

Advent and Sabbath Advocate.

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

VOL. XXV.

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From Darkness to Light,

OR A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.
(Continued.)

CHAPTER VIII. PRACTICAL FAITH AND TRUST.
The Pastor's prayers were answered, a light from
heaven was seen.

It came from the Shekinah the Cherubim be-
tween:

For the temple, that in heaven, was opened,
where he saw

The ark of God's great testament, and won-
ders of His law. Lev. 6:13; Heb. 9:5;
Rev. 11:19.

He bowed himself in worship, and offered up his
prayer

To him who dwells in heaven, whose glory fills
the air:

The sun and moon reflecting their great Cre-
ator's skill.

But the law, in his Holy nature, his inner Mind
and Will. Jer. 31:35; Psa. 119:142, 144.

I am a poor, weak mortal, Thou hast a mighty
arm,

Kind Father, great Creator, preserve a child
from harm:

Help me to be obedient, to walk in heavenly
light;

To trust my God, like Daniel, and dare to do the
right. Dan. 6:10.

I know I have thy Spirit, I am convinced of
sin,

But fill me with it, Father, and make me pure
within:

Grant that the blood of Jesus may wash away all
stain,

And keep me now from sinning, the Christ life
here to gain. John 16:8; and 1:29.

Oh! give me holy courage to stand aloof and
say,

Whoever else refuses, I'll keep Thy holy day:
I'll trust in God to guide me, to feed me if need
be,

But I must cease transgressing, "depart ini-
quity." Dan. 3:16, 17; Prov. 3:5, 6;
2 Tim. 2:19.

Alas, what self-deception, so many practice
here—

"The temple of the Lord are these," and what
have they to fear?—

But, Lord, search and prove me, whatever's
wrong reveal,

And lead me in thy Righteousness, unto thy
Holy Hill. Jer. 7:4; Heb. 3:13; Psa.
139:24; and 43:3.

The pastor heard the Savior proclaiming ten-
durely,

If any man will follow, and my-disciple be,
The cross he now must carry—this still remains
my test—

But come to Me, ye weary; and I will give you
rest. Matt. 16:24; and 11:28-30.

Did I not for thee suffer? Did I the cross not
bear?

And fellowship in suffering is thine with me to
share—

But if with him we suffer, we with him soon
shall reign—

Arise! Why dost thou tarry? Thy loss shall turn
to gain! Phil. 3:10; 2 Tim. 2:12; Acts
22:16.

Blessed are those that hunger and thirst for
righteousness,

And whom the Lord calls blessed, they surely
shall be blessed;

Then shall we go on sinning, or all the law
obey?

"Remember," or forget, ignore God's holy Sab-
bath day? Matt. 5:6; Ex. 20:8.

The one true Mediator doth with the Father
plead

That sinners may be pardoned, and from the law
be freed:

But oh! remember also, he pleads with me and
you

The Father's law to honor, the Father's will to
do. Matt. 7:21; John 8:11.

Then let us please the Savior, and God's com-
mandments keep,

Sow by the Spirit righteousness, and life eternal
reap:

Be sons of God without rebuke, in this degener-
ate age,

And imitate the Son of God although the heath-
en rage. Matt. 19:17; Phil. 2:15; 1 Pet.
2:21; Psa. 2:1.

The Savior kept the Sabbath, why should not
we, yes *why?*

It must be right to follow Him, although, like
Him we die!

With miracles of mercy He honored it indeed,
That it might be "delightful," and from tra-
ditions freed. Matt. 12:1-13; Luke 4:16;
John 5:10; Isa. 58:13.

Was Jesus manifested to take our sins away?

Then shall we go on sinning by trampling down
God's day?

My little children hearken, let no man you de-
ceive,

He that is doing righteousness is righteous be-
lieve. 1 John 3:5, 7.

Herein is manifested who are the children
true,

For all who're God—begotten, the righteousness
will do:

Christ's moral likeness we must gain, eternal life
to win,

And those in him abiding can never practice sin.
2 Pet. 1:4; 1 John 3:10.

He that saith he abideth in Him, should walk
indeed

As Jesus walked, obedient, not from obedience
freed:

He never claimed the privilege to violate, or
change

One precept of the moral law, for that would all
derange. 1 John 2:6; Matt. 5:17;
James 2:10

Oh! Lord have mercy on us, have mercy, Lord,
because

In ignorance, or weakness, we have transgressed
thy laws:

On fleshly tables, heart and mind, write all thy
laws anew:

And give thy Holy Spirit that we may keep
them too. Heb. 8:10; and 10:16; Psa.
119:32.

And as the apple of the eye preserve me by thy
care

Under the shadow of thy wings, I fain would
nestle there:

And as the apple of mine eye help me to keep
thy law,

That I may be presented without a spot or flaw.
Psa. 17:8; Prov. 7:2; Eph. 5:27.

Oh let us seek God's kingdom where righteous-
ness shall dwell,

And every thing that's needful He promises as
well:

Do we believe his promise? Then have we faith
at all?

Oh, Lord increase our little faith, for truly it is
small. Matt. 6:33; Luke 17:6.

(To be continued.)

Leicester, England.

God's Word Fulfilled.

BY MINNIE SHERRILL.

(Continued.)

Grattan Guinness says: "Let the thrilling
story of the holy heroism of hundreds and
thousands of Christian martyrs, as told in
'Motley's Dutch Republic,' add its testimony
to the fact, that the Papal power has fulfilled
the inspired prediction, 'he shall wear out the
saints of the Most High, and make war with
the saints and overcome them'; let Foxes
Book of Martyrs do the same; let the records
of Lollard's persecution, and of the reign of
bloody Mary, do the same; let Mexico; and
Abyssinia, and India, tell their tales of the
holy inquisition and its doings, and of the
Jesuites and their proceedings. In the mouth
of many witnesses the charge is proved. It
has been calculated the popes of Rome, have
directly or indirectly slain, on account of their
faith, fifty millions of martyrs. Fifty millions
of men and women who refused to be parties
to Romish idolatries, who held to the Bible
as the word of God, and who loved not their
lives unto death, but resisted unto blood,
striving against sin." What a vast assem-
blage, fifty millions, all witnesses of the
Papal persecutions, represented by the "little
horn" power that should wear out the saints
of the Most High, and think to change times
and laws." We need not search further for
a representative of this predicted power, for
we have shown that Papal rule was universal,
and that each pope claimed to be "the arbi-
ter of heaven and the Lord of the earth."

"The last of the three things mentioned in
the prophecy, that was given into his hands
was "to change times and laws."

The first change we find was made in the
year. This change was made under Pagan
Rome. The commencement of the year, or
the New Year was made to commence at Janu-
ary instead of March as given according to
Bible record. In Exod. 12:2; 13:4; 34:18

and Deut. 16:1, we find that the Lord gave the month of Abib, or Nisan as it is called in Ester 3:7, to be the first month of the year. The change in the day, by reckoning from midnight to midnight was made by the papacy in the 12 century. According to the Bible every twenty-four hour day begins with the evening. Gen. 1: 5, 8, 13, 19, 23, 31; Lev. 23:32. The evening commenced with the setting of the sun. Deut. 23:11; Lev. 22:6, 7; Josh. 8:29. The Bible reckoning for days is from evening to evening. Thus we read in Gen. 1:5, the evening and the morning were the first day. The evening is when the sun sets, as is proved by Deut. 16:5. "From evening to evening shall ye celebrate your Sabbath to evening shall ye celebrate your Sabbath." Lev. 23:32. *i. e.* from sundown to sundown. Prof. C. S. Cooke says, "In this age they make the day commence at midnight instead of sunset. The change of the hour of commencing the day is wholly on the authority of civil enactment, and is wholly unsupported by scripture; that days shall commence at sunset is of divine authority." W. M. Jones, missionary to Palestine, says, "Never do the Jews and Arabs count the day from midnight to midnight, but always from sundown to sundown." Thus we find by comparing Bible times, as given by Jehovah, with our present times, that we are living under a different reckoning of times from that given at creation. And from history we find that these changes were made by Pagan and Papal Rome.

