

Advent and Sabbath Advocate.

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

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Be Firm.

MARY A. ADAMS.

Can we not give one day to God?
One day of all the seven;
And be obedient to His laws;
Hoping to be forgiven.

Can we not shun the paths of sin?
And keep the narrow way;
And be content to walk therein
No matter what they say.

Can we not love our blessed Lord?
Who died that He might save;
Us from the power of Satan's will,
And from the silent grave.

Can we not serve him here below?
According to His will;
If we would be his van we know,
We must his laws fulfill.

O help us Lord to follow thee.
Thy footsteps all are plain;
And all who serve thee faithfully,
Shall one day meet again.

Bald Knob, Ark.

The Spirit's Aid.

JACOB BRINKERHOFF.

"The Spirit helpeth our infirmities," Rom. 8: 26. Blessed assistance! Poor, weak humanity must fail if left to itself. And even when God, for Christ's sake, has forgiven our transgressions, and we stand justified from them, we must constantly fall from our happy condition if dependent upon our own abilities to maintain our steadfastness. The gift of the Holy Spirit, which Christ promised to send to his disciples, and bestowed upon them after he ascended to the Father, was calculated to strengthen their faith; also to give them courage, and aid them to stand in the Christian warfare. Not only was this holy and powerful influence for the disciples who had been with the Lord Jesus, but for all other believers, and for those in after ages. For Paul writes this text to believers at Rome, and he himself had not been a follower of Jesus during his earthly sojourn.

Having put ourselves in harmony with God through repentance and conversion, we have communion with him through the Holy Spirit. We have this influence or Holy Spirit dwelling in our hearts, as Paul also states, "If the spirit of him that raised up Jesus from

the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Then when we embrace Christ and his salvation we may have this holy power to dwell with us, and its pledge is divine assurance of our being raised from the dead as Jesus was raised from the dead by the power of God. This is also a means of keeping us faithful in Christ, for it is said that "if we have not the spirit of Christ we are none of his." We are, then, to manifest the characteristics of the life of Christ, which Paul has elsewhere stated as the fruits of the Spirit, naming them as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These traits are to appear in our lives, proving that our profession is genuine. As spirit has no separate existence, but emanates from a person or body, so the Holy Spirit within, must be manifested in these outward demonstrations, or graces. No matter what the character or the life of the person has been, when submitting to Christ and having admitted the Holy Spirit to direct in all things, love now is felt toward God as supreme, and toward the household of faith, and also for all the human race. Sorrows of life may have set heavy and borne us down under our load of grief, or we may not have felt that there was enough in life to be joyful over; but when we give place to the Holy Spirit, having embraced the holy religion of Jesus, we have joy and rejoicing; joy, which follows peace in believing, and joy in hope of the future; hope of that eternal state which hope we had not before; this hope makes us glad, and fills us with joy; we can sing with delight. Correspondingly, Paul says, "The kingdom of God is righteousness and peace, and joy in the Holy Spirit." Being actuated by hope for the future inheritance we are filled with peace and joy. How could it be otherwise! The human heart was made for joy, and when freed from condemnation, and the promises of God are allowed to have operation with us, joy and rejoicing fill our hearts.

An important office of the Holy Spirit is that of sanctifying the believer. Jesus prayed that his disciples might be sanctified in or through the truth. Truth must first be accepted and believed, and when put in practice the individual may be sanctified therein. The sanctifying is the office of the Holy Spirit, as expressed in Rom. 15: 16, where the offering up of the Gentiles is spoken of as "being sanctified by the Holy Spirit." Truth must be maintained, lived out; and, filled with the Spirit of God we have such communion with heaven that divine light seems reflected in our lives, and may be discerned by those about us, to the honor and glory of God. The ways of God are all harmonious, and he has so revealed them to us that we may understand them as well as feel their effects, and may also speak of them in a philosophical manner. He has revealed himself to us in his word or inspired Scriptures, and also in his works and fatherly care over us; and while those scriptures are for our doctrine, reproof, correction, and instruction, and

are able to make us wise unto salvation, he also gives us that holy influence from himself to aid us to understand the revelations and apply them to our good. While it is the office of the Holy Spirit to sanctify the believer, it does so through the word, God's revealed truth. Hence we have the apostles writing of the Scriptures and the Spirit, that they are at agreement. There are some classes of people who do violence to the cause of truth by claiming the work of the Holy Spirit with us to be of much greater importance than the revealed and written word of God.

The Scriptures are very explicit in teaching the operation of the Spirit of God upon and with the believer. Not only can we delight in knowing it by the word of revelation, but we also have the blessed privilege of feeling it upon and with us when we put ourselves in harmony with God. It is not only manifested in the still and quiet assurance of peace, but causes us sometimes to shout aloud for joy, and be filled with ecstasies beyond utterance. And, together with the declarations of revelation, it gives us glimpses of the coming glory, and encourages faith to persevere until hope is realized. Putting the operation of the Holy Spirit into Bible terms of its progress, it is represented as calling to us to "come and partake of the water of life." Accepting the invitation the believer is said to be begotten of God, 1 John 5: 1, Revised Version. "Love is of God; every one that loveth is begotten of God, and knoweth God." 1 John 4: 7. In this epistle of John the word born in the common version is rendered begotten in the revised version. Other scriptures represent the agent of God in this work to be his Spirit. A figure or representation of it is its comparison in progress to the natural birth. Following the condition of the present time, Jesus speaks to one who came to him to learn, that he must be born of the Spirit to enter the kingdom of God. He uses equivalent language in saying to Nicodemus that he must be born anew, again, or from above, to see the kingdom of God. He was talking to one of a class of men who considered themselves heirs of the future kingdom by being born the children of Abraham, a natural birth. But another is necessary, and to be born of the Spirit he speaks of as admitting to the kingdom of God. Speaking of the same event, but not in this figure of speech, John also says, "Now are we the children of God," and when he shall be manifested we shall be like him, for we shall see him as he is." 1 John 3: 2. Then the progress of the work of the Spirit, or its operation, has brought the believer to the kingdom of God, the same thing which Christ said to Nicodemus was accomplished by the Spirit's birth, the close of its work. Paul says the resurrection body or person is spiritual, that is, according to the Spirit, or by the Spirit. So Peter says Jesus was "quickened by the Spirit," or made alive by it, equivalent to Paul's saying that "God raised up the Lord Jesus by his own power." Thus the Holy Spirit is spoken of synonymously with the power of God which is used in the same manner in Gen. 1: 2, in the creative work.

The Spirit helpeth our infirmities. From the beginning God hath been compassionate towards the creatures of his care, and helps us in our efforts to serve him and stem the current of sin that would carry us down to utter ruin. But if, after being called out of darkness into the marvelous light of truth and of God's mercy, we grieve him by a continued course of waywardness, the Spirit will depart from us and we shall not be sealed by it unto the day of redemption.

