

Advent and Sabbath Advocate.

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

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THE ADVENT & SABBATH ADVOCATE

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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 Ear re-
stored to its original glory and condition as the
future inheritance and abode of the redeemed and
the Kingdom of God, Faith, Repentance, the
future Judgment, the Resurrection, Redemption,
the Prophecies, the Christian Life, and kindred
Bible subjects.

'Thine Eyes Shall see the King.'

THINE eyes may see no earthly king,
Arrayed in gorgeous robe of state,
Nor hear the acclamations ring,
As with the throng you gaze and wait;
Yet shalt thou see the Heavenly One,
The King of kings, and Lord of all;
He is Jehovah's conquering Son—
At his decree earth's kingdoms fall.

Oh, thou so weary, worn by care,
By years of toil and sorrow mated,
Lift up thine eyes; behold how fair
The King for whom so long you waited!
Years in the past you thought to see,
Surrounded by the angelic throng,
The Savior come in majesty;
But ah, the weary waiting long!

But he will come; the word is sure,
Thou wilt behold fair Zion's King;
Be faithful; to the end endure,
That thou may'st with the ransomed sing.
All shall behold the glorious King;
Some will for mercy loudly call;
His saints will then rejoice and sing,
God's mercy and his truth extol.

Each sign proclaims his coming near:
It greatly hastes, 'tis at the door:
Men's hearts are failing now through fear,
Old ocean's waves tumultuous roar,
Cyclones and earthquakes, dread array!
While war and famine gaunt appear;
Lives lost by accident dismay,
And fill the traveler's heart with fear.

Murder, and violence, and crime,
And sins of deepest, darkest shade,
Unite together at this time:
Man of his fellow man afraid.
Lift up thy head, and check the sigh,
As horrors round thee still increase,
For thy redemption draweth nigh,—
These usher in the reign of peace.

'Thine eyes shall see the beautiful King,
So saith the word of God inspired;
Then let our hearts rejoice to sing
The praises of the long-desired.
Desire of nations, come and make
The prisoner from his bondage free;
The righteous dead shall then awake—
O grave, where is thy victory?

The living saints caught up shall be;
To meet the Savior in the air;
The heavenly mansions they shall see,—
Their homes prepared, so pure and fair;

Rejoice, sad heart! Lift up thy head,
Thine eyes indeed shall see the King;
Though low beneath the sod and dead
Thou wilt arise his praise to sing—*Sol.*

Abraham's Offering.

'By faith Abraham, when he was tried, offered
up Isaac; and he that had received the promises
offered up his only begotten son.'—Heb. 11: 17.

What did Abraham offer to God as a sac-
rifice? His son, Isaac. In what sense did
he offer Isaac? Did he offer him literally, or
in purpose of heart? Isaac was not absolute-
ly offered in death, but in the spirit and
purpose of Abraham's heart. Was it possible
for Abraham to have purposed in his heart to
take the life of his son, as an act of obedience
to God, if he had not understood God to re-
quire him to kill his son? We answer he
could not.

But Paul says he 'offered up Isaac by faith.'
There could have been but two ways by
which the son could have been offered: (1)
By actually shedding his blood; and (2) by
a real design to do so. There are two dis-
tinct stages or parts to each human respon-
sible act. The first is, the heart-purpose to
do it; the second is the execution of that
purpose. The moral character of the deed is
always produced at the first stage, or in form-
ing the purpose.

If there is no intelligent purpose formed
before the act, as in the case with infants,
idiots and the insane, there is no moral char-
acter in the act. But if an intelligent design
is made to perform a God-bidden act, the
moral turpitude of the deed is fixed, the
same as if the deed were performed, and the
designer will be subject to the full penalty
of the divine law, even if the opportunity to
execute the purpose never comes.

So it is on the other side; if a man intelli-
gently designs to do a deed according to a
divine requirement, and Providence does not
furnish the opportunity to accomplish it, or,
subsequently to the purpose changes the re-
quirement, the full virtue or righteousness
of the deed was established by the purpose,
and the designer will receive as full reward
as if the act had been performed.

This was the case with Abraham in the
purpose to offer Isaac 'a burnt offering' to
God. He purposed and made preparation to
do exactly what he understood God had in-
structed him to do, and therefore fully es-
tablished his moral loyalty and obedience
to God, the same as if the deed had been ac-
tually performed.

There was no way for Abraham to estab-
lish his loyalty to God by the offering of his
son, and yet not have the son's life taken, on-
ly by Abraham's understanding that God
really intended he should kill Isaac, and burn
his flesh upon the altar; for if Abraham had
understood God's purpose in the matter, he
could not have formed a real design in his
heart to kill his son, and therefore could not
have offered him in any sense.

It may be said by some, that if this argu-
ment be true, then God purposely deceived
Abraham in his requirement to offer his son
burnt offering.' This is not true, only in a

qualified and justifiable sense. If we are cor-
rect in saying that every accountable human
act has two distinct parts, one consisting in
a design, the other in the execution of the
design, and that the accountability depends
entirely upon the first, irrespective of the
second, then God can truthfully and right-
eously develop the moral character of the
human heart, by requiring an act of obedience
which he designed should exist only in pur-
pose.

Christ taught that adultery did *exist* when
it only had an existence in design or desire.
He said, 'Whosoever looketh on a woman to
lust after her *hath committed* adultery with
her already in his heart.' Matt. 5: 28. God
revealed to Abraham his true design when
he said: 'Take now thy son, thine only son
Isaac, whom thou lovest, and get thee into
the land of Moriah; and offer him there for
a burnt offering upon one of the mountains
which I will tell thee of.' Gen. 22: 2. But
he withheld from him, until the proper time,
as he had a perfect right to do, the truth that
he only designed the offering to be made in
the heart, and not in the execution by the
'knife.' All the truth relating to the divine
plan in this case was not at first revealed, but
was subsequently fully developed. This
principle of revealing truth by instalments,
just as needed to produce tests of faith, which
could not have been produced if all the truth
had been at once made known, runs through
the entire plan of God.

Jonah never could have preached with
such power and efficacy if he had known
what the final result of his message would
be. If the apostles had understood many
things revealed by the prophets and plainly
taught by Christ, they could not have been
tested in their loyalty to Christ as they were
at his trial and crucifixion.

