometheus while the vultures were gnawing all his vitals. But thank God, however deep and dark our sorrow, we are not deprived of the blessed relief of doing. Though the eyes rain, let not the hands lie idle. There is a world full of blessed work to be done, and service is sorrow's balm of Gilead.—*Zion's Herald.*

Peculiar Means.

Nothing is more remarkable in the Bible than to see how God, as it to teach us to trust in nothing and in none but himself, selects means that seem worse fitted to accomplish his ends. Does he choose an ambassador to Pharaoh?—it is man of stammering tongue. Are the streams of Jericho to be sweetened?—salt is cast into the spring. Are the eyes of the blind to be opened?—they are rubbed with clay. Are the battlements of the city to be thrown down?—the means employed is, not the blast of a mine, but the breath of an empty trumpet. Is the rock to be riven?—the lightning is left to sleep above, and the earthquake with its throes to sleep below, while a rod is used that is more likely to be shivered on the rock

than to shiver it.

Are men to be converted by preaching and won from sensual delights to a faith whose symbol is the cross, and whose crown is to be won among the fires of martyrdom? Leaving schools, and halls, and colleges, God summons preachers from the shores of Galilee. The helm of the church is intrusted to the hands that never steered aught but a fishing boat; and by the mouth of one who had been its bitterest persecutor, Christ pleaded his cause before the philosophers of Athens and and in the palaces of Rome.—*Guthrie.*

Our Times.

TAKING a broad view of the times we call our own, what are their more prominent features? Or narrowing the inquiry, what are the antagonistic influences which face the Christian preacher just now that seems most perilous? Without grouping them in any particular order these might be named:

An abnormal alertness of mind acquired through a wide but shallow acquaintance with the printed page.

Unparalleled facilities for making money, or getting hold of that which somebody else has made.

The cries of a large, discontented class with hands stretched out to claim rights, but not so ready to perform duties.

A family discipline steadily being broken down or cut away.

Lax and constantly relaxing views of the marriage relation.

Abominable theories and practices concerning the destruction of unborn children.

Tyrannical exactions of fashion on mind body and soul.

Deluges of literature dyed dark in shame.

A press that with here and there an honorable exception dishes up daily large rations of the devil's broth.

New inventions that divert with their deafening calliope calls.

Dissipation that, not content with six days of riot, now insist on using the Sabbath too.

Wider and deeper and freer channels for the devastating tides of drink.

These are some of the ills, which, though not absolutely peculiar to our times, are horribly conspicuous.

They have always been in the world, perhaps, but just now they are preternaturally bold of face and impudent of tongue.

To meet these enemies the preacher must be equipped substantially as were the preachers of the apostolic age.—*T. E. V. in Central Baptist.*

THERE is danger in making an exception a rule of conduct. Dr. Lorimer once opened conversation with a certain man who professed to be converted, when the following dialogue took place: "Have you joined the church?"—"No," said the man; "the dying thief did not join the church, and the Lord saved him." "Have you talked to your neighbors?"—"No; the dying thief did not about Christ?"—"No; the dying thief did not talk to his neighbors, and the Lord saved him." "Have you given anything to mis-him?"—"No; the dying thief never gave sions?"—"No; the dying thief never gave anything, and the Lord saved him." "Well, anything," said the doctor, "there seems to my friend," said the doctor, "there seems to be this difference in the two cases: while he was a dying thief, you are a living thief." Comment is unnecessary.

Items of Interest.

—The President reviewed 30,000 old soldiers at Topeka.

—The Chicago *Tribune* estimates that there are 5,600 saloons in Chicago.

—There seems to be some probability of an extra session of Congress in November.

—The Census Bureau estimates the total population of the United States to be 63,231,428.

—The house in which Abraham Lincoln was born will be removed to the World's Fair site in Chicago.

—It is officially announced that work on Siberian Railroad will begin at once.

—Dom Pedro, the ex-Emperor of Brazil, is in Cologne, broken down in health and spirits.

—Without prophecy we should be like a ship at sea without chart or compass, driven about at the mercy of the wind and waves, our destination unknown.

—The champion butter-producing cow of the world is named Euratisimas, owned in Massachusetts, and her record is 945 pounds and nine ounces of butter in one year.

—By a vote of seventeen to eleven the Cincinnati board of education decides that married women teachers shall be retained in the public schools at least one year longer.