As in the Christian life the believer needs both the truth and the Spirit to be sanctified, so in preaching the word we not only need to have the truth, but we need the Spirit to give it power and make it successful to convict sinners of sin and convert them from their course of sinfulness to a life of godliness. In the apostolic age the word went forth with power, being accompanied with manifestations of the Spirit. The Jews sought after signs, but the Greeks after wisdom. In preaching to the Jews the apostles could bring divine power to their aid in proclaiming salvation in the name of Jesus of Nazareth, for they were endowed with the Holy Spirit for that purpose. To the Greeks, or Gentiles, they could not only show the manifestations of the Spirit, but they possessed the wisdom necessary for proving to them the superiority of the Christian religion. At the present time we may not have the same manifestations of the Spirit's power, but we may have its aid in our work. When Christ was about to ascend to his Father's throne, and gave the gospel commission to his apostles, he said, "I am with you always, even to the end of the world." His personal presence was about to be withdrawn, but by the Holy Spirit he would be present with his disciples until he returns again. Divine truth is important, and it should have the Spirit with it. Its advocates and proclaimers should have such lives to accompany their work that they may be fit indwellings for the Spirit, and the great source of all light and truth will bless their efforts to advance his cause in the earth. Our infirmities are great, but with the divine help which is promised we may be strong, and do much for the name of the Master.

Our Savior's Last Passover.

W. H. WALLICE.

It has been thought a famous question whether our Savior kept the legal and Jewish passover the last year of his life. Some have thought that the supper he ate with his disciples on the evening when he instituted the sacrament, was an ordinary meal, without a paschal lamb. Others, that he anticipated the passover, keeping it on the Thursday evening, while the Jews kept it on the Friday. Others have advanced that the Galileans kept the passover on Thursday, as Christ did, but that the other Jews kept it on Friday. It is, however, the most general opinion of the Christian church, as well Greek and Latin, that our Savior kept the legal passover on the Thursday evening, as well as the rest of the Jews. The principal difficulty in the way of this opinion is found in the gospel of John, who says that Jesus, being at the table with his disciples, "before the feast of the passover." John 13: 1; also John 18: 28. (The former passage should not have been cited, for that was only a common meal.) Hence Calmet, in a very elaborate dissertation on our Savior's last passover, has endeavored to show that he did not celebrate the passover as supported by several of the ancients. But

the last year of his life. In this opinion he has one fatal objection. It contradicts the express language of the evangelists. Hence some of the modern theologians, as Paulus, De Wette, Minor and Boetschneider, have affirmed that the evangelist John contradicts not only the other evangelists, but himself.

But the whole matter has been completely cleared up by J. H. Rush, who by an accurate comparison of the accounts of Moses, of Josephus, and of the Evangelists, has shown that Jesus, according to the law and custom of the Jews held the paschal meal with his disciples in the first, not the last hour of the 14th of Nisan (Lev. 23: 5) that is on Thursday evening, while the festival, or "feast of the passover," which occupied seven days, did not begin until the Friday evening following.—*Encyclopedia of Religious Knowledge*.

It is also claimed that, "The preparation day on which Christ suffered was not the preparation of the passover, for that was the day before, but for the Sabbath of the passover week."—*En. of Rel. Knowledge*.

We will notice this last question first and see what the evangelists say about it. It is true Mark says it was the day before the Sabbath. "And now when the even was come, because it was the preparation, that is the day before the Sabbath." Mark 15: 42. Luke says, "That day was the preparation and the Sabbath drew on." Luke 23: 54. John also says, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath was an high day)," etc. John 19: 31.

Now the question is, which Sabbath was meant, the seventh day Sabbath, or the passover sabbath. Matthew says, "Now the next day that followed the preparation," etc. Matt. 27: 26. Now if the "preparation day" was for the weekly Sabbath why did not Matthew say, "Now on the Sabbath day," instead of saying "the next day which followed the preparation day?" Evidently there was a reason which will appear further on. Again, John says, "That Sabbath was an high day," that is, a festive day. A note on Matt. 27: 62, Emphatic Diaglott, says, "*paraskene* denoted the day preceding any sabbath festival as being that on which the preparation for its celebration was to be made." But there need be no question as to which is meant, although it involves a flat contradiction, for while it is claimed that "the preparation day on which Christ suffered was not the preparation of the passover," John says "it was the preparation of the passover," John 19: 14.

As to the fact of our Savior keeping the passover the last year of his life, Matthew says, "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them, and they made ready the passover. Now when the even was come he sat down with the twelve; and as they did eat," &c. Matt. 26: 17-21. Mark says "And they went and found as he had said unto them; and they made ready the passover. And when the hour was come he sat down and the apostles with him. And he said unto them, I have heartily desired to eat this passover with you before I suffer." Luke 22: 15. This ought to be sufficient on this point.

Now as to the time he kept it. It makes no difference whether he kept it at the same

time that the Jews kept it, for he kept every point of the law, and kept it at the right time. But from John we learn that the Jews did not keep it at the same time that Jesus did. John says, "Then led they Jesus from Caiaphas unto the hall of judgment, and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover." John 18: 28. A note in Emphatic Diaglott on this verse says, "It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. 12: 6-8 seems to require it at the time Jesus ate it." By reference to Exod. 12 we find that they were directed as follows: "Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep or from the goats; and ye shall keep it up until the 14th day of the same month [that is, Nisan], and the assembly of the congregation of Israel shall kill it in the evening;" that is, between the two evenings; margin, between 3 o'clock, the decline of the day, and 6 o'clock, or sunset, the beginning of the day. This locates the time for killing the lamb, which is between 3 o'clock the 13th and 6 o'clock or beginning of the 14th, the evening being the first part of the day. Now Mark says, "The first day of unleavened bread, when they killed the passover," Mark 14: 12, locating the time as above, between 3 o'clock and 6 o'clock. "And when the hour was come, [that is, the first hour of the 14th,] he sat down," Luke 22: 14. Prompt to the very hour.

Now let us return to the first question considered, viz.: "The preparation day on which Christ suffered was not the preparation of the passover, for that was the day before, but for the sabbath of the passover week." Here it is claimed that the passover was the day before Christ suffered. This would be Thursday, of course, if the preparation day was for the weekly Sabbath, as claimed. Thursday, then, is the day settled upon as the day that the Jews kept the passover—Thursday evening Jewish time (but most commonly understood to mean Thursday evening our time). This would bring the festival, or feast of the passover, on Friday, as claimed by Mr. Rauch. Then Christ was crucified on the feast day, according to the popular belief. "But they said, Not on the feast day, lest there be an uproar of the people." Mark 14: 2.