We have traced the changes in times, let us now see what laws were changed. We have no trouble of finding what laws were meant, for the ten commandment law is the only law given in the Bible that was written by Jehovah. These laws were written by the hand of God upon stone that they might be imperishable. One of these laws has been changed, and another left out of the list. In Campbell's Debate with Parcell, we find the following regarding the Roman Church striking out the second commandment from the decalogue:—

"The single fact that the four archbishops of Ireland, and the Roman Catholic College of Maynooth, should have impiously dared to strike out one commandment from the ten, which God wrote on two tables, with his finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegation against the Romanist rule of faith; they have also made a ninth out of the tenth, and their ninth in that independent position, becomes identical with the seventh commandment, and makes God use tautology in the only instrument that he wrote with his own hand! But why this annulling of the second commandment? Because it is a positive prohibition of the practice of bowing down to images and doing them homage, a custom dearer to the Romish church than both the second and seventh commandments."

The second law of the decalogue changed is the fourth commandment. I will only give Catholic testimony on this point in noted Catholic works. On the change of the fourth commandment, we find in the Abridgement of Christian Doctrine the following:—

"Q. By whom was it changed?

A. By the governors of the church.

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday."

Speaking of the same, the Catholic Catechism of Christian Religion says:—

"Q. Had the church power to make this change?

A. Certainly."

That the Roman church claims the right to make these changes is further proved by the power the popes declared was vested in them. Says Pope Nicholas, "The pope's will stands for reason. He can dispense above the law; and of wrong make right, by correcting and changing laws. The pope has authority, and has often exercised it to dispense with the commands of Christ, respecting war, usury, perjury, marriage, divorce, revenge, uncleanness and swearing." The Decretalia, an authoritative work in the Roman ecclesiastical law exalts the pope thus:—

"He can pronounce sentences and judgments in contradiction to the right of nature; to the law of God and man. He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament. The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."

How truly has the prophet's prediction "he shall speak great words against the Most High" been fulfilled. The saints, times and laws were to be given into his hand, for a time, times and the dividing of time, or 1260 years, and his reign should begin when he subdued three of the ten kingdoms, which was accomplished A. D. 538, and from that time through his allotted time, we have traced the persecution of the saints, and the change of times and laws until the expiration of the 1260 years at A. D. 1798. At the close of 1260 years the prophet says, "the judgment shall sit and they shall take away his dominion, to consume and to destroy it to the end." Notice particularly here that his dominion is not destroyed at once, but it is a consuming (wasting away) process which it undergoes to the end. In proving this point I will quote largely from history. Upon this subject Adam Clark says, "In 1798, the French republican army under Gen. Berthier, took possession of the city of Rome, and entirely superseded the papal power." Croly on the Apocalypse, says, "On the tenth of Feb. 1798, the French army under Berthier entered Rome, and took the pope and cardinal prisoners. Within a week, Pius VI was deposed. Pius VI died in captivity. The Papal independence was abolished by France, and the son of Napoleon was declared king of Rome." Another historian states that, "In 1798 a French corps d'arme under Berthier, entered Rome, and the tricolor flag was displayed from the capitol amidst the shouts of the populace. The pope's temporal reign was declared at an end, and the Roman republic proclaimed in strict alliance and fraternization with the French." The Encyclopedia Americana says of pope Pius VI, "An army commanded by Gen. Berthier, entered Rome, Feb. 10, 1798, and on the 15th proclaimed the establishment of the Roman Republic, governed by consul, a senate, a tribunate. The pope, after this deprivation of his authority, was conveyed to France as a prisoner, and died at Valencia, Aug. 29, 1799." Enough evidence has been adduced to prove the exact and literal fulfillment of the 1260 years reign of the papacy, or "little horn" power; its commencement in A. D. 538 and end in 1798 of universal rule. We have traced it in its pomp and glory, let us now see what changes have been wrought in its "consuming" era. Of this period Goodrich says:—

"The revolutionary torrent which was thus set in motion, destroyed the law, the govern-

ment and religion in France, and laid waste the Roman church both there and in neighboring countries; her priests were massacred; her silver shrines and saints were turned into money for the payment of the troops; her bells were converted into cannon, and her churches and convents into barracks for soldiers; from the Adriatic to the Atlantic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."

The continued confiscation of her church and other property since then amounts to hundreds of millions of dollars, while the ecclesiastical houses that have been suppressed are numbered by the thousands. Thus the consuming process continued until 1870 when the pope once more struggled to show forth his greatness and power by proclaiming himself infallible. Gratian Guiness, referring to this says:—

"By consent and decree of the ecumenical council of 1870, the divine title of infallible teacher of faith and morals were given to the Pope of Rome. After twelve centuries of heresy and hypocrisy, corruption and persecution, the man of sin seals all his awful errors, and all his flagrant and revolting crimes with the seal of infallibility. While the words were yet in his mouth, judgment fell, War burst forth. France, overwhelmed by the victorious armies of Protestant Germany, was fain to recall from Rome the French bayonets, and Victor Emanuel entered the city as king of Italy. The temporal power of the Papacy was swept clean away, and the pope became a prisoner in the Vatican. An Italian newspaper appeared in mourning and said, 'Yesterday (the 20 of Sept.) the middle ages came to an end.'"

The last of the enormous wealth and landed possessions of the monks, friars and nuns, with the monasteries and convents, were taken possession of by the government. Twenty years later, Sept. 1890, and still in the consuming period." Elder Miles Grant writing from Italy says:—

"The pope is sorely perplexed. The contents of his cup are very bitter to his taste. He knows not which way to turn, new and more cramping restrictions are being imposed upon him by the Italian government. The change that has taken place since 1870, when the pope surrendered, is marvelous. It is the Lord's doings; greater things may be expected within a brief period. The condition of Papacy is just what the holy prophets declared it should be just before the coming of Christ."

We have found from history that the four monarchies succeeded each other in just the order predicted, and that the fourth was divided into ten kingdoms, also that three of the ten kingdoms were subdued by a different power, when the papacy displaced the pagan power, and have traced the course of this power through the 1260 years in "wearing out the saints of the Most High," and changing times and laws, and *are witnesses* at the present time of the "consuming" process, by which the papacy is being destroyed. There is but one more event to note in the prophecy. The prophet states that the stone cut out of the mountain without hands shall break in pieces. The iron, the clay, the brass, the silver and the gold; they are broken to pieces together, thus showing that all are in existence at the same time, and that it is in the days of these kings that the God of heaven sets up his kingdom that shall never be destroyed. Again we turn to the pages of history and

find that seven
four monarchies
and Babylonia
who reigned
Euphratean
the Grecian
by successful
from the Tur
twenty years
resuscitated,
dina has beco
his capitol.
event, which
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And that seventy years ago, only two of the four monarchies were in existence, the Persian and Babylonian, as represented by Turkey who reigned then and still reigns over those Egyptian countries. In 1827 the third, the Grecian monarchy, sprang into existence by successful insurrection, sundering itself from the Turkish empire, and within the last twenty years the fourth monarchy has been resuscitated, and, the heretofore king of Sardinia has become king of Italy with Rome for his capital. The same year and the same event, which destroyed the last vestige of the pope's temporal power resuscitated the fourth monarchy, and thus set the image once more upon its feet, that all parts may be broken together as the prophet states. We have followed, step by step, kingdom by kingdom, event by event, the visions of Daniel from the date of their commencement B. C. 600 down to the setting up of the fifth kingdom which the God of heaven shall set up, and which shall never be destroyed. With all these authenticated historical facts before us, it is with a stronger faith that we realize the literal fulfillment of God's word, "that it shall not return unto him void, but shall accomplish that which he please, and prosper in the thing whereto he sent it." We are now in the closing times of the Gentile rule, awaiting the establishment of the fifth kingdom which the God of heaven shall set up, and which shall never be destroyed. And may we who believe these things, so live in obedience to all God's commandment that an abundant entrance may be granted unto us into the everlasting kingdom of God. I cannot conclude these articles without referring to Christ the Redeemer and Savior of the world, upon whom all the prophecies are based.