The same principle is involved in the case
of the virgins in the parable of Matt. 25.
They would not have gone forth to meet the
bridegroom, as represented, if they had un-
derstood that the bridegroom would tarry
from the time of their going to meet him to a
later period. Some of the fathers understood
that the premature movement and tarry of
the bridegroom in the parable were designed
to represent a movement of the church, by
which God purposed to try the faith of be-
lievers by a principle like unto that which
tested Abraham's faith, i. e., the church
would believe that God was directing her in
a movement which would ultimate in her
literally and personally meeting Christ, the
heavenly Bridegroom, but which God only
designed should be a movement of a spirit
and purpose of heart to meet him, as it was
with Abraham, and not at that time the per-
sonal coming. Geo. Whitefield said, in refer-
ence to this subject, 'Because he tarried for
awhile to *exercise the faith of saints*, and give
sinners space to repent, scoffers were apt to
cry out, 'Where is the promise of his coming?'
Matthew Henry, the morning star among
English commentators, in commenting upon
Christ's tarry, said, 'It [the Bible] intimates
that he will delay his coming so long that
wicked people will begin to defy it and to

say, 'Where is the promise of his coming?' His delay will harden them in their wickedness. Even his own people will begin to despair of it, and to conclude he will never come, because he has passed their reckoning.' 'But though Christ tarry past our time, he will not tarry past the due time.'—Voice of the Church, p. 211.

The wise virgins in the parable were represented to be confidently expecting to meet the Savior personally and visibly, when they went forth to meet the Bridegroom. By this act of going to meet the Bridegroom, the condition of their hearts as to loyalty to, and love for Christ was exhibited. By it they developed the purpose they had to do what they understood. God designed they should do just as Abraham arranged to do just what he apprehended the Lord designed he should do. Their understanding in both cases differed from God's ultimate design, but led them to do what God purposed should be done to accomplish this; and a part of the truth relating to Abraham and the virgins was designed to remain undeveloped until the purity of their faith should be fully tested. Exactly the same principles were applied to the disciples in their experiences in the trial of their faith. If Christ had given them, before his crucifixion, a clear understanding of how he should be betrayed, tried, condemned, crucified, resurrected, glorified and received up into heaven, and that all this was necessary to complete the plan of salvation, how entirely different would have been the testing trial of their faith and hope in passing through those tragic scenes of Christ's sufferings. The disciples did not suffer those special trials on account of any delinquency in them, but because a part of the truth was withheld by the Lord until their necessary test of faith had been experienced. The disciples did not lack a knowledge of what Christ's and their own experiences would be, because they had not been revealed by the prophets and taught by Christ, for all had given a history of them, but it was because God designed that some of the truths relating to them should not be understood until a certain time in their history. Jesus expresses this thus; 'I have yet many things to say unto you, but he cannot bear them now.' John 16: 12. A physician orders his remedies to be given at certain times, according to the stages of the disease. So God designs that his truth shall be understood and experienced at certain stages of believers' advancement.

Special truth can never be correctly understood and applied until the special period comes designed for its application. It can then and only then, accomplish the object for which it was given:

God had a grand and glorious purpose to accomplish in suffering Joseph's brethren to sell him to an Egyptian caravan, and thus throw a loving, delicate brother into the hands of cruel taskmasters. But God, to develop the virus of jealousy which lay coiled like a serpent in the brethren's hearts, and to manifest Jacob's fatherly love for his son, and his undying love for Joseph's mother, had to withhold the development of his ultimate purpose in the case for a time, so that the wickedness of those who sold their brother might appear, and also that Joseph might become a deliverer, typical of Christ, who was sold into the hands of oppressors for thirty pieces of silver.

If the entire plan of God relating to the case had been at once revealed, the character of the acts of the parties and the experiences would have been radically different

so that God's purpose in subjecting them to a testing fiery trial could not have been accomplished.

The important principle, that God exercises a divine right of withholding from people for a time certain truths for the purpose of causing them to do what they would not have done if the entire subject had been earlier revealed, is fully established by Bible history and personal experiences.

If Christ, when Mary and Martha were experiencing the bitterness of his delay to come to them and rebuke the disease of their brother, when he was fast sinking into the grasp of death, had sent them word that he should delay to come until their brother was dead, so that he might manifest a greater power than that which could restore the sick, even that which can raise the dead to life, the sisters certainly could not have experienced the same grief or test of their confidence, that their brother, though dead, should rise again at the last day, as they then had.

If the Lord had revealed to Abraham that he only designed that he should offer his son a burnt sacrifice in his heart, and not literally, but that he would provide, instead of the son, a ram to be offered, Abraham's faith could not have been tested; and the church by his act could never have been taught the nature of the faith required of believers. There was a necessity, in order to accomplish the divine purpose in the case, for God to withhold from him a part of the plan until another part should be experienced. So it was in the case with Jonah, the exode, the first advent, the sickness, death and resurrection of Lazarus, the going forth of the virgins, and many other cases recorded in the Bible. The principle has a general application, which requires a gradual unfolding of the plan of God through all the ages unto the consummation. It should teach us to be very careful about charging God's servants with folly, or God with deceiving them. God's ways are sometimes mysterious, but when they are fully developed they manifest his infinite wisdom and mercy. Amen.—World's Crisis.

The Sabbath Question.

AMOS HEADLEY TO DR. EBERT.

ED. ENTERPRISE: When I opened my article dated Aug. 27, on the Sabbath question, I indulged the hope that I would have the pleasure of reading friend E.'s best and ablest production on his side of the subject at issue. He seems to have forgotten the end for which he should strive, namely, the establishment of truth, and a contending merely for the mastery, descending to irrelevant personalities, instead of giving book, chapter and verse where Christ's apostles taught Christians or any body else to keep the Sabbath day holy.

You must remember, friend E., that you have the affirmative side of the question, and that the burden of proof falls upon you. But you remind me of the story of the young lawyer having a bad case in court, going to an old lawyer for advice, who told him his only chance was to run down the other side.

Friend E., will you please inform our readers who observed the Sabbath day to keep it holy before God gave it to Moses as recorded in Ex. 16: 29. Tell why you garbled my article in regard to Moses commanding the people to kindle no fire on the Sabbath day. Ex. 35: 3. I think it very cheeky in friend E. to catechise me in regard to my faith when no one knows better than he does that it has nothing to do with the subject at issue, and further, I would respectfully inform Friend

E., that when he gets to be my 'Father Confessor' I will come forward and be catechised sufficient to obtain 'absolution' if it don't include keeping the Sabbath holy.

And now, friend E., I never intended to be 'snappish' or 'snarly' in this discussion or at any other time. I may seem a little severe at times, but mean it all in kindness.

Friend E. says: 'Both Jew and Gentiles kept the Fourth Commandment.' Please give book, chapter and verse in the New Testament where it says so. Mr E., wants to know why 'The Gentiles besought that these words might be preached to them the next Sabbath.'—Acts 13: 42. Certainly not to keep it holy, for Paul had just been preaching to them Jesus, and telling them that 'by him (Jesus) all that believe are justified from all things, from which ye could not be justified by the law of Moses,' and they very naturally wanted to hear more on the same subject.

