

Advent and Sabbath Advocate.

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

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When he is Passing By.

A. K. H. F. FIELD.

The voice of Christ is speaking,
Oh friend come work for me,
Quick may we be to listen
Nor unregardful be.

The hand of Christ is pointing,
Where each a work may find,
And where one does a little,
It reaches all mankind.

Let us be wise and earnest
With all our powers to try,
Oh what if he should leave us,
When he is passing by.

The time grows even shorter,
To prove our love and faith,
When Christ shall take us to himself
Or we must go to death.

Why can we not be willing,
His earthly cross to bear,
If life and love and glory,
With him at last we share.

Let hearts and hands be striving,
And watchful every eye,
So he will take us safe with him,
When he is passing by.

Lincoln, Neb.

The Sermon.

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

Will Many be Saved?

BY W. H. EBERT.

"THEN said one unto him, Lord, are there
few that be saved?" Luke 13: 23.

The above is a momentous and very thrilling question. It is so in the general sense; and it is very much so in the individual sense. When it is once settled in our minds that all will not be saved with an eternal salvation, will there be questions naturally arises, "Will there be many, or few, who will be saved;" and will I be one of the saved?" These are the reasonable inquiries; and the emotions arising from such thoughts in the mind of the "one" who in this place asked the question, were what in this place asked the question, were what prompted him to do so. Hearing the Savior teaching what were the principles upon which the kingdom of heaven was going to be estab-

lished; and what were the prerequisites necessary to entering into it, the thought naturally arose, "Will but few enter that kingdom?" Such interrogations are just as important and just as much in order in this day, as they were at the time when Jesus was here.

And not only is the question an important one, but the manner in which Jesus answered it is worthy our most careful consideration. For when here asked, "Are there few that be saved?" he not only treats it as a fair question, but he answers it in the affirmative; and in answering that comparatively few will be saved, he gives the reason why it will be so. But the question refers only to those of adult age. And we wish in this place before entering upon the consideration of this question as it seems important to us all as intelligent beings, to make one remark, by the way, to those who believe and teach that *all men will be saved*. My friend UNIVERSALIST, whoever you be, and you who claim that "the Holy Scriptures teach that *all men will be saved*," how do you reconcile your theory with the fact that those who heard the Savior teach, learned from him that only "few would be saved?" And that he told them that "not all shall enter in?" Please consider this fact. For it stands squarely up against your theory; and no man can reason it down.

But to return to the subject. If all will not be saved, why not? Who is to decide upon this important matter? and what are the points of law by which this is all to be determined? For most surely it will not be like it was in "Haffed's chance world; just as it happened." No it will all be according to law and correct testimony. We are told some times, by some of our friends who oppose our teachings upon the law of God, and the Sabbath question etc, that "our views and church faith excludes every body else from being saved; and therefore, our views and our teaching is so very narrow, contracted, and selfish." Now to all those who thus reason, we propose to address a few considerations, by way of argument and sound reasonings. Will say, "Come let us reason together."

Then let me ask you, my dissenting friend, do you believe that all will be saved? Unless you are an Universalist you must answer *no*. Well, then, where are you going to draw your line of separation? For reason and justice compel you to draw your separating line somewhere; and in as much as you regard us Adventists, who teach that "The commandments of God, and the faith of Jesus" describe the boundary line as being "selfish, and narrow contracted in our faith; we now demand of you, to give us your dividing line. Let us see how very generous you are in your plan of salvation.

Do you say, (as those of the sectarians most generally do,) that "so men are honest in their views, and are zealous and devoted in their religious exercises, it makes them all that will be required to gain admittance into the kingdom of heaven?" Do you claim that believing a thing to be so, makes it so? Do you believe that when a man lived in continual

disobedience to God's law, that he is not a sinner before God, simply because he thinks he may do so? Do you believe that for a man to neglect to do what God has commanded him to do, and then be devoted in doing anything else which God never commanded any one to do, will constitute a saving religion to him, simply because he was honest in his intentions? If you can believe all these things, you are certainly *very generous* in your faith. Your faith, when analyzed, constitutes a very acceptable "creed" for *Universalism*. It is a very generous faith, for it will include about every sect, sort, or kind. But then, if you thus believe, let me ask you, sirs, where did you get your authority for so much religious generosity? For, my friends, there is a great possibility of men becoming very much too generous, in disposing of that which does not belong to them. "Will a man rob God?" is a Bible question; it is appropriate in this place. For when men become so very generous in their religion that they will "teach the doctrines and commandments of men," as Jesus states this subject; Matt. 15: 9, "Vainly worshiping him," as he says, they are then, so far as they can, "robbing God." No man has the right to be generous "above that which is written," so far as concerns the plan of salvation as proposed to man by his Creator. That those false doctrines, which constitute only "will worship," and as Jesus said, is only a "mouth and lip worship;" Matt. 15: 8, does at this time largely preponderate in its aggregation over the true worship of God, is certainly obvious to every careful and practical Bible student.

This is strictly in accordance with the answer which Jesus gave to the question which stands at the head of this discourse. For he said: "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." verse 21. And the reason "why" the many will not be able to enter in is plainly told us; and it was not because they had not been engaged in some kind of worship; nor because they had not been in earnest in it. Let us hear Jesus tell it. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock at the door, saying Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Verses 25-27.

Here is a plain statement made by the Savior that many shall come up in the day of judgment to realize a terrible disappointment. Those who here claimed to have eaten and drank in his name, appear to have done so believing that they were justified therein and had a right to expect thereby they should have "an entrance administered unto them into the everlasting kingdom." But they were disappointed. Their having been devotedly engaged in serving their religious the-

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ories did not save them. The reason was they had been devoutly doing what the Lord had never commanded to be done. For he told them, "I know you not whence ye are." They had been obeying and serving the commandments and doctrines of men. The Lord does not "know," in the sense of recognizing it, any human religious inventions, and no odds how plausible they may appear to men, with God "obedience is better than sacrifice." Jesus "became the author of eternal salvation unto all them that obey him." Heb. 5: 9. Worship, to be acceptable with God, must be in accordance with his commandments. Everything done and performed by men as worship or religious duties which is not in harmony with God's commandments or legitimately authorized by the word of the Lord, is some form of *idolatry*.

"The judgment will be to the line and the plummet." God has established a boundary line by which it will be determined who will be saved. That line is well defined. We may consider it as being a complete circle, and as Jesus upon the cross as its center, and as having the "commandments of God and the faith of Jesus" as constituting a great *radius vector*. And when this radius-vector is carried around it is seen to perform and describe a circle amply sufficient in which the whole human family could find room. Inside this is safety, and a promised eternal salvation; but outside of it there is no promise to any man, but all the wicked shall be punished with an everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1: 9. All are invited to come into this circle, and all may get in on the same terms, for "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10: 34, 35. Men, therefore, make their own decisions as to where they will stand, and whom they will serve. Obeying God is working righteousness; but to do anything else as religion is to be working or obeying unrighteousness."

