

Advent and Sabbath Advocate.

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

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From Darkness to Light,

OR A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.

CHAPTER I. DEATH REPULSIVE. A MYSTERY.

WHEN men in high positions perform some wondrous deed,

The muses sing their praises, and listening throngs give heed:

But now a humbler minstrel, for neither hire nor fame,

Records the thoughts and actions of one without a name.

But there are Christian heroes known only to the Lord,

Who fight the world's best battles with neither fire nor sword:

Though oft in tribulation the world's reproach they bear,

Their names are in "The Book of Life"—may ours be written there!

1 Tim. 6: 11, 12; and 2 Tim. 2: 19; Phil. 4: 3.

A Pastor watched the death-bed of a dying, darling boy,

And tried to cheat his memory with a curiously wrought toy:

But thinking 'twas his duty he spoke with bated breath,

And told the youthful sufferer how very near was death.

He put a pointed question, with Bible in his hand;

But one not there recorded—about some distant land;

He pictured "Death and glory" before his glazing eye,

And asked with pious fervor, "Now don't you wish to die?"

The boy looked toward the window, and saw the hills he'd climb'd;

He heard the church bells chiming, and started as they chimed!

He saw a weeping mother, and heaving up a sigh,

Replied with boyish candor, "I do not wish to die!"

Isaiah 38: 1-3.

The pastor heard the answer his truthful nature gave,

And mused, There must be something repulsive in the grave;

Our proper nature shuns it, but why, why should this be?

If Death's the gate to glory, how comes this mystery?

Heb. 2: 15.

We've taught our Sunday-scholars the moment that they die

They go to be more happy with angels in the sky;

It seems they don't believe us—although they think they do—

But where's the fault? Their nature? Or is our doctrine true?

John 3: 13; Acts 2: 34.

The pastor checked his doubtings and further went his round,

To seek the sick and needy, who always may be found:

A sense of duty nerved him to risk infection's blight,

And soon he saw before him a wretched woman's plight.

Relieving wants first pressing, he spoke next of her soul,

And begged her to consider what possibly its goal:

In hope to force repentance he touched the sinner's doom,

And hinted *pain eternal* beyond the yawning tomb!

Rev. 21: 4.

With dismal eyes uplifted she cried with piercing look,

"I've borne to much already to think that's in the Book!"

Then with a piteous effort she asked with gloaming stare,

"Would you, kind sir, requite me with *endless torments* there?"

Matt. 5: 45, 48.

The pastor gave no answer, for pity filled his breast

To see a soul so wretched and he himself so blest:

He felt *he* could not doom her to endless pain and woe,

And fearing the reflection, he turned away to go.

Psalms 103: 9.

Is mortal man more just then? Or does he pity more

Than he whom men and angels as God-of-Love adore?

I can not, should not, think it; there's some deep mystery here:

Oh! Lord mine eyes now open, these *snists* and doubtings clear.

Job 4: 17.

Oh! Lord mine eyes now open, permit me to behold

The wondrous things of thy great law, which sages long have told;

These things lie written in Thy Word, if I could only see:

Oh, give me wisdom from above to know man's destiny.

Psalms 119: 18; Rev. 3: 18.

So thinking, doubting, praying, he slowly went his way

To ponder o'er the visits and lessons of the day:

A sufferer's casual question, "Is that, sir, in the Book?"

Had started new reflections, deciding him to look.

These sin-sick souls need curing—but *how* can this be done?

With signed and sealed diploma have I this wisdom won?

What bishop ever gave us the knowledge, or the skill,

To know a soul's diseases its proper woe and weal?

1 Cor. 1: 17-20.

What is a "soul", what is it? And can it never die?

But if *discased* why deathless? Can someone tell me why?

For surely everyone ordained to "Cure of souls" should know

What is the soul's true nature, its future weal or woe.

The pastor had not searched this out, so now he first began

Examining the testimony, find out "What is man?"

To know the nature of the "soul:" the dead, and what their state;

The time when God will judge the world, and what the sinner's fate.

Psa. 144: 3-4; John 5: 39; Ezek. 18: 4.

One day, by note invited, the pastor went to see

A brother, by profession, long in the ministry:

He wanted "duty" taking, because of taking cold;

And "feared there might be *danger*, as he was growing old."

Well now, thought he, the riddle will quickly be resolved,

In part or altogether these doubtings be dissolved:

An aged weary pilgrim, professional man of God,

Will long to be with Jesus, nor fear the cold, green sod.

He found the pilgrim seated on a nicely cushioned chair,

Not looking very ill, he thought, but of an anxious air;

The business first was settled, the parish news next told,

Till—*etiquette* ignoring—the visitor grew more bold.

He asked was it not cheering for one whose hairs were hoar

To stand so near the gate-way of glory evermore?

The happy prospect nearing "to shuffle off this coil?"

Which weighs the soul with "matter," and brings much care and toil?

His sons had come to honor, his work was almost done;

What could there be to keep him below the stars and sun?

But here a nervous movement betrayed the good man's fear

Of going *yet* to heaven, preferring staying here!

Eccles. 9: 6.

His dear old lady saw it, and vainly sought to hide

The instincts of true nature when shrewdly she replied;

"His medical advisers forbid his friends to speak

On any *gloomy subject* because his nerves are weak."

The pastor, disappointed, then rose up to retrace

His footsteps meditating on what had taken place:

Why many pious persons more dread of heaven reveal

Than other careless sinners of going down to hell?

'Tis not the fear of heaven, but rather perhaps the doubt,

That with the breath, or spirit, the spark of life goes out:

'Tis nature pleading with the Word to let us know that death

Means loss of life, of consciousness, as well as the loss of breath?

Eccles. 9: 5; Rom. 1: 19; and 2: 15; James 2: 26.

(Continued.)

THEY that wait upon the Lord shall renew their strength.

The eagle soars so directly upward that poets have fancied it was aiming at the sun;

so does the soul that waits on Christ.

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The Sermon.

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

Man is a Moral Agent.

BY W. H. EBERT.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom. 6: 16.

Whether man is, or, whether he is not now and ever has been a "moral agent" seems to be a question which is very puzzling to some people. And it is true, that much of the distraction as seen in the theological world of to-day grows out of, and is the legitimate result of the different opinions on this question. *Man is a "moral agent,"* and therefore he is responsible for his moral or immoral acts, or else *he is not a "moral agent,"* and hence not responsible for anything he may do. *Moral accountability* must certainly grow out of *moral ability.* And it is true, therefore, that in the absence of such moral ability, there could be no accountability.