Friend E. says: 'H.'s reference to 2 Cor. 3: 7 is a "clear miss," for that is not about the law at all.' Now friend E. knows very well that Paul refers to the 34th chapter of Ex., where we read of the renewal of the two tables of stone, and that the Lord said to Moses: 'Write thou these words: and he did write them.—Verses 27 and 28. And when he came down from Mount Sinai his face did shine so that the people could not look steadfastly on it and he put a veil over it while he talked to the people, but took it off while he talked to the Lord.

Friend E. asks: 'Do you believe the words of Jesus, Matt. 5: 17.' Yes, I do. I also believe the Apostle Paul when he says: 'For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself.'—Gal. 5: 14.

If friend E. will stick to the subject better in his next, I may write again.

Aroma, Ind., Sept. 11, 1887.

W. H. EBERT TO AMOS HEADLEY.

ED. ENTERPRISE: It is with pleasure that I again reply to our friend Headley, as he appears in your columns last week.

Bro. Headley, it now becomes my duty to call your attention to the fact that when you formed yourself into an 'assailing party,' as you did in the first article, and in which you referred to a tract written by me entitled 'God's Law Perpetual,' the teachings of which you assailed, it became your reasonable duty to quote from that tract and (if you could) overthrow its force. This you have made no attempt to do, neither can you do it. For that is full of quotations, with chapter and verse annexed, which show that God's law is perpetual, and that the seventh day of the week is God's holy Sabbath day to all who would obey God. That tract will stand thus unanswered by you whilst it remains true that God's Word is authority upon all Christian doctrines.

You have contented yourself by skirmishing around a little in the outskirts of a discussion, throwing a little 'bird-shot at random,' until you seem to have exhausted your whole magazine of supplies and are trying to substitute slang for argument, being so mixed up in your own false doctrines until you dare not profess a faith or tell what it is, and now you talk retreat unless I will take the affirmative. This I now cheerfully do, and will say right here that this skirmishing is over and we will proceed to business, for I intend to charge right into your 'no law barracks,' and expect to make you retreat, fight or surrender. But will here say to you if you will lay down your arms and surrender to God

and His laws, we will do. 'And then, you end by keeping all Rev. 22: 14.

But, as to reply they appear in your precious space in no merit or demerit of our good sense of our will here suggest you should not use polemic by adoptions and than that, friend that you are a Church, (which and that you are discussion. If you be a 'reformer' your faith is? I tell us 'Is this y comes we shall

And now to 'God made and the Sabbath day. And Jesus said Mark 2: 27. Jesus no variableness.—James 1: 1 his Sabbath day eous before God walked with 5: 24, and as eousness, and found righteous proves it in commandment to mankind for commandment 119: 72. Wh eously' they mandments. righteousness. Isaiah 51: 6. all generati

If God's law is unchangeable, how could it be broken? and how could it be broken? wicked? 'And the Sabbath law then a changeth day kept God said of his commandment. ter him, a ment.' God saw prop in his own and which upon two and Ex. own fing the Lord the Fourth having says: 'I it holy.' very ab not bee fore th someth God m signing thority verse to dest necess God's all tim to say abolis

and His laws, we will treat very kindly indeed. 'And then, you may be saved in the end by keeping all God's commandments'—Rev. 22: 14.

But, as to replying to your scurrilities, as they appear in your effort, I cannot take up precious space in so doing, but will leave the merit or demerit of such remarks with the good sense of our readers to decide upon. I will here suggest to you Bro. Headley, that you should not undertake to make this boys' polemic by adopting their little boyish expressions and retort slang phrases. More than that, friend H., you should not forget that you are a member of the Disciple Church, (which was once a reform church) and that you are representing them in this discussion. If you have any 'Faith' how can you be a 'reformer' and refuse to tell what your faith is? I ask the third time, please tell us 'Is this your faith?' and if no answer comes we shall call it 'tardy' and 'once down.'

And now to the Law and the Sabbath. 'God made and hallowed the seventh day as the Sabbath day at creation.'—Gen. 2: 2, 3. And Jesus said it was 'made for man.'—Mark 2: 27. James says: 'With God there is no variableness, neither shadow of turning.'—James 1: 17. Hence God never changed his Sabbath day. And as 'Abel was righteous before God,' (Heb. 11: 4) and as 'Enoch walked with God until God took him;' Gen. 5: 24, and as 'Noah was a preacher of righteousness, and as him and his house were found righteous before God,' (Gen. 7: 1) it proves it incontrovertibly true that God's commandments existed and were known to mankind from Adam to Noah. For 'God's commandments are his righteousness.'—Ps. 119: 72. When these worthies lived 'righteously' they did so by keeping all God's commandments. The prophets said that 'God's righteousness should never be abolished.'—Isaiah 51: 6. 'And God's truth endures to all generations.'—Ps. 100: 5.

If God's Law did not exist before the deluge, how could Cain have been a murderer? and how could the antediluvians have been wicked? 'If there had been no law there could have been no transgression.' Rom. 4: 15. And the Sabbath was as much a part of his law then as it ever was afterward, for 'God changeth not.' And then, Abraham in his day kept God's Law, for we read where God said of him, 'For I know him, that he will command his children and his household after him, and they shall do justice and judgment.' Gen. 18: 19. And then, when God saw proper to again reiterate his Law to man in his own voice, as was done. (Ex. 20: 1, 17) and which words he wrote twice afterward upon two tables of stone as seen Ex. 24: 12 and Ex. 34: 1. and as he wrote these with his own finger, and prefaced it by saying: 'I am the Lord thy God, etc,' 'when he comes to the Fourth Commandment he alludes to it as having been well understood before, for he says: 'Remember the Sabbath day to keep it holy.' Ex. 20: 8, which would have been very absurd language to them if they had not been familiar with the Sabbath day before that time. To talk of remembering something we never knew is very absurd. God made that law and wrote it himself, signing his own name to it. Therefore, no authority lower than the Great God of the universe could abolish it. 'Christ did not come to destroy the law.' Matt. 5: 17, and it is unnecessary that this law should be repeated in God's Word, for it stands on record once for all time. When men can have the audacity to say that this law has been repealed or abolished, they should tell us who did it,

where it was done and when it was done. Every law of God or man, when declared enacted stands as such law until legally repealed by the same or some higher power than that which made it. Jesus did not come as law-giver, and for rational men to call on us to prove that valid laws are not in force, when there has never been a repealing act, seems to be profoundly illogical to say the least of it. If God's Law has ever been repealed Bro. H. will please tell us by whom when and where it was done, or had better surrender his 'no-law barracks' and keep all of God's commandments and the Sabbath day as well.

Frankton, Sept. 17, 1887.

The 'Blood Theory' of Salvation.