Now to sum up.—Thursday was the day the Jews kept the passover. They did not keep it when Christ did, for he kept it before they kept it. The Jews "went not into the judgment hall lest they should be defiled; but that they might eat the passover." This was early in the morning, "about the sixth hour," while Jesus was on trial, and they had not yet eaten the passover, while our Savior had eaten it before he was apprehended, or the evening before. Now if the Jews kept the passover on Thursday evening, it is certain that Jesus kept it on Wednesday evening, the first hour of the day, the 14th of Nisan. So then it was Wednesday evening, Jewish time; that our Savior kept the passover; and Wednesday evening, our time, that he was crucified.

Again, he was crucified on the preparation day, John 19: 31. Then the preparation day was Wednesday, for he was crucified on Wednesday. Then it is evident that the day that followed the preparation was not the Sabbath, that is, the weekly Sabbath. So Matthew did not call it the sabbath, but said, "Now the next day that followed the day of preparation," &c. Matt. 27: 62. Now if the preparation day was the day before the sab-

bath, and for the weekly Sabbath, why did not Matthew say the Jews came together on the Sabbath day, instead of saying "the day that followed the preparation." He evidently is speaking of a different day from the one mentioned in Matt. 28: 1, where he says, "In the end of the Sabbath." If he was speaking of the same day in both instances naturally he would have used the term Sabbath in both.

Again, the day following the preparation or crucifixion could not have been the weekly Sabbath, for Jesus was buried late in the day. "It was the preparation, and the Sabbath [passover sabbath,] drew on [began to dawn, Revised Version]; and the women were there, and beheld the tomb, and how his body was laid; and they returned and prepared spices and ointments. And on the weekly Sabbath was so near at hand, had begun to dawn, the women would have had no time for preparing spices. But the passover sabbath was at hand, and the women could not purchase and prepare until Friday, as they were not to do servile work, or labor on the first and seventh days of the feast, Lev. 23: 7. So on Friday the spices were purchased and prepared, and the weekly Sabbath was at hand, and they rested according to the commandment.

So we conclude that our Savior *did* keep the passover, and that he kept it at the right time; that that time was Wednesday evening, *Jewish* time: that he was crucified and buried on Wednesday evening, *our* time; that he was resurrected "late on the Sabbath day," Matt. 28: 1, Rev. Ver.; and that he was right when he said, "So shall the Son of man be three days and three nights in the heart of the earth."

West Hatlock, Ills.

A Good Fight.

THE man who stands up for the truth of God in opposition to the atheism, agnosticism, infidelity and anarchy of the present day, who stands for a vital and personal regeneration, religion, and righteousness, instead of the dead formality and worldliness which wraps the pall of death over so many who have named the name of Christ, and who have a form of godliness but deny the power thereof, will need to strengthen his heart in God, and put on the armor of righteousness on the right hand and on the left.

His enemies will be many, subtle and fierce, his friends are liable to be lukewarm and indifferent. His enemies know what he is doing; his friends perhaps will find it out in season to erect a monument to him when he has been dead half a century. Of old, God's professing people stoned the live prophets and honored the dead ones, and history often repeats itself.

It is no light thing for a man to set the battle in array against such a host of foes, but the battle is the Lord's, and those that fight for him are on the winning side. Many a man has entered the conflict well aware that there were men who thought it no sin to shed his blood. Men ready to make such sacrifices are needed now.—*Sel.*

Who Denied Him.

"But ye denied the Holy One and the Just." Who is it speaking these words in Acts 3: 14? It is Peter—that same Peter who denied Jesus thrice in an hour. Well may we im-

agine these proud Pharisees whom he is now addressing, throwing back the taunt: "No, Peter, we never denied him; we never professed to love or to follow him, but you, you, Peter, denied him. It was you—one of his best friends; you who said you were willing to die for him, and would never deny him though all others did." Ah, how the words would have stung Peter's loving, impulsive heart even to the core! "Yes," says Peter, "I did; I did deny my blessed Lord. I did pierce afresh his bleeding side. He was wounded in the house of his friends. Yes, I was a poor, lost, undone, guilty sinner; but Jesus looked on me with that loving face so full of sorrow, and with that look came the memory of my sins, and I wept to think how cruel, how ungrateful, I had been, and I asked the dear Master to forgive me, and I was restored to fellowship and communion with him, and now I trust not in Peter for sustaining grace, but I trust in Him who said to me, 'When thou art converted [turned from self to me], strengthen thy brethren; and it is through Him that I have done this miracle, and not by any holiness in myself.'"

Ah, dear Christian readers, let us beware lest we, too, like Peter, give unbelievers occasion, by our unfaithfulness, to blaspheme the name of the Lord. Let us ever remember that forgiveness only heals the wound, but the scar still remains. True, we are complete in Jesus when accepted by him, but these backslidings, these denials, will do us lasting harm. They hurt our influence with the unsaved, and they at once say to us, "Physician, heal thyself." Let us look well to it how we walk. Let us ever bear in mind that the fire will try our works, and whatever we have done that has any of self in it all, shall be burned up.—*Gospel Banner.*

The Day not the Time.

ONE of the chief arguments against the seventh-day Sabbath is the seventh-part-of-time theory. The argument is that God is not particular as to the day, and if the proportion of time—one seventh—is kept, the requirement of the fourth commandment is met. Any day of the seven, it is claimed, will answer the intent of the Sabbath law. Sunday is kept because more expedient.

But is this true? Why then did the Lord make the commandment so definite as regards the one particular day? It is the *seventh day* of the seven we are to remember; in it we are to do no work; on that day God rested; that particular day he blessed and sanctified, or hallowed; that day is his holy Sabbath-day. And no other can be; for no other day ever passed through such a process. The definite *day* is the pivotal point of the whole Sabbath law. God could not rest upon and make holy a day without resting upon and making holy a definite day. The Sabbath of Jehovah can, therefore, only be a *definite day*; and the commandment is very emphatic that that is the *seventh day*.

Have we any more right to change from the day so plainly expressed in the law than we have to change the proportion of days? Is not Papal Rome, that has attempted the change from the seventh to the first day, just as guilty as infidel France, that changed from the seventh day of one cycle to the tenth of a new cycle? Did not God mean what he said when he gave the seventh day? Did patriarch, prophet, or the Christ ever understand it otherwise? If the Lord did not mean what he said, who can say what he did mean? The

same reasons exist now for the seventh-day sabbath that existed when it was given from Sinai. Who dare say otherwise? "Who art thou that repliest against God?"—*Sel.*

"Perilous Times.