And it is from this point that the three grand divisions of Theology (so called) take their rise. One doctrine is, that man cannot do otherwise in anything other than that which God foresaw that he would do. And the argument is, that as God knows all things beforehand, as well as after the things are done; that if he ever damns anyone, he knew he would damn such an one before he created him; and that such an one could not possibly do any thing to escape such damnation without disappointing God in his plans, and in his fore-knowledge. And, as they argue this could not be true. God's infinite attribute of love would not permit him to create a being thus unconditionally doomed to endless misery, and that, too, for acts which he could not help; they also argue and hold that all men will finally be saved, and that too, unconditionally; which doctrine we call *Universalism.*

And, then, there is another party, (which took its rise under John Calvin, as a part of his "Geneva doctrines,") which also denies man's moral agency in every respect, as is done by the party first named; and they hold that everything rests upon the fore-knowledge, and the fore ordination of God. And that, "Some men and some angels are fore-ordained to endless misery." And that such number can neither be increased nor diminished; but that its numbers are definitely fixed, and all for the glory of God." This doctrine we denominate, "Fore ordination. Calvinism!" These two allied but opposing doctrines grow out of and rest upon a *denial of man's moral agency.* They are a sophisticated view of the decrees of God. It is also true that, there is a deep taint of this sort found permeating many of the lesser parties of the sectarian world at this time. For many of them teach, pray, exhort, and act as though it was God's province and his duty to do the very things which he has commanded them to do, and deny their own ability to do. But, then, there is another side to this question. There are those who hold and affirm that man is a moral agent, and that he, therefore, is accountable for each and every act he does. The text at the head of this discourse affirms this truth. For if it is true, that man "yields himself to be the servant of sin, or to be the servant of

righteousness; as Paul says he does; then, he is a moral agent.

If man has the ability to become the servant or an agent of God; or to become the servant or agent of the devil, he certainly possesses what we here denominate, "moral agency." Men chooses to serve whom he will. God does not control man in his moral nor in his immoral acts, by physical force.

It is true, however, that God has sometimes made instruments of some men, and forced them to obey him, or do what he required of them, in order to display his power, and to accomplish his purpose among men. But in such cases they became instruments, and were then not moral agents.

Whatever was true of those brethren at Rome, to whom Paul addressed this language, so far as moral ability, or their responsibility went, the same is now true, and ever has been true of all men.

And since it is stated in this letter just as plainly as language can express it, that those of the Church of Rome had "yielded themselves to, and had served sin," as a voluntary act. And as he positively enjoined it upon them, "to no longer yield themselves," it proves that man is a moral agent; or that Paul did not understand what he was talking about. Paul is not alone in making this statement. For, Peter, on the day of Pentecost, after laying before the multitude the facts of the gospel, and the plan of salvation, he exhorted them saying, "Save yourselves from this untold generation," Acts 2: 40. Here their moral ability to act, and that too, to *save themselves,* is fully acknowledged and declared. And Peter says, also, "That he perceived it to be a truth, that in every nation them that feared God and worked righteousness are accepted of him." Acts 10: 35. It is a very obvious fact to every reasoning mind, that the gospel of Jesus Christ could not have been consistently commanded to be preached "to all nations," and "to every creature;" and with the promise of salvation to all who would obey it, unless it is a fact that man is a moral agent, and therefore can obey it.

The last revelation which God has ever given to the world through his Son Jesus Christ declares this truth. For that revelation closes with this wonderful invitation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22: 17.

If man is not in possession of the moral ability to "come," or to do as he pleases as to the offer here made, this invitation is nothing more than a deceptive play of words. And such a thought could be entertained only by the confirmed infidel in all the holy Scriptures. In all the departments of nature, so far as man is concerned, God has done for man in creating him, and in surrounding him with that which is necessary for his present use, all that God need to do for man. And the rest of it man must do for himself, or, he must do without it. God has created the earth with great fertility of soil upon its surface, and has surrounded it with all the conditions necessary for all vegetation, which are light, heat and moisture. He has given to man all the seeds of the vegetable kingdom, as well as dominion over all the animal kingdom; and he has authorized man to "slay and eat;" and if man will not plant and cultivate the things which he needs, and will not slay and eat, God will permit him to starve. God has furnished man with all the necessary materials for building dwelling

houses; but if man will not use the *ability* with which God has endowed him, and will not labor and construct such houses; then, he will be compelled to do without them. God has placed upon the earth thousands of great flowing fountains of pure water, which is accessible to every man. But, if man will not avail himself of the blessings of water, and refuses to slack his thirst with it, and he then famishes to death, the responsibility must rest upon himself. God furnishes the water but man must do the drinking.

In every department in which man is concerned God has done for man exactly what man cannot do for himself. And just what man can do for himself, God will not do for him. This is fully true in the plan of salvation; and hence, the truth of the invitation as quoted from the Revelations; "And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Salvation is for all, and is offered to all, just as freely as the waters of the earth are offered to all. And man must do his part in order to receive the salvation. And those of mankind who stand off from an obedience to God, claiming that they have not the *moral ability* to do so unless God in some way forces them to do so; or gives them more power to do so than they already have, are making much such a plea as many felonious culprits make before the courts of men; one pleads insanity, and the other pleads disability. The fact is just as Jesus, the Savior stated it: "Light is come into the world; and men love darkness rather than light, because their deeds are evil." John 3: 19. And in the end when some are not saved, it will be as Paul said; "Because they were contentious and would not obey the truth, but obeyed unrighteousness." See Rom. 3: 8.

We might stop here, in this discourse, was it not that many minds stand so deeply entrenched behind their "sophisticated opinions as to the attributes of God," that the foregoing facts, quotations, arguments, and all the Bible thrown in besides, cannot reach them, to convince them that they are morally accountable to God, and will be held responsible for their acts. But, as this is true, we will continue a little further, and will undertake to assist them in their research on that question. We propose to "turn their own battery upon them." And we, by so doing, hope to reach them and be able to take their fort. We now ask all such believers, Do you believe that God with all his possible perfection of attributes, created and made man as he now is, and as he appears at this time? Do you believe that God created man subject to misery and death in this world, as we see he is subject to them?

And, now perhaps you will answer: Yes. Then, sir, upon your own hypothesis of the attributes of God, he *could,* and *did* make man for the purpose of suffering pain, at least for a time, and, that too, for all his natural life on this earth. Now, whether this *could* have been a *perfect act of an infinite Creator,* we will not stop in this place to call in question; but we now ask you sir, to tell us: If God's first act for man was to make him subject to misery, pain, and death; how do you know, or prove, that God will not continue this, or some other punishment eternally on? No sir, your logic here fails you. For pain and misery do exist. But, then, perhaps you would answer, No, to our question as to God creating man as he is! Very well, you may answer no, and you may take that point of your two horned dilemma, for there is no escaping one or the other of them. You say, then, that God did not cre-

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ate man as we see him, subject to misery, sorrow, pain and death! Very well, let us look at the case then. If man was not created subject to all the pain and death he is now suffering in this world, how came it upon him? If man did by his own acts bring these things upon himself, *how do we, and how can we know that they may not continue worlds without end?* No sir, the whole thing is nothing less than a sophisticated hypothesis, and built upon a *supposition* of the attributes of God.