Jesus said, "He that rejecteth and receiveth not my words, hath one that judgeth him; the word that I have spoken the same shall judge him in the last day" John 12: 48. And it should be kept before the mind that Jesus, in delivering his word, or rather the commandment which he had received from the Father (see John 12: 49), did most clearly emphasize the law of his Father; for he said, "I am not come to destroy the law or the prophets; . . . for verily I say unto you, Till heaven and earth pass one jot or one tittle shall in nowise 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 [or of no worth] in the kingdom of heaven, But whosoever shall do and teach them shall be called great in the kingdom of heaven." Matt. 5: 17-19.

Jesus came, as Isaiah had foretold of him, "to magnify the law and make it honorable." The apostles all observed the law of God very strictly. It is called by them "the royal law;" that is, of highest authority. God is king of the universe, and hence his law is a royal law. We are enjoined by an apostle to "so speak and so do as they that shall be judged by the (this) law of liberty." James 2: 8, 12. The plan of salvation is not only a good one, but it is perfect and specific in all its parts. It is God's plan. Men may not add to it, nor take from it in the least. "The man of sin," the "antichrist," has "thought to change times and laws," but it has all been done at his own peril, and to the peril of all who will worship him by doing him obedi-

ence. Those who will "worship the beast" by doing his edicts and commandments will share with him in destruction in the end. It is painful to contemplate the fact that the greater part of mankind are bowing down at the shrine of absolute heathen idolatry, or at the shrine of "beast worship." And it is therefore very obviously true at this time, as it is set forth in the language of the Savior in the conversation of the text, "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. What authority does any man have for saying otherwise than Jesus said? He was not selfish, for he died for all men. But he saw and knew that all men would not avail themselves of the offered deliverance by their own faithful obedience to him.

We should search the Scriptures diligently to be sure we find and walk the narrow way. We are made to tremble at beholding the great multitude of our Protestant friends in their "striving to enter in." To hear them teaching that "God's law has been abolished," and then see them trampling under foot his holy Sabbath day by doing all manner of work upon it, when he has said, "If any man shall do any work therein he shall surely be put to death," Ex. 31: 14; and to thus see them "breaking God's commandments and teaching men so," and to see them on the next day at church, observing "the great day of the sun," and that too without one single divine command or example for it, but simply because the *Papacy instituted it*; and to see them "eating and drinking in his name" by partaking of the emblems of Christ's death, when God hath said, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Proverbs 28: 9, it makes us tremble for them for fear that they will "not be able to enter in." "For sin is the transgression of the law;" and "the wages of sin is death." And these things all being true how can men be saved who live in open disobedience to God's holy law? They surely cannot, for we are told by an inspired pen that even "when a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die." Ezek. 18: 26. The penalty, as annexed to transgression, under the gospel is "a second death." It stands in positive opposition to the reward for well-doing, which is "eternal life." But all will be sealed up "when the Master shall have risen up and shut to the door."

In the last message Jesus ever sent to his people here upon earth, about sixty years after his ascension to his Father, he declares that the "patience of the saints consists in their keeping the commandments of God and the faith of Jesus." Rev. 14: 12.

He then concludes by pronouncing very great blessings upon them, for he says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Rev. 22: 14. And he says, "Without are dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie." And all of which things stand directly in opposition to God's ten commandments. May we all strive to, and succeed in finding the narrow way; and so live that we may be permitted "to enter in through the gates into the city," is my prayer.

Erankton, Ind.

The "Sealed" and "Open" Book.

No amount of hostility to prophetic themes can obliterate the fact that a prophetic message was delivered to the prophet Daniel for the benefit of the church at some stage of its history, and that it was "sealed up till the time of the end." In the eighth chapter Daniel in vision heard an angel saying, as given in the *Revision*. "Unto 2300 evenings and mornings: then shall the sanctuary be cleansed" (v. 13), and at the 26th verse Gabriel affirmed: "And the vision of the evenings and mornings which hath been told is true; but shut thou up the vision; for it belongeth to many days to come." So this vision to be "shut up," or sealed up for "many days to come," included the 2300 days. Also in Daniel 12th, a prophetic measurement is given to Daniel, accompanied by the statement: "Shut thou up the words, and seal the book, even to the time of the end" (v. 4), "for the words are closed up and sealed till the time of the end." V. 8. Here words, including time measurements, were sealed up till the time of the end, in a certain book. Will it ever be open for the inspection of the church?

Between the sounding of the sixth and seventh trumpets, John saw a time angel, having a "little book open," solemnly proclaiming: "That there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished" (Rev. 10: 6, 7), and Paul speaks of salvation as "the mystery of God" (Col. 2: 2), and also of the bestowment of immortality, the completion of salvation, as a mystery: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. So whether the mystery of God to be "finished" signifies the work of salvation, or the bestowment of immortality upon the saved ones, it closes the day of grace, for when the one class take the right hand, the other class are assigned to the left.

This sealed book was to remain sealed "until the time of the end;" then knowledge was to be "increased," which indicates progressive unfoldment, and not instantaneous perfection of knowledge in prophetic matters. The Revelator's time angel, with his "open" book, appears at the right time to have the unsealed book. The "sealed" book contained prophetic truth. The "open" book also contains prophecy—are they not the same, in the sealed and unsealed states?

The very fact that our prophetic knowledge was not perfect at first, is in agreement with the assurance that in the time of the end this kind of knowledge should be "increased." As the sanhedrim did not chime in with John the Baptist in giving the First Advent proclamation, so it will be with the Second Advent proclamation. As John's announcement was comparatively a meagre movement, so it may be expected to be with the movement preceding the Second Advent. The Jewish church did not generally receive the first message, and the Gentile church will not generally receive the last; but a few will be thrilled by it, and be ready for translation.—w. s. in *World's Crisis*.

PATIENCE strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, and tramples upon temptations.—*Horne*.

Be Not Deceived.

MARY A. ADAMS.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. 6: 7.