DURING the past forty years, those who believe that Jesus is soon coming have been preaching that as we near the end, wickedness and infidelity would increase rapidly; and that the majority of church members would be conformed to the customs, fashions, and manners of the world. While they have been declaring that the Bible plainly teaches that such will be the state of things when our Lord shall return; others have been teaching that the world is growing better, and that a great majority of people will yet be converted before the return of Christ. But unfortunately for that theory, facts declare that crimes are increasing from forty to four hundred per cent. faster than the population; that infidelity was never before increasing so rapidly.

Occasionally ministers are compelled by the logic of events to admit that it takes several times more labor now to lead men to Christ than it did ten years ago; and they inquire with alarm what do these things mean? They mean that the Bible is right, when it says: "This know also, that in the last days perilous times shall come." 2 Tim. 3: 1. And there is no intimation that they will ever be less so than they are now till our Savior's return; but it is said in the same connection, that "evil men and seducers shall wax worse and worse, deceiving and being deceived," as we are near the end of this dispensation.

In a sermon preached by Dr. T. DeWitt Talmage, Dec. 23, 1888, he says, as reported: "Men and women of God, at this point the great battle of Christianity is to be fought.

The great foe of Christianity to-day is rationalism, that comes out from our schools, and universities and magazines and newspapers, to scoff at Bible truth and caricature the old religion of Jesus. What is still more alarming is that Christian men dare not meet this ridicule. There is not one Christian man in five that can, unblanched, stand in the presence of all this railery, saying: 'I believe in the whole Bible, and in every statement that it makes.' Christian men try to soften the Bibles down to suit the skeptics."

This is the hour for Christian heroes, destitute of the fear of God's enemies, or of love for their honors; men who will defend the truth of the Bible at the loss of all things else.—*Sel.*

Around the World

A Shepard's Bush correspondent despatched on the 5th of June last a postal card from London via the Brindisi and Suez Canal, route to Hong Kong, with the request that it might be forwarded on to the addresses via San Francisco and New York. This was done and the card was duly received by the original sender in exactly seventy days, which is about forty days quicker than that done ten years ago. When it is considered the small cost of postage for which the card was franked for its long and circuitous journey, viz., 34d., the number of hands through which it has had to pass, and the enormous distance, upwards of 25,000 miles over land and sea, it may be justly described as a marvelous performance, and plainly demonstrates the exactness of the postal organization throughout the world.

Advent & Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

STANBERRY, MO., FEBRUARY 5, 1889.

The Ten Commandments in the New Testament.

The Savior was a strong advocate of the ten commandment law. His mission to this world was to save sinners. We are commanded to "hear him." "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

We do not wish to be understood as teaching that the ten commandments appear in their entirety in the New Testament. They are not all found in one place, nor are they quoted *verbatim*. The first five, and the tenth, are not quoted in full in any place, yet sufficient is said about them to forever settle their binding force in the Christian dispensation.

FIRST COMMANDMENT.

"Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10. Here the Savior spoke plainly to the devil in the wilderness, telling him how sinful it would be to violate this commandment. The apostle Paul bears his testimony as follows: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." The above language was uttered by Paul when he healed the cripple at Lystra. When the people saw the miracle, they looked upon Paul and Barnabas, and said, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius." See Acts 14: 8-15.

SECOND COMMANDMENT.

The violation of this commandment is condemned by the New Testament. "Wherefore my dearly beloved, flee from idolatry." 1 Cor. 10: 14. And the aged apostle John, speaking as a father to his children, says, "Little children, keep yourselves from idols." 1 John 5: 21. This is clear and insures its binding obligation. No Christian should deny this.

THIRD COMMANDMENT.

Profanity is plainly forbidden in the New Testament. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all." Matt. 5: 33, 34. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12. Thus we find that the binding effect of this commandment exists in full force.

FOURTH COMMANDMENT.

Precept and example combine in establish-

ing the fourth commandment in the New Testament. The Savior paid religious regard to the Sabbath. "And he came to Nazareth, to the Sabbath. "And he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16. The attitude that Christ bore toward the Sabbath is in perfect harmony with the institution of which he is Lord. "The Son of man is lord also of the Sabbath." Mark 2: 28. "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whose readeth let him understand); then let them which be in Judea flee into the mountains; let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 15-20. Christians were to pray thus. The event was before them. During thirty-nine years they waited and prayed. In the family circle and in their public assemblies their petitions were offered for their deliverance. The sign at last appeared. The Roman army surrounded the city. The time came for them to make their escape, which they did, and it was not in the winter, neither on the Sabbath day. Thus the Savior of the world transfers the Sabbath out of the old dispensation, and places it down in the present dispensation forty years. No need to be mistaken. The divine hand brings the Sabbath to us in the Christian age of the world.

The great apostle Paul fell right into line, and by example taught the Sabbath, which was observed from creation. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures." Acts 17: 3. In the flourishing city of Corinth Paul went into partnership with one by the name of Aquila. Their occupation was tent making. Some say business men cannot keep the Sabbath. How did Paul regard the day? "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4. One Sabbath for both the Jews and Greeks (Gentiles). Paul was the apostle to the Gentiles but was not able to make a Sabbath for them. The Christian women, after the death and burial of Christ, and after they saw the place where he was laid, "rested the Sabbath day according to the commandment." Luke 23: 56. This establishes this commandment as firmly as the mountains upon their rocky foundation.

FIFTH COMMANDMENT.

Is this commandment abolished? Inspiration says not. The Savior put to silence the scribes and Pharisees when they were hunting for a pretext to condemn him and his disciples. He says, "But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15: 5, 6. Paul bears his testimony as follows: "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise." Eph. 6: 1, 2.

SIXTH, SEVENTH, EIGHTH, AND NINTH COMMANDMENTS.

These commandments are found in the answer of Christ to the young man who was inquiring the way whereby he might gain eternal life. "And behold, one came and said unto him, Good Master, what good thing

shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life keep the commandments. He saith unto him, Which? Jesus saith, Thou shalt do no murder. Thou shalt not steal, Thou shalt not commit adultery, Thou shalt not bear false witness." Matt. 19: 16-18. The apostle Paul corroborates the same. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13: 9.

TENTH COMMANDMENT.

Several quotations will prove that this commandment is still in force. "Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 8-10. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." Eph. 5: 3. When the young man said to the Savior, What lack I yet? Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven; and come and follow me. But when the young man heard that saying he went away sorrowful, for he had great possessions." Covetousness was his besetting sin.

Paul was a strong believer in the law. It convinced him of sin. This could not be true if the law was abolished at the cross. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. 7: 7. When he was convinced of sin, instead of fighting the law, and rashly declaring its abrogation, he pronounces it "holy, and the commandment holy, and just and good." And "I delight in the law of God after the inner man." Also, "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Under the proclaiming of the third angel's message, the last message of warning to the world, the apostle John speaks thus of a people: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

It is a blessed thing to be a commandment keeper in this the closing up scenes of this world's history. To him a free pass will be given to enter into the blessed city of God.