SOME people, indeed not a few, object to what they are pleased to designate as the 'blood theory' of salvation. The term 'blood' is distasteful to them in this connection. They like neither the sound nor the import of the word. They do not object to salvation by moral influence, or as a gratuity of God's benevolence; but salvation purchased or obtained by the blood of Christ does not suit their ideas of the fitness of things. They see no efficacy in his blood to save souls. They prefer to drop the word 'blood' altogether from their religious creed.

A serious difficulty with all such persons consists in the fact that they propose to amend the language of the Bible in respect to human salvation, and in some cases at least, to substitute their own ideas for those conveyed in the Bible. Jesus, when appointing the Lord's Supper, and presenting the cup to his disciples and telling them to drink of it, did not hesitate to say: 'For this is my blood of the New Testament, which is shed for many for the remission of sins.' Paul did not hesitate to say: 'In whom we have redemption through his blood, the forgiveness of sins,' or to say that God had set Christ forth 'to be a propitiation through faith in his blood,' or to say: 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus;' or to say: 'Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.' Peter had no philosophy about the fitness of things which prevented him from saying that we are redeemed 'with the precious blood of Christ, as of a lamb without blemish and without spot.' John had no difficulty in saying that 'the blood of Jesus Christ cleanseth us from all sin.' The song in heaven, as stated in the book of Revelation, reads thus: 'Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' The saints in heaven redeemed by Christ are thus spoken of; 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'

Passages in which the blood of Christ is referred to in connection with our salvation, and as the ground thereof, abound in the New Testament. Paul, in his address to the Ephesian elders at Miletus, said to them: 'Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God which he hath purchased with his own blood.' Blood is one of the terms selected by inspiration in stating to this world God's plan of human salvation; and this is a sufficient rea-

son why it should be used by Christians in every age. The style of the Bible is good enough for human adoption.

The peculiarity about the term 'blood' when applied to Christ, consists in the fact that his blood was sacrificial blood, atoning blood, 'shed for many for the remission of sins,' just as the blood of the lamb shed on a Jewish altar was sacrificial blood. God, had, through Moses, established a system of sacrifices and sin-offering which Christ was to make and did make of himself when he died on the cross. Any one who has read the Epistle to the Hebrews, cannot fail to see the connection between the Jewish sin-offerings, as types and shadows of things to come, and the sin-offering once made by Christ himself. He there appears not only as the 'High Priest of our profession,' but also as 'the Lamb of God,' who was to be offered up for the sins of men. He was made 'a little lower than the angels' in that he was a man, and that, too 'for the suffering of death,' and in order that he 'should taste death for every man.' He did taste this death, as a matter of fact and experience, when, as 'the Lamb of God,' he expired on the cross. 'It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings,' namely, the sufferings he experienced when he tasted 'death for every man.' He was then the sacrificial victim. He then bore 'our sins in his own body on the tree.' He then 'once suffered for our sins, the just for the unjust, that he might bring us to God.' It was then that his blood 'was shed for many for the remission of sins.' In a word, he died for sin and sinners, that God 'might be just and the justifier of him which believeth in Jesus.'

Such are the conceptions with which the Bible surrounds the blood of Christ, and by which it explains the divine object in the shedding of that blood. We cannot improve these conceptions, and there is no occasion for changing the language in which they are expressed. The conceptions themselves are to be taken as being ultimate and final; indeed, as being first truths in the system of grace which God has revealed to man, and established for his salvation. It certainly does not become us to catechise God on this subject or attempt to be wise above what is written. It is enough to know 'that Christ died for our sins according to the Scriptures,' and that this death has divinely attached to it the efficacy to save sinners who comply with the terms upon which the salvation is promised. This we do know upon the authority of God himself. Why God adopted this method of salvation, and not some other, and precisely how Christ's death is thus efficacious, are questions that we had better let alone, and occupy our thoughts in apprehending the plan of salvation which God has adopted, and through which he offers to us eternal life. We understand enough of the plan to know what to do, and that, for the present at least, is all that we need to understand.—Independent.

WHEN you see God's people busy teaching, praying, doing, you may be sure something will come of it, as you are when see men planting and watering. There is no winter or summer in religious world, but the sowing determines the season, and planting may be done at any time.—Ex.

Intemperance cuts down youth in its vigor, manhood in its strength and age in its weakness.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Oct. 25, 1887.

JACOB BRINKERHOFF, Editor.

Iowa Conference.

THE Iowa Conference was held with the Woodward church, where a few brethren and sisters live who love the Lord and his cause dearly, and have long stood firmly for his truth. There were but few present from other places, but the few who went felt that it was good to be there, and enjoyed a season of Christian fellowship with these dear friends. Although but few in number we felt revived in the spirit of our minds, to draw nearer to God, to serve him faithfully, and look forward to the coming kingdom of God in bright anticipation of an abundant entrance into it when the returning Savior shall come to claim his throne and reign King of kings and Lord of lords.

Bro. A. C. Long opened the meeting the evening before the Sabbath with a sermon concerning the saints inheritance, from the text, The Lord God omnipotent reigneth, Rev. 19: 6. The sermon was directed to encourage the believer to look forward to the coming kingdom of God, when the Lord God omnipotent shall reign, when the Christian shall enter upon the possession of another and a better world and life than this one. On Sabbath the Editor of the ADVOCATE spoke from the text, For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ, designed as an exhortation to faithfulness to encourage the brethren and sisters to hold out faithful to the coming and kingdom of our Savior. It was not intended as a doctrinal sermon, but rather to stir up the minds of the believers to draw near to God, to love him more, and the truth dearer. To make sure of the good foundation, and to build well upon it, that the building may stand firm and secure. Peter gives a list of characteristics to add to our faith which makes us faithful and abounding in the work of the Lord, so that we shall have the entrance administered to us. Great care should be taken that we have the correct foundation, and then the superstructure will stand. The Spirit of Christ should be manifested in the daily life, so that he may dwell in us by faith.

The sermon was followed by a testimony meeting in which all took part. We were glad to see the young people of this congregation all speak for Christ and his salvation, showing that their hearts were with their profession, and that their highest joy was the service of God. Where one family, or a few families, are living apart from others of like faith it is very lonesome for the young people, who naturally love the society of their own age. But they choose the better part when they prefer the narrow way to eternal life, and leave the unsatisfying things around them.

On the evening after Sabbath Bro. Caviness preached from the words of Christ, I came not to do mine own will but the will of him that sent me, John 6: 38. Bro. C. told us how our wills and inclinations should be yielded to the will of God, as Christ did the will of God, and the pleasure of the Father was his pleasure. The keeping of the Sabbath is a part of the will of God, and by keeping the Sabbath we show that our wills are resigned to his. Having our salvation through the

mercy of God we keep the Sabbath and all God's commandments because he saves us, and obedience to him is the result of our love to him.