How necessary it is for us as we journey along in the strait and narrow way to examine minutely every thought that presents itself for our consideration. Let us also remember one very important idea, that every sin and the punishment for that sin from Adam till the present time is the consequence of the direct violation of God's law, and with transgression recorded was that of Eve who transgressed the first commandment when she listened to the wily serpent. God said, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." The serpent said unto Eve, "Ye fruit thereof and did eat, and gave to her husband, and he did eat." Eve gave heed to the serpent rather than God, which caused her to transgress the first commandment. "Thou shalt have no other gods before me." Did Adam and Eve know they had sinned? They surely did, and hid themselves from the presence of the Lord God, amongst the trees of the garden." God likewise drove them from the garden of Eden, and placed a flaming sword "which turned every way to keep the way of the tree of life." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

As man began to multiply upon the face of the earth, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And God said, "I even I do bring a flood of water upon the earth to destroy all flesh wherein is the breath of life." The flood came and destroyed every person except Noah and his wife, his sons and their wives. Why was Noah thus favored? Because "Noah was a just man and perfect in his generation; and Noah walked with God." Noah obeyed God and was rewarded. But as Noah's descendants began to multiply they began sinning against God; notwithstanding God had so severely dealt with the people in sending a flood. And they built a tower which was called Babel "because the Lord did there confound the language of all the earth." The Lord destroyed Sodom and Gomorrah with brimstone and fire, and overthrew the cities of the plains, and the inhabitants thereof.

But says one, The ten commandments were not given till long after. "Be not deceived." Read Gen. 26: 5, "Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." And Abram (as he was then called) was promised this blessing, "In thy seed shall all the nations of the earth be blessed. This was along time before the ten commandments were given from Mt. Sinai on, tables of stone written with the finger of God." The commandments were to endure forever; for Moses said, "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord thy God giveth thee forever." Deut. 4: 40.

But says the objector, We are not the children of Israel. Listen to Paul, "Know ye

therefore that they which are of faith, the same are the children of Abraham." Gal. 3: 7. That objection removed, we will go on. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4: 2. "Ye shall diligently keep the commandments of the Lord your God and his testimonies, and his statutes, which he hath commanded thee." Deut. 6: 17. "Therefore thou shalt love the Lord thy God and keep his charge, and his statutes, and his commandments, *alway*." Deut. 11: 14. In the 10th verse of the same chapter he charges them to take heed to themselves that their heart be not deceived, and turn aside and serve other gods and worship them. He likewise sets forth a blessing and a curse for their obedience or disobedience, in the following forcible language: "Behold I set before thee this day a blessing and a curse. A blessing if ye obey the commandments of the Lord your God, which I command you this day: and a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day to go after other gods which ye have not known." Deut. 11: 26, 27, 28.

The commandments are many times called covenant; but "be not deceived" as to its meaning. Moses explains it, "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 13. One more passage to prove the ten commandments are not to be done away. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

"Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20: 7. Do we not take the name of God in vain if we set at naught the ten commandments, the only words written with the finger of God? "Be not deceived: God is not mocked; for whatsoever a man soweth that shall he also reap." And "God will not hold him guiltless that taketh his name in vain." "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

If one comes to us and tell us the ten commandments are done away. Are we to believe him or what are we to do? Do as did the Berean brethren, who "searched the Scriptures daily, whether these things were so." Acts 17: 11. If they tell us Sunday is the Sabbath, "be not deceived," Ezekiel in a vision was shown these things. "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord between the porch and the altar were about five and twenty men with their backs about five and twenty men with their backs turned toward the temple of the Lord, and their faces toward the east, and they worshiped the sun toward the east. Therefore shipped the *sun* in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." Ezek. 8: 16 also 18. Solomon said, "He that turneth away his ear from hearing the law, even his prayer shall

be an abomination." Prov. 28: 9. "He that keepeth the commandment keepeth his own soul, but he that despiseth his ways shall die." Prov. 19: 16. David said, "The law of the Lord is perfect, [therefore does not need to be changed or done away,] converting the soul, the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are *mount*, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether." Ps. 19: 7-9. Therefore "keep my commandments, and live, and my law as the apple of thine eye." Prov. 7: 2. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the *whole duty of man*. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Bald Knob, Ark.

Those wounds.

In Zech. 13: 6 the question is asked, "What are those wounds in thine hands?" And the sad, sad answer is given, "Those with which I was wounded in the house of my friends." For they pierced my hands and my feet." When I came to my own they received me not, but rejected me, and gave me into the hands of sinful men, who led me away to be crucified, and hung me between the heavens and the earth. What a spectacle to the world, to angels and to men! "And they shall look upon me whom they have pierced." This is the way these wounds came, and it was done in the house of friends. Thus he has suffered at their hands, and been reproached also by them. This was done by his ancient friends, the first house of Israel. Now let his professed friends of the second house of Israel take heed lest they open those wounds by crucifying him afresh, and put him to an open shame. For the second piercing will be worse than the first, for we shall do despite the Spirit of grace, and count the blood of the covenant an unholy thing. But we are told that if we suffer with him we shall be glorified together. So it is better to go without the camp, bearing his reproach, than to open those wounds afresh. For "he was wounded for our transgressions, and with his stripes we are healed." So we can sing, "Our name is graven on his hand," and that with an iron pen.—*Sel.*

HUMILITY—A converted skeptic was asked how he felt in reference to the resurrection and other truths about which he had caviled. "Oh, sir," he replied, "two words from Paul conquered me: 'Thou fool! Do you see this Bible?'" taking up a beautiful copy of the Scriptures, fastened with a silver clasp, "Will you read the words upon the clasp that shuts it?" His friend read engraven, on the silver clasp, "Thou fool!" "There," said the owner, "are the words which conquered me. It was no argument, no reasoning, no satisfying my objections; but God convincing me that I was a fool, and therefore I determined I would have my Bible clasped with those words: 'Thou fool!' and never again would come to the consideration of its sacred mysteries but through their medium. I will remember that I am a fool, and God only is wise."

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 12, 1889.

Scraps of History.

In our editorial last week upon the Blair Bill we gave the report of the committee to Congress March the 5th, 1830, upon a similar Sunday question before the Senate from 1829. The Senate declaring, "Despotic power may invade those rights but justice still confirms them." The report says: "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 exist in full vigor."

From the *Religious Liberty in America* by G. S. Bailey, published by the American Baptist Society Philadelphia, we have the following: "That for one hundred years free institutions, both in government and in religion, have been successfully maintained in our country. The church, entirely separated from the State, winning its victories without the sword of the magistrate to enforce its authority; relying only upon its glorious truths, its spiritual weapons, and the voluntary offerings of its votaries and friends. . . . The people their own sovereigns directing all its affairs, enacting and executing its laws, upon the theory and principle of equal rights to all—a free government, compact and efficient, successfully repelling foreign invasion and restraining internal foes; rising in its youthful majesty, and commanding the admiration and respect of the civilized world—is a spectacle for contemplation! . . ."

American ideas of civil and religious liberty is known and felt all over the world. . . . By religious liberty I mean, not only the liberty to worship God as we please, or to neglect to worship if we choose, but complete exemption from compulsory support of a church or faith we do not approve.