L.

Sunday Blair Bill.

We have given some extracts from exchanges upon this question; and one month ago, gave an expression of James Vincent, Sr., in his protest against this Bill presented to the Senate committee, which was as follows; "That it was a union of Church and State," and "that a system of religion which is so weak of itself that it has to invoke the aid of the State to force it on the people is a very poor regenerator."

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Conscious of the following section of the U. S. Constitution. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. A strong bulwark against innovations of religious conscience, that was obtained at great sacrifices by the gallantry of the revolutionary war; interwoven with the best principles of statesmanship as exemplified in the United States for more than a century, the world has produced. We let the matter rest without even much serious consideration. But now, when Rev. Craft will fill three desks of leading denominations in one day, with his form and fame, as he did Jan. 20th, in Washington city, declaring for Sunday and their late petitions, which was without any exemptions for any that might work upon it; and when this same spirit in our midst is bursting forth from D. D.s that dread an open public investigation of the seventh and first day Sabbaths by evidence from our old family Bibles.

And again when so many religionist, and even teachers as Elder Craft believe the fourth commandment is binding, and the "keystone in the arch of commandments," to insure the Sunday observance as Craft expressed to Cardinal Gibbons (Roman Catholic,) in Baltimore Jan. 10th; Protestants uniting with Catholics to force Sunday observance upon all without exceptions.

It is time for us to exercise our right of petition against prospective encroachments upon our rights as faithful adopted children in to the Church of God, who keep both the letter and the spirit of the Sabbath commandment that plainly says it is the seventh day. I re-examine Vincent's protest kindly sent to me by an old friend not a seventh-day Sabbath keeper; but a man that endured the privations and hardships of three years in the late war for the preservation of the Union. That now in time of peace doubtless vigilant for what he fought for, discovers this dark spot in the the political horizon and places it upon my table without comment, probably as an omen of coming danger or infringements of religious liberty for which he has my thanks.

In reply to the Blair Bill of May 21st 1888 "To secure to the people the enjoyment of the first day of the week commonly known as the Lord's day as a day of rest and to promote its observance as a day of religious worship," Vincent (not a seventh day Sabbath keeper,) of Tabor, Iowa, says: "While it ostensibly proposes to secure to the people the enjoyment on the first day of the week commonly known as the Lord's day as a day of rest, and to promote its observance as a day of religious worship, it is a direct thrust at, and menace to civil and religious liberty."

A part of the 2nd, or joint resolution proposing an amendment to the constitution of the United States is as follows:

Section 2. "Each state in this Union shall establish and maintain a system of free public schools adequate for the education of all children living therein between the ages of six and sixteen years inclusive in the common knowledge and in virtue, morality and the principles of the Christian religion. In the principles of the Christian religion. In Vincent's comment upon this he says it "is the very thing to necessitate a union of the Church and State, for the principles of the Christian religion cannot be taught unless they are authoritatively laid down, and there is no authority short of the State that can order such a compendium hence the union of Church and State is necessary before Chris-

tian principles can be taught in our public schools." "And I beg you further, earnestly and respectfully, to stand in the gap and not permit the people of this grand republic to be driven by force of law one single step in this direction of a religious tyranny." Let us preserve the Constitution of the United States as it is, and adopt the following noble sentiments:

Every man who conducts himself as a good citizen is accountable alone to God for his religious faith and should be protected in worshipping God according to the dictates of his own conscience.—George Washington.

Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both.—James Madison.

Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his almighty power to do. To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical. Be it therefore enacted by the General Assembly that no man shall be compelled to frequent or support any religious worship, place, or ministry, whatsoever; nor shall be enforced, restrained, molested, or burdened, in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument maintain, their opinions in matters of religion, and that the same shall in nowise diminish, enlarge, or affect their civil capacities.

We are free to declare that the rights here asserted are the natural rights of mankind; and that if any act shall be hereafter passed to repeal the present, or narrow its operation, such act will be an infringement of natural right.—Thomas Jefferson, in General Assembly of Virginia, 1785.

The only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizen; and to restrain and encourage the virtuous by wholesome laws equally extended to every individual; but the duty that we owe to our Creator, and the manner of discharging it can only be directed by reason and conviction, and is nowhere cognizable, but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own conscience, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another.—Presbytery of Hanover, Va., 1776.

It is not the legitimate province of the legislature to determine what religion is true or what false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion and to enjoy it freely, without molestation. The proper object of government is to protect all persons in the enjoyment of their civil and religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call

religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.—U. S. Senate, 1829.

Leave the matter of religion to the family altar, the church, and the private school, supported entirely by contribution. Keep the State and the church forever separate.—U. S. Grant.

I will not close this list of declarations of the great of our Nation without submitting the following extract of the committee's report to our National Legislature of March 5th, 1830, when this same question was agitated near 60 years ago.

"If Congress should, by the authority of the law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a Republican legislature, which is purely for political and not religious purposes.

In our individual character, we entertain opinions and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character our individual character is lost; the individual; each for himself the representative acts for his constituents. He is chosen to represent their political, and not their religious views—to guard the rights of man, not to restrict the rights of conscience. Despots may regard their subjects as their property and usurp the divine prerogative of prescribing their religious faith. But the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another springs from an unchastened ambition rather than a sincere devotion to religion. The principles of our government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man. A Jewish monarch, by grasping the holy censor, lost both his scepter and his freedom; a destiny as little to be envied may be the lot of the American people, who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite, in the remotest degree, Church and State.

From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people, and in every nation, ancient or modern, whether pagan, Mohammedan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country.

The Persian idols, the Grecian oracles, the Roman auguries; and the modern priesthood of Europe, have all, in their turn, been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train, of measures which might follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices.

(Continued on page 328.)

Sands of Time.

How swift my days are gliding by
On the wing of time I see them fly,
And I think of each one as it passes away
I'm one day nearer the judgment day.
One day nearer the great white throne
One day nearer the world well done

One day nearer the end of strife
One day nearer the crown of life
One day nearer the crystal sea
One day nearer the beautiful tree
And I pray dear Lord this day may be
The best I have ever given thee.

May we all be able each day to come,
To know we are one day nearer home,
One day nearer that blissful abode.
One day nearer the city of God.
Dear brethren, it is not so very far
We can almost see the gates ajar.

— Selected by P. A. SUNDERLIN.

All Things Together For Good

SAYS the apostle in Romans 8: 28, "We know that all things work together for good to them that love God." But, says a dear soul undergoing heavy trial, how is this bitter cup for my good? Why have I lost this dear friend? And many other such like queries. We reply that singly the trial may not be for your good. If all your life were to be spent in such trial, if there were no hereafter, you would indeed be miserable. But that affliction may work out for you an eternal weight of glory if you will but learn the lesson. Humble yourselves before God and he will exalt you in due time.