—The Brazilian Episcopacy have published an energetic protest against the reforms proposed by the Brazilian government against the Catholic Church. The result of their hostility will be the suppression of the Brazilian legation to the Vatican.

—The men employed in German factories in which smokeless powder is manufactured have been provided with rubber masks to protect them from the fumes thrown off by the powder. Heretofore the men have suffered greatly from this cause.

—Chicago is about making an experiment which will attract wide attention. It is the establishment of an institution where children convicted of small crimes may be sent and placed under practical school training instead of being confined in prison as is now frequently the case.

—An unusually severe storm prevailed, Oct. 19th, throughout New England. Dispatches from Gloucester Mass., and Portsmouth, N. H., say that no marine disasters are yet reported. Trees were blown down at Portsmouth. In Fall River the streets were flooded and trees were blown down.

—Leo XIII. has put his foot in it again. The educated world will wonder how an infallible pope can make such stupid blunders. In a letter to Manning, the only English cardinal, he says, speaking of Newman, the dead English cardinal: "I do not doubt that he has already received the reward of his doings. Nevertheless, I will continue to pray for the repose of his blessed soul." If he has no doubt, what is the use of his prayers for the soul that is in heaven? It is very evident that Mr. Pecci is guessing, in spite of dogmas he is supposed to believe and enforce. When will humanity learn to sift the utter falsity of these Italian priests, who are taking tribute from all parts of the world in imitation of pagan imperial Rome, instead of obeying Christ?

**"They That Sow in Tears Shall Reap in Joy."**

CHILD of sorrow lift thy head !  
Bid thy heart rejoice ;  
Doubt and darkness soon shall flee—  
'Tis the Savior's voice !  
Blessed are the souls that mourn,  
Blessed they that grieve ;  
Affliction's children, saith the Lord,  
Comfort shall receive.

Child of sorrow, dry thy tears !  
Lift thy weeping eyes !  
See, the day begins to dawn,  
The night of sorrow flies.  
Clouds and darkness disappear,  
Light beams from on high ;  
Banish every doubting fear,—  
Jesus draweth nigh !

Child of sorrow, weep no more !  
Cheer thy drooping heart !  
Though all earthly solace fail,  
Let not hope depart !  
God shall give thee lasting peace  
Earth cannot destroy ;  
Though his children "sow in tears,"  
They "shall reap in joy." —Selected.

**Questions Put by a Sabbatarian to a Non-Sabbatarian.**

(For answers see the corresponding numbers below.)

1. Is there such a thing as sin ?
2. What is sin, or by what standard is it measured ?
3. What do you mean by the law ?
4. What do you mean by faith ?
5. Which is the standard of duty ?
6. Is there but one law, or are there two laws ?
7. Is there a difference between what is called the "moral" law and what is called the "ceremonial" law ?
8. Is it a sin for me to steal ? and also a sin to eat pork ?
9. Is the law abolished or is it still in force ?
10. If abolished, when was it abolished ?
11. If the law is abolished, can we break it ?
12. If we cannot break it, can we commit sin ? For instance, would it be a sin to steal ?
13. By what law would it be reckoned sin ?
14. If my faith in Christ is the standard for my sin, what is the standard for someone else ?
15. Are there as many different standards as there are degrees in faith ?
16. Is there more than one standard of right and wrong ? One for the Jew and another for the Gentile ? and one for the believer and another for the unbeliever ?
17. Are there two laws then ?
18. Are we Christians under any moral obligations, and what ?
19. If the law is not in force can any one commit sin ? (Romans 4 : 15) and will it be imputed to him ? (Rom. 5 : 13).
20. Is not some law in force according to Paul ? Romans 3 : 31.
21. Can a man sin ignorantly ?
22. Are not some precepts of a "moral" character while others are of a "ceremonial nature?" Eph. 2 : 15.
23. Are not the moral duties still obligatory on us if the law or the "moral law" is still in force ?
24. Are not the ten commandments a part of the moral law ?
25. Is the fourth commandment a part of the ten ?
26. If then the law is still in force, is

not the observance of the seventh day Sabbath obligatory ?