The business of the conference was attended to on First day. Preaching was also had, and at night Bro. Long preached in the village of Woodward, to a good and attentive audience, setting forth a synopsis of our faith and doctrine. He preached there again the next night, and on Third day two young women were immersed in the name of Jesus for the remission of sins. It is good to see the young start out to serve the Lord, and to make the good profession of faith in Jesus.

Iowa Conference Oct. 16, 1887.

THE Fourth Annual session of the Conference of the Church of God in Iowa was held with the brethren and sisters near Woodward, according to appointment, Oct. 16, 1887. Opened by the President A. C. Long, with prayer. The Secretary, J. Brinkerhoff, was appointed to report the members comprising the present conference, who reported the names of A. C. Long President, J. Brinkerhoff secretary, R. E. Caviness and S. S. Davison Executive Committee. A. C. Long and J. Brinkerhoff delegates from Marion, R. E. Caviness delegate from Beckwith, and E. S. Sheffield from Woodward.

The minutes of the previous meeting were read and approved. The President appointed committees as follows: on Resolutions, S. S. Davison, R. E. Caviness, and J. Brinkerhoff. On nomination of officers and credentials of ministers, E. Rowley, E. S. Sheffield, and W. W. Sheffield.

Committee on resolutions offered the following resolutions which were accepted and adopted.

Resolved, That we hereby express our confidence in the great truths of the Bible which we have so long held, and which have bound us together, and that we exhort our brethren and sisters to stand firm on the keeping of the commandments of God and faith of Jesus.

Resolved, That we deplore the low state of the cause in its progress, and we would exhort the brethren and sisters to bear in mind that they each have a duty to perform in sustaining the ministry and the publishing work.

R. E. Caviness reported from Beckwith the loss of one member deceased. A membership of 9, regular Sabbath school and the members firm in the faith.

Reported from Woodward a membership of 14, one addition. Church in good standing.

Reported from Marion a membership of 32 resident members and 12 non-resident, a loss of two members during the year, one of them deceased. Regular preaching and Sabbath school, a good standing in the community.

Reported from Clio a membership of 13, loss of two members by apostasy, and addition of two members by profession of faith.

R. E. Caviness reported having preached about 35 sermons near Grant City, Mo., where there had been addition of 5 members to the church; preached 25 discourses in Louisa county, Iowa, where a good interest was manifested; 24 sermons at Grandview, where five embraced the Sabbath; 4 sermons in Ringgold county. The necessity of laboring for his support prevented his laboring more extensively in the ministry. Iowa Conference debtor to him for 20 days labor, \$20; carfare \$8.73; received from Conference and from do-

nation \$10; donated to Conference \$13.73, leaving balance due him \$3.

A. C. Long reported preaching at Marion, Paralta, Woodward, Green Co., Beckwith, Clio in Iowa, and Winston and Darlington in Missouri, 115 discourses, 13 embraced the truth, baptized 3, labored 80 days for Conference; sermons for conference 76, amount received above traveling expenses from donations and from Conference \$56.64, balance yet due for labor \$13.36.

Committee on nomination of officers and credentials of ministers recommended the re-election of the former board of officers. A. C. Long president, A. M. Brinkerhoff vice-president, J. Brinkerhoff secretary, I. N. Kramer treasurer. A. C. Long, R. E. Caviness and S. S. Davison executive committee; W. E. Carver, S. S. State Superintendent and Adelaide E. Cramyr S. S. State Secretary; and that credentials be given A. C. Long, I. N. Kramer, and R. E. Caviness.

Eld. A. C. Long was elected delegate to the General Conference at Stanberry Mo. Oct. 28, with R. E. Caviness alternate.

After exhortation to constancy by the President and prayer by E. S. Sheffield, Conference adjourned.

J. BRINKERHOFF, Sec'y.

Michigan Annual Conference.

BUSINESS transactions of the Church of God in Michigan at a meeting held in Hartford Sep. 15, 1887. Meeting called to order by the President John Branch, Friday morning at 11 o'clock for the ministers to consult together a short time before the general business should come before the Conference. After some remarks by John Branch concerning the cause in Mich. and the necessity of a better co operation and a better understanding of the duties enjoined upon the ministry, W. C. Long was called upon to give some of his experience in the work and also made some good suggestions and spoke of some plans adopted by the brethren in the West and where he had been laboring; then several of the brethren, such as O C Stickney, J M Beedle, and Gilbert Cranmer, made good remarks, then the meeting adjourned until 2 P. M.

Friday 2 P. M. meeting opened by singing and prayer by W. C. Long. The report of the last year's proceedings was read and accepted; the appointment of committees was next in order which was done by the Chairman. Committee to report names of members of the Conference, J M Beedle, A E Case and L J Branch. Committee on nomination of officers, Levi Watkins, J P Parish and O C Stickney. Committee on credentials, Gilbert Cranmer, O C Stickney and Levi Watkins. Committee on Resolutions, J M Beedle, Thomas Little and W C Long. Motion made that the visiting brethren participate in the deliberations of the meeting and was carried.

Committee reported names of members as follows: Gilbert Cranmer, John Branch, C M Richmond, A N Fisher, L J Branch, J M Beedle, Thomas Howe, John Bush Seth Munger, Levi Watkins, M Devoist, Thomas Little, J P Parish, W Enfield and A E Case. Adjourned till Sunday morning 9 A M.

Sunday morning meeting opened in the usual way and delegates were called upon to report the condition of churches. Reports given as follows: Hartford membership 24, average attendance 20, condition quite good. Sabbath school interest rather low, money raised \$28, W E Field and A E Case dele-