(To be Continued.)

Centralia, Wash.

The Soul's Need.

If to your life, struggling in obedience to Christ, but not able to clear itself into light about Christ, there could come, as from the Christ you long for, a command to you to struggle on still in hope because you must reach the light some day; and yet a command, while the light is withheld, to find satisfaction and growth in the ever-deepening struggle, would not that be the command you need? Patience and struggle, an earnest use of what we have now and, all the time, an earnest discontent until we come to what we ought to be—are not these what we need, what in their rich union we could not get, except in just such a life as this delayed completions? Jesus does not blame Peter when he impetuously begs that he may follow him now. He bids him wait, and he may follow him some day. But we can see that the value of his waiting lies in the certainty that he shall follow; and the value of his following when it comes, will lie in the fact that he has waited. So, if we take all Christ's culture, we are sure that our life on earth may get already the inspiration of heaven for which we are training, and our life in heaven may keep forever the blessing of the earth in which we trained.—Phillips Brooks.

For a fit of despondency, look on the good things God has given you in this world, and to those he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return to his house with one blooming in his bosom.—Ezr

Hoeing and Praying.

SAID Farmer Jones, in a whining tone,
To his good old neighbor Gray:
"I've worn my knees nigh through to the bone,
But it aint no use to pray.
"Your corn looks just twice as good as mine,
Though you don't pretend to be
A shinin' light in the church to shine,
An' tell salvation's free.
"I've prayed to the Lord a thousand times
For to make that 'ers corn grow;
An' why yourn beats it so, an' climbs,
I'd gin a deal to know."
SAID farmer Gray to his neighbor Jones,
In his quiet, easy way,
"When prayers get mixed with lazy bones,
They don't make farmin' pay.
"Your weeds, I notice, are good an' tall,
In spite of all your prayers;
You may pray for corn till the heavens fall,
If you don't dig up the tares.
"I mix my prayers with a little toil,
Along in every row:
An' I work this mixture into the soil,
Quite vig'rous with a hoe.
"An' I've discovered, though still in sin,
As sure as you are born,
This kind of compost well worked in,
Makes pretty decent corn.
"So while I'm praying, I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord, he does the rest.
"It's well for to pray both nigh an' morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.
"You must use your hands while praying,
though,
If an answer you would get,
For prayer-worn knees an' rusty hoe,
Never raised a big crop yet.
"An' so I believe, my good old friend,
If you mean to win the day,
From plowing clean to the harvest's end,
You must hoe as well as pray."
—J. S. Cutler, in Leader.

Letter Department.

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

From Sister Anna K. Field

DEAR Brethren and Sisters of the Faith: I cae hardly hold my pen to write, (on account of rheumatism in my hands,) but just want to give you all a greeting; to encourage you all to press on, to say how we appreciate the good papers, to ask your prayers that God will over-rule all for good, that we may all try to overcome, and at last meet each other with glad rejoicing in the home that shall never know sorrow, nor be broken up. With all good wishes. Yours for truth.
Lincoln, Neb.

From Sister Phebe Wilkinson.

DEAR Brother Long, Brethren and Sisters: This beautiful Sabbath-day finds me strong in the Lord. I have read the cheering letters from the brethren and sisters of like precious faith, and love to hear them tell how they became Sabbath-keepers. I learned to

love and to keep all God's commandments when I was quite young. My parents were Sabbath-keepers and they taught their children to keep the Sabbath with the rest of God's commandments. I commenced to serve the Lord and gave my heart to Jesus when I was young, and I have never regretted the step I then took. I feel to exclaim like the good old prophet, "Remember now thy Creator in the days of thy youth." When Jesus comes to make up his jewels my desire and determination is to be numbered among God's faithful few. It is rather lonely here as we have no Sabbath-school or meeting to go to.

From your sister in hope of eternal life when Jesus comes.
Freeland, Mich.

From Bro. James Prather.

DEAR Brothers and Sisters: It is with the greatest of pleasure I take this privilege of speaking to you through the columns of the ADVOCATE. Although I may not write as often as I ought, yet much that I write is to those that I could not reach through the paper. People seem to think it very strange that we are not Baptists, and ask why we are Adventists; but we tell them that when we saw that we were living in direct opposition to God's will, we thought it important to obey each and every command. We tell them that we have searched the Scriptures and could not find a support for their doctrine; also show them the commands we are obeying, and the rich promise for so doing; and then ask them if they as earthly parents would tell one of their children to go and get some wood to kindle the fire and they would give them a nice present, the child would hurry away as if to obey and bring a bucket of water and pour it on the fire, would the child get the present? If, not then why could we expect our heavenly Father to give us an entrance into the everlasting kingdom of God if we go on doing things which he has not told us to do. But let us bring this a little nearer home. The Lord hath said, "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." Matt. 7: 21. Do we that know that the Sabbath begins just at sundown on Friday afternoon make the necessary preparation and get ready to appear before the Lord before the Sabbath dawns upon us? or do we steal five, ten, thirty or sixty min. for Jennie to finish sewing the buttons on her new dress, John Henry to nail just three boards on the pasture fence, or William to shave scrub and straighten up his countenance? Pardon me, I should not have said steal. It is not stealing. It is just bold robbery, for it is just taking God's sacred time before his eyes. There is more than one way to rob God. "Will a man rob God? Yet ye robbed me. But ye say wherein have we robbed thee? in tithes and offering?" Do we all keep strict account of our gains and give a tenth of every dollar to advance his glorious cause? Or do we just use it and at the day of judgment think to bribe the officials of God's court, or just slip around to one side and climb the walls of the beautiful city and walk the golden streets with God's obedient ones? "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. John 10: 1. From your brother in hope of eternal life when the life giver comes.
Albany, Mo.

Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, EDITOR.

Stanberry, Mo., November 11, 1890.

The Present Conference Year.

THERE are persons who have suffered the severe pangs of starvation because they did not make their wants known. There are likewise persons who have been brought to their death bed because they were not willing to reveal the disease that was preying upon their systems. In this busy world when everything is passing along with lightning speed, it is absolutely necessary for one to claim recognition; and to state plainly what is wanted. This we intend to do in this brief article.