27. Did Christ come to destroy the law ?

28. Did Christ come to save us from our sins ? and what sins had we committed ?

29. If through Christ we obtain pardon of our sins, are we at liberty to go on in sin ?

30. What is to be our rule of life ?

31. If we depart from this standard, do we commit sin ?

32. Is Christ our example of a righteous life ?

33. Did he keep the fourth commandment and observe the seventh-day Sabbath ?

34. If there is or was but one law all of one character, how is it that the prohibition of pork was not put on the tables of stone like the Sabbath law ?

35. Was it a sin of the same character for a Jew to eat pork as to violate the Sabbath ?

36. Did the prophets of Israel make no more of the Sabbath question than of the question of meats ?

37. Is a weekly rest good or bad for man ?

38. If good is not its neglect at least what I may call a physical sin, or the sin against the welfare of his body ? and would not the world be better with a Sabbath than without one ?

39. If the rest be required further to commemorate the work of creation, is it not a slight against the Creator to fail to observe it ?

ANSWERS BY NON-SABBATARIAN TO QUESTIONS OF SABBATARIAN.

1. Yes.
2. You sin in proportion as you go against your faith in Christ.
3. The whole of the commandments and precepts delivered to the Jews at or about Sinai.
4. Trust in God and Christ.
5. To you, and your faith in Christ.
6. Only one. See answer 3.
7. They are both but different parts of the same "law."
8. It is a sin for you to steal; it may or may not be a sin for you to eat pork according as you know whether it is injurious or not. I could eat pork without sinning, if I had a good digestion at the time.
9. ABOLISHED.
10. When Christ nailed it to the cross at his death.
11. No.
12. Yes. See answer 2.
13. The law of faith.
14. Theirs.
15. The standard varies with the state of each man's conscience.
16. Yes, but only one to the Israelite. The Jew is under ours only as he accepts or rejects Christ.
17. Yes, in this sense. There is the law of the land too.
18. Yes. To obey Christ.
19. Yes. There was sin before the law was given.
20. Yes. But they will not be judged by that law.
21. Yes. God's law of nature will not overlook ignorance, no more than the Mosaic law would overlook wilful, wrong doing. The law came to make sin "abound," and to shew men (Jews) that they were breaking the law of Nature.
22. Yes, though they graduate into one another, making one law.
23. Yes, some.
24. Yes, "if" still in force.
25. Yes.
26. Yes, if it lie.

27. No; he fulfilled it, after which it "passed away."

28. Various sins, but all pardoned through Christ.

29. No; there is no "liberty" in diseases, and sin is a disease, there is no sin now attached to any act if it be done with a pure motive as an act of faith.

30. Certainly not the ten Commandments only, as these are never held up in the New Testament as the "Moral Code," The life and teaching of Christ is to be our guide.

31. Yes.

32. Yes.

33. He did, because he was by birth a Jew.

34. For the same reason as no prohibition appeared on the stone tables against drunkenness and gluttony. Only those acts were there forbidden which the Jews were most likely to commit.

35. It was a breach of the one law given him, and he was guilty if he offended in any one point. Certain acts were in the Jew apart from his motive; but Christians are in a different position.

36. Yes, very much; but they made much more of the "feasts," too, than of the mere question meats.

37. Good; I take one myself.

38. Perhaps only in the same way as neglecting to take one's rest at night. Proper rest is good for all.

39. This question hangs on the "If it be required;" and I am not convinced it is required. I am however, open to conviction if proof can be given.

To be continued.

**Was Christ Crucified on the day Following His Arrest ?**

"And it was the third hour and they crucified him." Mark. 15 : 25, "When Pilate heard that saying, he brought Jesus forth and sat down on the judgment seat, in a place called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour." John 19 : 14.

In order to reconcile the above texts, some have imagined that Christ was not crucified on the day of his arrest. This theory is both illogical and unscriptural.

In the following argument four disputed points will be proved :

1. The passover was eaten in the evening before the 14th of Nisan.

2. Christ ate the passover at the proper time.

3. Christ was crucified on Wednesday.

4. The crucifixion occurred on the morning following his arrest.

Christ came to Bethany six days before the passover. John 12 : 1. The day that he came to Bethany he traveled from Jericho in company with a great multitude. Luke 18 : 31 ; 19 : 1, 28. The distance from Jericho to Bethany is about four teen miles. As a Sabbath-day journey was not more than seven-eighths of a mile, it could not have been the Sabbath; for the multitude would not have performed so long a journey on the Sabbath. As Christ did not arrive at Bethany late on Sabbath afternoon, so the passover, which was six days later, could not have been on Friday evening. The next day after the arrival at Bethany Christ made his public entrance into Jerusalem. John 12 : 12. This could not have been the Sabbath, for some did not hesitate to use edged tools to lop off branches of trees. Matt. 21 : 8, and were not reproved by the Pharisees for Sabbath dese-