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gates. Lacota membership 18, average attendance 6, interest rather low; Sabbath School quite good and money raised \$12, J P Parish delegate. Wayland membership 21, Sabbath-keepers 28, baptisms 5, average attendance good, Sabbath school good, money raised \$35, Thomas Little delegate. White Cloud membership 25, attendance good and Sabbath-school interest good, money raised \$9, Gilbert Cranmer delegate. Woodville membership 9, spiritual interest good and meeting and Sabbath school every Sabbath in connection with good interest. Preaching occasionally by Bro. Conklin, Bro. Jackson delegate. Johnstown membership 15, no meetings at present on account of not having a place to hold them but hope to be able to begin them soon as a place has been prepared. Outside interest not very good but the brethren are unflinching for the right, money raised \$12, L J Branch delegate. Bloomingdale membership 21, mostly quite active, meeting every Sabbath with a good Sabbath school in connection. Money raised \$22, John Bush delegate. Moved and adopted that the reports of delegates be accepted: carried. Ministers' reports were next called for. Gilbert Cranmer reports of preaching 27 times, feels strong in the Lord and not willing to give up until he is lawfully discharged. Received \$3.75 cts. J M Beedle preached 16 times, paid out in money \$25.20, received \$2.26: feels encouraged to go on in the good work he has begun. John Bush preached 35 times, received \$36.38 and declares he never felt stronger in the service of the Lord than now. Andrew Conklin preached 69 times and feels that he would be willing to do more in the next year if possible and asked the sympathy of the brethren in his behalf. Thomas Howe preached 6 times and hopes to be able to cut loose from the world and do more in the future towards building up the cause of the Lord. Levi Watkins preached 5 times and assisted others in holding meetings at different points and hopes to be able to do as much or more in the next year. John Branch preached 170 times, received \$35, and payed in to the cause \$90, feels strong in the Lord and hopes to be able to spend a life of usefulness to ward building up Zion. L J Branch preached 61 times, received \$36.25, payed out \$6: his circumstances being such that he is obliged to be at home most of the time yet hopes to do more the next year if possible. The reports of brethren C M Richmond, A N Fisher, M Devoist and Seth Munger were not sent to the Conference, so we are not able to give the result of their labors. A short time was used in talking about the purchasing of a tent and a motion was read that the committee that was appointed to solicit means for that purpose should continue, and each one deposit the same in the bank for safe keeping until it was thought best to purchase the tent and place it in the field: carried, and adjourned till Monday 9 A. M.

Monday 9, A. M. meeting opened by singing and prayer, then the Sabbath school report for the year was called for and read and adopted and after some general remarks about the importance of a more prodigious effort being made to raise the interest of Sabbath school work, it was thought best to leave it with the officers of the School and each one do all in his power to make it more interesting for the young. The reports of committees was next in order. Committee on officers next called for and the report accepted and discharged. Officers for the year are as follows: President John Branch, Vice President Gilbert Cranmer, Treasurer A E

Case, Secretary L J Branch, Ex. Com. Temple Leach and John Parish. For Sabbath school officers Supt. L J Branch, Sect. Adelbert Branch. The committee on credentials called for, report read and adopted. The names of the ministers receiving credentials for the coming year are as follows: Gilbert Cranmer, John Branch, Andrew Conklin, C M Richmond, Thomas Howe, L J Branch. Perhaps it would be well to state that the committee requested that those desiring credentials should make a request to them so that they could know who desired to labor in the ministry and that would save their imposing labor on such as did not wish to or could not labor in that direction, and if there are those who did not receive them from the committee and desires them, if they will call on or write to Ex. Com. or John Branch as they will consult together in such matters it will be all right.

Next in order was the report of the Committee on Resolutions which was as follows:

WHEREAS God in his kind providence has permitted us to meet in this another Annual Conference, and whereas he has been pleased to bless us with a degree of success during the year that is past:

Resolved, That while we recognize the divine hand in the blessings, that we again pledge ourselves to labor more earnestly in the service of the Lord the coming year than we have in the past.

Resolved, That we demand at the hands of our ministers a more earnest effort in preaching the Word and that they show themselves worthy of the high calling wherewith they are called.

Resolved, That we as a Conference show our faith in the truths that we believe, by making one and all a more earnest effort to support those we have sent out to labor in word and doctrine, and see to it that the progress of truth is not hindered by a lack of means.

Resolved, That we as members of the Church of God in Mich. pledge ourselves to pay yearly into the treasury of the Lord as much at least as will equal the amount which we pay in taxes.

Resolved, That we earnestly request those who labor in the gospel field, to keep themselves supplied with tracts of our faith and distribute the same where they will do the most good, and also to procure subscribers to our denominational papers, the ADVOCATE and MISSIONARY.

Resolved, That we express our thanks to W C Long for his assistance in preaching the Word, and the good advice received from him. Motion to accept the Resolutions as read by the committee and the committee discharged: carried. Meeting adjourned.

This report should have appeared before this but the delay could hardly be avoided.
L. J. BRANCH. Sec.

Perhaps it would be well to make a few statements concerning the Resolution on raising means it reads, that We as members of the Church of God in Mich. pledge ourselves to pay at least as much as will equal our taxes. Fearing some who were not at the Conference will think that we were taking steps to compel people to pay this amount which is not the case, for to some it might be a matter of impossibility to do so and it would be wrong to try to compel such to pay it, but we are satisfied that more ought to be done and more could be done if we would set ourselves about it, and now let us try one year and see if we cannot swell the amount which has been payed this year and the Lord has promised to reward us for all we do for him, and as we want to place a tent in the field

next year let us try and have something in the treasury to run it with. Trusting this will meet with your approval I remain your humble servant.
L. J. BRANCH.

The Church of Christ.

'ANOTHER representation of the Christian is the olive tree—the emblem of fruitfulness and of peace: a branch of which, in the mouth of the dove, is everywhere the emblem of peace. Another symbol of the believer is the palm tree; which, the more it is cut and crushed, buds and shoots the more vigorously. Another is the branch of the vine—not tied to it, but part and parcel of the stem, and just as the sap from the parent stem permeates the branches and makes them bear fruit, so does the Spirit of Christ animate all believers, and makes them bear 'the peaceable fruits of righteousness.' Believers, again, are compared to the cedars of Lebanon, to denote stability, for the cedar outlives many a hurricane; to denote fragrance, the well known property of its wood; to denote perpetuity, for it is also the most durable. Believers are termed jewels: "They shall be mine, saith God, in that day when I make up my jewels." A jewel is a rough, unseemly lump, when found in its parent matrix; but it is extracted from the earth, undergoes a process of purification, is subjected to the polisher, and then reflects the rays of the sun in the heavens. So with the believer; at first "of the earth earthy," and undistinguishable from others, but selected by the wisdom, and chosen by the good pleasure of God, he is subjected to the discipline—it may be of sickness, it may be of affliction, but all under the Spirit of God—and at last is made to reflect the beams, not of a sun whose fountain shall be dried up, but of that Sun whose beams are healing, and whose rays are destined to illumine all creation. We have a mountain in Scotland, called Cairngorn—literally, the blue mountain—on which are found valuable rock crystals: and the way in which the Highlanders gather the stones, called Cairngorns, is this: when there is a sun-burst after a violent shower, they go and look along the whole brow of the mountain, for certain sparkling spots; the shower having washed away the loose earth, the sunbeams light upon and are reflected from the precious stones, and thus they are detected. It is just God's way of bringing forth his own—his "jewels." Affliction lays them bare; but while it washes from them all that is of earth it brings them in contact with the Sun of Righteousness, and prepares them to reflect the glories of redemption in time, and in eternity to be set, as gems he has selected and made brilliant, in his amaranthine and fadeless crown."—Dr. John Cumming.

From Bro. Jacob Gordon.