But then, here is Mr. Spiritualist; and he may be able to assist you out of your dilemma! "Yes," says he, "that is all easy enough! For there is no such thing as sin, nor death. For everything is working just as God fore-saw, decreed, and foreordained that it should do; and hence everything is exactly right." Yes, Mr. Calvinist, this is the ultimate teaching of your own theory. But, yet, you can not adopt the spiritualistic part of it. For, none but such as should be commended to the kind benefits of an insane asylum, will say that misery does not now exist among men. And, this state of misery, sorrow, pain, and death, was introduced by some process or cause. And, logic says, that whatever it was that caused this state of misery, and suffering among men, could possibly continue it for endless ages to come. And as to the attributes of God, and just what he has done; or what he may do, we know but very little, only as such is made known to us through his divine revelations of himself to man. For, Paul says: "What man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the spirit of God." 1st Cor. 2:11. In the absence of a divine revelation of it to man, it would be impossible for man to know, or prove that there is but "One God." And, much less could have correct opinions as to God's attributes of character, and what he is capable of doing.

We believe in the sacred records of the Bible. And, we believe in the God of the Bible. We believe in God as He and His attributes are represented in the holy Scriptures. And we believe that God possesses all the attributes of wisdom, power, truth, love, justice, and mercy. But it is not taught by the holy Scriptures, neither do we believe that God is all love. Neither is he all power, nor all truth, all justice, all goodness, nor all mercy. For such a thought is an absolute absurdity. But God is in all His attributes as they exist in Him, all that could be required to constitute Him the great and living God of the Universe, and worthy of the worship of all men. And everything which is consistent within the positive nature of things, is consistent for God to know, or do. He is the infinite God. But there are some things (and really which are only imaginary things with us) that God cannot know, or do. And it is simply because they are absurdities or impossibilities in the very nature of things. And in proof of this we will state a few things. God cannot lie. And why? Simply because it would be inconsistent with His attributes of truth. He cannot love sin. And it is because it is inconsistent with His perfection to do so. God could not create two mountains near to each other without a valley between them. Neither can God save a man from his sins, unless he is willing to be saved from them. For, Jesus to whom "all power was given," in looking over Jerusalem said: "How often would I have gathered thy children together, even as a hen gathereth her

chickens under her wings, and ye would not." —Matt. 23:37. He could not save them." And it was because they were not willing for Him to save them. And here is given a very manifest limitation of God's power in reference to man's will or "moral agency."

It is just as reasonable that God's wisdom would be limited in reference to what man may be going to do, as it is that his power is so limited. And, they are both very true. They are true and are so from the very nature of things. God created man in His own image. See Gen. 1:26. And He pronounced man and all things which he had made, as being "good." See Gen. 1:31. Yes, He said that they were "very good." God made man as He desired to make him. He made him with a high order of intelligence, fashioned after Himself and according to his own imaginations. He endowed man to a limited extent, with all the attributes that he himself possesses. He gave him the moral agency to act, so far as his ability to act at all went, just as independently as to choice, as God himself acts. He desired and intended that man should be happy, and an honor to his Creator. But he did not, and could not know just what use man would finally make of his high order of being. And hence the conditions under which he placed him; "In the day thou eatest thereof, thou shalt surely die, etc." Gen. 2:17. Here was a full delegation of moral privilege. Man was thus created with full moral agency. God has never proposed to control or govern man in his moral acts, during his lifetime, by physical force. He always addresses man's reasoning ability.

But, let us look again. We see that after a time man sinned. He fell. And, as is the natural course of sin and sinning, he became worse and worse, until God beheld that: "The thoughts of his heart were only evil continually."

Here, after man had developed his character, God saw what he was, and not as he intended he should be. There was a disappointment. For the Bible says there was. "It repented the Lord that he had made man." Gen. 6:6. The Bible here says that it repented (or to use its equivalent word, it regretted) God that he had made man. And this abundantly proves beyond all doubt that not only was man made a moral agent; but also that God did not know just how or what he would do, until he had done it. God can and has shortened man's days; but he cannot consistently with his own character, and with the nature of the man whom he created in his own image, abridge, or take away from him his moral power of action. God has the right and the power to hold each an every man accountable to him for the manner in which he spends the life and the abilities which he has given him. God does not know before a man has lived his life-time, just in what way he will spend it; whether he will choose to be a "servant of sin, or a servant of righteousness." And therefore he does not know before such life is ended, whether such person will be among the saved, or among the lost.

God knows what his own righteous decrees, and his ordinations are, and that he has, as we are informed, "fore-ordained" that all those who will obey him shall be saved, and those who will not, shall be destroyed. And those who will not, shall be destroyed. And nothing can change this decree, for this he purposed in himself. But just who will be saved, and how many will be saved, God does not now know; neither can it be known until the day of judgment. For this is what the

day of judgment is appointed for. Every one has the power within themselves to so act as to decide their own fate. For God now "calls upon all men everywhere to repent; because he hath appointed a day, in which to judge all men, in that he hath raised him from the dead." Acts 17:31.

All men had better lay aside their speculative and sophisticated theories by which they think to escape the proper rewards for their own voluntary acts on the grounds that, "man can not be a moral agent." For man is a moral agent. And as the text says: "Every man yields himself to be the servant of sin unto death, or of obedience unto righteousness." Choose ye this day whom ye will serve," is one great injunction; and everyone should make the happy choice, both for time and eternity; for it is a privilege which is for all to exercise.

Frankton, Ind.

What Electricity May Do.

It is not out of place to cast a glance into the future in order to discern in what direction electricians are working in the domain of electric railways, says a writer in *Scribner's Magazine*. One of their main objective points is to attain higher speed than is now reached with the fastest express train, and enough has already been demonstrated that this is by no means impossible. There has been for some time in operation at Laurel, Maryland, a system of electric railway, originally designed by David G. Wheems. When it was recently inspected by the writer, with his watch in hand, he noted a speed of the electric locomotive of nearly one hundred and twenty miles an hour.

The electric car there employed is cigar-shaped, pointed at both ends. The electric motors are constructed with a revolving armature which is mounted directly on the axle, so that no intermediate gearing whatever is employed. The curiously pointed ends of the car, which might by some be considered fantastical, have their *raison d'être* in the fact that, at the high speeds at which this car is run, the resistance of the air is by far the greater retarding influence: much greater, in fact, than the resistance due to the axle and rolling friction, which at lower speeds is predominant.

An excellent recipe for being completely miserable is to think only of yourself, how much you have lost, how much you have not made, and the poor prospect for the future. A brave man with a soul in him gets out of such pitiful ruts, and laughs at discouragement, rolls up his sleeves, sings and whistles, and makes the best of life. This earth was never intended for Paradise, and the man who rises above his discouragement and keeps his manhood will only be stronger and better for his adversities. Many a noble ship has been saved by throwing overboard the valuable cargo, and many a man is better and more humane after he has lost his gold.—*Health Monitor*.

Let us make worldlings know the fragrance of our joyous hope; especially let us tell those who seem most likely to laugh at us for we have learned by experience that some of these are most likely to be impressed.—*Spurgeon*.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - - EDITOR.

Stanberry, Mo., September 9, 1890.

Missouri Camp-Meeting.