Religious toleration differs from religious liberty. Toleration permits dissenters from a State church to sustain separate churches and forms of worship, but compels these dissenters, by taxation and penal enactments, to sustain the State church. There cannot be full religious liberty where church and state are connected together.

There is toleration in England, but not full religious liberty; because there is a state church, maintained by law, and sustained from the public treasury by endowments, clerical livings, or by special grants from the state, to which all are compelled by taxation to contribute.

There is a measure of toleration in Germany, France, Spain, Italy, Austria, and Sweden, but not full religious liberty in any of these countries. The foundation of religious liberty is in the golden rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'

The struggle for religious liberty was already begun when the apostle Peter and John stood before the Jewish council of elders and rulers, and declared, 'Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' Here was the bold demand for liberty of conscience and liberty of speech, and the right of the magistrate to en-

force religion by the sword was boldly challenged and firmly denied by inspired apostles.

The early Christians clearly asserted the right of religious liberty, but it was not accorded to them by pagan Rome; and when the Papacy ascended the throne of the Caesars maintaining a corrupt and perverted Christianity by the power of the sword, it established a still more cruel despotism over the souls of men.

The dark ages for a thousand years, drove pure Christianity and religious liberty into the mountains and dens and caves of the earth, and hunted its votaries, to bring them to the stake, the gibbet, or to be torn by wild beasts. The blood of thousands of martyrs marks the history of the faithful in that night of the world.

In 1521, the Reformation under Luther began to dawn. Scarcely had that reformation boasted an existence of five years, when from the midst of its adherents men arose who declared it insufficient. The leading reformers connected their churches with the state; but a purer class of men taught that the church of God must be a community of holy men. . . . As there is but one Lord, so there is but one Law giver in the church.

Grand enunciations! Glorious truths? Had Luther, Calvin, Zwingle, Henry VIII., and John Knox and the Puritans carried them out, Protestantism would never have been disgraced by the union of church and state, nor by the bloody persecutions which resulted from that union. But alas! these leading reformers opposed these doctrines and persecuted the Baptists who advocated them, stigmatizing them as anabaptists, re-baptizers, and the enemies of civil government.

When the reformation dawned, the Papal church was the established church in England, and the king, Henry VIII., was a bigoted Romanist. He burned at the stake Tyndall, who made one of the first and best translations of the New Testament, and wrote against Luther in defence of the seven sacraments, for which the Pope gave him the title 'Defender of the Faith.'

But Henry VIII. sought a divorce from his queen Catharine. The Pope refused to sanction it. Thomas Cromwell—both a priest and politician, and formerly Secretary of Cardinal Wolsey—met the king in the garden at Westminster, and this wily priest and politician told him 'how his princely authority was abused in his own realm by the Pope and his clergy; and how his majesty might accumulate great riches, so much as all the clergy in his realm was worth, if it so pleased him to take the occasion now offered.' That is, that he renounce the authority of the Pope, declare himself the head of the Church of England, and control its affairs.

All this was done. Thus the Church of England was Roman Catholic one year and Protestant Episcopal the next, eliminating some of the errors of Rome, but with very little of spiritual change. Persecutions against dissenters were fierce and terrible, both under Papal and Protestant rule, under the Popish Mary and Protestant Elizabeth.

In 1590, early in the reign of Queen Elizabeth, the Baptists of Great Britain published their protestations against all persecution for conscience sake.

In 1611, nine years before the landing of the Pilgrims, two significant events occurred in England—the publication of the present English version of the Bible, and the publication of articles of faith by English Baptists reiterating the doctrine of religious liberty which had been taught by their brethren at

the beginning of the Reformation, eighty years before, and re-asserted in England fifty one years before, saying, 'that the magistrate is not to meddle with religion or matters of conscience, or compel men to this or that form of religion.' . . .

In the early settlement of America, church and state were united by law, and the church sustained by taxation and State appropriations in Massachusetts, Connecticut and Virginia, and persecutions against dissenters were violent and severe.

In 1620 (Dec. 20th), the Pilgrims landed on Plymouth Rock and founded the first colony in New England. They were Independents or Congregationalists from England, but most of them had sojourned for several years in Leyden, Holland, and were members of the church of John Robinson. They formed a civil compact on board of the 'Mayflower' before they landed, and soon afterward provision was made by colonial law for the support of the church and ministry by taxation, and thus church and state were united.

Ten years later the Puritan colony was established in Boston and Salem. The Puritans were a little more rigid and intolerant toward dissenters than were the Pilgrims. Before they landed the 'Court of Assistants' passed the law connecting church and state, August 22, 1630.

'How shall the ministers of the new country be supported?' was the question. 'It was ordered that houses be built for them with convenient speed, at the public charge, and their salaries were established.' Here church and state were connected by law. Strange spectacle! A religious colony fleeing from persecution, and speedily after their escape from the tyranny of a state church, themselves connecting church and state, and in a little time enacting severer laws than those from which they had fled. . . .

Roger Williams landed at Boston, February 5, 1631. He had been a minister of the Church of England, become disgusted with the corruptions of that Church, and he sought a home in the Puritan colony of Massachusetts. . . . But his sentiments were quite in advance of theirs. He boldly preached religious liberty, liberty of conscience, and liberty of worship, and declared that the civil magistrate had no right to coerce the consciences of men, nor inflict civil penalties upon men for their forms of religious faith and worship. . . . He was often called before the General Court to answer for his opinions. And in January, 1636, he was banished. He fled into the wilderness among the savages from the persecution of his brethren the Puritans. But the savages furnished him a home which the Puritans denied him. 'For fourteen weeks I knew not what bed or bread did mean,' said he in recounting his wanderings in dead of winter through the forests and among the Indians."

I will here quote from the *Boston Advertiser* of recent date: 'Roger Williams had his faults, as most people had in his time, but he was a pure, upright, sincere, brave man, who cherished religious beliefs that he was ready to die for at any hour. Roger Williams' name is deserving of everlasting remembrance, as that of the man to whom more than to any other in religious history, we are indebted for the principle, as a principle to be universally applied without exception or modification, of absolute non-interference of the civil power with the religious convictions of men. To the Baptist Church as a denomination, and to Roger Williams as a leading and illustrious Baptist, belongs

without any doubt, that high and unique honor."

"On July 20, 1651, Obadiah Holms, John Clark, and John Crandall, Baptist ministers from Newport, Rhode Island, were arrested near Lynn, Massachusetts, while preaching on the Sabbath, sent to the Boston jail, and subsequently fined—Mr. Holmes, thirty pounds (\$150), Mr. Clark, twenty pounds (\$100), and Mr. Crandall, five pounds (\$25).