But before we do this, we wish to state that the Lord has abundantly blessed us during the past year. The brethren and sisters have nobly responded to the call for means, which has enabled us to purchase a new press, some new type, and to pay for the same; also to pay all costs for publishing the ADVOCATE and MISSIONARY during the year. The ADVOCATE has been pushed forward and is steadily increasing in its circulation; and its straight forward course in making prominent the glorious truths for these last days, has greatly endeared it to the old veterans of the cause, and many new friends have been added to the ranks, and are giving it their hearty support. The degree of prosperity that has attended the publishing work during the last year is very encouraging and should be the means of stimulating us so that we may put forth still greater efforts, so that at the close of this conference year we may see a still greater development of the work.

In reference to the doctrine of the Bible, we are well established, having scripture, common sense and reason; but in reference to our financial policy and spirit of work, we are woefully deficient. These are our weak points, and it is the part of wisdom to try to remedy these defects. Will we do it? One, two, four, eight or twenty willing souls cannot do it, we must have the willing and hearty co-operation of the brethren and sisters everywhere. Numerous calls are coming in from new fields for ministerial help. Can we heed the calls by supplying the necessary help? We are lacking in one essential feature. We have the ministers; men who will battle for the Lord, and who intend (some of them) to go out into the harvest field. Brethren and sisters, will they be sustained? Please read the following text:

"Who goeth a warfare any time at his own charge? Who planteth a vineyard and eateth not the fruit thereof, or who feedeth a flock and eateth not the milk of the flock?" 1 Cor. 9: 7. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," verses 9: 11, 14.

Now, brethren and sisters, if you want this glorious truth to go to others, send in your means. The ministers are willing to labor for a small compensation—just enough to supply their temporal wants, and every dollar

sent in will be applied in a way to benefit the cause. A vigorous effort should be put forth to increase the circulation of the ADVOCATE and MISSIONARY. Subscriptions for the paper should be promptly remitted, and remember that donations to the publishing work cannot be dispensed with. The General Conference fund should be supplied, so that the work can be advanced in every department.

General Conference Proceedings.

THE seventh annual session of the General Conference of the Church of God was held in Stanberry, Missouri, commencing October 24th, 1890. The meeting was called to order by the President W. C. Long, and opened with singing and prayer. R. A. Canaday, A. Perry and J. Bartlett were appointed as a committee to report the names of the members of the Conference. The committee reported the following names: W. C. Long, A. C. Long, John Branch, J. Bartlett, J. H. Nichols, N. A. Wells, I. N. Kramer, E. G. Blackmon, A. C. Leard, Jasper Moore, R. E. Caviness, Jessie Millard, L. J. Branch, Gilbert Cramer, Levi Watkins, Thomas Howe, M. Devoist, J. H. Knickerbocker, Seth Munger, A. N. Fisher, Hiram Harris, J. C. Kerns, W. H. Ebert, W. H. Applegate, G. W. Admire, H. A. Jenkins, J. Wilbur, Frank Mayes and E. S. Sheffield. Report adopted.

Report of the last yearly Conference was then read and approved. Communications were then read from Brethren John Branch, E. G. Blackmon and Earnest Slye.

The Secretary was then instructed and authorized by the Conference to correspond with E. Slye, with reference to the work in which he is engaged, in Wisconsin.

J. Branch being absent, the President appointed N. A. Wells to act in his place as a member of the Gen'l. Conference Committee during the Conference now in session.

The following committees were then appointed.

Committee on resolutions: A. C. Long, J. Wilbur and J. H. Nichols.

On nomination of officers: N. A. Wells, W. Belk and J. Bartlett.

On granting and renewing minister's credentials: A. C. Long, S. H. Johnson and H. A. Jenkins. Adjourned to call of the chair.

October 26. Conference convened as per adjournment; called to order by the President, and opened by singing and prayer by N. A. Wells. Minutes of the last session read and approved. It was then moved and adopted, that all visiting members be invited to participate in the deliberation of this Conference. The remainder of this session was occupied in discussing the different methods that were proposed for the advancement of the cause. Moved to adjourn.

Conference assembled at call of chair; prayer by J. H. Nichols; report of previous meeting approved. The Committee on nominations reported, as officers for the ensuing year, the following names: for President, W. C. Long, Vice-president, J. Bartlett, Secretary, J. H. Nichols, Executive Committee, A. C. Long and John Branch. Report unanimously adopted. During this session an interesting communication was read from Bro. A. S. Price Danville, Illinois. Adjourned until October 27.

Conference convened as per adjournment. President in the chair. Prayer by H. A. Jenk. ins. Minutes of previous session read and approved. Committee on minister's credentials, reported the following names: R. E. Caviness, I. N. Kramer, W. H. Ebert and E. S. Sheffield. Report accepted, and the Secretary instructed to forward credentials to the same.

The Treasurer's report was then called for and submitted as follows: Receipts on ADVOCATE, including subscription and all sums paid into Conference treasury, \$1202.17. Total 1305.00. Amount paid out for publishing work, \$1300.00. Receipts above expenses, \$568.80. Cost and amount paid out for the press, \$613.00., which after deducting the receipts above expenses leaves a deficiency of \$39.20, in payment for the press. However, enough pledges remain unpaid to cover this deficiency, when such pledges are paid. Report adopted. The Conference then arranged with Sr. S. H. Johnson to continue to edit the S. S. MISSIONARY; and with Bro. W. C. Long as editor of the ADVOCATE, and to publish the ADVOCATE and MISSIONARY the ensuing year. Adjourned until 2 o'clock P. M.

Conference convened as per adjournment. Called to order by President; prayer by A. C. Long. Minutes of previous session read and approved.

Committee on resolutions reported the following:

1. Resolved, That, whereas we are dependent upon God, and that it is in him that we live and have our being, we in Conference assembled express our gratitude to him for sparing our lives through another year, and permitting us to meet in the capacity of a General Conference to transact business pertaining to his cause; and that we are thankful to him for the degree of prosperity that has attended the publishing work during the past year; and

Whereas, We believe we are engaged in the work of God in spreading the truth that a people may be prepared for the soon coming of Christ, that we consecrate ourselves to this work and renew our efforts to spread the truth and ask God to help us in this work.

2. Resolved, That we as a people recognize the fact that all true and permanent success in the Lord's cause must be based upon the eternal principles of truth and righteousness.

Whereas, There has been presented before this Conference a number of urgent calls for ministerial labor in different localities; therefore,—

3. Resolved, That the Conference committee after due advisement with both parties recommend certain ministers to fill, as far as practicable, these and all other calls that may be made.

Whereas, There is an urgent demand for funds to carry on the publishing work and to send ministers into new fields to proclaim the truth; therefore,—

4. Resolved, That we recommend to the brethren the adoption of the tithing system for the support of the same.

Whereas, We the Church of God desire to develop, as far as practicable, the work of God in all the States; and

Whereas, A minister located in every State would be the best means of developing the work; and

Whereas, A general meeting once a year would tend to encourage the people of God to develop the work more successfully; therefore,—

5. Resolved, That the General Conference encourage and recommend some ministers to take the oversight of that State and county of interest, and that a general meeting be held in every State, where practicable, each year, and that some of the leading ministers of the General Conference attend such meeting.

6. Resolved, That this Conference hereby expresses its appreciation of the untiring and arduous and efficient labors of the editors of the

ADVOCATE during the year so much for the publishers express our appreciation in editing the S. S. A. M. Brinkerhoff in the same. Resolved, That the Church of God hereby, our sincere thanks for the kindness shown us in the report of the ed. On motion the Conference adjourned. J. H. NICHOLS.

Decreases

THERE are strong reasons for decreasing the number of people who are lowering the standard of morality. Some men are a disregard for an appropriation quite unknown. This evil takes on and has developed a community. Stealing, which is an extent among corporations, and is hardly regarded as a crime by many of the employees of corporations. It is a manifest no countering of their use.

