

Advent and Sabbath Advocate.

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

VOL. XIX. Marion, Iowa, Third Day of the Week 26th Day of the 6th Month, 1884. (Sept. 16, 1884.) No. 24.

The Advent and Sabbath Advocate,
IS PUBLISHED WEEKLY BY
Jacob Brinkerhoff,
at MARION, LINN COUNTY, IOWA.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Free to those unable to pay. Specimen copies sent free.

THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week), together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

To-day and To-morrow.

"Amen! Come Lord Jesus."

Wilt thou come, gracious Lord, for
Thy people are sighing,
O'er the graves of the past, o'er the
Lost and the dying;
For to-day has grown old in to
Sinning and sorrow,
And the plumage of hope is now
Spread for to-morrow.
Wilt thou bring us the joys so long
Heard of in story,—
Wilt thou banish our night with
The dawn of thy glory.
May the cycle of time, in its
Course, quickly borrow,
From the hours of to-day
For the coming to-morrow.

For to-day is so thick with the
Dust of the ages,
And our record is blurred
On the world's musty pages
That we long for the end of all
Sighing and sorrow,—
For the death of to-day in the
Birth of to-morrow. A. G. C.
San Francisco, Cal.

Review of Wm. White, of Enyart, Mo.

(Continued.)

"You say the first day was observed when our country organized its government, and our law makers required its observance; but that in nearly every state the seventh day is equally recognized as the sabbath for those who wish to observe it. The seventh day is not the lawful Sabbath in any State in this government and I believe not in any Christian nation. The Sabbath breakers get all their protection under the first article of the first amendment of the constitution of the United States, which reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." From this it is claimed that they can keep Saturday or Wednesday if they choose; but law abiding citizens are bound to keep Sunday the same. Now we will see if Christians are not bound to live up to the laws of their country; but we must use some Scripture that we used in our first article. We will begin with Rom. 13th chapter: "Let every soul be in subjection to the higher powers. Why? For there is no power but of God; and the powers that be are ordained of God; therefore he that resisteth the power with-

standeth the ordinance of God. (What then?) They shall receive to themselves judgment. Why? for rulers are not a terror to the good work, but to the evil. Do that which is good and thou shalt have praise of the same. Why so? for he is a minister of God to thee for good, but if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is a minister of God, an avenger for wrath to him that doeth evil; wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake; for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues; tribute to whom tribute is due; custom to whom custom, fear to whom fear, honor to whom honor. So you see, Brother B., that all Christians are strictly bound by the laws of God and man. You urge the seventh day Sabbath because the apostles kept it. Well, they kept all the laws of Moses up to the year 70, including the ceremonial, sacrificial, and moral laws. Paul and others prepared to offer sacrifices, and purified for it, about the year 65, or five years before the laws were taken away from them. If I was a seventh day Sabbath man, a disciple of Moses, I could go to Jerusalem and get the Levite priests to offer sacrifices for me; but I am not Moses' disciple.

WM. WHITE."

ANSWERED BY A. F. DUGGER.

Bro. White, I see in this, your last article, you make an effort to prove your first day Sabbath from civil law; an effort regarded by all as an evidence that you are conscious the Bible does not support you, or you would not forsake the Bible, your "only discipline," and appeal to human authority for proof. My dear brother, it must be evident to yourself and all others that this first day Sabbath, set apart by Constantine, is now in very close quarters, utterly forsaken of God, the prophets; Christ and the apostles being entirely cast out by them, stripped of every vestige of divinity. I do not wonder that it should make an effort to hide itself in the constitution of the United States. But the mystery is, why a Bible student should pick it up and make such a desperate effort to cover its nakedness with the cloak of civil law. However, my dear brother, I hope you will be patient with me while I, in pure love for truth and right, show you that you can never staunch its bleeding wounds with such civil remedies, as must be evident, to all who have ever read the constitution of United States.

According to your article we would infer that civil and religious matters were all mixed up in our laws, whereas the facts are all against such a position. Our wise forefathers foresaw the evils arising from a union of church and state, and therefore labored in their documents to prevent any such union from taking place, especially forbidding it in these words: "No religious test shall EVER be required as a qualification to any public office or trust under the United States." Were

it otherwise the political would soon be merged into the ecclesiastical questions of the day, and church and state would become united. Congress is not allowed in any way to meddle with the religious views and practices of any sect or party. Our national judicial officers (not our petty state officers,) who are sworn to support the constitution will, in no case, fine anyone (as has been demonstrated,) for laboring on the first day of the week. Though the laws do compel us to observe one day of the seven, but it is left optional with each one which day shall be observed. Then as far as the day and civil law is concerned we could observe Thursday just as well as Sunday. No law would punish us in either case. Thank God! we live in a country in which we are not compelled to worship this pagan and papal idol, Sunday. Hence your assertion, "Law abiding citizens are bound to keep Sunday," is rather a queer construction; and is, to say the least, very incorrect. If you were a Catholic I should now expect to hear you argue that law abiding citizens are bound to abstain from eating meat on Friday. You see one is just as susceptible of proof as the other. In point of fact both are children of the same stock. You now see from the section quoted from the constitution that observers of the seventh day, instead of being "law breakers" are considered by the constitution as being law abiding citizens, are eligible to offices of trust, and may become, as many of them are and have been, law makers under the powers of the constitution of this free, grand and glorious republic of ours. The question of religious freedom is so well understood and justly appreciated by the citizens of our great commonwealth that while I write in refutation of your unconstitutional statement, I am thinking how strange it is that men of your ability (who should and certainly do understand the principles of our civil government), will bring up such frivolous matter. I can only explain it on the principle that such men are short of argument; anything to fight the Sabbath with; and as a drowning man will grasp at a straw, so they fight, grasp, and gasp, and in doing so expose the utter weakness of the cause they advocate. Such is your condition, and the condition of all others who attempt to substitute pagan and papal institutions for the institutions of God.

My dear brother, in the language of Paul, I would inquire, "Am I become your enemy because I tell you the truth? God forbid; I am your friend in deed and in truth, and gladly would I help you free yourself from a papal error, in which I myself was once entangled. But thank God! I am now free. "The truth shall make you free."

Your last article is now fully met and utterly refuted, in the facts above stated; but for fear you may think some portions of it are neglected, I will now briefly scan your whole article.

(1) Bro. Brinkerhoff is right in his remarks on the first day, and seventh day. Please see and read his articles again, which

ADVOCATE

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you will find in the Jan. papers, Jan. 1, No. 38, Jan. 15, No. 40. I have just this moment finished re-reading them, and am surprised to find that your first article, which they were intended to answer, is not only fully met, but your last article, written after his were published, is also completely answered; and for this reason I would like for you to give them another reading.

(2) The lawful Sabbath and Christian nation, neither is any one particular day the lawful Sabbath in any State. This word "lawful" means a good deal. State enactments can not conflict with the constitution; if they do they are unlawful, and though for a time may be enforced by our petty State officers, yet when carried up to the Supreme Court the Judicial Department of our government, whose business it is to interpret the constitution and to regulate all State laws in harmony therewith, such enactments would at once be declared unlawful, and being out of harmony with the constitution, the fundamental law of the land would therefore be abolished.

Now, Father White, to show you that I am right, and also that in finishing up your articles you have cut off your own fingers, I will just quote the section you quote under the head of "Sabbath breakers." "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Yes, my brother, here is where we get our civil protection, in keeping the Sabbath of God. This is just the place to get it. Where else would you have us get it? So you see we are law abiding. I am glad you have taken that statement back. I give you credit for it. Or do you say you have not taken it back? If so then inquire, Does the constitution make provision for and protect those who violate its laws? If so, it must be a queer instrument. You say we are "Sabbath breakers." On what grounds do you say this? Do you mean because we do not keep the first day? Where is your law for keeping it? You know it takes law to make it binding. The Bible does not require us to keep it. The constitution of the United States does not bind it upon us. Constantine is dead, and if he were living he does not rule in this country. Now, Father White, if you know of a text in the blessed volume of truth that defines the first day to be the Sabbath, and says we should remember to keep it holy, please send it on by return mail. I have looked for it until I have become discouraged, and have given it up as a hopeless task. I have also written to T. L. Davidson that I want the farm, and shall be there to claim it as soon as you furnish me the text. For can it be that you will talk so positive about the first day of the week being the Sabbath, and call us "Sabbath breakers," because we do not keep it, and knowing at the same time that you cannot find one text in the Bible which says it is the Sabbath, and that we or any body else should keep it; I say can this possibly be? We will wait and see. As for your "Christian nation," I do not know where you find it on the face of the globe. "The whole world lieth in wickedness."—Paul. "They have made void thy law."—David. The world is now in the condition it was in before the flood. They had then wandered far away from God and his institutions, and the promise is to the "little flock."—Christ.