The fines of Clark and Crandall were, after a while, paid; but M. Holmes was kept in the Boston jail till September, when he was tied to the whipping post and publicly whipped. His clothes were stripped off, and thirty lashes sank into his naked flesh, the executioner striking with all his might, and spitting upon his hands three times, so that he might do his utmost. His flesh was so torn and cut that for weeks afterwards he could only rest upon his hands and knees, even in his bed. . . .

In 1657, Quakers were imprisoned in Boston. In Oct. 1658, a law was made there to banish them on pain of death.

On Oct. 27, 1659, William Robinson and Marmaduke Stevenson were hanged in Boston for returning after banishment, because they were Quakers.

On June 1, 1660, Mary Dyre, a Quaker, was also hanged there for the same offence; and William Leddra was hanged there in March 14, 1661, for a like crime. King Charles, of England, put a stop to their hanging, but advised them to imprison instead.

When the first baptist meeting house was built in Boston, in 1679, a law was made to take it from them if they continued to meet in it. Therefore, they refrained for a while. News of that law was sent to England, and the king wrote to the rulers here, saying he expected them to allow liberty of conscience to all good subjects, except Papists.

The Boston Baptists, hearing of this letter from the king, ventured to meet in their house again, but in March, 1680, the door was nailed up by order of court. . . . King James, in 1687, published a declaration for liberty of conscience, and Dr. Mather, the minister of Boston, went to England and thanked the Popish king for his declaration for liberty of conscience to all. . . . In 1691, the country was agitated about witchcraft, and twenty persons were executed on that account in four months. The General Court required every town to support an orthodox minister, and punished them if they neglected it.

In 1781, fourteen persons were imprisoned in Bristol, Massachusetts, for refusing to pay the salary of Rev. Mr. Craighead, the parish minister at Freetown. . . . In Sturbridge, Massachusetts, five Baptists were arrested and imprisoned in Worcester jail, and their property seized for the minister's tax, from 1749-1751.

At Ashfield, Connecticut, 1770, three hundred and ninety eight acres of land belonging to Baptists were seized and sold to pay the ministers's tax. . . . Some obnoxious laws were not repealed in New England until 1834. Up to the very time of the American Revolution, these struggles for religious liberty, and the separation of church and state, were heroically made, and these sufferings endured. . . . The charter of Virginia, in A. D. 1606, established the Church of England, or the Episcopal Church, in that colony. It required that "the true worship and service of God and Christian faith be preached, planted and used, according to the doctrine, rites, and religion now professed and established within our realm."

The colonial government enacted laws

against dissent, provided for building houses of worship and supporting the clergy, compelling the baptism of infants, attendance on public worship, use of the Book of Common Prayer, conformity to the orders and constitution of the Church of England. The charter itself required that dissenters be arrested and imprisoned, and unless they thoroughly reformed, were to be sent as prisoners to England to receive condign punishment. . . . In 1657, Virginia enacted laws of the severest character against the Quakers, and in 1661-'62, imposed a fine of fifty pounds of tobacco for every failure to attend the parish church on Sunday, unless necessarily confined at home; and twenty pounds sterling (about one hundred dollars) for each month's absence of a dissenter or non-conformist from the established parish church; and imposed a fine of two thousand pounds [a ton!] of tobacco for neglecting to have an infant baptized. . . . Elders John Waller, Lewis Craig, and James Childs were seized at meeting, June 4, 1768, dragged before the magistrate and imprisoned for forty-three days in Fredericksburgh, Spottsylvania county, Virginia. The father of Henry Clay was thus imprisoned, as a Baptist minister, in Virginia. Under the laws of the colony citizens were disfranchised and banished, and members of the House of Burgesses, as their Legislature was called, were expelled for their religious opinions. Men and women were indicted and fined for not going to church. The records of Middlesex Court show a number of such trials and convictions in 1771-'73.

In 1774 James Madison, afterwards President of the United States, wrote to a friend in Pennsylvania, saying, "That diabolical, hell-conceived principle of persecution rages among some, and, to their eternal infamy, the clergy can furnish their quota of imps for such purposes. There are at this very time in the adjacent country not less than five or six well-meaning men in close jail for publishing their religious sentiments, which in the main are very orthodox." Says Dr. Curry, the President of the Richmond College, "Time would fail to tell of the persecutions in Lunenburg, Orange, Fauquier, Caroline, Richmond, etc.

"About the year 1770, when three Baptist ministers were to be tried at Fredericksburgh, Virginia, Patrick Henry, the great orator, rode some sixty miles to attend the trial, and unexpectedly entered the court room as the indictment was being read. He listened as they were accused "of preaching the gospel of the Son of God," contrary to Virginia law. When the indictment had been read, and the prosecuting attorney opened the case, Patrick Henry, having glanced over the indictment, arose and addressed the court:

"May it please your worships, I think I heard read by the prosecutor, as I entered this house, the paper I hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment three inoffensive men, before the bar of this court, for a crime of great magnitude, as disturbers of peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as if a crime, that these men are charged with? What! "For preaching the gospel of the Son of God." Swinging the indictment three times around his head, he exclaimed: "Great God! May it please your worships, in a day like this, when truth is about to burst its fetters, when mankind are about to be aroused to claim

their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissolved—at such a period, when liberty—liberty of conscience is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment! If I am not deceived, according to the contents of this paper I now hold in my hand these men are accused of preaching the gospel of the Son of God! GREAT GOD?" And with similar words, thrice repeated, he inquired: "What law have they violated?" The judge could endure it no longer, and bade the sheriff dismiss those men.

In 1649 a law was passed in Maryland with a penalty of death and forfeiture of goods against any who should deny the Godhead or three persons of the trinity. And fine; whipping post and banishment against all except Roman Catholics, who should utter reproachful words against the virgin Mary.

"In other colonies there were more or less of disabilities in regard to rights and privileges as citizens on account of religious belief." page 44, 45.

The fore-going history is of our own country and people, with these dire calamities the result of union of church and state by our fathers that erred. May we not take warning from these blurred pages of history that should be an index to us their children, to move on a higher plane of civil government, and granting such religious toleration to others as we like to enjoy ourselves? O.

Conversation at Home.

Few things are more important in a home than is conversation, yet there are few things to which less deliberate thought is given. We take great pains to have our homes well furnished. We select our carpets and pictures with the utmost care. We send our children to school and they become intelligent. We strive to bring into our homes the best condition of happiness. But how often is the speech of our household left untrained and undisciplined!