This meeting was held as announced in the *ADVOCATE*, at Darlington, Mo. There were about two hundred and fifty camped upon the ground. The preaching was both practical and doctrinal, and was well received by hundreds who came upon the ground. The meeting was a success through out. All felt that we had a profitable gathering of the people of God. Two ministers of the S. D. Adventists Church united with the Conference and received credentials.

Everything indicates that the work is onward, and our people are beginning to realize that they have a work to do. It is evident that in order for this work to move forward we must go to the people, for they will not come to us. This requires means and here is where all can lend a helping hand. This portion of the State has been blest with good crops, and means should be forthcoming so that the cause may move forward.

Early Monday morning hatchet and hammer were called into use which signaled the "breaking up" of the camp. As we watched the departing of the brethren and sisters the ground began to assume a lonesome aspect; and as we watched the departing ones and looked at the silent places where all was life, the sad refrain seemed to echo from the departing tramp of the campers:

"I feel like one who treads alone
Some banquet hall deserted;
Whose lights are fled, whose garlands dead,
And all but me departed."

Some dear ones left the ground feeling very sure that it was there last meeting in this life. May the Lord help us all to be prepared for the coming kingdom, which is "nigh even at the door."

Is it Right?

We are often interrogated in reference to a minister taking part in politics. We unhesitatingly say that a minister should not preach politics. If politics is of more importance than the gospel then preach it, but if not preach the gospel; preach that which is the most useful and beneficial to mankind.

Our impression is that we are engaged in a work of infinitely greater importance than anything in the political field. Again we say, If there is a subject of more importance than what we are preaching as a people then preach it, but if not then cling to the good old saving truth of the Bible.

"Ye cannot serve God and mammon." In this quotation of scripture two powers are brought to view, and politics belongs to the latter. "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of God." Gal. 1: 10. Let us be careful.

The nimble sixpence out-travels the slower shilling. A penny will pass through a hundred hands while a pound rests safely in some capacious purse. So truth, if it is to have wide circulation must be brought within the reach of the common people, and adapted to the needs of men of low estate. It was the broken bread which fed the multitude, and it is the brief, simple, pointed message which is to do the people good to-day.

Seventeenth Annual Conference.

THE Seventeenth Annual Conference of the Church of God convened at Darlington, Mo., Aug. 30, 1890. The Conference opened at 9:30 P. M. with prayer by the President, W. C. Long. The following committees were appointed:

On credentials of members of the Conference—James Rodgers, A. R. Edwards and Samuel Moore. On resolutions—Jas. Bartlett, Jacob Wilbur, Jasper Moore. On nomination of officers of the Conference for the ensuing year—N. A. Wells, D. W. Lamb, C. Combest. On credentials—J. A. Rodgers, Robt. Canaday, Ammon Perry. Adjourned to call of chair.

Second session convened at 8:30 A. M., Aug. 31st. Opened with prayer by Vice-President Jasper Moore. Minutes of the last annual Conference read and approved. The report of the committee on credentials of delegates called for and reported as follows: W. C. Long, N. A. Wells, Jas. Bartlett, A. C. Leard, J. C. Kerns, A. C. Long, Jesse Mil-lard, Jasper Moore, W. H. Applegate, E. G. Blackmon, J. J. Kiser, A. R. Edwards, Robert Canaday, J. B. Denham, Jerry Davidson, D. W. Lamb, S. A. Moore, W. W. Gillespie, A. Perry, W. T. Beckmon, James A. Rodgers, Wm. Snow, N. Herald.

The report of ministers was then called for. Bro. A. C. Leard reported that in view of sickness, death, and other severe trials in his family, he had not been able to do any labor. Bro. Wells no report of labor; Bro. Moore no report. Bro. J. C. Kerns good report and souls brought to Christ, with a determination, God helping him, to do more in the future than in the past. Bro. W. C. Long reported labor all the time in the field and office. Bro. Bartlett reported one hundred and eighty-three sermons; additions by conversion, baptism and fellowship, seventeen.

Report of churches: Mt. Hope, regular preaching; church in good condition, with thirty members; no losses; six additions. Pleasant Valley church, ten members; no regular preaching; good Sabbath-school. Alanthas church, no preaching; the members scattered in different states, only ten members left; Sabbath-school interest kept up. Andrew Church—four members left; the others moving to distant parts; no regular preaching. Sullivan Co. Church—no preaching; two removed by death, no other losses; fourteen Sabbath-keepers. Stanberry Church—six additions; one lost by death; monthly meetings and preaching with a good Sabbath-school. Daviess Co. Church—reduced to six members; occasional preaching; no Sabbath-school. Denver Church—no preaching; Sabbath-school part of the year. No report of Freewater Church. Island City Church—regular preaching, with fourteen members; interest still increasing. Howell Church—membership eleven; in good spiritual condition. Two additions by conversion; one by baptism and fellowship. Regular preaching service and social worship; Sabbath-school part of the year. Adjourned to call of the Chair.

Third Session 9:30 A. M. Aug. 31. Opened with prayer by D. W. Lamb. At this session White Palace Church reported. Church organized three years ago with fifteen members. They are in good working condition; regular meetings with a fair prospect of an increase in numbers. A spirit of zeal and fervency predominates its members; four additions, one dismissed. The Committee on credentials reported the following ministers:—

W. C. Long, N. A. Wells, Jas. Bartlett, A. C. Leard, J. C. Kerns, A. C. Long, Jesse Mil-lard, Jasper Moore, W. H. Applegate, Jacob Wilbur, Frank M. Mayes, E. G. Blackmon, A. J. Jenkins. The undersigned on credentials recommend the above named ministers of this Conference for credentials; providing they agree to preach at least twelve sermons during the next Conference year, health or some other reasonable excuse not preventing them from complying with the same.

Report of State Superintendent of Sabbath-schools. The cause worked until funds were exhausted. Bro. Jenkins gave an interesting history of his labors with the S. D. A., and a willingness to unite with the Church of God, a name and a people he had learned to love. By vote of the Conference he was received. Moved to adjourn to the call of the Chair.

Fourth Session. Opened with prayer by Eld. Hiram Harris, 10 o'clock A. M. Sept. 1st. The first duty of the hour was the setting apart of Elder Jenkins to the work of the ministry by the laying on of hands. Ordination prayer was offered by Elder Bartlett, after which the hand of fellowship was extended by all the ministers present. By a unanimous vote of the Conference Eld. J. Wilbur was selected as a delegate to Gen. Conference. On officers, the Committee reported the following for the ensuing year:— For Pres. W. C. Long, for Vice Pres. Jasper Moore, for Sec. J. Bartlett, for Treas. N. A. Wells. Ex. Com., W. C. Long, J. Bartlett, A. C. Long. State Supt. Sabbath-schools, Jas. Bartlett, Sec. A. C. Long.

Report of Ex. Committee. Cash rec'd, \$55.80; unpaid pledges, \$135; paid out, to Jacob Wilbur \$5, to J. Bartlett for 20 days labor, \$25.55; camp meeting expenses \$9.87, total \$40.42; balance in treasury, \$15.38.