Perhaps more in the form of less in contract economy so their honest duty is what they owe money and income, they answer to a cry say that they pay. Young demoralized, mental laws matters are but is a very vitalates more of dations of se evil which i an extent fe does it prev lower class and forms prevail to. At least th who have crime.

Is there It seems e not prove seems to l ive of crim education or the c We mean or less of think d ancients lic schoo to mode impulse crime. tions; true. Prison chairm

ADVOCATE during the past year in accomplishing the objects for the publishing work; also that we express our appreciation of the labors of Sr. John M. Brinkerhoff in preparing the lessons for the same.

Resolved, That we tender the members of the Church of God and friends of truth in Stantbury, our sincere thanks for the hospitality and kindness shown us during this Conference.

The report of the committee was accepted.

On motion the Conference then adjourned, *ad hoc*.

W. C. LONG PRES.

J. H. NICHOLS, SEC'Y.

Decrease of Morality.

There are strong indications that the American people to quite an appreciable extent are lowering the standard of morality, and that forms of sin and crime are beginning to prevail to a much greater extent than formerly. Some insist, for instance, that there is a disregard for the rights of property, and an appropriation of what belongs to others quite unknown a generation or two past. This evil takes on quite a variety of forms, and has developed itself in almost every community. It is sometimes downright stealing, which is said to prevail to an alarming extent among employers of certain corporations, and in government circles. It is hardly regarded as a crime to steal from corporations and governments. And even employees of individuals and firms often manifest no conscientious scruples in appropriating of their employer's goods to their own use.

Perhaps more frequently this evil develops in the form of dishonesty. Men are reckless in contracting obligations. They do not economize so as to have the means to pay their honest debts. And they rather feel insulted when it is insisted upon that they pay what they owe. Without any effort to save money and keep their expenses within their income, they seem to think it a sufficient answer to a creditor's demand for his own to say that they have no funds with which to pay. Young men and women are becoming demoralized, and the common and fundamental laws of morality in relation to these matters are being ignored and rejected. This is a very vital question, and one which relates more or less directly to the very foundations of social and business life. It is an evil which is not confined to the world. To an extent few ministers and pastors dream of does it prevail among religious people of the lower classes. So with some other crimes and forms of sin, some of which no doubt prevail to a greater extent than formerly. At least this is the statement made by men who have carefully studied statistics of crime.

Is there a remedy for this demoralization? It seems evident that education alone will not prove effective in curing these evils. It seems to be fatally defective as a preventative of crime or as a moralizing power. Indeed education may to some extent be the occasion or the condition, of this increase of crime. We mean that education which with greater or less of truth is called godless. Some think differently, holding, as some of the ancients did, that the education of our public schools and academies and colleges serves to moderate the passions, to restrain vicious impulses, to subdue the natural tendency to crime. Perhaps this is true in some directions; but manifestly it is not universally true. In 1888, at the session of the national Prison Congress held at Boston, Mr. Brooker, chairman of the Board of Directors of the

South Carolina Penitentiary, stated that a large porportion of their prisoners is of the educated classes. We have before us a table showing the percentage of the illiterates and it is evident that the ratio of criminals is smallest. We can only account for this fact by assuming that training in morality has not kept pace with the training of the intellect. But at best education is not in itself an assurance against crime.

Not long since a traveler in Africa related that when he was among one of the most savage of all the tribes he met in that country, his attention was attracted by the idol of the tribe placed on a high pole, as if intended to convey the idea that the idol could see all around the country, and behold every one of these barbarians that they believed that every act of dishonesty would thus be seen by their God and so not go unpunished. The effect of this credulity was said to be that no knavery was perpetuated in sight of the uplifted idol, and the most valuable property was perfectly secure. Evil-doing was avoided within the sight of the false god; and so the thought of the idol's eye to see all that was done proved advantageous, however imaginary the apprehension might be.

Undoubtedly the two ideas of an omnipresent and omniscient God on the one hand, and absolute human responsibility on the other, will serve as a guarantee against crime to a much greater extent than anything else. But the heart also needs to be further educated. Men must be brought under the transforming power of the truth and of the Spirit of God, and correct ideas of morality must be made more prominent. There is a fearful lack of reverence for God and holy things in the present generation, and this spirit tends to obliterate all ideas of responsibility. The growth of liberal ideas and of love of liberty, and a distaste for all forms of restraint have been most marked, and our sense of right and wrong has not been assiduously cultivated. And unless we can soon effect a revolution in respect to these things the world will have a terrible harvest to reap. We are not disposed to be pessimistic in our view of the world's future; but we know that what men sow they will have to reap, and our present sowing it not what it should be to insure a good harvest.—*Church Advocate*.

How it Should Affect Us.

If we fully believe that Christ's second coming is near at hand how should we be affected by such a belief? This is a very important question, and there are many things which enter into a proper answer of it. In the first place, it seems to me that it ought to lead us to be personally prepared for that great event. This is the great and leading thought, which is impressively set forth in several of the most striking of Christ's parables, as well as in his plain and pointed declarations respecting his coming again. He intimates that some will not be more than intimates that he shall appear again. He prepared when he shall appear again, that throws out the thought, again and again, that some will think they are prepared, but they will find themselves sadly mistaken. Some will try to believe that they are in the enjoyment of "peace and safety," when, alas, "sudden destruction cometh upon them"; that many will be self deceived there can be no doubt; hence the Savior is at great pains to prevent any one from trusting in

any false sense of security. He tells all men everywhere, to use "diligence," to make their "calling and election sure." This is to be the first concern of everyone.

And then, in the second place, the saved ones are to be diligent to secure the salvation of others. If they really believe that others are actually in a lost condition, then they certainly ought to use every legitimate means to compass their deliverance from such a condition. It may be by voice, or by pen that the alarm is given to the lost ones of their intimate peril; but, whatever may be the means, there should be a moral earnestness manifested, which cannot be mistaken by the unsaved ones. Certainly, if we expect that Christ will soon appear again, we ought to give due proof of our expectation, and one element of it is that of faithfully warning the sinner of the great peril he is incurring by his delay in preparing for that coming. While we may not be positive as to the day of Christ's coming, we may be positive of the fact that he will come, and that all need such a preparation as is required by the terms of the gospel. We should be profoundly affected, in a practical way, by our belief in the near coming of our Lord.—*C. H. Wetherbe, in Herald of Life*.

Novel Reading.

NOVEL reading has been fearfully on the increase during the last fifteen or twenty years, and especially in the last ten years; and may we not say that the increase of suicides is due, in a considerable measure, to such reading? May we not also say that it has had a baneful effect, also, on the spirituality of many professing Christians? Will anyone deny that the practice of reading the cheap, sensational novels of the day does not naturally lessen one's taste and desire for frequent and devout reading of the Bible? No. The truth is, no one can pursue the habit of reading the trashy novels of the day without having his moral taste and tone ruinously debilitated and damaged. Read what a discerning and judicious writer says on the subject: "Novels are the poison of the age. The best of them tend to produce a baneful effeminacy of mind, and many of them are calculated to advance the base designs of the licentious and abandoned on the young and unsuspecting. But, were they free from every other charge of evil, it is a most heavy one that they occasion a dreadful waste of that time which must be accounted for before the God of heaven. Let their deluded admirers plead the advantages of novel reading, if they will venture to plead the same, before the great Judge eternal. If you are a novel reader think, the next time you take a novel into your hands, How shall I answer to my tremendous Judge for the time occupied by this? When he shall say to me, 'I gave you so many years in your world to fit you for eternity; did you converse with your God in devotion? Did you study his Word? Did you attend to the duties of life, and strive to improve, to some good end, even your leisure hours?' Then shall I be willing to reply, 'Lord, my time was otherwise employed! Novels and romances occupied the leisure of my days, when, had my Bible, my God and my soul were neglected?' Oh, novel reader, think on these things!" —*C. H. Wetherbee*.