(3) Rom. 13th chapter. God is the author of all civil powers based on moral principles. This is the doctrine taught by Paul in this

chapter. But that we should obey a civil law when in conflict with the divine is contrary to Scripture precept and example. While we believe that "every soul should be subject to the powers that be," in the very sense intended by Paul, we also believe "we ought to obey God rather than man." When the princes of the court of Darius sought occasion against Daniel because they were jealous and envious, they obtained a decree that whosoever asked any petition of any god or man for 30 days, save the king, should be cast in a den of lions. Daniel well knew the result, for "the law of the Medes and Persians changeth not." Did he obey that decree? He did not, for as his custom was, he prayed three times a day to the God of Israel, knowing that God had said, "The eternal God is thy refuge." He dared to brave the Persian court, well knowing the storm that was soon to burst upon him; and that God whose ears are ever open to the prayers of the righteous, approved his course, for he sent an angel and delivered him from the lion's den; and as God is unchangeable he would approve the same now. The principle laid down by Paul in this chapter is a good one, and one, too, which we, as a church, try to carry out. It is, "Render to all their dues," &c. The first day is not due to God; he never has claimed it, but he does claim the seventh day, and we render it to him; neither is the first day due to our country, she does not claim it, but she does claim one in the seven; and as we keep one as she demands we are just as loyal as you are. *[Concluded in next number.]*

Will not Endure Sound Doctrine.

SETH MUNGER.

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1.

These words were spoken by the apostle Paul, in preaching his farewell discourse. It is evident by the facts recorded in the 6th verse, "For I am now ready to be offered, and the time of my departure is at hand. I have finished my course, I have kept the faith." As the apostle is about to depart, he exhorts Timothy to "preach the word, to be instant in season, to exhort with all long suffering and doctrine," 2 Tim. 4: 2. The apostle speaks as though it would be some time before this would take place, and that Timothy must suffer many things; tells him to watch in all things; to endure afflictions, to do the work of an evangelist, to make full proof of his ministry; for, says the apostle, verse 3 "The time will come when they will not endure sound doctrine." We find the apostle's words have come true. It must be admitted by all believers of the Bible that Paul preached the word in its purity, and that was what he was exhorting Timothy to do, when he says to him, Preach the word.

The doctrine that Paul preached was altogether different from what is taught in these days by the so-called orthodox. Paul taught that the crown of righteousness could not be expected till the Lord should descend from heaven, with a shout, and the trump of God, to wake up the sleeping dead, 1 Thess. 4: 16.

It is taught in the pulpit to-day, by those claiming to preach the gospel, that the crown of righteousness spoken of by the apostle is to be received at death, and that Christ comes at death. This is a dangerous doctrine, entirely without foundation. The devil is the instigator of it, and we find it taught faithfully by his followers. The apostle in speak-

ing of his class, said they "would heap to themselves teachers, having itching ears." We find this to be true. Look all over our land, and see the scores of preachers that are out of employ. We have many of them here, and you ask them why they are idle and are not laboring, and they will tell you, There is no place to work. This is somewhat different from the language of our Savior. He says, "Truly the harvest is great but the laborers are few." If this class of preachers that are out of employ, and are on the strike for higher salaries, would repent and believe the Bible, and would preach just what the apostle exhorted Timothy to preach, the doctrine that all these that love the appearing of the Lord should then and at that day receive a crown of righteousness, they would find plenty of labor.

We find them to be of that class spoken of by the apostle and prophesied of by the prophet. The apostle says "They will turn away their ears from the truth, and will be turned unto fables, having a form of godliness but denying the power thereof. There can be no mistake in making this application. We will turn to Isaiah 29, beginning at v. 13, and we will listen to the testimony of the prophet. "Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me and their fear toward one is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Wo to the rebellious children, saith the Lord, that take counsel, but not of me," Isaiah 30: 1.

The Lord says to the prophet in the 8th verse of the same chapter, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever, that this is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, See not, and to the prophets, Prophecy not unto us right things; speak unto us smooth things; prophecy deceits." The Lord, in speaking to these false teachers by the prophet Isaiah, in chapter 48: 17-18, says, "Thus saith the Lord, thy Redeemer, I am the Lord thy God, which leadeth thee by the way that thou shouldst go. O that thou hadst harkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. "The Lord has spoken to Jeremiah the prophet concerning this people, saying, Behold, ye trust in lying words, that can not profit. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house which is called by my name become a den of robbers in your eyes? Behold, I have seen it, saith the Lord," Jer. 7: 8-11 In Jer. 6: 19, the Lord speaks to the prophet again, and tells who they are.

We are told in the word of God to believe not every spirit, but try the spirits; and we have been trying the spirit that this people manifested by the sure word of prophecy, and we have found them to be liars. The Lord says in the chapter and verse I have mentioned, "Hear, O earth! Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not harkened unto my words, nor to my law, but rejected it." Not long ago one of the false teachers spoken of by the apostle, who said in his heart the Lord delayed his coming, came to this place on purpose to preach against the

Adventists. The time came for the meeting, and the house was well filled, when the preacher came in and took his stand behind the desk. I will give you some of the language he used. He started out by saying, I have come a long ways to expose and to warn you against this miserable set of people called Advents, and I want your attention. He opened his Bible and laid it on the desk before him and said, I will call your attention to Math. 24: 26, "Wherefore if they shall say unto you, behold, he is in the desert, go not there; go not after them that keep the Sabbath for Sunday; go not after them that keep the law." At the same time he was looking on his Bible just as though he was reading it in the word of God. There is no doubt but what many of the people that were in the house actually thought he was reading it just as it was in the Bible. While he was using this deception, deceiving and being deceived, my mind was drawn back to the words of the prophet Isaiah, 59: 2 "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Your hands are defiled, your lips have spoken lies." I will go back to the sermon; he said, "These miserable Adventists will tell you that the Lord is soon coming and the world is about to come to an end; but I warn you not to believe a word of it; it is not true; it is a false doctrine." He says, "Did you not know that the Bible says that false prophets should rise in the last days to deceive the people? and this miserable class of Advents are the false prophets spoken of." Mark the expression! He has just been warning the people against believing that they were living in the last days, and then proves to them that we are living in the last days by telling them that the Advent people were false prophets that should rise in the last days. Do we wonder at the prophet Isaiah saying that the wisdom of their wise men should perish? Can we any longer doubt this prophecy, when it has been literally fulfilled before our eyes? He goes on to say, Talk about Christ coming! Look around you and see this immense forest: it must be all cleared up and dotted with school houses and churches before the world will come to an end.

In Jeremiah 5: 29 the prophet says, "Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and my people love to have it so.

The prophet Ezekiel in speaking of this class of false teachers, says, Because with lies ye have made the heart of the righteous sad, whom I have not made sad and strengthened the hands of the wicked, that he should not return from his wicked way by promising him life. I want to ask a question right here. What class of people ever promised the wicked life? Is it not those who preach that all mankind is immortal and that they have an immortal soul that must live eternally, either in a burning hell, which is as literal as fire itself, or in a spiritual heaven, which is millions of miles away, somewhere up above the skies, where a spiritual God lives that has neither form nor shape, eyes nor ears, and yet his all-seeing eye is upon us and his ears are open to our cries.

After a careful investigation of such a doctrine as this, to be taught by Bible students of the gospel of Christ, I have come to the conclusion, that if this is the gospel, will some one please tell me what is not the gospel? When we look around us and see the means increasing so rapidly on every hand to

convince coming, now it is now it is believed. men that with Bible to come. that we excel to arouse profess at the bear test the whole coming j Unbeli it is doin When yo to pass, the door, come to past. T for is Jes of heav One th such thin and that us that b Lord beg God for hearts, th elator, E this to be heart, th come. T look for unto salv Freela A Gr Friend point at up you a ble, and bor L, w specting lieve the expected give our stated fra did not b cause he a believ Bible ce certain o ture lif sideratio perfect p thousand this time realized; in every confiden I. Well sons offe promises and as y not see l this poin and hop would, i for now philosop dark." all the g into eter O. M Mr. S.

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The Lord says to the prophet in the 5th verse of the same chapter, 'Now go, write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever, that this is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, See not, and to the prophets, Prophecy not unto us right things; speak unto us smooth things; prophesy deceits.' The Lord, in speaking to these false teachers by the prophet Isaiah, in chapter 48: 17-18, says, 'Thus saith the Lord, thy Redeemer, I am the Lord thy God, which leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. The Lord has spoken to Jeremiah the prophet concerning this people, saying, Behold, ye trust in lying words, that can not profit. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house which is called by my name become a den of robbers in your eyes? Behold, I have seen it, saith the Lord,' Jer. 7:8-11. In Jer. 6: 19, the Lord speaks to the prophet again, and tells who they are.