Committee on resolutions reported as follows:

Whereas, the camp-meetings have proved to be means of strengthening the Church and people of God, by bringing together the best gifts and talents of the body (the church), therefore, resolved, That we make a greater effort to attend the meetings from the beginning to the close, and urge others to do the same.

Resolved, That we will do all that we can, consistent with other duties, to obtain paying subscribers for the *ADVOCATE* and *MISSIONARY* the present Conference year.

Resolved, That we greatly appreciate the untiring energy and zeal of Bro. W. C. Long in so ably conducting the *ADVOCATE*, and do heartily approve of his good taste in the selection of choice articles for the paper, as well as the wisdom displayed in writing his editorials. And we further sympathize with him in the great sacrifice he is constantly making for the advancement of the cause of present truth, and will endeavor to stand by him to the best of our ability, both with our prayers and our money.

Resolved, That the Sabbath-school work in our churches should not be neglected, and that our ministers and leading brethren everywhere should urge upon our brethren and sisters the importance of keeping up the Sabbath-schools, being prompt themselves in attendance and exhorting others to do likewise. We would further recommend that the *MISSIONARY* be taken by all our Sabbath-schools and isolated brethren, not only to circulate in the families of Sabbath-keepers, but also in the families of others.

Resolved, That we appreciate the arduous duties of Sister Johnson in connection with the *MISSIONARY*, and we will try to do the best

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we can to stay up her hands with our prayers and more substantial "God bless you." Resolved, That we tender to the people of Darlington and vicinity, our sincere and heartfelt thanks for their liberal patronage, their kind attention and good order at the meetings, and especially to Dr. Curry and his faithful wife for hospitalities at their home, and for the free use of the beautiful grove in which our tent and camp meeting has been held. The Conference then adjourned *sine die*.

JAMES BARTLETT, Sec'y.

A Letter to an S. D. Adventist on the Third Angel's Message.

DEAR Brother: Pressure of other work has prevented writing earlier. You wrote some time ago kindly enquiring after my welfare, and saying you were open to correction if in error on any points of doctrine. You said you were engaged in the "Third Angel's Message"; I asked what proofs you could offer that the "Third Angel's Message" is now being delivered by the S. D. A., and I have your answers before me, which I will briefly look over and criticise.

I am glad you write in a quiet Christian spirit to me, and of me; I wish all other Adventists would do the same. Without charity, or love, all else is but as sounding brass or tinkling cymbal. Let us ever preserve a meek, quiet spirit, which is, in the sight of God, of great price, and He will, by His spirit, guide us into all the truth.

The *Third Angel's Message* follows two others; (1) that the "Hour of God's Judgment has come"; (2) That "Babylon has fallen." You are right in this order, but you have not proved the delivery of those previous messages. The world, and the churches, are unconscious yet of any judgments, or judgment of God having taken place; and where is your proof that "Babylon has fallen" since 1844? If by "Babylon" you mean the Church of Rome, or the Christian churches generally, when, and what year, did they "fall"? Has not the Church of Rome been in a fallen condition for centuries?

But you refer me to the 2,300 days of Daniel 8.14. You suppose these "days" mean years, but where is the proof? It is no proof to refer me to Ezekiel lying on his side, as that referred to *quite another prophecy*. "Days" do not always, and very rarely refer to years, so you must show, my friend, *some REASON* why they ought to be taken as years *HERE*. Another supposition vitiates your argument, for you assume that the cleansing of the sanctuary refers to the work of our High Priest in the heavenly sanctuary, in the year 1844. But again no proof is given, or attempted even! If Christ did not make an atonement for sin until 1844, what was he doing before? And why did Paul exhort believers, even in his day, that they might "with boldness enter the holiest" (or the holies, plural, and therefore the holiest) "by the blood of Jesus"? Had not the fore-runner then gone before? Besides you confound the *atonement* of Christ with the *Judgment* of God, contrary to scriptural usage. You see, dear Friend, any, and all, these underlaying assumptions may vitiate your argument.

Again before the third angel's message is delivered there must be seen and known "The Beast" and his "Image." What is the use of warning me against an approaching carriage, or railway train, if no such vehicle is in sight? Where is the "Beast" of this prophecy? The Pope? Is "all the world"

commanded to *worship* him and to receive his mark? I have never been asked yet. Are the Americans required to bow down? The tribes of India; and the millions of China? Where is his "Image"? I have not yet seen it. In England? The Pope has had as much, or more, power in England than ever he is likely to have in America; either as an individual pope, or through the system of popery. Can you worship a system? You may become entangled in a system, but you can only worship an individual, or his living representative. If you will define clearly your terms I might deal better with them.

You say "the subject is a contest between the claims of God and the Beast; one presenting his seal for acceptance and the other his mark." True but I am not sure, though I think I know what you mean here. The "seal" of God you believe to be the Sabbath, and the mark of the Beast, Sunday. Is it not so? Here again crops up continual *petitio principii* so common in all S. D. A. writings. Where is the scripture proof that the Sabbath is the "seal" of God? All the seals I know, are affixed to the documents, or laws; but they are *no part of the law itself*, or the subject matter of the document. Paul says believers are "sealed" by the Spirit of God to the day of redemption; and it is the Spirit that writes God's laws on our hearts, and His dread Name in our foreheads, when they are written. And where is your proof that "Sunday" is, or *ever will be*, the "Mark of the Beast"? Will Sunday ever be found on any man's forehead like the Spirit of God was seen rising above the heads of the disciples on the day of Pentecost? Will not every soul be damned that receives the mark of the "Beast" in his forehead? Will every Christian be lost who, through mischievous teaching has got, or will have, Sunday on his brain, instead of the Sabbath in his heart? If Sunday be not *now* the mark of the Beast when will it become so? Will it not be time enough then to look for the "Message" according to you? Would you signal a train in Liverpool when it starts out of London, or when it was within a station of Liverpool? You are fore-stalling the Creator's judgments, as the Adventists fore-dated the Advent in 1844! Be cautioned, be wise. They made a grave mistake then, and some of them instead of admitting the error, if not like men, at least like Christians, gave the mistake a *twist* and a turn. The date was correct, of course, they were only wrong in the event! Hence arose the "Denomination", founded on a mistake, only partially admitted, and (therefore) never rectified! When the judgment does come, some will see their mistakes. May the Lord kindly show you and me our mistakes now.

But you say that the progress of the Seventh day Adventist's work shows that God's blessing is in it. Did the progress of Mormonism prove God's approval? You tell me Popery will progress and succeed in America, as it probably will, in other places too; but does this prove God's approval? I leave the question with you.