cration. Luke could not have days later. I them (the Jew temple. That Sabbath, conse eaten on Wed ter. The day day before the 23 : 54. That great) day. J that the pass either Wedne ing, neither t ened bread, could have The weekly sense, have to conclude cifixion cou Sabbath, bu bath. As t of the feast day that Scripture, bath, or hi crucifixion follows th red on the ted on the or 14th. if red on di eaten on ing, then beginning the mont curred o been the crucified ing was that eve differen or high must h bath, th before either said : " nights of ma heart no se passo The p week not h than been (Ma mus fixio mus leav The fou the en pa fo of ha ne T u V a s b

creation. Luke 19: 39. The passover then could not have been Thursday evening, five days later. The next day after Christ's public entrance into Jerusalem he found them (the Jews) buying and selling in the temple. That day could not have been the Sabbath, consequently the passover was not eaten on Wednesday evening, four days later. The day of the crucifixion was the day before the Sabbath. Mark 15: 42, Luke 23: 54. That Sabbath day was a high (Gr. great) day. John 19: 31. As we have shown that the passover supper was not eaten on either Wednesday, Thursday, or Friday evening, neither the passover, the feast of unleavened bread, nor the day of the wave sheaf, could have fallen upon the weekly Sabbath. The weekly Sabbath, then, would not, in any sense, have been a high day. This forces us to conclude that the day following the crucifixion could not have been the weekly Sabbath, but must have been a yearly Sabbath. As the day of the passover, or the day of the feast of unleavened bread, was the only day that could, by any interpretation of Scripture, have been referred to as the sabbath, or high day, and as the day following crucifixion was that sabbath or high day, it follows that the crucifixion must have occurred on the 14th of Nisan, if the passover and the feast of unleavened bread were celebrated on the same day, or upon either the 13th or 14th, if the feasts above referred to occurred on different days. If the passover was eaten on what is now called Saturday evening, then that evening must have been the beginning of either the 14th or 15th days of the month. If the 15th, then both feasts occurred on the 15th, and Sunday must have been the 15th. Christ would then have been crucified on the Sabbath. If Saturday evening was the 14th, and the passover was eaten that evening, then the two feasts occurred on different days, one of which was the sabbath or high day of John 19: 31; and Christ must have been crucified on either the Sabbath, the day before the passover, or the day before the feast of unleavened bread; but in either case the prophecy of Christ, when he said: "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12: 40) would in no sense have been fulfilled. Therefore, the passover did not occur on Saturday evening. The passover then did not occur later in the week than Tuesday evening. Christ could not have been crucified earlier in the week than Wednesday, for then would he have been entombed four days, instead of three (Matt. 12: 40); hence, the paschal supper must have been eaten previous to the crucifixion. The day following the crucifixion must have been the day of the feast of unleavened bread, which was the 15th of Nisan. The day of the crucifixion was therefore the fourteenth of Nisan.

By no interpretation of the Scripture can the paschal lamb be said to have been eaten previous to the 14th of the month. The paschal lamb was, then, eaten the night before the crucifixion, which night was a part of the same day as that of the crucifixion. We have shown that the Passover Supper could not have occurred later in the week than Tuesday evening, that the crucifixion could not have occurred later in the week than Wednesday, and that the Passover Supper and the crucifixion occupied a portion of the same day, viz., the fourteenth of Nisan, hence, the fourteenth of Nisan began with Tuesday evening, and the crucifixion was on Wednesday. The time referred to in Mark

15: 25 was the third hour of the morning of Wednesday the 14th of Nisan.