We are told in the word of God to believe not every spirit, but try the spirits; and we have been trying the spirit that this people manifested by the sure word of prophecy, and we have found them to be liars. The Lord says in the chapter and verse I have mentioned, 'Hear, O earth! Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.' Not long ago one of the false teachers spoken of by the apostle, who said in his heart the Lord delayed his coming, came to this place on purpose to preach against the

Adventists. The time came for the meeting, and the house was well filled, when the preacher came in and took his stand behind the desk. I will give you some of the language he used. He started out by saying, I have come a long ways to expose and to warn you against this miserable set of people called Advents, and I want your attention. He opened his Bible and laid it on the desk before him and said, I will call your attention to Math. 24: 26, "Wherefore if they shall say unto you, behold, he is in the desert, go not there; go not after them that keep Saturday for Sunday; go not after them that keep the law." At the same time he was looking on his Bible just as though he was reading it in the word of God. There is no doubt but what many of the people that were in the house actually thought he was reading it just as it was in the Bible. While he was using this deception, deceiving and being deceived, my mind was drawn back to the words of the prophet Isaiah, 59: 2 "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Your hands are defiled, your lips have spoken lies." I will go back to the sermon; he said, "These miserable Adventists will tell you that the Lord is soon coming and the world is about to come to an end; but I warn you not to believe a word of it; it is not true; it is a false doctrine." He says, "Did you not know that the Bible says that false prophets should rise in the last days to deceive the people? and this miserable class of Advents are the false prophets spoken of." Mark the expression! He has just been warning the people against believing that they were living in the last days, and then proves to them that we are living in the last days by telling them that the Advent people were false prophets that should rise in the last days. Do we wonder at the prophet Isaiah saying that the wisdom of their wise men should perish? Can we any longer doubt this prophecy, when it has been literally fulfilled before our eyes? He goes on to say, Talk about Christ coming! Look around you and see this immense forest; it must be all cleared up and dotted with school houses and churches before the world will come to an end.

In Jeremiah 5: 29 the prophet says, "Shall I not visit for these things, saith the Lord? shall not my soul be avenged on such as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and my people love to have it so.

The prophet Ezekiel in speaking of this class of false teachers, says, Because with lies ye have made the heart of the righteous sad, whom I have not made sad and strengthened the hands of the wicked, that he should not return from his wicked way by promising him life. I want to ask a question right here. What class of people ever promised the wicked life? Is it not those who preach that all mankind is immortal and that they have an immortal soul that must live eternally, either in a burning hell, which is as literal as fire itself, or in a spiritual heaven, which is millions of miles away, somewhere up above the skies, where a spiritual God lives that has neither form nor shape, eyes nor ears, and yet his all-seeing eye is upon us and his ears are open to our cries.

After a careful investigation of such a doctrine as this, to be taught by Bible students for the gospel of Christ, I have come to the conclusion, that if this is the gospel, will some one please tell me what is not the gospel? When we look around us and see the signs increasing so rapidly on every hand to

convince us of the fact that the Lord is soon coming, we can say with the apostle, that now it is high time to wake out of sleep; for now is our salvation nearer than when we believed." Look back a few years ago and men that were honest in this matter taught with Bible in hand that the Lord was soon to come. Can we not say of a truth to-day that we have increased evidence, which far excels the past? Are not signs increasing fast to arouse a slumbering world and back-slidden professors, that the coming king is near, even at the door? We should not be ashamed to bear testimony to these solemn truths, seeing the whole world stands at the eve of the coming judgement.

Unbelief ruined the antediluvian world; it is doing the same to-day. Our Savior said, When you see all these things begin to come to pass, then know that he is near, even at the door. They are not only beginning to come to pass, but they are nearly all in the past. The next event that may be looked for is Jesus, our Savior, coming in the clouds of heaven, with power and great glory.

One thought more. Seeing that we look for such things, can we say of a truth we are ready, and that we love his appearing? If not, let us that believe in the soon coming of our Lord begin at once to cry mightily unto God for his love to be shed abroad in our hearts, that we can say as did John, the revelator, Even so, come, Lord Jesus. I believe this to be the language of every Christian's heart, that will be saved when the Lord shall come. The promise is that unto them that look for him will he appear the second time unto salvation. Heb. 9: 28.

Freeland, Mich.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

[Continued.]

Friend O. you seem to have forgotten the point at issue between us. When you came up you accused me of not believing the Bible, and occupying infidel ground, with neighbor L, with whom I had been talking respecting the hope of a future life. If we believe there is to be a life after this, it is to be expected that we will be able and willing to give our reasons for this belief. Friend I. stated frankly before you came up that he did not believe in a future life for man, because he knew of no reasonable basis for such a belief. I was trying to show him that the Bible contained promises of future life on certain conditions; that these promises of future life were well worthy of our serious consideration and credence, because there is a perfect prophetic chain, beginning over two thousand years ago, and reaching down past this time to the time when future life shall be realized; and as it has proven true thus far in every statement, it is worthy of our full confidence relative of the future.

I. Well, neighbor O., I must say that the reasons offered by Mr. S. for his faith in these promises of a future life book reasonable; and as you profess to believe the Bible I cannot see how you can reject his conclusions on this point; and for my part if I had the faith and hope he professes to have, I think death would, in a measure at least, lose its terrors, for now it looks, as expressed by a certain philosopher, like "taking a leap into the dark." Dark indeed it is, for it seems that all the great and learned of earth with us pass into eternal oblivion.

O. Mr. I., as I stated in the first place, Mr. S. seems to occupy nearly the same po-

sition as you do, as you both believe in the unconsciousness of the dead, while all the Christian denominations with which I am acquainted, believe in the immortality of the soul; hence in its consciousness after the body is dead.

S. Friend O., I have not denied that all, or most of the sects believe in the immortality of the soul; but nevertheless, I do deny that the doctrine, or the term immortal soul, occurs in the Bible; but I can cite you to the place where the apostle Paul declares that God will give eternal life to all that seek for immortality by a patient continuance in well doing, Rom. 2: 7. How preposterous for a person to be looking for something he knows to be already in his possession. As you still seem inclined to think I occupy infidel ground, I want to say in all candor and kindness that it is an utter impossibility to believe many declarations found in the Bible and believe in inherent immortality.

I have shown already that the Bible bases all hope of future life for man on a resurrection from the dead. You ridicule the idea, and called it "a natural impossibility." You are quite consistent not to believe in a resurrection, as you believe in a natural immortality, and you are equally inconsistent claiming to believe the Bible, as that plainly and repeatedly teaches the resurrection, while the words 'immortal soul,' never occurs in the book. All that believe with you believe that at death the soul enters upon another state of existence, hence immediately receives its reward. Here then is where the theory of a "natural impossibility" has a perfect application. Paul says, "God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts 17: 31. You cannot believe this, because you believe all are rewarded at death, and you surely will not claim they are first rewarded, and then judged afterwards. And Paul told Timothy, the Lord would judge the living and the dead at his appearing and kingdom, 2 Tim. 4: 1.

I will now give a few of the many passages of scripture to which your theory of rewards in the future without a resurrection is in diametrical opposition. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Lu. 14: 12-14. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 4: 10. I might give many more passages of similar import, but it seems as though it would be superfluous. But I must say that if the apostles had believed as you do they would not have met with so much opposition and persecution as they did, as the Jewish rulers was because, "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead," Acts 4: 2. This was the first they were arrested.

[To be Continued.]

Conference of the Church of God in Iowa.

Marion, Iowa, Sept 7, 1884.

Meeting called to order and I. N. Kramer was elected chairman, pro-tem, and Jacob Brinkerhoff Secretary. Prayer by Eld. L. J. Branch.

It was voted that the meeting proceed to organize a Conference.

It was voted that all present, including visiting brethren who are in sympathy with the movement to organize a Conference, and the preaching brethren from Mich., assist in the organizing of this Conference.

The object of the Conference was stated to be, to secure the co-operation of our churches and individual members for missionary purposes in the State of Iowa.

The following Constitution and By-Laws were adopted:

CONSTITUTION.

Article 1st.—Section 1st.—This Conference shall be known as the Conference of the Church of God, of Iowa.

Section 2. This Conference shall be composed of delegates elected by the churches, the officers of President, Vice President, Secretary, Treasurer, and Executive Committee of three (of which the President of the Conference shall be chairman), elected at annual Conferences by a majority vote, with ballot; also the ministers recommended by the Conference, and the Editor of the ADVOCATE.

3rd. Every church organized by ministers, members of this conference, that hold regular meetings as often as once a month, shall be entitled to one delegate for ten members or less, and for each additional ten members an additional delegate.

4th. Other churches not thus organized in this or other States that keep the commandments of God and observe the faith of Christ, on application, may, by action of the Conference, be granted representation, by sec. 3rd of this Article.