DEAR Brothers and Sisters: I will try once more to write a few lines for our much loved paper, to let you know that we are still striving to gain a home in the earth made new, and hope to meet you all in God's kingdom. Dear brother Brinkerhoff, we can't do without the paper, and we will enclose two dollars now, and as soon as we can get more to spare we will send you the rest of what we owe you on the paper, and we can't do without the paper, for we are all alone here and it is all the comfort we have. We live right in sight of the church, and I have heard seven funeral sermons in three years, and we get very lonesome to hear preaching. I was sick all last winter or I would have done something for the paper before now. We desire the prayers of all God's children. As soon as we read our papers we send them around to do all the good we can. Yours in the promise of the Lord.
JACOB GORDON & WIFE,
Ravanna, Mich.

'He Restoresh my Soul.'

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor even the spoiler hath trod.
But aye when the struggle is sorest,
And dark are the clouds on my soul,
Dear Lord, the sweet cup that thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.
No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way,
No look but thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.
But ever thy help is the nearest
When help from the earth there is none,
And ever the word that is dearest
Is the word of the Crucified Son;
And aye when the tempest-clouds gather
I fly for sweet shelter and peace
Through the Son to the heart of the Father,
The terror and tremor shall cease.
He restoresh my soul, and I praise Him
Whose love is my chrisom and crown;
He restoresh my soul; let me raise him
A song that his mercy will own.
For often so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow
When the ransom'd their freedom shall win.

-Sel.

The Final Result of Investigation.

D. W. LAMB.

In the *World's Crisis* of Sept. 14, 1887, is an article with the above heading, by A. N. Seymore, which reads as follows: 'Where has God, who is infinite in wisdom, or where has Christ, in whom the fulness of the Godhead dwells, or where has the apostles, who were endued with the Holy Ghost, who searches all things, yea, the deep things of God, ever enforced the seventh day Sabbath upon the household of faith in the gospel dispensation? Answer, nowhere! The seventh day fraternity are encompassing sea and land to make proselytes to that day, doing a work that God never demanded, consequently their whole labor on that subject must go down, for Christ says, "Every tree which my heavenly Father hath not planted shall be rooted up." The penalty for doing such a work may be found in Deut. 18: 20; Gal. 1: 8; Rev. 22: 18, 19; Matt. 15: 13, 14. The following dogmas may be brought under the same question, The immortality of the soul, the consciousness of the dead, going to heaven and hell at death, a sky kingdom and endless "hell torture."

If the author of the above had put Sunday in the place of the seventh day Sabbath in every place where it appears in the article it would have been just about right; but as it is it appears like the insane sayings of a theological maniac. What! is it a sin for a Christian to keep the seventh day Sabbath? It must be if the idea sought to be conveyed in the above paragraph is correct. He classes the keeping of the seventh day Sabbath and the doctrine of the immortality of the soul and its kindred progeny together, as though they were all of the same origin. Let us see if they are. The seventh day Sabbath was instituted by the Lord God, the Creator of

the heavens and the earth, at the close of six days work of creation, see Gen. 2: 3. The doctrine of the immortality of the soul is founded on that lie of the serpent, 'Ye shall not surely die,' Gen. 3: 9. Cannot A. N. Seymore discern the difference between God and the devil? between the Creator of all things and that of the serpent? Blind or insane, which?

And, now, since such grave charges are preferred against Sabbath keepers it becomes us who are afflicted with that malady (if it must be so esteemed by some who profess Christianity,) to examine the foundation on which we are building, and see to it that we be not classed with the foolish man that built upon the sand. The apostle Paul in 1 Cor. 3: 11 tells us, 'For other foundation can no man lay that that is laid, which is Jesus Christ,' and in Romans 6: 23 we read, 'For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' Being by nature sinners, transgressors of God's law, we have no hope of eternal life but by a Redeemer, and that Redeemer is the Lord Jesus Christ, who freely offers to save all who will comply with the conditions, among which is repentance, faith in our Lord Jesus Christ, to be baptized in his name and walk in newness of life, or stop sinning—transgressing God's law—and a patient continuance in well doing. Matt. 24: 13, 'But he that shall endure unto the end the same shall be saved.' In John 6: 51 we read as follows: 'I am the living bread which came down from heaven, if any man eat of this bread he shall live forever, and the bread that I will give is my flesh which I will give for the life of the world.' Verse 48, 'I am that bread of life.' These are the words of Christ our Life-giver whom we must obey if we would be saved.

In Matt. 4: 4, we read, 'But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' This of course embraces the fourth commandment and the seventh day Sabbath, as that proceeded out of the mouth of God the same as the other nine commandments. Now, it is not to be supposed that this quotation of scripture by our Savior had any beneficial effect upon the devil, to whom it was addressed, neither will it have upon that class of professed Christians who are determined to try to live without obeying every word which proceedeth out of the mouth of God, and to keep that relic of pagan sun worship, Sunday. That the ten commandment law proceeded out of the mouth of God we have abundant proof; and if we acknowledge the authority of Christ in the above text they are all binding as a rule of life in this dispensation, not excepting the fourth, as that is among those words the keeping of which is not a sin, but is obedience to God's law and is as binding on Christians in this dispensation as any other one of God's commandments. So then they that keep the Sabbath have the assurance that they are obeying both the Father and the Son, but 'whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son,' 2 John v. 9.

And now for the comfort of Sabbath keepers let us have some of the testimony of the prophets, for neither the law of God nor the prophets are yet abolished, Matt. 5: 17; 'Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill.' Hear the prophet Isaiah in chapter 51: 7, 'Harken unto me ye that know right

eousness, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings.' Also 56: 1, 'Thus saith the Lord, Keep ye judgment and do justice, for my salvation is near to come and my righteousness to be revealed.' This has reference to the time just preceding the coming of the Lord. Verse 2, 'Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.' Isaiah 58: 2, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord and he shall cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it.' Also 66: 5, 'Hear the word of the Lord, ye that tremble at his word, your brethren that hated you and cast you out for my name's sake, said, Let the Lord be glorified, but he shall appear to your joy and they shall be ashamed.'

And, now, the final result of this investigation is that those Christians who are keeping the commandments of God, the fourth as well as the others, and the faith of Jesus, are building upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; but they that reject the seventh day Sabbath have no Sabbath of divine appointment, and are naturally classed with those spoken of in Rev. 14: 11, they have no rest (no Sabbath rest) day nor night who worship the beast (the civil power) and his image (the papacy), and are not classed with those spoken of in verse 12, that 'keep the commandments of God and the faith of Jesus.' Now, where in all God's holy book can be found the promise of salvation to them that are contentious and will not obey the truth? We have peace with God thro' our Lord Jesus Christ. Our peace with God is maintained only by willing and continued obedience to his laws. 'Every plant which my heavenly Father hath not planted shall be rooted up.' Matt. 15: 13. The Sunday institution must then be rooted up, as it was not planted by our heavenly Father; but God's Sabbath will be continued in the new earth, when 'from one Sabbath to another shall all flesh come to worship before me, saith the Lord,' Isaiah 66: 23. All flesh, the saved of all nations. 'And they shall go forth and look upon the carcasses of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh,' verse 24.