The good we might do in our homes with our tongues, if we would use them to the limit of their capacity of cheer and helpfulness, it is simply impossible to state. That in most homes the best possible results from the gift of speech are not attained is very evident. Why so great a power for blessing be wasted? Especially, why should we ever pervert the gift, and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing when a child is born dumb; but it were far better to be born dumb, and never to have the gift of speech, than, having that gift, to employ it in speaking only sharp, unloving, or angry words.—*Sel.*

IN all talk about persons, let it be their merits that we hasten to disclose, good deeds that we gladly unfold. In all discussions on character let the good come into prominence. In all unuttered hopes for the future, let our highest ideals receive the emphasis. Let truth, and not error, light and not darkness, love and not hate, be our themes. So shall we increase and perpetuate all that is good by frank utterance, while evil will decrease and disappear under the thick drapery of silence.

Looking For a City

We're looking for a city
When Eden is restored,
A city of foundations
Whose builder is the Lord,
Whose glories are unfading,
And beauties are untold;
Whose walls are built of jasper,
And streets of finest gold.

The length and breadth are equal,
Twelve thousand furlongs square,
And naught unclean or hateful,
Shall ever enter there;
The kings of earth their glory
And honors well may bring,
Within thy massive portals,
Great city of our King.

No need of any temple,
Or sun or moon to shine,
The Lord thee will enlighten,
His glories are sublime,
The nations of the saved
Shall walk in glory bright,
With Christ the Son of David,
Thine everlasting light.

The splendid arches glisten,
Within thy sacred dome,
With water clear as crystal
Proceeding from the throne,
The tree of life so healing,
On either side the stream,
Whose branches gently waving
Add grandeur to the scene.

Come all ye thirsty, fainting—
Drink from life's cooling stream,
Which when you once have tasted,
You ne'er will thirst again.
O! be constrained to enter,
Through Christ the living way,
Then you can live for ever
In realms of endless day.

Selected by ADDIE L. MARINE.

Our Relation to the Law of God.

1. It is a relation of duty. This is perhaps the lowest plane on which we can place the subject; it is, however, a true and important one. God is a sovereign king. The worlds and all their resources are his. We ourselves are the creatures of his hand. All things, animate and inanimate,—material substance, animal life, and living intelligence,—are all his. For this reason all things owe to him prompt obedience. As in the beginning he spake and it was done, so in all the ages of the world it ought to be that his mandate is law; and as we rise in the scale of being from the lower to the higher, obedience should be more complete. God has an absolute right to our obedience; it is right that we should obey. This is duty. This Jesus seems to have had in mind when he spoke the parable of the obedient servant, which he concludes and applies to his disciples in this manner: "Doth he thank that servant because he did the things that were commanded him? I trow (think) not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." The bare question of duty could not be well stated more clearly or more emphatically than in these words of Jesus to his own disciples.

2. It is a relation of privilege. If we are the children of God, and this discussion assumes that we are, we are so by the free gift of God, "For by grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." To him who realizes, in any degree, the privilege of sonship, in the same degree is obedience a pleasure. This thought is

abundantly illustrated in our relations with our fellow men. Who has not found himself, at sometime under great obligations to some friend for an expected favor,—for timely aid, for an act of sympathy and love in time of sorrow? Is ever any service, falling within the range of possible performance, too great to render such an one? Is it not rather a privilege to study his wishes, and to make some return for his great kindness by which he shall be served? This is duty, too, but the privilege of it has taken all the pain and drudgery out of the ordinary conception of duty. Has not God appeared to us a friend in need? Are not his gifts to us unspcakably rich and full? Shall we not account it a precious privilege both that we are his children by his grace, and that, as children, we may express our gratitude through obedience to his will? It is, then, both our duty and our privilege to obey the commandments of God.

3. It is a relation of pleasure. This is so closely related to the last statement that it scarcely needs more than an illustration. Some years ago we stood in a public office in an eastern city, when a stalwart colored porter came in with a heavy package, which he deposited at the usual place for the delivery of such matter. A delicate appearing woman seemed to be in charge of affairs on the inside. Coming to the window and seeing that the package was a heavy one, she said to the porter, "Sam, I wish you would bring it inside and place it upon this table." No sooner was the wish expressed than the man seized the package and slung it across his shoulder, a light coming into his dark face making it positively beautiful as he exclaimed, "Your wish, madam, is my pleasure." The prompt manly act, the look upon the face, and the hearty words spoken, all told the same story. There was no doubt about that. Oh, how beautiful our life would appear if to every command of God we could respond with equal honesty and with equal heartiness, "Thy will is my pleasure."

4. It is a relation of fellowship. It is the teaching of the New Testament, that the child of God comes to his inheritance in the family of God, not so much by a change of outward circumstance and relation, as by a change of heart. He is born anew. He is a new creature. By exceeding great and precious promise, he is made a partaker of the divine nature. He is a participator in the spirit of Christ, for, "If any man have not the spirit of Christ, he is none of his." Now, this new heart, this partaking of the divine nature, means a fellowship with the thoughts and purposes of God concerning men. "Truly, our fellowship is with the Father, and with his son Jesus Christ." When this fellowship exists, the mind and will of the Spirit of God are the mind and will of the child of God. What God loves, his child will love; what he wills, his child wills; what he commands will be exactly what the child would wish to do. And thus, by the impulse of a new divine nature of which he is made partaker by the grace of God, the child of God finds his supremest pleasure in obedience. It is the pleasure of complete fellowship with God. This is the highest form of obedience, and puts the lesser forms out of sight as the sun, coming forth in his strength, causes the stars to hide away from sight. They are not destroyed, but are waiting in reserve to perform their lesser part, when the sun shall again withdraw his face. The relation of every child of God to obedience, is found somewhere in the range of possible condition, cov-

ered by the words "duty," "privilege," "pleasure," "fellowship." Not one of these leaves the matter of obedience an indifferent one, and not one of them brings the child of God into a state of bondage to the law; much less do they send him to the law for his justification. We are saved by grace, and being saved, our normal relation to the will of God, as expressed by his law, is that of entire sympathy and fellowship with him, expressed by our joyful obedience to his law.—*Sabbath Recorder.*

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 wise, saith the Lord of hosts, in that day when I make up your jewels. Mal. 3:16.

From Bro. John Surber.

To the ADVOCATE readers: I will try to write a few lines to our paper. Eight years ago I was a reader of the ADVOCATE when I lived in Missouri, but having bad health I moved to Washington Territory, and it only increased our trouble. We have had very fatal sickness here; we have lost six of our family since we came to this Territory. This has involved us in debt, and we had to do without the ADVOCATE for six years; I could not buy the papers. I will pay up all subscription, if the Lord prospers me, and I feel that he will. I want the paper to come, I can't do without it, it is all the ministry that we have. I am sorry I could not send the subscription sooner, and I do hope to be prospered so that next fall I can pay in advance. Brethren, I wish you could send a minister out to this country; I think there is a large field here, and no laborers. O that the Lord would send laborers into the field, even if it is at the eleventh hour. Brethren and sisters, we desire an interest in your prayers, that we may hold out faithful to the end, that we may gain the crown, and meet those loved ones in the earth made new, where sickness can never come.