Art. 2nd.—Powers and duties of Officers.

Sec. 1st, It shall be the duty of the President to preside at all meetings of the Conference.

2nd, With consent of the Conference he may appoint committees, and he may at any time counsel or consult with any committees appointed by him or the Conference.

3rd, The Vice President shall preside in the absence of the President.

4th, The Secretary shall keep a faithful record of all the business transactions, and conduct the correspondence of the Conference.

5th, The Treasurer shall report to the Conference annually the several amounts of money received from each individual, and to whom paid out by him, paying out no funds only by order of the Chairman of Ex. Committee.

6th, The Executive Committee shall fix time and place of annual meetings, and may call special meetings of the Conference, when necessary, transact its business when it is not convened, solicit missionary funds, and use it to advance the gospel cause as they may think best, and report their work to the Conference annually.

Art. 3rd, Powers and duties of the Conference.

Sec. 1st, When convened this Conference shall have power to adopt, abrogate, alter, or amend any of its Constitution or By-laws, by a two-thirds vote of the members present.

2nd, By a two-thirds vote it may renew or revoke the credentials or recommendations of its ministers for one year, from time to time.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 26th day of the 6th month, 1884.

JACOB BRINKERHOFF, Editor.
A. C. LONG, JOHN BRANCH, W. C. LONG,
A. F. DUGGER, J. A. NUGENT.
Special Contributors.

Report of the Missouri Camp Meeting.

L. J. BRANCH.

BRETHREN and Sisters, and readers of the ADVOCATE: Seeing that it has fallen to my lot by election to give you a brief report of the success of the Mo. Conference, we give it in a condensed form, for time and room will not admit otherwise.

Thursday, Aug. 21, according to appointment, the Conference opened with a good delegation of ministers, as well as a goodly number of Brethren and Sisters from a distance, making a very enjoyable time; and meeting being appointed at 3 o'clock, Bro. J. C. Kerns was chosen to address us. Meeting opened by singing and prayer, and Br. K. selected for his subject, Heb. 6: 1, 2. It was carefully handled and good impressions were made, and facts set forth, which, if remembered and lived up to will meet the requirements of the Bible.

In the evening of the 21st Bro. J. H. Nichols, of Kansas, spoke to us from the subject, God is love. Called our attention back to the creation, and proved to us from the Scripture that God was mindful of his people in other days, as well as in our day. He also exhorted us to faithfulness, and we closed, feeling that a good work was commenced, and a great desire to carry on the work.

Friday morning we arose very early, and at 6 o'clock had prayer in the tent, it being the rules of the Conference. So it was observed every morning. At 11 o'clock Bro. Jacob Brinkerhoff, of Marion, spoke from 2 Tim. 4: 6, 8. He spoke to us of Paul's warfare, of his afflictions, his faith, his exhortation, and his enjoyment. His subject was well calculated to stir us to a new engagedness in the work. By this time the brethren were all on the ground, and pitching their tents. When all was done there were eleven small tents and several covered wagons, which made it look as if the family had most all reached home.

At three o'clock in the afternoon, preaching by the writer, from 2 Peter 1: 4, 11. Spoke of the different christian graces, and how necessary it was that all of them be observed and practiced, and without them we should be very barren and unfruitful in the knowledge of our Lord Jesus Christ. And if we were in possession of them we had the promise of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

In the evening we listened to Bro. J. H. Nichols again, on the subject of the resurrection of the sleeping saints. Text, Job 14: 14, "If a man die shall he live again?" Bro. N. brought abundance of Scripture to prove and to encourage us to believe that though we should die yet we should live again.

Sabbath morning at ten o'clock we all gathered for social worship. Opened by singing and prayer, and testimonies began to be given in; and many were the signs, besides giving in testimony, of the enjoyable time we were having; many tears were shed for joy, and never will it pass from our memory. After one hour used in this part of the wor-

ship we listened to Bro. A. C. Leard, of whom most of us have seen his name in the Advocate. Bro. Leard is quite an old man, but very zealous for the cause. He spoke to us from Heb. 2: 1. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The subject was well treated, and we were made to see the necessity of a new engagedness in the work. Then we closed until 3 o'clock for refreshments, and rest. Then we listened to Bro. S. W. Mentzer, a visiting Bro. Text: Rom. 11: 18; his subject was full of thought.

In the evening Bro. John Branch spoke to us from Heb. 9: 27, subject of the judgment; proved beyond a doubt that it did not take place until Jesus comes to set up his kingdom on the earth. Sunday morning at ten o'clock we met again for social worship. One hour was used in singing and exhortation, which was beneficial. Then we listened to Bro. J. H. Nichols, on the subject of the Law of God. Text: Psalms 19: 7, "The Law of the Lord is perfect." He also showed us that there was a law which was imperfect, but was brought upon the people because of transgression, and lasted only till Christ came, but the Law of God was binding on the people of this generation. Bro. N. is a workman, and may the God of heaven bless him, is the expression of all.

At three o'clock Bro. John Branch continued the subject only in a different form, wherein it has been thought that Christ changed the day by his resurrection; he proved by all of the Scripture on that subject that he did not change the day, but observed the Sabbath and taught his disciples to observe it. In the evening Bro. W. C. Long continued the same subject, Text: Rev. 1: 10. "I was in the spirit on the Lord's day", and showed by abundance of evidence that it was the Lord's day and not the first day of the week; and after listening to the three sermons we should be very much astonished indeed to hear any one that was present say that they didn't think it made any difference which day they observed. May the Lord deliver us from such delusion!

Monday evening the subject of baptism was taken into consideration and the writer was chosen to speak. Text: Eph. 2: 19, 22. Tried to show by scripture that where there are three modes of baptism now in use, only one was required in the days of the Apostles and that was immersion, and the same mode is required to day; and in order to become sons and daughters we must comply with the same, and without it we are strangers and foreigners to God and his promises.

Tuesday evening Bro. John Branch occupied the stand and spoke to a large crowd on the subject of sanctification, John 17: 7, "Sanctify them through thy truth; thy word is truth." He showed beyond a mistake that to be sanctified was not a life beyond sinning but it was a life of obedience to all of God's commandments, the fourth one included, because in it God had specified a day of rest and sanctified it; and nowhere ordered it to be taken off; it was considered obligatory anciently, and of necessity must be observed with us. May the Lord help those who heard it to obey.

Wednesday evening we could not have meeting on the account of rain, which we regretted very much; but Thursday evening we were permitted to come together again, with quite a good number, and the stand was occupied by the writer, using the language of Paul in Acts 26: 6, 8, treating upon the subject of the saints' inheritance, and that it

would finally be this present earth, in its renewed state, and brought much scripture to bear on the subject. Bro. J. C. Kerns followed with some good proof texts upon the same, and exhorted the people to avail themselves of the home offered without price.

Friday evening we listened to Bro. John Branch, Text, John 3: 13, "And no man hath ascended up to heaven;" with scriptural authority put an end to the theory of people going to heaven at death; but yet some will undoubtedly get there in their mind, because they are not willing to submit to God's plan. Sabbath morning at 11 o'clock Bro. J. C. Kerns was selected to speak to us, which was done in workman-like manner, from the words of Jesus in Mark 16: 16. His subject treated upon faith, repentance, and obedience which would purchase for us eternal life, and disobedience would bring eternal death. Bro. K. is a young man, but very zealous for the cause.

At three o'clock we listened to Bro. N. A. Wells, from Gal. 6: 9, "And be not weary in well doing, for in due time we shall reap if we faint not." The discourse was well calculated to stir us to activity and to labor against slothfulness, for there was much danger in such living. Bro. Wells is a man of ability, and his service is appreciated very much with the tent, and elsewhere; and so Brn. W. C. Long and Wells are using all their time in the ministry. May the Lord bless their labors.

Evening after the Sabbath Bro. W. C. Long discoursed to us from Gen. 2: 7, "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life." There is no use of commenting upon his subject, for those that are acquainted with him may judge for themselves in what manner he set it forth; we would only say that it was left beyond dispute.

Sunday morning the writer was requested to speak again, which was done from the language of the apostle Jude, 14, "Behold, the Lord cometh." Spoke of some of the signs connected with his coming; tried to encourage the brethren to live faithful a little longer, and we would be made to realize what we are now anticipating. The time was drawing near for us to take the parting hand, so we need not express our feelings in this report.

In the afternoon Bro. Joan Branch spoke to us again from Rev. 3: 18; it was not a discourse of doctrine, but of exhortation, and right in place; and in the evening he spoke again and this concluded the meeting; subject, the death of the wicked. In closing up his remarks people were made to look sad; their duty had been shown them from time to time, and what more could be done, their doom was pictured out before them, and the meeting was closed, with a feeling that we had done our duty. Five were added to the church, and may the good Lord keep them, is our prayer.