Questions Put by a Non-Sabbatarian to a Sabbatarian.

1. WHEN was the law given—before Adam fell, after he fell, or still later?
2. If before Adam fell, what is the meaning of the statement, "The law entered that the offence might abound?"
3. What was the law for?
4. If the law was "made" for the lawless and disobedient, does not this prove that sin existed before the law?
5. If Christ abolished only the "ceremonial" part of the law, is it "sin" under any conditions to eat pork? If so, what right had Paul to say that every creature of God is good and nothing to be refused if it be received with thanksgiving?
6. Do not Paul's words about the "conscience" show that what is wrong to one is right to another? If so, will the law accommodate itself to every man's conscience?
7. If sin is the transgression of the law and nothing more, what is the meaning of the expression, "The law was added" (431 years after the promises) because of transgression?
8. If this law (which made sin "abound") means only the "ceremonial" law, how can it be said of this law that "the man that doeth it shall live by it"?
9. Have you any proof that the Jews believed or acknowledged two separate laws?
10. If not did they yet make a distinction between the "moral" and the ceremonial parts of their law?
11. If so, may I ask whether the "Passover" was moral or "ceremonial"?
12. If "moral," are you under this part of the law?
13. If ceremonial, why should keeping a solemn feast like that be a "ceremony" and keeping the seventh day of the week be not a ceremony?
14. If the moral part of the law existed from the time of Adam's fall why should we read of sacrifice etc. before we read of any other moral commands, than the one given to Adam about the tree?
15. Has the phrase "the law," ever in a single instance, undoubted reference to the decalogue?
16. Have the phrases, "the law," "God's law," "Commandments of God," ever in a single instance undoubted reference to the decalogue, or the moral part of the law only? If so where?
17. And, vice versa, are the "ten commandments" ever spoken of as "the law," "God's laws," the "moral law," etc.? If so where?
18. If our "standard" or "code" is the decalogue, should we not expect the apostles in their warnings and exhortations, to refer to the ten commandments as a guide?
19. Do they do so? If so where?
20. If the ten commandments are a sufficient moral guide, why is not more said about them in the New Testament?
21. If they are insufficient, are we justified in regarding them as a standard, or rule of life?
22. Does not Paul many times over show that an act is right or wrong according as it is done with a good motive or not?
23. If the motive or faith with which an act is committed is the test of right or wrong, how can there be one unchanging standard or rule for all?
24. If the ten commandments are our "guide," or rule, would it be sinful for a brother to draw a picture, or make a statue of an angel or Christ, if he did it with a good motive?

25. If the law condemns to death the man who only offends in one point as well as the one who offends in many points; and if we are under the law, don't we need taking right away from its power?
26. If we Christians are under the law, will it not kill us, even though we may be trying to please God at present?
27. Must not we either be taken from under it, or it be taken from over us?
28. Is the law binding on Christ now?
29. If not, how can it be binding on those who are "In Christ"?
30. If the law is still in force, how could Paul say, "All things are lawful for me?"
31. Does the word translated "Sabbath" (in the New Testament) ever mean anything besides the seventh day?
32. If so what does it mean?
33. When does it mean the seventh day?
34. If in Col. 2: 16 it does not mean the seventh day, what does it mean, taking into account that feasts included the "annual" sabbaths?
35. If those "sabbaths" are to be included in the "feasts," would it not be tautological, in the saying, "I shall be in Liverpool like my saying, 'I shall be in Liverpool next week as also next Wednesday'?"
36. As the expressions, "feasts, new moons," and "sabbaths" frequently occur in the Old Testament. Can you tell me where the word "Sabbaths" occur there, in this connection, and does not mean the seventh day?
37. If not, is it likely that Paul would not couple feasts, new moon and sabbaths, which were never coupled with these words before?
38. If the death of Christ abolished only the ceremonial part the law, will you say what is binding on us still besides the decalogue?
39. Has not the term law, in Matt. 5: 17, the same meaning as in John 1: 45, its "joys and titles" being the lesser part of the law?

REMARKS.

The whole law must stand or fall together. It could not pass away until it was "fulfilled;" but Christ has fulfilled it. And the whole tenor of the New Testament, to my mind favors the idea that what God requires now, is complete trust in Him; and that he does not regard acts in themselves only so far as they affect our faith in him. I rest weekly from labor because I think it is good for me; but we are not under the law, and I don't like to feel I am to be burdened, or to burden anyone else, with a Sabbath command, to break which would be a sin.

ANSWERS TO THE QUESTIONS OF NON-SABBATARIAN.

1. THAT which is called "the law" was given after Adam's lifetime; but the principles of morality were stamped upon his nature, and he had a law given him.
2. The law "entered" with Moses. It was not made then; but it "entered" then, particularizing transgression and to making the offence to "abound," by specifying more details of offence.
3. To teach men how and when they were transgressing the will of the Lawgiver.
4. No, not before the law "existed." Sin existed before the law was "given," or "entered," but it was, to the sinner, undefined. Sin could not exist before law, for sin is said to be "the transgression of the law, therefore law existed first.
5. Paul must be taken with some limitation, evidently, or we would make him teach that it was good to eat all kinds of vermin. The context does not show that Paul had "pork"

in his mind, but rather flesh versus vegetarianism. If however, eating pork be injurious, as I think it is, I should say that the eating of it is a physical rather than a moral transgression.

6. Only in regard to things in themselves indifferent. The law knows no "accommodation" whatever to man's opinions: it says, Do this and live, or do that and die. But the question of a man's knowledge, or conscience, may effect the amount of guilt, or otherwise, to be imputed to the offender.

7. Paul teaches that the law was written originally on man's perfect and upright nature, on his conscience. See Rom. 2: 15. And it reasonable to think it was so because he made in the "image of God," which means something more than bodily conformation. As man transgressed the principles of right and justice, the expressed law was needed to specify transgression so as to bring it into judgment and condemnation. Especially was this so as "the work of the law" on man's conscience, gradually became effaced. The written law, therefore was "added" (not first invented) because of transgression; but there must have been some law limiting the boundaries of right and wrong, or there could not be any transgression or stepping over the bounds. Some think the epistle to the Galatians which you quote, refers to the "Ceremonial" law primarily; but my answer is not affected by this question.

8. I don't see how it could be so spoken of of the ceremonial law.

9. I have proof that the prophets of Israel treated some laws differently from others. The ten commandments were put on stone and placed inside the ark; the other laws were not. They show that all moral precepts refer generally to the people at large, whereas ceremonial rites were more connected with the priesthood and religious observances. Paul, who was a "Jew" by religion, shows a difference between some laws and others. Compare Rom. 3: 31 with Eph. 2: 15; and Rom. 7: 12, with Heb. 9: 10.

10. I think they did make such a distinction. See Isa. 1: 10, 11; and Rom. 3: 31, compared with Eph. 2: 15; and Heb. 9: 10; compared with Heb 10: 16; etc. Paul speaks of a law "established" by the faith, or gospel, in one text, and in another place of some law "abolished." They cannot both be the same law. Besides there appears to my mind, an eternal distinction in the nature of things between moral principles and ceremonial observances. Principles are eternal, and apply to all times and to all places; ceremonies very with time and place and circumstances.