Yours in Christ.

Capps, W. T.

From Sister Margaret E. Preston.

DEAR Brethren and Sisters in the faith: By the will of my heavenly Father, I have the privilege of writing to you once more. It has been some time since I have written to you, but you all were daily in my prayers. My desire for the children of God, that have professed him in willing obedience to his holy law, and have put on Christ by baptism, is that they may be steadfast unmovable, always abounding on the works of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Cor. 15: 58. Time brings many changes to us. Since I last wrote to you Father Bryan is numbered with the dead, to await the resurrection morn when his Redeemer will call him from the tomb. Then he will awake to realize the Savior's power of the resurrection. He with Paul fought a good fight; he finished his course, he kept the faith; henceforth, there is laid up for him a crown of righteousness which the Lord the righteous judge shall give him at that day, and not to him only, but unto all them also that love his appearing, 2 Tim. 4: 7-8. Father's faith was strong in Christ's second com-

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ing, and the seventh day being the Sabbath. The last time that I talked with him was in July shortly after the celebration; and he thought that the memorial of creation was far greater than independence day. He said the people give man more honor than God. He would make a jubilee of the fourth of July, and then trample on God's holy day. They knew all about the government, just what a condition it was in, he seemed to realize that we were living in the last days of temporal governments, that Christ was soon to set up his everlasting government, then we will have peace, the wars being all over. Oh, who would not like to have such a king. Then parents need not fear about their children being

led astray by the tempter. Father grieved much that the truth did not come to him sooner while his children were small so that he could have taught them the way more perfectly; but the time was short for him to work in this life, but he was faithful in what he did do. May it be God's will that father's prayers in behalf of his children that are out of the ark of safety will be answered.

Father's gone where all are going;
Death is swift upon our track;
And the loss we feel for father,
Points our minds in memory back.

But our childhood days are ended;
Time has wrought a wondrous change;
And the fond caress of father,
We may not receive again.

Brother, sister, here is warning;
Father's gone on just before;
Shall we now prepare to meet him
On that happy deathless shore.

Cléo, Iowa

From Sister Eliza Wilkinson.

DEAR Brethren and Sisters in Christ: It is sometime since I have written a letter to you I thought that some of you might be glad to hear from me. I love to read your letters in our dear paper so much; it is a source of comfort to me in my lonely situation, and as I read each one I raise my thoughts in prayer to our heavenly Father to help us all to be faithful till we meet in the kingdom and form a better acquaintance with each other. There is some of our dear brethren and sisters that have not written for some time and given their words of cheer and comfort. Dear brother and sister Brinkerhoff, and dear brother and sister Dagger, I wish to hear from them with others whose names I can't mention now. The dear old standard bearers of truth I have not forgot. They hold a sacred place in my memory.

It is over sixty years since I turned my back on the world and my face toward Mount Zion; and I am still looking in that direction, watching and waiting till God shall set his kingdom on Zion's holy hill, and dear brethren and sisters, I hope to meet you all there; shall we meet there? let every one respond yes through the grace of God we will hold the fort till Jesus comes.

We have no Advent preaching here, and I love to read the sermons in the ADVOCATE. I think they are very good. Brother Blackmon on the two covenants was just to my mind. And Bro. A. C. Long's articles on the evidences of Christianity is a gem. Dear brethren and sisters, there is one thing which I think is of the greatest importance; that we heed the warning given in the grand old book and not be led away by any of the isms of the last days. The grand old book which is the chart and compass that points forever true.

May God help us all to cling to our guide and keep our faces Zionward and try to cheer each other on the way while Beulah's breezes softly blow. Dear brethren and sisters please let us hear from you through our much loved paper the ADVOCATE. Your sister in the faith waiting for the kingdom of God.
Washington, Minn.

From Bro. Simon Stahl.

To the SABBATH ADVOCATE, Greeting: I send you one dollar to pay on the office debt. I would write more but do not feel competent to instruct the ADVOCATE family. I am trying to be a whole hearted Christian. I am lonesome, as there are none here of like precious faith. Pray for me that I may meet you as one of the jewels, when the Lord comes. Your, Brother in Christ,
Rochester, Ind.

From Sister L. B. Chamberlin.

DEAR Readers of the ADVOCATE: I thought I would write a few lines again to let you know that I am still numbered among the living. Thanks to our heavenly Father for all its blessings! Yes, and for trouble also, knowing that trouble worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; and all things work together for good to those who love God, those who are called according to his purpose. Death has entered our family circle and removed a beloved daughter-in-law, but we sorrow not as those who have no hope, but hope to meet her again at the resurrection of the just. I had a letter from Sister Lyon stating that Bro. Lyon's sight was so poor that in going to sit down in a chair he fell against another chair and broke two of his ribs, and hurt his stomach so badly that he spit blood, and was confined to his bed. She had to feed him and lead him. This was on the 1st of Aug. They carried him to the Buffalo Hospital and had an operation performed on his eyes; they were kept bandaged for some time. He has so far recovered that I received a letter from him the 16th of last month (Jan.) saying he had got some glasses and on the 10th he, for the first time for twenty months had been able to read the word of God, and also the papers, and had preached three times, for which he was thankful to the God of Israel, and also to the physician and nurses for their kind, good care of him. He wrote me many letters of instruction before he lost his eyesight, for which I feel thankful, as these silent teachings are all the instructions I have, as there is no preaching near us of the faith once delivered to the saints; and if there was I could not hear them, as I have been deaf for 52 years, or since I was 10 years of age.

Yours in hope of the good time coming which Jesus and his apostles, and the prophets of old taught, when God shall wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth.

North Windham, Conn.

From Delos Harroun.

I HAVE often thought of writing to the ADVOCATE, but I had never written to any paper. I will say that I love to read the SABBATH ADVOCATE, as its doctrines suit me and I believe it is Bible teaching. I belong to the Free Will Baptist Church, known as the Hickory Grove church, in the Blocker neighborhood, Washington Co., Kan. If any of the

readers of the ADVOCATE people should come out through this part of the country I would be very glad to see them. I am not a Sabbath keeper, but I hope that when our Redeemer comes I shall not be found wanting. I send two dollars for the ADVOCATE and fifty cents for the *Missionary*. I love to read them.

Yours in hope of eternal life when Jesu comes.

Morrow, Kansas.

From Sister Annie Tireman.

DEAR Editors, Brethren and Sisters of the faith: As I like to read the letters from others, I thought to say a few words might cheer some poor pilgrim that is traveling on toward the promised land. I love to read the letters from brethren and sisters; it gives me new courage. But why is it that there are so few letters lately? Are we growing cold? I hope not. O let us be faithful. I would like to do more for the cause if I could, but we have had so much sickness since we have been here, and it is hard times here. My husband has been sick since the middle of Oct. He is just able to be around.