The names of the ministers present were W. C. Long, N. A. Wells, A. C. Leard, J. C. Kerns, of Mo; J. H. Nichols of Kansas; Jacob Brinkerhoff of Iowa; L. J. and John Branch from Mich; the visiting brethren were Eld. S. W. Mentzer of Iowa, and Bro. Stahl from Indiana; and we regret very much Bro. Stahl's poor health during his visit and hope that not far distant his visit may be repeated, and our acquaintance be made more fully; and may we all conduct ourselves so as to meet in the general assembly and the church of the first born, is the prayer of your humble servant.

Bangor, Mich.

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2nd, By a two-thirds vote it may renew or revoke the credentials or recommendations of its ministers for one year, from time to

time; and on application of other ministers that come recommended by the church to which they belong, give them credentials for one year.

3rd, It may appoint special committees, and shall receive or reject the reports of its committees and members when presented by the call of the President.

4th, It may withdraw its fellowship from any of its members for good cause, but shall not use any authority over local churches.

BY-LAWS.

Article 1st, Order of business.

Sec. 1st, The President shall open the Conference with prayer.

2nd, He shall appoint a committee on credentials, whose duty it shall be to immediately report the names of all the members of the Conference.

3rd, Reading and approving the minutes of the preceding meeting.

4th, Granting, renewing or revoking the recommends of ministers.

5th, Reports of special and Ex. Committees—Treasurer, delegates, and ministers.

6th, Motions and resolutions.

7th, Election of Officers.

Article 2nd, Rules of Order.

Sec. 1st, The presiding Officer in the chair shall proceed with the regular order of business as prescribed by Article 1st, of these by-laws, and have and exercise such authority as is common for a chairman of business meetings.

2nd, No member shall speak more than twice on the same subject, nor occupy more than ten minutes, except by consent of the majority present.

3rd, The Conference may from time to time extend to visiting brethren the privilege of participating in its deliberations, but none but its regular members shall be allowed to vote except as provided in the following section, No. 4.

Sec. 4th, In the Election of Officers, or appointment of committees, the Conference may choose brethren not its members, and the committee thus appointed, at the meeting they make their report, may vote on all questions before the Conference.

Sec. 5th, The two of Ex. Committee, if present, shall count and tell the votes in electing officers. If absent the President may appoint tellers and a majority of all votes cast is necessary to elect.

The following named persons were elected to the offices of the Conference.

A. C. Long, President; I. N. Kramer, Vice-President; Jacob Brinkerhoff, Secretary; John Davis, Treasurer; A. C. Long, A. M. Brinkerhoff, and S. S. Davison, Executive Committee.

Eld. A. C. Long was elected delegate to the Michigan Annual Conference of Oct. 2, 1884.

Adjourned till 4. p. m.

4 o'clock p. m. Meeting called to order and after prayer letters of sympathy, confidence and encouragement were read from brethren in other places in Iowa.

A. C. Long, I. N. Kramer, and R. E. Caviness, were recognized as ministers of this Conference for the ensuing year.

The following resolutions were adopted.

Resolved, That a vote of thanks be extended to Brethren L. J. and John Branch for their assistance in organizing this Conference and in preaching the word at this session.

Resolved, That we recognize the present meeting as a blessing from God in bringing us together in Conference organization, and

that we pledge ourselves to labor more earnestly in the future than in the past.

Resolved, That we recognize the ADVOCATE as an essential medium of communication in spreading the truth, and we extend our sympathy to our Editor in his arduous labors, and that we assist him with our means in the work of publishing the paper.

It was voted to elect State officers of the Sabbath School work. W. E. Carver was elected State Superintendent and A. M. Brinkerhoff Assistant Superintendent; S. E. Brinkerhoff State Secretary and Treasurer of S. S. work.

Adjourned
JACOB BRINKERHOFF, Secretary.

THE Scriptures encourage a cheerful and happy, but never a flippant and trifling piety. Our work is too momentous, our probation is, too eventful, our responsibility to God too profound, our relations to him too dependent, and his position toward us too majestic, to allow of any levitous treatment of the matters that concern our personal piety and our duties to our common humanity. St. Peter clearly indicates this when he says: "If ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear." Not that our lives are to be spent in tormenting fear, for that would be contrary to perfect love, perfect peace and perfect happiness, which we are always to enjoy. Nevertheless, considering the inflexible impartiality of the divine administration, the unimpeachable justice of the divine verdict, and the undecivable closeness of the divine inspection into every man's work, it becomes us prayerfully, punctually, perseveringly, and reverently to discharge the duties, meet the responsibilities, and await the developments of the present probation. We are to serve God with filial faith and steadfast hope, but nevertheless, "with reverence and godly fear." But true reverence enhances holy happiness.—Selected.

STORMS and cyclones are reported nearly every week from some section of the country. On the 10th it is stated that a cyclone passed through Wisconsin and Minnesota destroying the village of Clear Lake, killing several persons. Nearly a week before a fierce tornado struck the Ohio River at Evansville, Ind., damaging every manufacturing establishment in the place, more or less, and upsetting a railroad transfer boat, causing the death of 17 persons.

Letter Department.

From Sister Nancy A. Stebbins.

DEAR BRO. BRINKERHOFF, and Brothers and Sisters of like precious faith: I once more in this life will try to write a few lines to let you know that the good Lord has yet spared my life, and I feel very thankful for his great blessing. I am still alone; there are none of our faith near me, and I am not able to get far from home. I am now 106 years and 9 months old. I prize the dear ADVOCATE; it is my Sabbath companion, and I feel very thankful for it, I am sorry that I have not the means to pay for it. You will find 50 cts. inclosed in this. I am still striving to serve the Lord, and keep his commandments and the faith of Jesus, that I may have a right to the tree of life. I want to live so that I may be accepted when our Savior shall come. Remember me in your prayers, that I, with my children, may have a home with you in the everlasting kingdom of God.

Your unworthy Sister,
Brownsdale, Minnesota.

The Little Flock.

Glory to God that I have found,
 A pearl for my salvation;
 Were marching to Immanuel's ground,
 Up to our heavenly station.
 And I'm resolved to follow on,
 And never to forsake him,
 But always keep that narrow way,
 Till I do overtake him.
 Fear not, says Christ, ye little flock,
 You're of immortal glory;
 You're built upon the surest rock,
 And the kingdom lies before you.
 Fight on, fight on, ye heirs of bliss,
 And tell the pleasing story;
 I'm with my little flock, always,
 And I'll bring them home to glory.

—Selected by J. G. DAVIS.

Whosoever Loveth.

J. W. CASSIDY.

WHAT man most desires or covets, is the object he loves most. If he covets the society of the good he will seek every opportunity to improve his mind by associating with them and seeking their advice. On the contrary, if he loves the vicious and enjoys their society better, he will naturally seek what his heart lusteth after. From the Bible standpoint there are only two classes, one loveth the truth and labors diligently to improve in truth and morality, while the other loves the baser things of this life and will naturally seek the society most congenial to his taste, therefore he improves his love for good or bad in proportion to the opportunities he has of seeking the society of either class.

Of the first class, but few attain to the brilliancy of a star of the first magnitude. They will emit some light, although the rays of some may be so feeble that it will take a powerful Bible telescope to detect the true light from the false. There is a dividing line that separates the true from the false, but where that line is located no one knows but God, and the word he has given us for our guide. A person may love that which is good and perfect, and hate with all his mind, might and strength, the corrupt things of this life; nevertheless surrounding circumstances and undue influences may cause the strongest to fall. Many of our best Christian men and women, in unguarded moments, have been known to fall when they thought they were proof against the temptations of the world. Paul says, "For that which I do I allow not; for what I would, that I do not; but what I hate, that I do." Now why was Paul doing things that he hated? Hear his answer, "For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not." Paul was in an enemies land surrounded by the legions of darkness. He had deserted their camp and enlisted under the blood stained banner of Christ. Now with his mind, he loved the Lord Jesus Christ and was doing all he could in the name of Jesus to overcome his sins; therefore he hated that which he did and was always repenting and sorry for that which he did not, "For I delight in the law of God after the inward man." The same was true of David, the man after God's own heart. He loved God and was willing at all times to serve him. His hatred of sin was fully as great as Paul's. If the sins he committed were done by some one in our times, he would be considered an outcast from all that is good. He was always repentant, and sorry for his bad deeds and sought God's pardon in the most humble manner. He with Paul loved righteousness and hated sin.