Believe God still. "He is too wise to err, too good to prove unkind." Your trial is needed in some way. You only see the now; God sees the end. You are thinking of the present and near future; God has in mind the ages of eternity to come. The rain, cold as it seems, is as necessary as the sun to the tiny plant; so dark trials are as necessary as pleasant, sunny blessings. And as the rain is blessing as well as the sunshine, so dark trials are blessings together with the sunny places of life; Leave the web of promise to the great Weaver; if it be his will, let him mingle the dark and light, the rough and smooth. He never makes mistakes; he allows us to correct ours. When the web is finished, and we shall see it all, the dark places will be the most glorious; and while in this life we could not see that these trials alone were for our good, we shall then see that all things have worked together for our good through the perfect wisdom of God—*Sel.*

Letter Department.

Then they that feared the Lord spake often one to another: and the Lord hearkened, 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 saints and faithful brethren in Christ, who are patiently sojourning to a grand and glorious destiny far beyond the realms of the trials and afflictions of mortal life, whose hopes are firmly fixed in the soon coming of our absent Lord and Savior Jesus Christ, and a full realization of all the promises of God. Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

The Spirit of God hath testified unto us by

the mouth of the apostle that when the "Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." This assurance to the care-worn and faithful is full of consolation and encouragement. The incomprehensible riches and glories that now await the faithful ones, are they not of sufficient magnitude and importance to receive from us every needful sacrifice to attain? The great apostle to the Gentiles in beholding the immeasurable riches and wisdom of God was led to exclaim, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out." Again it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him." But God hath revealed them unto us by his Spirit, and hath given us the assurance, that after being called, chosen, and worthiness proven, we shall be like him, partakers of his divine nature, and of his glorious reign.

"For we have not a high priest which can not be touched with the feelings of our infirmities, but was in all points tempted like as we are yet without sin." Unto him who is the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, who was oppressed and afflicted, who poured out his soul unto death and was numbered with the transgressors, and who made his grave with the wicked, and with the rich in his death, who hath obtained victory over death and the grave, and who now assures us with joy unutterable and full of glory that I am he that liveth and was dead, and have the keys of hell and of death. It is unto him at his glorious appearing that we look for salvation full and free. Yet ere we attain that perfect state how often are we reminded of our own imperfections, and trials of faith that we as obedient servants are called upon to undergo as a prerequisite to that perfect state of immortality in the heavenly kingdom of our Lord and Savior Jesus Christ.

It has been delegated to the church of God in all ages of its history to suffer the most severe trials, and to endure the most excruciating tortures; it has been in every age a persecuted and afflicted body of true and faithful believers. She is a virgin of sorrow and affliction, a companion in suffering with her espoused husband—the Lord Jesus Christ. Notwithstanding all of these, accumulated trials, afflictions and persecutions, we are assured by the Spirit of truth, that our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory. And that we must through much tribulation enter into the kingdom of God.

Dear brethren, it is by faith and obedience to the gospel of our Lord Jesus Christ, and by a strict and faithful compliance to all the conditions of the same, that we become a chosen generation a royal priesthood, a holy nation, a peculiar people, that we should show forth the praises of him who hath called us out of darkness into his marvelous light.

It is by this that we become with him partakers of the glories of the grandest of all ages. It is to participate with him in the joys and bliss of that eternal age, as an heir of God and a joint heir with Jesus Christ to the incomprehensible glories of that ever continuing and eternal age, for if we suffer with him we shall also reign with him.

It would, perhaps, be well to remember that to every child of God, who has enlisted under Prince Messiah a cross is given, and our worthiness in enduring the cross secures to us the crown, and if "you endure chastening God dealeth with you as sons. For what son is he whom the father chasteneth not. But if ye be without chastizement whereof all are partakers then ye are bastards and not sons."

Again, dear brethren, remember well the words of our Savior, "In the world ye shall have tribulation," and, "Think it not strange concerning the fiery trials that is to try you as though some strange thing happened unto you, but rejoice in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy." Let us then ever strive to be found worthy, and to obtain a home in the eternal kingdom of our Lord Jesus Christ, where the trials and tribulations of this life will never enter; in the climes of that blissful land where sickness, sorrow, pain and death shall cease to disturb; peace and tranquility reigning supremely there.

Centralia, W. T.

From Bro. J. W. Erwin.

DEAR Brethren and Sisters in the truth as it is in the Word of God: I thought perhaps at least some would like to have a few lines from me, as I am alone here on the Sabbath of the Lord. I am still striving to make my calling and election sure, and have a home in the renewed earth when Jesus comes; for I am looking for, and loving his appearing. O, brethren and sisters, may we all get ready for that day. What a prospect! only a few years at the furthest; may God help us to overcome all of our sins, and at last have the welcome plaudit, "Well done, good and faithful servant; enter thou into the joys of thy Lord," and that we may have eternal life. Think of living eternally with our Savior, and then at the end of the thousand years our heavenly Father will dwell on the earth. No more sorrow, or crying, or sickness in that happy land. O, may God help each one to do all in his power to move on in the truth and keep all of God's commandments. I do love to read the *ADVOCATE*. I could not do without it, for truly it is a lamp to my path, for it has so many encouraging letters in it and some good sermons to read on the holy Sabbath. I have been reading the last number and some brother is telling what he believes. Well, I will say that I believe all that he does and more also. I believe that it will be but a few years at the furthest until the Gentile dispensation closes. I believe that we may look for the worst time of trouble that has ever been on the earth. May God help us all to search for the truth, and pray for God to give us more light and knowledge as we wait for the day of the Lord's coming. And may we all have our lamps trimmed and ready to go into the marriage supper of the Lamb.

I see the writer of his belief in the *ADVOCATE* says that they will beat their swords into plowshares, and spears into pruning hooks. I also believe that time is coming; but, alas! what is coming before that time? You will find it in Joel 3, Zechariah 14, and Mal. 4 ch. I believe the most of this will come before the Lord comes. When the wine of the wrath of God is poured out without mixture, then will be the time of trouble, but thanks be to God the promise is that if we walk up-

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...ability, and serve God with a pure heart that we shall be saved in the kingdom when our Savior will be king over the whole earth. My prayer is that God will give us the victory; not for our good, but for the sake of his dear Son our Savior. Pray for me. Your brethren in hope of eternal life when the life-giver comes.
Sunset, Texas.

From Bro. James Prather.