In Luke 22: 7, we read, "Then came the day of unleavened bread, when the passover bread could not have been earlier than the 13th day of the month. Sometime in the following night, being a part of the fourth day, after the passover had been eaten (Luke 22: 15), Christ was arrested. As Christ was arrested on the fourteenth of Nisan, and was crucified on the fourteenth of Nisan, all the events occurred between the arrest and the crucifixion must have transpired upon the same day. The question then arises, If, as stated in Mark 15: 25, Christ was crucified the third hour, how was it possible for him to be in the judgment hall about the sixth hour? By a critical examination of the following texts: John 2: 6, 13, 18, 25: 3; 1: 5; 1, 10, 16, 18; 6: 4, 41, 52; 7: 1, 2, 11, 13, 15, 35; 8: 31, 48, 53, 57; 9: 18; 10: 19, 24, 33; 11: 19, 31, 36, 45, 54, 55; 12: 9, 11; 19: 40, it becomes at once apparent that John did not address his narration of Christ's life to the Jews, but to the Gentiles, and consequently used the Roman method of speaking of the hours of the day, so as to be readily understood; while Mark wrote to the Jews, and used their manner of reckoning.

Perfect harmony is at once apparent. Christ was in the Judgment Hall about the sixth hour (Roman time), or about six o'clock A. M., and was crucified the third hour (Jewish time), or nine o'clock A. M. — *W. D. Tickner, A. M. in Sabbath Recorder.*

### Thoughts and Thinkers.

As respects natural religion—revelation being for the present altogether left out of the question—it is not easy to see that a philosopher of the present day is more favorably situated than Thales or Simonides. He has before him just the same evidence of design in the structure of the universe as the early Greeks had. . . . as to the other great question—this question of what becomes of man after death—we do not see that highly educated European, left his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin appear to us to have failed deplorably. — *T. B. Macaulay.*

SIR WILLIAM PARSONS, who was himself a great musician, possessed a piping bullfinch, which he had taught to sing, "God save the King." When going abroad, he gave his favorite in charge of his sister, enjoining her to take the greatest care of it. On his return, she told him that the poor little bullfinch was in declining health, and was at that moment very ill. Sir William was sorry to hear this, and went to the room where the cage was, put in his hand, and spoke to the bird. The bird remembered his voice, staggered on his finger, piped "God save the King," and fell dead.

### Letter Department.

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

From Bro. R. H. Sherrill.

To the Household of Faith in Christ, Greeting: Through the kindness of Bro. Long, I will submit a few lines to the Letter Department of our much loved, and highly esteemed Messenger of truth, the ADVOCATE, trusting thereby to give encouragement to some feeble faltering one, to renew their strength and zeal to secure the grand prize offered to him that overcometh in the glorious kingdom of our Lord Jesus Christ.

The time is certainly near at hand when Jesus shall come to gather unto himself his faithful followers and crown them with the eternal glories of immortality in his heavenly kingdom, and to reclaim the earth from its unprecedented state of wickedness, and rebellion to God, to the condition "that every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Then will every combination of evil arrayed against God and his Christ, be brought into subjection and in harmony with the purpose of the great Creator. There the unhallowed use of gold and silver, and all other means of building up and fostering great and powerful institutions of evil will cease, for the wickedness of the wicked shall come to an end. Then will occur the most grand and glorious epoch in the world's history, the inauguration of the kingdom of Christ, and perfect exemplification of the principles of eternal truth and justice among men.

When we examine closely the landmarks of the prophecies of both Old and New Testaments we can see nothing intervening his coming. It is therefore certainly clear that his coming is now nigh at hand, yet it may take place before the dawn of another morning. Dear reader, shall we take heed to that day and hour, and be ready when he comes?

Now I desire to state, that although not engaged in the work of the ministry, that my zeal and devotion to the great truths of the gospel of Christ have not in the least diminished, but on the contrary have increased a thousand fold; but for the lack of that support necessary to sustain one in the work of the ministry, I have long since been forced to abandon the ministerial field and go to work with my own hands for my living. Now I have to regret sadly this state of affairs, not that I dislike to labor at all, but that my time cannot be employed in the Master's vineyard.

In conclusion, a word to the brethren and sisters in the States of California, Oregon and Washington, who are interested in the grand truths of the gospel. Can there not be some plan formulated by which we can do more effective work in the Masters' cause on the Pacific Coast?

It has long since been my cherished hope to see organized on this Coast a conference of the Church of God. There are enough brethren in the States above mentioned to do this, if all would consent to act and lend a helping hand. Brethren, what have you to say regarding this matter? Those favorable to this movement, please address me by letter, or through the ADVOCATE.

Now may the richest of God's blessings guide and sustain you all through the rugged paths of life, and at the appearing of Jesus, and with the pure and holy receive the reward of the inheritance of the Saints in light.

Centralia, Wash.