11. I should say ceremonial, according to the above definition, pointing to "Christ our passover," who has been sacrificed "for us."

12. I am not now "under" the law at all, in whole or part, having "died" to sin and been "buried with Christ by baptism into death." The "law has dominion over a man (only) as long as he liveth." I am now "dead" to the world and to the law, so that now it cannot hurt me even if I fail to fulfill it; but I observe its precepts as far as possible; because they are "holy just and good," and, like Paul, "I delight in the law of God after the inner man" Rom. 7.

13. The "Passover" was ceremonial because certain "rites" and ceremonies were commanded in connection with its observance. No such rites or ceremonies are commanded with the Seventh-day Sabbath, which principally requires a "rest." The Israelites took laborious journeys to keep

the one, but not so to observe the passover was connected the Sabbath was not.

14. The first command given at character, sin having carried away its nature. Sacrifices were being man might be recone Cain knew he had committed the murder of his brother; that to commit adultery, God," long before the "given" on Sinai.

15. Yes. Paul says, "I except the law had said covet." These words y decalogue showing that Christ's death, and at the version. Ex. 24: 12; 2 I 9: 13, 26; Psa. 119: 18, Matt. 19: 17, 18; Rom. 11: etc.

17. Yes. Deut. 10: 4 27; Psa. 119: 44, 47, 97 10, 22; James 2: 10, 11

18. Yes; and they d cepts are amplification 31, and 8: 4; 1 Cor. 7:

19. Yes. See previous 4: 11; with 2: 9, 12; 6; (compared with v. 10; fact that the wor more times in the New word "gospel." Mod ers reverse this order

20. Sufficient to : But the apostles dwe heart, or the affection is the true foundation Love first to God and love is the fulfilling fulfills the law, and and abolish it. This

21. The ten comm ficient," as a rule of them was "sufficient ered that God's cor ngly broad. The than he was forma le's exhortations : principles to the d

22. No! Right efernal principles, quite apart from of my personal ca my "motive" bei apostle Paul ex that any might d and says that : demnation) "is ;

23. There coul discredit your i standards as the Indian would white man, th Protestant, and in excommunic ishly except al of prophecy.

24. I think t to make an though a reall his guilt in th sin, or else the justify him in "Virgin Mary

25. Yes, ce the law to de from the pe clemency of law itself.

26. Yes.

the one, but not so to observe the other; and the passover was connected with sin, while the Sabbath was not.

14. The first command given was of a moral character, sin having come through disobeying it. Sacrifices were instituted to show how man might be reconciled to God. But Cain knew he had committed a moral crime in the murder of his brother; and Joseph knew to commit adultery was a "sin against God," long before the law was formally "given" on Sinai.

15. Yes. Paul says, "I had not known sin except the law had said, 'Thou shalt not covet.'" These words you will find in the decalogue showing that it was in force after Christ's death, and at the time of Paul's conversion. Ex. 24 : 12 ; 2 Kings 17 : 37 ; Neh. 9 : 13, 26 ; Psa. 119 : 18, 19, 97, 98, etc.

16. Yes. See Jer. 31 : 31 ; with Heb. 8 : 10 ; Matt. 19 : 17, 18 ; Rom. 7 : 7, 22, James 2 : 10, 11, etc.

17. Yes. Deut. 10 : 4, 13 ; and 11 : 18, 22, 27 ; Psa. 119 : 44, 47, 97, 98 ; and Rom. 7 : 6, 10, 22 ; James 2 : 10, 11 ; Rev. 14 : 12.

18. Yes ; and they do so. All their precepts are amplifications of them. See Rom. 3 : 31, and 8 : 4 ; 1 Cor. 7 : 19 ; etc.

19. Yes. See previous answers. Also James 4 : 11 ; with 2 : 9, 12 ; 1 John 5 : 3 ; 3 John 5 : 6 ; (compared with v. 4) Rev. 14 : 12 It is a curious fact that the word "law" occurs many more times in the New Testament than the word "gospel." Modern writers and preachers reverse this order.

20. Sufficient to show their importance. But the apostles dwell on the state of the heart, or the affections, showing that "love" is the true foundation for all our obedience. Love first to God and then love to man ; for love is the fulfilling of the law. That is, love fulfills the law, and does not dispense with it and abolish it. This would be insane not love.

21. The ten commandments would be "sufficient" as a rule of life if our understanding of them was "sufficient." The psalmist discovered that God's commandments were exceedingly broad. They covered more ground than he was formally aware of. The apostle's exhortations are the unfolding of their principles to the details of everyday life.

22. No ! Right and wrong depend upon eternal principles, in the nature of things, quite apart from our "motives." The degree of my personal capability may be affected by my "motive" being good or bad ; but the apostle Paul expressly condemns the idea that any might do evil that good might come and says that "their damnation" (or condemnation) "is just."

23. There could not, hence this of itself discredits your idea. There would be as many standards as there men's minds ; and the red Indian would be justified in scalping the white man, the Romanist in burning the Protestant, and the Seventh-day Adventists in excommunicating those who cannot slavishly except all their private interpretations of prophecy. - This Roman Catholic doctrine with a vengeance !

24. I think that it would be wrong for him to make any graven image of anybody ; though a really "good motive" might modify his guilt in the matter. Nevertheless sin is sin, or else the good motives of the Romanist justify him in bowing down to images of the "Virgin Mary" and the "Saints."

25. Yes, certainly ; but we need not destroy the law to do it. A murderer might be saved from the penalty of the law through the clemency of the king, without abolishing the law itself.

26. Yes. Hence the need of dying to sin

and being "buried with Christ by baptism into his death" that the law may have no more power "over" us, to condemn us at all, and that we may have a fresh start in Christ to walk in the newness of life, and not in our old transgressions. Then, though the law still exists, we become dead to it. Then we have beautiful harmony between the law and gospel. See Rom. 7 : 5, 6. The law is honored, and the gospel saves us. The plan of redemption is wonderful, harmonizing all God's attributes, and Christ is just or law-believe.

27. Yes, or else suffer its penalty which is death. But when we are "baptized into Christ," we are married to him and have become "dead" to the law. But the law is not dead, for its threatening still hangs over others not yet "in Christ."

28. Yes, in the same way as on the earth it became him, to fulfill all righteousness. He doubtless will forever live in harmony with its everlasting principles, for it is written of him, "Thy law, O God, is within my heart." Thus the law has found even a more sacred resting place than inside the ark, within the holy of holies, namely, in the heart of Christ.

29. Christ's people eventually become like Christ, and so will all have the promised law written in their hearts also. For this purpose he has redeemed them. See Rom. 8 : 4 ; and Heb. 10 : 16.

30. Paul was not then speaking in respect to the violation of any moral precept of the law, but of some things which were "lawful" for him, and therefore warrented by the law then in force. But things lawful are not always "expedient." It might be lawful to marry, for instance, and yet be very inexpedient.

31. Yes.

32. Primarily "Rest," the seventh-day rest ; then other rests, as in Ex. 16 : 23 ; (before the law was given :) Lev. 25 : 2 ; Col. 2 : 16 ; "holy" rest days, "high" days and "feast" days.

33. Most frequently in the gospels and the "Acts." The context shows. The passages are too numerous to quote.

34. The term "Feast days" does not appear to include the annual sabbaths as you affirm. There were many "feast" days which were not "sabbaths" or rest days ; and at least one of those sabbaths was a fast day. See Hos. 2 : 11. The sabbaths of Col. 2 : 16 ; were shadows of things to come, whereas the seventh-day Sabbath was a memorial of something past.