DEAR Brethren of our much loved ADVOCATE: I will again drop you a few lines to let you know that we are still trying to live on the Lord's side, and still appreciate the sermons and letters from the loved ones in Christ. It seems as though we could hardly do without it. We have meeting every week near us of the popular kind, but love for the truth that is revealed in God's word prevents us from enjoying many of the sermons when we hear them, but hope and pray for the time when all may see their errors and accept God's truth before it is too late. Yours in hope of eternal life when the life-giver comes.
Albany, Mo.

From Sister Polly P Cooper.

DEAR Brethren and Sisters: For some time I have been thinking of writing a few lines for the ADVOCATE, and the thought of my inability has prevented me. But we are told in God's word that we should use our talents although it may be but one; if we do not it will bring sorrow to us. I want to say that I am still striving to live an every day Christian life, my earnest desire is to live nearer to Christ and to be ever found doing the will of my heavenly Father. I often think what a sad thing it would be to come before the Judge and hear him say, "I know you not," and our Savior has told us that it is not every one that says Lord, Lord, that shall enter the kingdom, but he that doeth the will of his Father in heaven. Also, he tells us to strive to enter in at the strait gate, for many will seek to enter and shall not be able. Dear brethren and sisters, shall this be you? Shall it be I? We are surely living in perilous times, when men are deceiving and being deceived. We need to watch and pray, much for the enemy of all righteousness is seeking to lead us astray. We need more of the Spirit of the living God. May he give us wisdom and understanding, and willing hearts to obey. I feel that I need more faith, a trusting faith. The Savior said be not afraid, on my believe. I ask an interest in your prayers for my children that are out of Christ, and that my faith fail not. From your unworthy sister.
Marion, Iowa.

From Mary E. Nelson.

DEAR Brethren and Sisters: I thought that I would try and write you a few lines through our paper, and let you know that I have not forgotten you all. I feel that I would like to enjoy more preaching services than I do. We had Bro. D. M. Spencer to preach for us a few weeks ago, and was much rejoiced. I would like for some of the brethren to come and hold another meeting, for I think it would do much good here in our neighborhood and I know it would do me good, for I like to hear the word of God preached. I praise the name of the Lord that I was led in-

to the truths of God about eleven years ago, and have tried to do the will of my heavenly Master ever since, and I am going to try to do his will the rest of my days. I want you to pray for me that I may hold out faithful, and pray for my family that they may ever be found trying to do the will of their heavenly Master.

Alanthus, Mo.

From Sister Anne H. Field.

DEAR Brethren and Sisters of the ADVOCATE: As I read the good words from your pens, I feel like saying I am still alive, still trying to be one of you, though many discouraging things are along my way. I want to press on to the kingdom, and I hope to meet you all there. Sister Adams sets us all a good example in our isolation. Sister Welch's cheerful poems inspire our hearts, as do the words of so many others; I wish every one would write a few words. I often think of Bro. Fisher who had the cancer, and hope the Lord gives him grace and strength if he is still suffering, and the Lord will give us all we need if we do his will.

I am much interested in the subject of Bro. Carver's letter, and wish we might hear more of them in the ADVOCATE, but its matter is all entertaining and instructive. May God grant that it may go into many homes to do good. I try to circulate it all I can, but I cannot get subscribers, people seem so poor; still I will try. Brothers and sisters, let us hold fast to all truth, be overcomers, and the reward is sure. Pray for me, while I am your sister in hope.
Lincoln, Neb.

From Bro. R. E. Caviness.

I VISITED Louisa Co., Iowa, again; found all glad to see me; preached three discourses; had good interest, with a desire to have me preach regular once a month. I preached two discourses in the church-house of the Church of God (Winebrethrenians) one in the M. E. church, at a little town called Freedomia. I shall return soon and hold meetings at this place again, where I think much good may be done. I should be glad if we had some one who could spend all their time in the ministry in Iowa. I shall do all I can as I am compelled to spend a part of my time in the shop to make a living. But I trust others may take hold and preach the word. It is said often by others there is but very little gospel preaching now-a-days, and very few are living it out.

Pleasant Plain, Iowa.

From Sister Drusilla Fletcher.

DEAR Brethren and Sisters one and all: As we are away from any place where the word is taught, or the commandments kept, and no preacher but the ADVOCATE, I cannot get along without it. I would have written sooner but had not the means to pay for it until the present. We read in the word that by our fruits we are to be known. I will say we are not tired of serving our Master, for we read in his blessed word that we shall reap if we faint not. I am trying to show others the truth by giving them my papers to read. Pray for us that we may be ready to meet the Savior is my prayer.

Your Sister in hope of eternal life.
Gresham, Neb.

From Sister P. A. Sunderlin.

DEAR Brethren and Sisters: I write a few lines to let you know that I am still in the

land of the living, but suffering under the power of the enemy. I have no doubt that some have wondered what has become of Sister Sunderlin. Well, I will try to explain, although feeling very miserable in body.

Last June, the 21st, I left home for the East N. Y. State, summoned there by a sick sister. Was gone nearly six months, not knowing which way it would terminate with her, but she still lives. I remained until near the middle of December, and came home sick, and am not able to do much since; but my faith is strong in the near approach of the Savior. As I am not able to write much I have selected some poetry which speaks my feelings better than I can write. Pray for me.
Irving, Mich.

Obituary.

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

DIED, near Sidney, Nebraska, Jan. 10th 1889, Sister Angie Rodgers, of typhoid and pneumonia fever after an illness of eight days. She was laid to rest beside her sister after the short period of five weeks. She leaves a husband and three small children, a little boy of six months, and two little girls three and six years old. The husband loses a kind wife and the children an affectionate mother, whose care is greatly needed to assist in the instruction of these dear little ones. It is sad to see them left without a mother's loving care; but we would ask God to care for them and direct them in the way of the Lord, that they may all meet in that land where parting will be no more. Words of comfort were spoken from Job 14: 19-20.
G. T. RODGERS.

Alliance, Neb.

DIED, in Boone county, near Woodward, Iowa, on Jan., 16th, Ann, wife of E. S. Sheffield, in her 61st year. Her disease was dropsy, caused by heart and kidney troubles. Ann Kerby was born Sept. 18th, 1828, in Portage county, Ohio. While quite young she moved with her parents to Michigan, and from there to Jefferson county Wis; where she was married to E. S. Sheffield, Dec. 1st, 1846. She was the mother of eight children, two of whom died in infancy. Of the six still living, all are married but the youngest. One son lives in Dakota, and one daughter near Los Angeles, California; and two sons and two daughters near Woodward, Iowa. In 1853 she, with her husband, became convinced of the truthfulness of the near approach of Christ, and of the obligation of the Sabbath of the commandment, and made a public profession of faith and was baptized. Her faith was firm to the end. A short time before her death she requested her children living near her to meet at her home and offer special prayer in her behalf, and when the hymn "Trusting in Jesus, that is all," was sung she requested that it be sung again.