But "the Remnant Church must have the spirit of prophecy, which will excite the enmity of all who lend themselves to Satan." This you say, "has been, and is being strikingly fulfilled" in the connection with the Seventh Day Adventists. You may not have thought it at the time you wrote this, but it contains a covert slander against all who oppose the so-called "Visions" of sister White. Now, first of all, where do you read of a "Remnant Church" at all? If the "woman" be the "church", who are the

"Remnant of her seed? Not surely the woman herself! You see, dear brother, how you confound things. But suppose the "Remnant" be the church, the last church of the seven is the "*Laodicean*", and Christ threatens this church with serious threatenings. You had better look to it. I think I could give you a better explanation of the woman, and of the Remnant; but you are not prepared for this until you see what entanglements you get into by blindly following the numerous writings of the self-styled "Remnant Church." Is the Dragon wroth with none but the Seventh day Adventists? Are there no others who are "Keeping the Commandments of God," and who have "the faith of Jesus Christ," with the love, or clarity, of the Spirit in addition? I know a few.

Besides when the "Remnant" obtains the spirit of prophecy will it be confined to *one* woman? Was it so confined in the "Catholic Apostolic Church?" They claim not. Are they a part of the "Remnant?" The question of Israel's Restoration, of which the prophets I find, speak so much, I must leave for another time.

Trusting your health is better, I remain Dear brother, yours in our Common Salvation, and one only Head, Jesus the Christ.

Leicester, England.

Obituary.

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

HANNAH PRATT, wife of V. M. Gray, was born in Canton, Bradford Co., Penn., in the year 1830. Professed faith in Christ at the age of twelve years; was numbered with the Baptist denomination; removed with her father to Linn Co., Ia. in the year 1845; was identified with the Christian order and remained with them until the spring of 1860, when she embraced, with her husband, the Advent faith. She embraced the commandments of God and the faith of Jesus and continued faithful and in the blessed hope of the soon coming of our Redeemer until the enemy death claimed its victim. She was married to Dr. Gray in the year 1846; bore six children, all of whom are living except the eldest son who died in infancy. The rest are living and were with her during her last sickness, so also was her only sister, Mrs. Rosina Gray. Her death was caused from paralysis; lived five weeks and two days after receiving the stroke. She was my wife 44 years lacking 16 days; was all that a wife could be; she is one of the Lord's jewels; she was a kind and affectionate mother; we mourn her loss. Words were spoken by Frazier, Adventist, from Job 14: 14. "If a man die shall he live again?" also 1 Cor. 15 was used at the exercises at the house. Sang "Asleep in Jesus blessed sleep, from which none ever wake to weep." I feel more forcibly the exclamation of the apostle Paul, "Oh, wretched man that I am; who shall be able to deliver me from the body of this death?" I realize that our loss is her gain. Blessed are the dead that die in the Lord from henceforth and their labors do follow them. She was an angel of mercy; her flesh rests in hope and when the voice of the archangel and the trump of God shall sound then she will come forth clothed in immortality and a crown of righteousness which the Lord will give to all them that love his appearing. Brethren, pray for us that we may be kept by the power of God through faith unto salvation. V. M. GRAY, M. D.

Planville, Kan.

For Love's Sake.

SOMETIMES I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of a woman's care.

Comforting childish sorrows,
And charming the childish heart
With simple song and story.
Told with a mother's art;
Setting the dear home-table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another;
Sewing and piecing well
Little jackets and trousers
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft when I'm ready to murmur
That life is flitting away
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling, for love's sake,
And the loving should never repine.

"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake
Till the homely cares grow sweet—
And the sacred self-denial
That is laid at the Master's feet."

—Selected

The Sabbath of Antiquity.

THE *New York Observer* of October 27, 1887, prints an article by the Rev. George S. Mott, D. D., on the "Antiquity of the Sabbath," which ought to be of interest to those who assert that the Sabbath was given first at Sinai. In treating of the law of the Sabbath as having a prior origin to that of its proclamation at Sinai, Dr. Mott says:—

"And so the Sabbath law holds a similar position. It is one of the primal laws. It even anticipates marriage. And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sabbath has led to the inference that the day was never held sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore has disclosed the fact that the Sabbath had its place many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art, in New York City, covered with that strange cuneiform character, have been translated. And they tell us of a people called the 'Accadians,' or 'Mountaineers,' who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing, and a systemized legislation and religion. These were conquered by Nimrod. They were probably the first people that consolidated themselves into a nation. Their writings are not preserved, but on these clay tablets are found extracts from their records and traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honored by a cessation of all work on it.

A series of tablets on the creation have been translated, and one of them thus describes the division of time:—

"The moon he appointed to rule the night,
And to wander through the night, until the dawn of day;

Every month, without fail, he made holy assembly days;
In the beginning of the month, at the rising of night,

It shot forth its horns to illuminate the heavens.

On the seventh day he appointed a holy day,
And to cease from all business he commanded.'

"Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,200 years before Christ, a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described with minute particularity, the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

"Other tablets referring to the Sabbath have been discovered and translated. On them the day itself has almost the same name as we have received from the Hebrews it is called *Sabbatu*. It is spoken of as a 'day of repose of the heart' 'a day of joy.' Its observance was enforced by law. Regulations as to this observance are laid down. And they are such as these: It was a day "when the shepherd of men must not eat meat; must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice wearing the insignia of his power; when the general must not give any commands for the stationing of his troops."—*Lenormant's Beginnings of History*, pp. 248 and 249, *American Edition*. What precisely all these specifications denote we may never learn; but certainly they signify that on this *Sabbatu* certain things were omitted which could be done on other days.

"Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in the same region. A sad degeneracy from the pure monotheism of the fathers already had shown itself, yet he would hear the seventh day spoken of as a 'day of rest for the heart.' He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer, although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under the Sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to Sinai, when as yet they were in the wilderness

between Elin and Sinai, the manna was given to them, and respecting it, they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason was, 'Tomorrow is the rest of the holy Sabbath unto the Lord.' This expression is repeated several times, and finally in these words: 'The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.' So the people rested on the seventh day. This was no new thing, and when the fourth commandment was formulated, the time-honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of other precepts of the decalogue.

"And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the degrading depths of idolatry. Yet I believe no Sabbath has come and gone since man was created but that somewhere precious souls have kept it holy unto the Lord."

Open Letter to a Friend.

DEAR Maggie: You say you cannot agree with me and tell me to search the Scriptures. Now, my dear friend, I am going to prove that I have searched the Scriptures thoroughly in the last few months. Our Savior was the first to say, "search the Scriptures," John 5:3-9, and if you will take a reference' Bible you will see that it refers you to the old Scriptures. Isa. 8:24 and 34:16. Now especially read 34:16 where it says, "Seek ye out of the book of the Lord." Now what scripture do you think he meant? The New Testament, as a whole, was not written for years after Christ's resurrection, and he often refers you to the Old Testament and Moses. Read John 5:46, 47; also Luke 16:31, and I could refer you to many others had I the time. You refer me to 2 Cor. 3:14-16 and Eph. 2:15 to prove that the commandments are abolished. Please read 2 Cor. 3:16 again, "Nevertheless when it shall turn to the Lord the veil shall be taken away;" also read the 17 verse. Eph. 2:15 says, "Even the law of commandments contained in ordinances." This shows you which law is referred to.