We still cling to the faith putting our trust in God, and hope we may soon be able to put more into the treasury of the Lord. We are all alone here in the faith, but are trying in our weakness to keep the commandments and live in our Master's service. The ADVOCATE and Bible are all the preachers we have, but enjoy the good news they bring. O, the blessed promises. Pray for us that our faith fail not; from your sister in the faith.
Pt Mead, Fla.

From Bro. J. H. Perry.

DEAR Brethren: It has been a long time since I have written to the ADVOCATE because of the infirmity of old age, as it has taken deep hold on my physical and mental strength it renders me incapable of writing anything for the public eye to read. I am nearing the close of my fourscore years which will terminate in August next, but I want to talk a little to you and tell you that I feel sad when I read the ADVOCATE and hear of so many meetings that you have up there where you can all go to church and enjoy yourselves in worshipping God, and myself and wife are here alone almost in heathenism. We thought last spring that R. H. Sherrill and wife was coming to see us the first of September. I do not know the reason of his not coming; something providential I suppose.

Again we are discouraged because we are not allowed the satisfaction of the Lord's supper which I feel to be a duty devolving upon all to observe; but I hope the Lord will soon come and put an end to all the troubles and trials we have to endure here; so if we live long or die soon I trust the Lord will guide us to the end, which is my humble prayer. Your brother in Christ.

Walnut Grove, Ala.

From Bro. Seth Munger.

FIND enclosed \$2.00 for the ADVOCATE. I appreciate the ADVOCATE very much and could not well do without it. I am in harmony with the church of God, and like their way of teaching. I am preaching the good news of the coming kingdom. I desire your prayers to aid me in this good work. Your brother in Christ.

Freeland, Mich.

Advent and Sabbath Advocate.

STANBERRY, Mo., FEBRUARY 12, 1881.

NEBRASKA and New Hampshire will soon vote on prohibition.

In this week's editorial we give additional historic trials and struggles for religious liberty in the infancy of our great country.

The Legislature of New Hampshire, the home of Senator Blair, seemingly to correct her son's mistake, in session on constitutional amendment says: "No one sect shall ever be compelled to pay toward the support of teachers of any other sect or denomination."

In one of our good letters a brother of the Freewill Baptist compliments the ADVOCATE; believes its teachings are Bible; but says he is not a Sabbath-keeper. Solemn thought! "He that knoweth his Master's will and doeth it not, shall be—"

WHEN Petitions were presented to the U. S. Senate Jan. 16, Senator Riddleburger of Virginia said: "I present a petition of citizens of Virginia, containing 1,851 individual signatures, in favor of a National Sunday rest law. I take it for granted it is the same as the other Senators here have presented, because of the red covering; and I present it recognizing the right of petition, but in presenting it I want to state what other Senators have not done, my unqualified opposition to any such legislation."

Items of Interest.

—On the 1st inst., the Senate, in secret session, repudiated, by a vote of 38 to 15, the extradition treaty with England, which Bayard negotiated two years ago.

—Letters from Rome suggest the probability, on what is claimed to be good authority, that the next pope will be none other than Cardinal Gibbons, of the United States.

—Ohio has now followed the example of New York, and passed a bill providing for the execution of electricity.

—The Nebraska Legislature, Thursday, voted to submit the question of prohibition or high license to the people of the State.

—A joint resolution for submitting a prohibitory amendment to the people of Pennsylvania was signed Thursday by Governor Beaver.

—Reports from Oklahoma are to the effect that since the soldiers returned to Fort Sill, fifteen families have crossed the Canadian river and entered Oklahoma. A number of settlers are breaking ground, and preparing it for cultivation.

—A dispatch from Washington states that leading Republicans, after hearing from President-elect Harrison, have decided that an extra session of Congress cannot be avoided.

—Speaking of the presentation of the petitions in favor of the Blair bill in the Senate on Wednesday, the 16th, the *Christian Statesman* says: "Some of the senators presented them with evident reluctance, others with unseemly exhibitions of fun, and Senator Riddleberger announced that though he presented the petitions, he should oppose the bill."

—A dispatch from Auckland, N. Z., dated Jan. 31, brought word that the German Consul had declared Germany at war with Samoa under martial law. Prince Bismark, however, has condemned the hasty action of the Consul, and ordered the German commander there to immediately withdraw his command.

—A joint resolution proposing an amendment to the Pennsylvania Constitution prohibiting the manufacture or sale of intoxicating liquors, was passed by the legislature Monday, by a vote of 132 to 55.

—Great excitement was occasioned on the 1st. at Midlothian, Texas, by the sinking, at that place, of a strip of territory some 200 yards long, over which runs the Fort Worth and New Orleans Railway. Forty car loads of gravel failed to raise the grade and trains could not cross the sunken territory. The cause of the phenomenon is a mystery.

KEEP STILL.—In one of Dr. Burton's Yale lectures the following advice was given to the young ministers: "When trouble is brewing keep still. When slander, is getting on its legs keep still. When your feelings hurt, keep still, till you recover from your excitement at any rate. Things look different through an unagitated eye. In commotion once I wrote a letter and sent it, and I wished I had not. In my after years another commotion, and I wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket, against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes. It is strength in its very grandure. It is like a regiment ordered to stand still in the mid-fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability."

Appointments.

NOTHING preventing we will be with the Fresco church, near Howard, Kansas, the third Sabbath and Sunday, Feb. 16th and 17th. The meeting will commence Friday night. Let there be an interest by all who can to 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 thus 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.	DON.	ADVOCATE
Thomas Holloway	-	-	\$2.00
Seth Munger	-	-	2.00
W L Tireman	-	-	2.00
James H Perry	-	-	2.00
John Surber	-	-	2.00
C F Roberts	-	-	1.00
Jerry Davidson	-	-	3.00
E P Mayhugh	-	-	1.50
Mary Nichols for A C Long, 1.00, A friend for A C Long 50.	-	-	

Books and Tracts for Sale at this Office

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

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

The Bible Sabbath Defended, by A F Dugger, 140 pages Price 25 cents.
The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

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

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

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

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

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

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

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

The Three Angels' Messages of Revelation xiv 17 16 pages, 3 cts, by A C Long.

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

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

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

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

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

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

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

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

Materialism, by Jacob Brinkerhoff.—1
The Two Horned Beast of Rev. xiii. SA 6 its application to the Papacy, by A C Long, 6 pages,—price 5 cents, 50 cts per dozen.

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

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

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

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

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

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

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

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—3 pages,—price 9 cents

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