As there was no Advent minister at hand, the Methodist Pastor at Woodward, conducted the funeral services and gave an appropriate discourse from Job 14, and 1st Cor. 15. The husband and children feel their affliction deeply but draw consolation from faith in the assurance given that the separation is not for all time, but that there will be a glorious reunion in the resurrection morning when Jesus comes. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4: 14.

S. S. D.

Advent and Sabbath Advocate.

STANBERRY, Mo., FEBRUARY 5, 1890.

(Continued from p. 295.)
 ideoles of the human mind; and when misdirected, excites the worst passions of our nature under the delusive pretexts of doing God service. Nothing so infuriates the heart to deeds of rapine and blood; nothing is so incessant in its toils, so persevering in its determinations, so appalling in its course, or so dangerous in its consequences.

The equality of rights secured by the Constitution may bid defiance to mere political tyrants; but the robe of sanctity too often glisters to deceive.

The Constitution regards the conscience of the Jew as being as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community. The representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convert the Jew nor the Sabbatarian. It will disintegrate both; consequently, convert neither. Human power may extort vain sacrifices; but Duty alone can command the affections of the heart. It must be recollected that in the earliest settlement of this country the spirit of persecution which drove the Pilgrims from their native home, was now brought with them to their new habitations; and that some Christians were scourged and others were put to death for no other crime than for dissenting from the dogmas of their rulers.

With these facts before us it must be a subject of deep regret that a question should be brought before Congress which involves the dearest privileges of the Constitution, and even by those who enjoy its choicest blessings. We should all recollect that Catiline, a professed patriot, was a traitor to Rome; Arnold, a professed whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his Divine Master.

With the exception of the United States the whole human race, consisting, it is supposed, of 800,000,000 of rational beings, is in religious bondage; and in reviewing the scenes of persecution which history everywhere presents, unless the Committee could believe that the cries of the burning victim and the flames by which he is consumed bear to heaven a grateful incense, the conclusion is inevitable, that the line cannot be too strongly drawn between Church and State. If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizen one religious duty, it may with equal propriety, define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy.

If the Almighty has set apart the first day of the week as a time which man is bound to keep holy and devote exclusively to his worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better, in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals, as to make them believe that it is a violation of God's law to carry the mail, open offices, or receive letters on Sunday, the

evil of which they complain, will cease of itself, without any exertion of the strong arm of the civil power.

The petitioners have not requested Congress to suppress Sunday mails upon the ground of political expediency, but because they violate the sanctity of the first day of the week.

This being the fact, and the petitioners having indignantly disclaimed even the wish to mingle politics and religion, may not the Committee reasonably cherish the hope that they will feel reconciled to its decision in the case; especially, as it is also a fact, that the counter memorials, equally respectable, oppose the interference of Congress, upon the ground that it would be legislating upon a religious subject, and therefore unconstitutional.

For three months past I have tried to turn from business as much as possible and probably have erred in not being more familiar with the political moves of our great Nation; but observation within the last few days, called my attention to the Blair Bill move, which is my apology for this additional unusual editorial.

I HAVE given to our readers the objectionable part of the Blair Bill as expressed by Washington, Jefferson, Madison, the presbytery of Va. 1776 U. S. Senate 1829; and U. S. Grant James Vincent of our day; and I know that thousands of patriotic hearts of America beat with as much love of religious freedom to-day, as did theirs. We ask from you an expression of Protest against uniting Church and State.

ALL remittances should be made payable to "Sabbath ADVOCATE."

AGAIN we remind our readers to address "Sabbath ADVOCATE" in all communications to this office.

LET each correspondent upon business give their Po., co., and State plainly; always writing business upon separate paper from any communication for print; A neglect of this may cause the item to pass from our notice and be delayed.

In this paper we give an article on the last passage worthy of consideration we will expect other articles upon this subject, especially the appropriate time of partaking the emblems.

THE Oklahoma bill was discussed in Washington on the 30th of Jan. The Payson amendment giving union soldiers 160 acres free, carried by 114 votes to 111. Unless this amendment stifles and kills the bill, the soldiers first there after it becomes a law will be the favored ones.

Items of Interest.

—The Dakota Legislature passed has unanimously a memorial asking Congress to open the Sioux Reservation.

—The cotton crop of this year, it is said, will be the largest ever known, approximating seven and one-half million bales.

A Catholic colonization society with a capital of \$100,000 has been formed in Pittsburgh, Pa., to establish Catholic colonies in the south.

THE State of New Hampshire sitting recently in constitutional convention on the revision of her fundamental law, incorporated the following amendment:

Every religious sect or denomination desiring themselves quietly, and as good subjects of the state, shall be equally under the protection of the law, and no subordination of any one sect or denomination to another shall ever be established by law.

And this:
 The Legislature shall have the power to grant all religious societies within the state the privilege of selecting and contracting with their own teachers of religion or morality, and no one shall ever be compelled to pay toward the support of teachers of any other sect or denomination.

Appointments.

NOTHING preventing we will be with the Franco church, near Howard, Kansas, the third Sabbath and Sunday, Feb. 16th and 17th. The meeting will commence Friday night, Feb. 15th. Let there be an interest by all who can attend this meeting.

W. C. Long.

No preventing providence there will be a two days' meeting on Sabbath and Sunday, Feb. 15th and 16th, at Warwick, Republic Co., Kansas, and continue as long as the interest may demand.

To the brethren in Kansas, Nebraska, and elsewhere, we cordially say, come to this meeting. We want to see what can be done to advance the cause that we all ought to be so much interested in. Let us say, Lord, what wilt thou have me to do and they move right forward and do it. Let me say, brethren, this will be done whenever we get the same disposition of mind that was in Jesus.

HIRAM HARRIS.

Letters and Money Received.

	TITHES.	DOS.	ADVOCATE.
Nancy J McGuire		\$1.50	\$2.00
W R Scott			2.00
James Prather			1.00
R Garrett			2.00
E D Lord			1.00
Mary J Dopp			1.00
J L Brown			2.00
J H Foster			2.00
Delos Harroun			2.00
Mrs Mattie E Shultz			2.00
Mrs Jane Manson			2.00
W W Sheffield, Nancy J McGuire, Mary Richards, Simon Stahl, Mattie E Shultz, each for A C Long, James Prather for W C Long \$5.00. Mrs Bell Scott tithes for Kansas State Conference 5.00.			

Books and Tracts for Sale at this Office.

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

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority. Jacob Brinkerhoff. 3 pages—price 5 cts.

The Bible Sabbath Defended, by A F Douglass. 149 pages Price 25 cents.

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

Sabbath Desecration—8 pages, 2 cents, by Jacob Brinkerhoff; a tract for advance work on Sabbath Question.

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

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