On the other side of the line we find those

who love anything that is pleasing to their depraved taste. Surrounding circumstances keep them under restraint, therefore they are looked upon as good law abiding citizens, while at heart they have no love for the truth, neither are they sorry for sins committed until arrested as criminals and brought before the judge to have sentence pronounced upon them. A person may seem to be very religious and at the same time love and make a lie. They may love and keep nine-tenths of the law correctly, as the great mirror of truth reveals it to them, but they will not love the other tenth unless it is converted into a lie; hence they love, make and advocate a lie. They have nine-tenths sugar for coating the pill with one grain of deadly poison in the center. They seem to be of a different class from those who love the truth.

When Paul and David did wrong they went to God and acknowledged their faults, and abandoned them forever. They did not love a lie, neither were partners with them who did. Rev. 22: 14. "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city." Here we find a class of people who loved the truth, and by loving, obeyed, hence they earned a right to the tree of life and the freedom of the city of gold. v. 15. "For without are dogs and sorcerers, murderers and idolaters, and whosoever loveth and maketh a lie." Here the line is drawn so perfectly that a child need not err. One class loved the law of truth and earned a perfect title to a home in the kingdom of God, the other class loved and made a lie, therefore they located their pre-emption outside of the kingdom.

"Loveth and maketh a lie." A lie is the opposite of truth. Whatever is of truth is righteousness, hence no sin. The standard of truth is the Decalogue or ten commandments and anything that changes, adds to or takes from, abrogates, repeals or reenacts the whole, or the least jot or tittle, is a lie. The devil started out some six thousand years ago to tinker the decalogue to suit himself. God said, "The day thou eatest thereof thou shalt surely die." The devil said, When thou eatest thereof thou shalt surely live and become as gods. Here was a command given. The penalty was death. Adam and Eve loved the lie, therefore earned death. God said, Thou shalt not lie or have any other gods before me: The devil told them exactly the opposite, that they should be as gods. God said, "Thou shalt not covet," but they, through the influence of Satan, did covet and stole the fruit of God's tree. Again he says, "Thou shalt not kill," and "Thou shalt not steal."

Here are five precepts the devil wanted to amend to suit his own convenience, while Adam was in the garden of Eden some six thousand years ago.

"Thou shalt remember to keep the Sabbath day holy." Here is a truth. The first day of the week has been substituted for the seventh without any amendment, command, practice, precept or inference from the Bible yet the great mass of the people love to have it so. If they did not, why so much money spent to keep this error before the people? Why so many ministers drawing large salaries to make popular this false Sabbath? Why so many thousand pages printed and sent broad cast over the land if they did not love and make a lie? Friends, you are writing out your pre-emption papers, and you will have to locate outside of the city in the enemy's territory, for without (the city) are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Before closing this article I would like to make an illustration. Several years ago I was called as a witness in regard to the pre-emption of a tract of land. The case was before the receiver of the United States land office at San Francisco. It appeared that the law of our land governing pre-emption, did not suit the plaintiff, he being a naturalized citizen. Instead of having the law explained to him by the Judge of the Court, he acts as his own judge and was at the same time a petitioner before the court. The receiver heard him patiently for a few moments, when he said to him, "Friend, I have known many a man to lose a good farm just for an opinion." Now it seems to me that the majority of the people are losing a perfect title to their portion in God's kingdom just for opinion's sake.

What is true of the law governing the Sabbath or any of the ten precepts of the decalogue is equally true in regard to baptism. Sprinkling is set up in opposition to baptism, therefore it is a lie and rests upon the same foundation, having Satan for its author, brought to life by the corrupt Catholic Church, nourished and loved by most of our Protestant churches. We are all travelling to a foreign country. Each individual must have a passport of his own. We cannot buy a proxy of some sainted Father or Mother or neighbor. Our naturalization papers will have to be made out before the great judge of the universe, and countersigned by our Advocate and Attorney, Jesus Christ. The papers will be made out according to the law governing the people of this earth. Each paper will be just the same, as "God is no respecter of persons."

Now as we are by nature aliens and foreigners to that country to which we are traveling, wisdom teaches us to attend to the matter at once. There are only two banks of exchange known to the whole universe. One is recognized by all. God is the President, Jesus is the Cashier. The other is recognized by the stock holders only. Satan is the President. As we are traveling to that country from whence no traveler has ever returned, had we not better be on the safe side and draw our bill of exchange on the bank that has God for its President? There is no discount on such a bill, as all the laws governing the banks have been complied with. There is a great risk to run by drawing our bill of exchange on the other bank where everything is so uncertain. God says, Keep my Sabbath (seventh day). No intelligent person will dispute this fact. The corrupt bank says, the first day is the Sabbath, hence its platform is defective and its bills of exchange taken at a great discount.

He that believeth and is baptized shall be saved. This also is recognized by all as the final from which there can be no appeal taken. The other bank has a plank in its platform which says, Be sprinkled in infancy, and years afterward believe and be saved. Here are two very defective planks in the great ship of time which is carrying its passengers to the unseen shore.

These comparisons could be extended to an unlimited extent, but it is not necessary. Dear friends, draw your bills on the bank where there will be no discount, and get on board the gospel ship, whose planks are sound, being put there by God himself. The false bank is full of defective and rotten planks. In their platform are snares and delusions, lies promulgated and taught by their leader and his followers to the people. If you value eternal life, do not love, aid or assist in making a lie, for without the golden city are dogs, sorcerers, whore-mongers, murderers, idolaters and whosoever loveth and maketh a lie."

Petaluma, Cal.

W. H. EBERT.

"BLOTTING out the handwriting of things that was against us, which to us, and took it out of the way of the cross." Col. 2: 14.

This text being the center which nearly all the "law abolitions turn, we will give it some to see whether it does prove God is abolished. It is very Paul intended to convey the thing had been "abolished," or but, we here deny his having "the law of God." God's law does! And before proceeding with arguments in the case we wish mention of those who claim that meant the law of God; and what that about nine of the ten were restored on the day of Pentecost that Paul here in this same 2), 21, tells us that what ever things were, that they must remain or, "blotted out." Whatever must not be touched, tasted, and if it was the Law of God, abolished. And the man, or will dare take such a position left them by which to condemn world of sin; for they disarm all law against sin. It was the commandments as contained in rather, "the enmity," that this gended between Jews and Gentiles abolished, and taken out of the which had constituted "the partition between them. E God's law was neither a ceremony a "law of hand writing of ordinance is neither ceremony, nor ordinance found in any or all of God's commandments. They are "the law of sin." They are, as Mr. A. Campbell says "The synopsis of all moral laws have not been abolished nor neither did Paul ever teach and But as some claim that Paul meant of God," we will see if there positive proofs to the contrary.

None will presume to deny Paul said and wrote in the year in reference to the law and practical facts are practical facts at time. And this being agreed hear Paul testify.

"For I delight in the law of the inward man," Rom. 7: 22, and said in the then present time, but Paul said no such thing delighted in "the law of Moses law of God." Yes sir, we know that he said "the law of God; there is no difference between as our "no-law" friends claim law" was all the law there was, repealed, why not just as well as to say God's law? The fact the specific term qualifying meant should at once settle

The adjective, "God's"-law, what law Paul meant. He no Moses'-law, the ceremonial law mean the "Road-law, if I was School-law. Paul knew very was talking about and he said intended to say, that he "delight of God."

And now Paul please tell us light in the law of God?"

The Abolished Law.

W. H. EBERT.

"BLOTTING out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Col. 2: 14.

This text being the central pivot upon which nearly all the "law abolishing" arguments turn, we will give it some examination to see whether it does prove that the law of God is abolished. It is very evident that Paul intended to convey the idea that something had been "abolished," or "blotted out;" but, we here deny his having reference to "the law of God." God's law is not ordinances! And before proceeding with our positive arguments in the case we wish to call the attention of those who claim that Paul here meant the law of God; and who, then claim that about nine of the ten commandments were restored on the day of Pentecost, to the fact that Paul here in this same chapter, v. 21, 22, tells us that what ever these ordinances were, that they must remain "untouched," or, "blotted out." Whatever was here meant must not be touched, tasted, nor handled; and if it was the Law of God, then it remains abolished. And the man, or church, who will dare take such a position, has nothing left them by which to condemn, or reprove the world of sin; for they disarm themselves of all law against sin. It was the law of commandments as contained in ordinances; or rather, "the enmity," that this ceremonial law gendered between Jews and Gentiles that was abolished, and taken out of the way; and which had constituted "the middle wall of partition between them. Eph. 2: 14-16. God's law was neither a ceremonial law" nor a "law of hand writing of ordinances." There is neither ceremony, nor ordinance to be found in any or all of God's ten commandments. They are "the law of sin and death." They are, as Mr. A. Campbell once said, "The synopsis of all moral law." And they have not been abolished nor ever will be; neither did Paul ever teach any such thing. But as some claim that Paul meant "the law of God," we will see if there are not some positive proofs to the contrary.