35. It might be necessary for you to speak so, as you might be in Liverpool next week, and yet not on the particular day mentioned.

36. Yes. Hos. 2 : 11 ; and probably in Isa. 1 : 13, where some "sabbaths" are disparaged, while in Isa. 56 : 2 etc. the same prophet exhorts to the keeping of the seventh day Sabbath. It would be inconsistent of the same writer to disparage and exalt the same Sabbath, would it not ?

37. I think they were so coupled before by Isaiah and Hosea. See above. Paul speaks in Col. 2 : 16. of sabbaths which were found in some handwriting that could be "blotted" in out, whereas the seventh day Sabbath was engraved, whereas the seventh day Sabbath was engraved in tables of stone : they were found in graven in tables of stone : they were found in ordinances which Paul says were "against" man, not against him. Paul himself kept the Sabbath "as his manner was ;" and kept the Sabbath to show that he had violated defied his enemies to show that he had violated the law in anything.

38. Every moral precept based upon the principals of the decalogue ; and in addition

to these ordinances of Christ are binding upon Christians as baptism (or immersion) and the Lord's supper, etc.

39. I think not ; because it is modified by an additional reference to Moses in the latter text. In Matt. 5 : 17 Christ evidently refers to the decalogue, for he speaks expressly of murder and adultery, and shows the law to be so far reaching that it touches the inner feeling as well as the outward act. He also shows the abiding nature of those commandments, promising those who "do and teach" them shall (in the future) be "great" in the kingdom of heaven. May you and I obtain this honor at his appearing.

REMARKS.

I wish to give you credit for treating the question with calmness and candor ; and in a fairly philosophical spirit. Though you are familiar with the Scriptures I think you are in error on the law question. However I have answered all your questions candidly, and as briefly as possible.

I think the term "law" in Matt. 5 : 17. refers to the decalogue, because Christ quotes two of its precepts in the immediate context. I don't think his words imply that the law will ever "pass away."

Though he personally "fulfilled" it, it is not all fulfilled, or obeyed, yet, by all. He "fulfilled" righteousness by being immersed of John in Jordan ; but you also thought it necessary to "fulfill" the same. So did I. In the same sermon Jesus teaches that we must do his "Father's will," as well as obey Christ as Lord ; and the ten commandments are a summary of God's will, for he spoke them himself and wrote them with his own finger on enduring stone. When the term "law" is qualified by other words, as "the law of Moses," or the law which "came by Moses," its meaning is extended or varied.

You will notice that after all you admit there is, or has been more than "one law." I do not refer to the law of the land. - It seems to me there must be two laws (or two parts of one law if you prefer) to explain such texts as Rom. 3 : 31, and Eph. 2 : 15, and others. One law, or part, being "established" by faith and gospel, the other "abolished." If, as you affirm, "the whole law must stand or fall together," and if, as you believe, it has been all abolished, then it cannot be a transgression to steal or to lie, because "where there is no law there is no transgression," as Paul saith. If you say that these particular precepts have been re-enacted, then there are, or have been, two laws, and the whole law does not "stand or fall together." Besides, I should want to know who re-enacted it, and why was it abolished to be re-enacted again ? And was the re-enacting done by the same person who abolished it ?

ALBERT SMITH.

Leicester, Eng.

Have You a Mother.

HAVE you a mother ? If so, honor and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken ; but you should never forget the holy love and tender care she has for you. In years gone by she has kissed away from your cheek the troubled tear ; she has soothed and petted you when all else appeared against you ; she has watched over and nursed you with a tender care known only to a mother ; she has sympathized with you in adversity ; she has been proud of your success. You may be despised by all around you, yet that loving mother stands as an apologist for all your shortcomings. With all that disinterested affection would it not be ungrateful in you if in her declining years you failed to reciprocate her love, and to honor her as your best, tried friend ? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy. - Christian at Work.

Advent & Sabbath Advocate.

Stanberry, Mo., November 11, 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.

ELD. L. J. BRANCH reports a two days meeting held at White Cloud, Michigan, with six additions, and five new subscribers for the ADVOCATE. This is doing excellent for a two days meeting.

BRO. C. H. MUNROE of Jasper, Arkansas, is anxious for Sabbath-keepers to settle in his neighborhood, and will answer any inquiries in reference to that part of the State. There is a small church of nine or ten Sabbath-keepers in his neighborhood.

AGAIN we are made to realize that the tithing system is the best system to adopt. Bro. G. T. Rodgers has just remitted to the office twenty dollars tithes.

BRO. J. W. SMITH of Amite City, County seat of Tangipahoe County, Louisiana, writes that he is anxious to trade his property, so he can locate among Sabbath-keepers. He has properly adjoining the city, and is within sixty-five miles of New Orleans. Those wishing to move to a milder climate might do well to correspond with him.

ANOTHER election is in the past. Great efforts were made by some during the recent political canvass, to make their election sure. Dear brethren and sisters, we, as Christians, have an election to make sure. How hard are we working in this canvass? Are we succeeding pretty well? Will we be elected? or is our defeat already written? Brethren, let us look well to this matter, and see that we do not lose our crown.

THIS issue commences the new Conference year. Again we have yielded to the earnest demands of the Conference and have consented to publish the ADVOCATE and MISSIONARY another year. Since June 1888, when the office was moved to Stanberry, to the present year—with the exception of six months—we published the papers at a personal financial loss; but at the present the outlook is more encouraging, and if the brethren do not relax their efforts, but increase in every good work, the publishing work will rapidly assume larger proportions, and will soon be self-sustaining. May the good work go on until God's people are ready, and then Jesus will come.

"THE Lord helps those who help themselves." This is a true saying, and all should realize it and go to work. Now is a good time to lay plans for some special effort this winter. One sister writes that she is getting up a club for the ADVOCATE. Who will be the next one? Don't think that you can sit still and the Lord will in some way accomplish the work allotted to you. He will do nothing of the kind. You must make some effort yourself. God works by means, and you may be the means through which he de-

sires to work. Do not hinder the work. Time is short. Soon it will be too late.

In all your Christian thinking get at the heart of things, and cultivate the most immediate relations with God's word and work. Get into close personal contact with reality. No "go-betweens," nothing between you and the Divine reality! Work on straight lines, not roundabout curves; straight to God, and straight to God's thought. Be satisfied with nothing less than this. Let your daily mental toil be simply this—thinking over God's thoughts. Away with human glosses as substitutes for the Divine verities. Let men help you as they may; let God teach you as He only can. And thus thinking over God's thoughts speak them as His.—Christian Union.

Receipts.

W W Belk \$1.50, Mrs F M Merrill \$2.25, for Mrs Wm Gordon 25 cts, John W Cheney 25 cts, Frank Conklin 25 cts, H Taylor 25 cts, Hiland Elwell 25 cts, F L Taylor 25 cts, G T Rodgers (tithes) \$20, J G Gilstrap, \$1.25, Dr Farr for Logan L Teague 25 cts, John Bugh for Susan Bugh \$1.50, P A Sunderlin Gan'l Conf Fund \$1, Mrs Frank Harmon \$2, Elizabeth Wolverton \$1, C M Vandewater \$1.50.

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 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 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 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.

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 Approaching Crisis and End of the World by J H Nichols, 48 pp., price 15c. This is an able treatise on the signs of the times, and clearly shows that we are living near the end of time.

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.

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 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.

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 R Brinkerhoff; a tract for advance work on the Sabbath Question.

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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, 9cts.

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