The ten commandment law was written by the finger of God. Exod. 31:18, and 32:16; also Deut. 9:10. You see there are two laws referred to, one written by God and one by Moses; turn to Deut. 31:9 and you will find Moses' law referred to. God's law of commandments was placed in the ark, Deut. 10:5, and Moses' law was placed in the side of the ark, Deut. 31:26. This was the law of sacrifice that was nailed to the cross and abolished when Christ shed his blood for us. Now if Christ abolished the ten commandments, why did he keep them and teach others to do the same? I refer you to Matt. 5:17-19; Rom. 3:31; Luke 16:17; James 2:20.

Again you say that if we keep one day in seven that is all that is required. Now the question arises did God keep, sanctify and bless any particular day? Turn to Gen. 2:3 to settle this question, and by reading the 1st chapter of Gen. you will see that God worked the first day and also the five following days and rested the seventh. Now turn to Exod. 20:8-11 which constitutes the fourth

commandment; you day is called the one in the seven that you do not see a ment about the se see Sabbath men day. for it is the God. Exod. 20:1 a few Bible facts and in doing so I Old and New Tes God made the Eden. Gen. 2:1-1 the head of the h is not a Jewish i years before the ble never calls i Sabbath of the L of God's law bef Exod. 16:4; an

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commandment; you will see that the seventh day is called the Sabbath, and is the only one in the seven that has a name. You say you do not see anything in the New Testament about the seventh day. Wherever you see Sabbath mentioned you see the seventh day, for it is the Sabbath of the Lord thy God. Exod. 20:10. I am going to give you a few Bible facts on the Sabbath question, and in doing so I will refer you to both the Old and New Testaments.

God made the Sabbath in the garden of Eden. Gen. 2:1-3. It was given to Adam, the head of the human race. Mark 2:27. It is not a Jewish institution, it was made 2300 years before there ever was a Jew. The Bible never calls it a Jewish Sabbath, but the Sabbath of the Lord thy God. It was a part of God's law before it was given on Mt. Sinai. Exod. 16:4; and 37:29.

You remember that I referred you to Deut. 9:10 where God wrote the commandments with his own finger on stone, to show their imperishableness; and it is the sign of the true God, Ezek. 20:20; and also a sign between God and his children that they are his, Exod. 31:13. Ought we not then to be careful whose law we obey? God has pronounced a special blessing on all the Gentiles and on any man who will keep it, Isa. 56:2, 6, 7. When Jesus came he observed the Sabbath. Luke 4:16; John 15:10. The seventh day is the Lord's day, Rev. 1:10; Mark 2:28; Isa. 58:13; Exod 20:10.

Instead of abolishing the Sabbath, Christ carefully taught how it should be kept, Matt. 12:1-13. Shall we not be safe in following the example and precept of both Father and Son?

The Gentile converts called it the Sabbath. Acts 13:42. Paul read the Scriptures in public meetings on that day. Acts 17:2, 3. The book of Acts alone, give a record of his holding 84 meetings on that day. Acts 13:14-44; 16:13; and 17:2.

In all the accusations brought against Paul, he was never charged with disregarding the Sabbath day; he expressly declared that he had kept the law. Acts 25:8.

Mention is not made anywhere in the New Testament of the Sabbath being abolished, done away, or changed, or anything of the kind. When Jesus began his work he expressly declared that he had not come to destroy the law. Matt. 5:17.

The Bible nowhere says that the first day of the week commemorates the resurrection. Baptism commemorates the burial and resurrection of Jesus. Rom. 6:3-5. Finally the New Testament is totally silent with regard to any change of the Sabbath, and to any sacredness of the first day. I have given you a long list of scriptures, and I want you to hunt out and read every passage. If I had time I would advance many more points, but will give them to you some other time when you have disposed of these.

In my next letter I will prove to you that Christ did not rise from the dead on Sunday, but rose in the end of the Sabbath, which was before sun-down on Saturday evening. So you see that gives insignificance to Sunday. I will give you a few extracts from a copy of "The Two Laws" which I have. This shows a comparison of the two laws, one law which was written by the finger of God, and one by Moses. The ten commandment law we will call number one, and the ceremonial law or law of sacrifice we will call number two. Number one existed in Eden before the fall. Number two was given after the fall. Number one was violated in the transgression which caused the fall. Gen. 3:6. Num-

ber two was given in consequence of that transgression. Gal. 3:19. Number one relates only to moral duties. Exod. 20:1-17. Number two is wholly ceremonial pointing to the promised seed. Heb. 9:10. Number one was engraved upon stone. Deut. 4:13. Number two was written in a book. Deut. 31:24. Number one was written by God. Exod. 31:18. Number two was written by Moses. Deut. 31:9. Number one was placed in the ark. Deut. 10:5. Number two was put in the side of the ark. Deut. 31:26. Number one was a law which if a man do he might even live in it. Ezek. 20:11. Number two was a law whereby they should not live. Ezek. 20:25.

How could these possibly be the same law? Number one was perfect. Ps. 19:7. Number two made nothing perfect. Heb. 7:19. Number one Christ did not come to destroy. Matt. 5:17. Number two he abolished. Eph. 2:15. Number one is to endure while heaven and earth stand. Matt. 5:18. Number two passed away when the seed came. Gal. 3:19. Number one is the law of liberty. James 2:12. Number two is a yoke of bondage. Gal. 5:1.

Number one the apostle delighted in. Rom. 7:22. Number two was a yoke which could not be borne. Acts 15:10. Number one is not abolished, but established by faith. Rom. 3:31. Number two was abolished at the cross. Eph. 2:15. How could the same law be abolished and not abolished at the same time?

Number one contains the whole duty of man. Eccl. 12:13. Number two stood only in meats and drinks and divers washings and carnal ordinances. Heb. 9:10. Number one was a royal law. James 2:8. Number two was the law of Moses. Acts 15:10. Number one Jesus came to magnify and make honorable. Isa. 42:21. Number two he disannulled. Heb. 7:18. Number one is to be kept with the faith of Jesus. Rev. 14:12. Number two is superseded by the faith of Jesus. Col. 3:19-25.

Number one must be kept as a condition of entrance into eternal life, into paradise. Matt. 19:16-19. Rev. 22:14. Number two is not a standard of character. Rom. 2:25-27. Number one is the law by which the world will be judged. James 2:12. Eccl. 12:13, 14. Number two will judge no man. Col. 2:16.

Now Maggie, I have looked up all the texts and wish you to do the same, as they prove the ten commandments binding. Again I will refer you to your text "Search the Scriptures." I have showed you the Scriptures Christ referred to was the Old Testament, as the New at that time was not written. Matthew, the first of the gospels, was written six years after the resurrection of Christ, and Revelations the last book of the New Testament was written sixty-one years after the resurrection.