None will presume to deny that whatever Paul said and wrote in the year A. D. 58 or 60, in reference to the law and the gospel as practical facts are practical facts at this present time. And this being agreed to, let us hear Paul testify.

"For I delight in the law of [Moses] after the inward man," Rom. 7: 22, said in A. D. 60, and said in the then present tense. Yes, says one, but Paul said no such thing as that he delighted in "the law of Moses;" he said "the law of God." Yes sir, we know very well that he said "the law of God;" but then if there is no difference between the two laws, as our "no-law" friends claim, and "Moses' law" was all the law there was, and it was repealed, why not just as well say Moses' law, as to say God's law? The fact that Paul uses the specific term qualifying what law he meant should at once settle that question.

The adjective, "God's"-law, qualifies just what law Paul meant. He no more meant Moses'-law, the ceremonial law, than I would mean the "Road-law, if I would say the "School-law. Paul knew very well what he was talking about and he said just what he intended to say, that he "delighted in the law of God."

And now Paul please tell us why you "delight in the law of God?"

"I had not known sin but by the law; for I had not known lust, except the law had said, "Thou shalt not covet." Rom. 7: 7. Where Paul do you get this law that you quote? Why, of course, in the law of God. In the ten commandments. Did I not tell you that "I delight in the law of God?" And not only does the law enable me to "know sin" but "we know that what things so ever the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world become guilty before God," Rom. 3: 19. And then Paul, you believe that all these commandments are yet binding upon all mankind? Yes, sir. Do you suppose that "we then make void the law through faith? God forbid: Yea we establish the law," Rom. 3: 31. "For where no law is there is no transgression," Rom. 4: 15. We are "not without law to God, but under the law to Christ," 1 Cor. 9: 21.

In the days of Moses, and under the Mosaic dispensation Israel were under the law of God to Moses. But Israel are now under this same law of God to Christ. The disciples of Christ are not under the law in the sense of being condemned by it. They are then under grace. But they are under all the restraints of the law to Christ. Under Moses the law was enforced according to the letter of it; for the actual violation of it. But under Christ the law is made spiritual; and thus it is made to control the mind as well as action. Christ has thus magnified the law by giving the world a better code of morals, based in the same law that Moses acted under or preached his ministration upon. Moses administered God's law according to the letter of it. But now under the gospel and under Christ's illustration of the law, it must be kept and observed both according to its letter and the spirit of it. And hence, Paul says, "Wherefore the law is holy and the commandment holy and just and good. For we know that the law is spiritual: but I am carnal sold under sin." Rom. 7: 12-14. These quotations sufficiently prove that Paul never intended to say that it was the law of God that was abolished at the death of Christ.

And when we hear John say that "Sin is the transgression of the law," 1 John, 3: 4, we are compelled to conclude that he had never heard of the law being abolished. And then again when we hear another apostle say, "For whosoever shall keep the whole law, and yet offend in one point is guilty of all. For he that said Do not commit adultery, said also, Do not kill;" and then hear him say that to keep this law is to "fulfill the royal law;" and that we are to "be judged by" this law, just as James declares it in chap. 2nd, we are very sure that the apostles never believed nor taught that God's law had been abolished, but they did ever teach and write through all their ministry that the law was in full force upon all mankind as God's law of sin and death.

And when we now hear the "no law" advocates charging upon Jesus Christ that he abolished his Father's law, claiming that he did just exactly what we are told in the books of Daniel and Revelations was to be the disposition of the "Ten horned Beast" to do, it makes us feel discouraged at the effort for reformation even in this day of Bibles and religious liberties. For after hearing Jesus Christ himself say, in his grand inaugural address, which he seems to have very forcibly impressed on all who heard him, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to

fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5: 17, 18, to then hear his professed followers disputing that statement and saying he did destroy or abolish the law, simply because Paul said the ceremonial law or the handwriting of ordinances that Moses wrote had been abolished or blotted out, it seems that nothing could excel for rich food for infidelity. And to then hear it advocated as some do that Christ's apostles restored nine of the ten commandments on the day of Pentecost (forgetting that what ever had been abolished must ever remain abolished), which necessity drives them to do in order to get some law against sin; and all done too, to get rid of the fourth commandment which decrees the seventh day shall be the Sabbath-day, that they may keep the first day, or their Sunday; and there being no higher authority to be found for keeping "Sunday" than popish decrees, we must confess that it looks like containing a considerable amount of the spirit of "anti-Christ." It most certainly is "worshiping the beast." To see professed Christians not only living in open violation of God's commandments, but to see respectable ministers of fine talents, doing all they can to "teach men so;" it makes us tremble for them, for Jesus said that such "shall be called the least in the kingdom of heaven," Matt. 5: 19. And then when we read what Jesus said through John, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22: 14, it seems to teach that those who do not keep the commandments will not be allowed to enter in at all. Christians should be very careful how they contradict Jesus Christ. And they should have a serious conscientious care how they neglect "to do all his sayings." And also should they be careful how they violate the commandments of God.

All men are living in obedience, or they are living in disobedience to the commandments of God and the faith of Jesus Christ. Those who are living in obedience are "under grace," and, "not under the law," as being condemned by it. And those who do not thus "obey the truth, but obey unrighteousness," are "under the law," as condemned to death by it. The first class is freed from sin, and the second class is dead in sin and freed from righteousness. The end of the first class is "life eternal," and the end of the second class is "everlasting destruction." And all those who pervert the teachings of Jesus Christ and who disregard God's commandments, are taking a very fearful risk. Men who undertake to stand upon the foundation of the apostles and prophets, with Jesus Christ as the corner stone, had better examine these things and themselves well, to see whether they are in the faith, so that their works may be approved and that they shall not suffer loss. For, "The fire shall try every man's works of what sort it is, for the day shall declare it." Paul.

[To be continued.]

CHRISTIANITY may easily be a full leaved and full-fruited tree whose roots science discovers and confesses, but whose final branches it does not look up to behold. But this may all be natural, for the men who dig earth out of the earth are not the men who paint; the hand that makes the harp or piano, is not the hand that plays; and thus, science, finding the deepest principle of religion, rests these and leaves all the hymns and prayers of worship there to be sung or whispered by other hearts. In the dictum of these moderns slept the germ of Christian faith. But the germ grew and passed far beyond that seed-shell; and as the oak, after being a hundred years in the forest, cannot be placed back in its acorn, so religion having passed out of that single word, "mind," or energy, can never again be compressed into such a narrow germ. It had passed from its early weakness to its days of beauty and power.

Advent and

"Thy Word is a Lamp

VOL. XIX. Marion, Iowa, Third Day of the

The Advent and Sabbath Advocate,
IS PUBLISHED WEEKLY BY
Jacob Brinkerhoff,
at MARION, LINN COUNTY, IOWA.

TERMS.—Two dollars per year. One dollar
and a half to new subscribers. Free to those un-
able to pay. Specimen copies sent free.

THE ADVOCATE is devoted to the promulgation
of the doctrines of the Second Advent of Christ,
of the Signs of the Times, the duty of mankind to
observe the Bible Sabbath (the seventh day of the
week) together with the other commandments of
God, the Nature of Man, his Unconscious state
in death, the End of the Wicked, the Earth re-
stored to its original glory and condition as the
future inheritance and abode of the redeemed and
the Kingdom of God, the Atonement and re-
demption by Jesus Christ, the Prophecies, the
Christian Life, and kindred Bible subjects.

The Foxes Have Their Dwelling.

THE foxes have their dwelling,
The little birds their nest,
But God's own Son that blessed one,
Had not a place of rest;
A lonely mountain pillow
His sleeping place might be,
And kneeling there in nightly prayer,
In love remembered me.

A thousand tongues are calling
This loyal heart of mine,
And gilded toys and fleeting joys,
Around my pathway shine;
But, oh, they seem as nothing
Since Christ my heart has won;
I'll walk his ways and sing his praise
Till traveling days are done.

My shoes are brass and iron
On all the thorny ways,
And as I go, to meet the foe,
My strength is as my days;
The blood of Jesus cleanseth,
The Comforter is come;
This gentle dove hath filled with love
And made my heart his home.

Lo, I am with you always,
I hear the promise ring,
He holds my hand in every land,
I journey with the King;
He gives me grace and glory,
He is my sun and shield,
I'll feed his sheep for him I'll reap
The whitening harvest field.

Selected.
Review of Wm. White, of Enyart, Mo.
A. F. DUGGER.

[Concluded.]
(4) You say, "Bro. B., all Christians are
strictly bound by the laws of God and man."
Well, Bro. W., Why do you not keep the
seventh day Sabbath then? The law of God
is plain commanding the observance of the
seventh day. Here it is, open out heaven's
book, and read it again; "Remember the
Sabbath day to keep it holy; six days shalt
thou labor and do all thy work, but the sev-
enth day is the Sabbath of the Lord thy God;
in it thou shalt not do any work." Now, as
you think the constitution requires us to keep
the first day, you see you stand between two
laws, and to be "law abiding" you should keep
the seventh day the same as you do the first.
But say we should keep Sunday the same as
the seventh day, for we are strictly bound to
the laws of God and man. Well, how

ADVENT & SABBATH ADVOCATE

The Advent and Sabbath Advocate.

On account of Conference reports, and hav-
ing plenty of other matter, our usual editorial
article is omitted in this number of ADVOCATE.

SECRETARY Charles J. Folger, of the Uni-
ted States Treasury, died at his home at Gen-
eva, N. Y., Sept. 4, quite suddenly, but had
been greatly prostrated for some time, his
physicians say from overwork. He was a
man of ability, and his death is publicly re-
gretted.

RUMORS that a second conference on Egypt-
ian affairs would be held have been revived
in London. In semi-official quarters these
rumors are taken to indicate a desire on the
part of France to settle the Egyptian ques-
tion through diplomacy.

THE Czar of Russia, Emperor William of
Prussia, and the Emperor of Austria, have re-
cently held a Conference at Warsaw.

AN extensive Bank failure with fatal con-
sequences has transpired recently, this time
at New Brunswick, N. J., Sept. 8. The cash-
ier, Charles Hill, poisoned himself rather
than be publicly treated as a swindler for
speculating on the funds of the Bank, and
President Runyon, for the same purpose cut
his throat a few days later. The bank was
ruined, depositors lost their funds, one of
whom took his own life too, in his disappoint-
ment on account of his loss. Thus money
laid up in bank, soon is lost, and there are so
many failures lately that a feeling of insecuri-
ty generally prevails, and no wonder that
the banking system is cried out against.

AN extensive fire raged in Cleveland, Ohio,
on the 7th, which is said to have swept over
65 acres of ground, consuming lumber yards
mostly; iron works and planing mills were
also in the fiery expanse, and many working
men are thrown out of employment. The
loss of property is estimated at \$1,025,000.
It is said to have started by sparks from the
engine of a tugboat catching in shavings.

MILITARY affairs in Egypt are not very
prosperous for British success, as the expedi-
tion for Gen. Gordon and Khartoum has
been very much retarded, both by the falling
of the river Nile and by the rebel successes.

The cholera in Southern Europe has in-
creased of late, as well as having spread to
other places, to Italy, Spain, as well as in
France. In the city of Naples it is said there
have been 1000 deaths lately from cholera.

THE Czar of Russia is in continual fear of
plots against his life, from the Nihilists, a
new plot being frequently discovered.

Counterfeits.

I ASKED a man on the banks of the Illinois
River, a swearing, Sabbath-hating man from
New England, something concerning his ob-
servance of Bible precepts. He raised his
broad face with a satisfied grin, and asked me
which Bible. He stated that the Mormons
had a Bible, and that being a poor, illiterate
man, he was unable to decide which was the
word of God. The exultation within him
seemed to say: "I have at last found out how
to cast away that thirty years of preaching
which I was compelled to hear in the land of
the Pilgrims."

The fol- wing are some of the facts which I
was able to see plainly before me at that time:

1. This man is very capable, when it is nec-
essary to distinguish between a valuable horse
and one that is inferior. He can tell a dollar

of real silver from one of copper, only plated
with silver, as speedily as many a chemist.

2. He is a better judge of a good or a bad
bargain than many of the most able arithme-
ticians of the nation. It would be easier to
cheat many a profound mathematician than to
overreach him. He has labored to qualify
himself in many things, and has succeeded so
far that his knowledge in these matters sur-
passes that of millions of his race.

3. He has not striven to acquaint himself
with the Bible; for, although reared in a land
of Bibles and of schools, he is not able to tell
the most common incidents on the holy page.
Of the chronology of scriptural events, he is
perfectly ignorant. He does not know whether
Abraham or Cyrus of Persia lived first. You
might tell him that Pilate and Caesar were
Israelites, and he would know no better.

4. If he had put forth one-half of the vigor-
ous research after Bible knowledge which he
has expended on other skill in gainful pursuits,
he would not have been ignorant; yet his ignor-
ance is now his excuse why he is unable to
judge concerning revelation.

If we were to receive a kind letter from
some powerful earthly monarch, some splen-
did king, making us many very rich offers, and
proposing to us honor and wealth, telling the
terms over and over, that we might not mis-
take, it would be expected of us that we
should inform ourselves perfectly as to who
brought it, its contents, its authenticity, etc.
If we were to have it a full year, and never
read it at all, it would be deemed strange in-
deed.

5. Most unbelievers, like this man, do not
know one-fortieth part of the great King's
letter, nor one-fortieth part of the evidence of
its genuineness, nor one-fortieth part of its
beauties, its grandeur, its proposals, promises,
or threatenings; while one half the time they
waste in wickedness, or at least in nonsense
and frivolity, would be enough to furnish
them with that knowledge the want of which
aids in their ruin.

Finally, the decisive characteristics and
distinguishing marks between the true and
false religions in the world, are more numer-
ous and more notorious than are the marks
between counterfeit coin and pure gold or
silver; yet men become judges in the last
ease, and remain uninformed in the other.

If a young man were to hold up an article
formed of brass, but made to resemble gold,
and were to exclaim: "I can see but little dif-
ference between this and gold; I do not know
that there is any; this seems as bright, and as
smooth, and as beautiful as any I have seen,"
his friends would tell him that there was a
difference between pure and pretended gold—
that they were to be distinguished by the
sight, and by the ring, and by trial or chemi-
cal tests. They would tell him that unless
he should inform himself in this matter, he
must suffer: but that by noting two or three
signs scrupulously, he might decide without
danger.—Nelson on Infidelity.

Appointments.

PROVIDENCE permitting, we will hold meet-
ing at Clio, Iowa, on Friday evening, Sept.
19, and continue over Sabbath and Sunday.

AND on the 22nd and 23rd will hold meet-
ings with the brethren at Beckwith, Iowa.
A. C. LONG.

THE Lord willing, the Fourth Annual Con-
ference of the Church of Christ in Michigan,
will commence on Thursday, Oct. 2nd., and
continue to the 6th, at Irvington, VanBuren
Co., Mich. which is located on the Mich. Cen-
tral R. R. The name of Station at Irvington

is Locota, on the branch running from Kalama-
zoo to South Haven, making connections with
the Chicago and West Mich. R. R. at Grand
Junction. Those coming from the North and
South will change at Grand Junction for La-
cota. We are expecting Brn. A. C. and W.
C. Long from Iowa and Mo., and we hope to
see all of the Brethren and Sisters in Mich.
present, as it is important that you should be
present for many reasons. Reduced fare will
be procured on both roads, if possible. Now
let us set home, with its cares, aside for a
time, and come and enjoy the feast.
M. A. BRANCH, Sect.

L. J. BRANCH, Pres.

Money and Letters Received.
Nancy E Stebbins 50 cts. A M Brinkerhoff \$1,
J W Trunick for David Trunick \$2, Stephen S
Genaway \$2.

Received on Iowa Conference Fund.
W E Caryer \$1, A M Brinkerhoff \$5.

Books and Tracts FOR SALE AT THIS OFFICE.

SABBATH SCHOOL BLANKS for Classes and Re-
ports from Sabbath School Secretaries to State
Secretary or Superintendent, 15 cents per set of
three class Records and one Report blank. Text
cards, 25 cts. per hundred.

The Bible Student's Assistant; a compend of
Scripture reference, embracing a list of the prin-
cipal 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 Sab-
bath, showing that the seventh day of the week
is still the Sabbath by divine authority; by
Jacob Brinkerhoff. 32 pages—price 8 cts.

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

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

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

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

Who changed the Sabbath? By A. C. Long. 8
pages, price 2 cents.

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.

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

The Kingdom of Heaven upon the Earth, Its
literality and location, to be set up at the
Savior's second coming, by Jacob Brinker-
hoff, 64 pages, 12 cents.

The Rich Man and Lazarus,—by W C Long,
16 pages 4 cents, showing the falsity of the pop-
ular view of the parable, and also its true appli-
cation.

The second coming of Christ, Showing it to be lit-
eral and personal, by J Brinkerhoff, 8 p 2 cts.
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pages, 2 cents.

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Moneriff. A refutation of the doctrine of the
restoration of Sodom and nearly or quite the
rest of the wicked world. Price 25 cents.

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their future abode; by S. E. Brinkerhoff. 24 pa-
ges, price 6 cents.

What is the Testimony of Jesus? by S E Brink-
erhoff, 8 pages 1 cent.
The Doctrine of Immortality, by J H Whitmore,
300 pages, 25 cents.
Materialism, by Jacob Brinkerhoff,—1 cent.