Maggie, from a careful study of all these Bible facts, I am fully convinced that the seventh day is the Sabbath now, the same as at creation. I have not judged thus from what other people have told me (as you feared), but gave the matter a careful study for myself. You know of my former immersion when I became a member of the Disciple Church, but as I had not the one faith, I concluded I had not the one baptism, and so was re-immersed. My heart's desire now, is that I may meet all my earthly friends in the kingdom of God which I firmly believe will be on this earth when it is purified after Jesus comes. In conclusion, my dear friend, I exhort you once more to look out all these passages carefully and then tell me what you think of them.

The children show great interest in this and other Bible subjects, and by God's grace I intend to live a Christian and bring them up in the fear of the Lord.

Your affectionate friend,
ADA J. PLACE.

Centralia, Wash.

Letter Department.

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

From Sister Sarah McGuire.

DEAR Brethren and Sisters: As I am not permitted to attend Sabbath school or social meeting to-day, I will endeavor to write my testimony and send to each of you through the columns of our blessed paper, the ADVOCATE. Oh, how many blessings we have from the Lord. The ADVOCATE is such a great blessing that it seems as though I could not do without it. My heart condemns me this morning for not writing before now, not that I think I can say anything that will edify any one, but that I have not tried to let those who have written know how strengthening and comforting their letters have been to me. It is such a great comfort to know there are brethren and sisters all around, who endure the same trials, enjoy the same blessings, entertain the same hope and are striving for the same goal. Oh, I have been truly blessed this summer in that one of God's faithful, earnest ministers was permitted to come here and preach His Word, and that I could be baptized. Words fail me entirely when I undertake to express anything of the blessings I have enjoyed, for it seems to me I have more than I deserve. Oh, if we could only half realize what a great blessing the truth would be to those who would accept it if they could only hear it, how zealous, of the good work of keeping God's ministers in the gospel field it would make us. Are we doing our duty individually or collectively? Neither one, I am afraid, or we would have all who could preach, out proclaiming the blessed truth.

Dear brethren and sisters, pray for me that I with you may keep my faith alive by good works, and thus gain an entrance into Christ's kingdom on this earth renewed. Your sister in hope.

Urbana, Iowa

From Bro. J. J. Moss.

DEAR Brethren and Sisters, Editor, and Readers of the ADVOCATE: As it gives us so much pleasure to read the Letter Department of our much loved paper, we thought it might interest some to know where we are. We are still living in hope of one day greeting those of like precious faith, where parting will be no more, when this earth shall be renewed and assume its Edenic beauty, and the meek shall inhabit it as the Scriptures declare. This place is on the Arkansas river, is not a layed out town, but a kind of a village of perhaps 250 or 300 inhabitants, mostly whites who have to pay one dollar per month permit to live here. They have their regular church meetings, a school in the grove under an arbor with from 40 to 50 scholars, all whites. This territory is governed by the law of Arkansas, consequently we have to be quiet on Sunday or we might get a trip to Ft. Smith to be judged by the people for violating the venerable day of the sun. We expect to leave here soon; expect to be at Angola, Labett Co., Kan., for some time. That will be our address. As ever your brother and sister in hope.

Choska Bend, I. T.

Advent & Sabbath Advocate.

Stanberry, Mo., September 9, 1890.

NOTICE.—Papers sent from this Office to parties who are not subscribers are sent by special arrangement. When persons receive copies without ordering them, they are sent by friends, and persons receiving them will not be called upon for pay. Please read the papers and hand them to your friends to read.

FOURTEEN new subscribers have been received since our last issue.

We will omit another paper during the Michigan Conference, so there will be no paper next week. We will be present at the Michigan Camp-meeting and hope for a good attendance.

How about that one thousand new subscribers? The long evenings are about here which will afford a good opportunity for reading. Will the brethren, sisters and friends of the ADVOCATE make an effort to increase its circulation? By sending the paper to others you may be the means of saving souls. Why not engage in this work? Many have been brought into the truth by reading our literature.

BRO. ENOCH WILLIAMS, who is well known to many of the readers of the ADVOCATE, is in destitute circumstances, caused by poor health. The only hope held out to him by the physician, in order to prolong life, is a change of climate. This he is unable to do unless he receives some little assistance from the brotherhood. Here is a good opportunity to lend to the Lord. A little from each one would enable him to carry out the physician's instructions. His address is Albany, Mo.

It is useless to undertake to put a barrel of water into a pint cup; and it is equally useless to undertake to teach people things by means of publication which are too expensive for them to buy, too long for them to read, too abstruse for them to understand, and too voluminous for them to remember. It is far better to keep to the divine plan, and tell our messages as the prophets told theirs, in brief and fresh and vivid statements, that men may hear and understand, and believe, and remember and be saved. The great books are unread and unheeded; dead, buried and forgotten. The little books like the epistles and gospels, have been preserved, copied, translated and scattered over the earth. A tract will travel a thousand miles while a big book is getting its boots on. Let us follow the divine plan, for a brief message may save a soul.—*Armory.*

Michigan Camp-Meeting.

THE annual camp-meeting of the Church of God in Michigan will be held at Bangor, Van Buren Co., commencing September 11, 1890, and continuing till Tuesday, the 16th, The Tenth Annual Conference of the Church of God in Michigan will be held in connection with this meeting. The camp ground is situated in a beautiful grove and it will be a pleasant place to meet and worship. A cordial invitation is extended to all.

EX. COM. { J. C. BRANCH,
LEVI WATKINS,
J. P. FARRISH.

Receipts.

V M Gray \$2, Harriet Davis \$2, Jesso Millard \$2, Mrs O M Pratt \$1, Catharine Baker \$1, Jas H Perry 50 cts, Dr S H Dyke \$1.50, A G Walker \$3, N Watkins 50 cts, Jerry Davidson \$2, James Prather \$1, C M Pierce \$1, G W Richard \$1.50, James Beckmon 50 cts, Sarah Marshall \$2, James C Lamb 25 cts, A R Edwards \$2, Jacob Stoner 30 cts, Jasper Moore \$2, Lydia Herald \$1.50, James Prather (tithes) 40 cts, W S Underwood \$1, J L Brown \$1, Lucy A Rima \$2, James Lowe and wife (tithes) \$10, Henry L Lowe and wife \$2. The following names 25 cts each: L Wright, H P Poff, James Vanbebber, Jesse Davis, Abel Robinson, Eunice Petty, Alpheus Davison, Nettie Spooner, W Belk for Betsy J Maddox, Alice Miller, M W Strong.
GEN. CONF. FUND.—A S and S E Price \$5, M P Chaplin \$5, Sarah Marshall \$2, Eber Davison \$1, C E Rodgers 50 cts.

PLEDGES FOR NEW TYPE.

Martha J Gunter 40 cts, Jasper Moore \$1, Wm Dick 50 cts, Lucy A Rima \$1.

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 Sabbatarian Adventists Price, 10 cents.

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

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, 32 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 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

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 State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living,—8 pages, price 5ct.

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, 12 cents.

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 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.

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

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

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.

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

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

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.

The Two-Horned Beast of Rev. xiii. showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

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

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

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

The Bible Sabbath Defended, by A F Dugger, 140 pages Price 25 cents.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages, 3 cts

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

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