Denver, Worth Co., Mo.

Report of the Kan. and Neb. Annual Conference.

ACCORDING to previous announcement, on the 29th of Sep. a goodly number of brothers and sisters from their scattered homes in Kansas and Neb. assembled at the Switzer School House, in the N. E. part of Jewell Co., Kan., for the purpose of participating in their 3rd annual Conference. On the account of the failure of crops it was predicted by some that the attendance would be small, but we were agreeably surprised to find a very good attendance. We were especially pleased to meet Wm. C. Long again, the energetic President of the General Conference. He gave us five interesting discourses dur-

ing the meetings, among which the subscription, the Resurrection, the Christian's union with Christ were all deserve especial space will not permit.

In the evening a conference was called by and opened by prayer, absent M. N. pro tem. On motion was appointed the delegates, brethren Long, and K. officers, brethren On Resolutions, and Long. On the first day at 1 o'clock

At half past 1 pursuant to adjourned exercises the meeting were re-opened on Delegates of Church, Bro. G. Briles; Fairfield Admire; Pavor and Sister Stand Smith.

Com. on Minutes the following Kramer, J. H. Hiram Harris. adopted.

1st. Report of the last year of crops and financial press our mind uncertainty of yet we would and have reason care over us do our lives and admitting so many

2. Whereas for the promotion that we urge by the brotherly plan of the Lord. We voting system the Lord the way of taxes general Conference

3. Resolved ren to use the intoxicating and elsewhere

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On motion Report of during the The report

Report of the condition the number bath School ing every ence ever sions nor ular atten

Report of the church Sabbath kept up

ing the meetings, and J. H. Nichols one among which the subjects of the General Resurrection, the Resurrection of Christ, the Christian's union with Christ, and Pre existence of Christ were well presented. In fact all deserve especial notice, but time and space will not permit at present.

In the evening after Sabbath the conference was called by the Pres.—J. H. Nichols—and opened by prayer. The Secretary being absent M. N. Kramer was chosen Sec. pro tem. On motion the Pres. was authorized to appoint the committees. The following were appointed com. on credentials of delegates, brethren Admire, Moss and Sperry. On credentials of Ministers, brethren Harris, Long, and Kramer. On Nomination of officers, brethren Long, Harris, and Kramer. On Resolutions, brethren Smith, Kramer, and Long. On motion adjourned to meet on first day at 1 o'clock.

At half past 1 the Conference convened pursuant to adjournment. After the opening exercises the minutes of the preceding meeting were read and approved. The com. on Delegates reported the Ballard's Falls Church, Bro. G. W. Briles and Sister N. E. Briles: Fairfield, Neb., J. H. Sperry and G. W. Admire: Pavonia, Bro. Oglesby, Bro. Childs, and Sister Stanberry: Jewell City Bro. M. B. Smith.

Com. on Minister's credentials reported the following names. J. H. Nichols, M. N. Kramer, J. H. Sperry, G. W. Admire, and Hiram Harris. On motion the report was adopted.

1st. Report of com. on Resolutions: Altho' the last year has been attended with failure of crops and financial depression—which impress our minds the more forcibly with the uncertainty of earthly hopes and possessions, yet we would meekly submit to God's will and have reason to be thankful for his kind care over us during the past year, in sparing our lives and preserving our health and permitting so many to assemble at this meeting.

2. *Whereas*, There is a great lack of means for the promulgation of the truth, Resolved that we urgently recommend the adoption by the brothers and sisters of a more systematic plan of contributing to the service of the Lord. We would recommend either the tithing system of Abraham, or paying to the Lord the amount we pay to Cesar in the way of taxes (as recommended by the General Conference).

3. *Resolved*, That we recommend our brethren to use their influence against the use of intoxicating drinks, both at the ballot box and elsewhere.

4. *Whereas*, We recognize the ADVOCATE and MISSIONARY as potent factors in the spread of the truths which we as a people hold dear to us, therefore, Resolved, That we put forth a more earnest effort to increase their circulation, and that we will be more prompt in the payment of our subscriptions.

On motion these Resolutions were adopted.

Report of Executive committee: Receipts during the year \$137.25. Expenditures, \$100.10. The report was adopted.

Report of Delegates: Bro. Briles reports the condition of Ballard's Falls good, though the numbers are few. Their meetings and Sabbath School are kept up regularly. Preaching every other Sabbath, prayer and conference every alternate Sabbath. No admissions nor dismissals during the year. Regular attendance of Sabbath School 15 to 18.

Report from Pavonia church: Condition of the church bad. Some have fallen away; the Sabbath School and meetings which were kept up most of the year have gone down re-

cently. Internal troubles, and lack of a competent leader the direct cause. Eight or ten received during the year; present numbers 17 or 18.

Bro. Smith reports no Sabbath keepers at Jewell except himself, wife, Sr. Pratt and her two children. There is a good interest outside, to read and hear on the truths that we advocate.

Bro. Harris reports regular meetings at Warwick, though the attendance is small. Bro. Long reported in behalf of the Cresco Church, Elk Co., Kansas. The church was organized by Bro. Long during the year, and is composed of 18 members. Interest good and wishes to be recognized as a member of the Conference. This request was granted by a unanimous vote.

Report of Ministers: Bro. Kramer preached only about 10 times on account of poor health; baptised none and received no contributions. Bro. Sperry preached about 28 times and received \$1.25 contributions; baptised none. Bro. Admire preached 8 times, baptised none, and received no contributions. Bro. Nichols preached over 100 times, devoted 118 days to labor and would have labored more but lost his health while in the service which disabled him from work for about three months. He baptised 8, received 15 into the church, and received for services \$110.10. Bro. Nichols had received a number of interesting letters and cards from the scattered ones asking for some one to come over and help them.

Committee on nomination of officers reported for President J. H. Nichols. Vice President Hiram Harris, Secretary Bro. M. B. Smith, Treasurer Bro. H. Harris, Executive committee M. N. Kramer and J. J. Moss. The report was adopted by a vote of the Conference. On motion the Conference adjourned, M. N. KRAMER, Sec. Pro tem.

During our meeting we were favored with pleasant weather. It was a pleasant reunion for some, especially who have been in the service for over 25 years, yet there were some things connected very humiliating. The unfaithfulness of some of the members was apparent. The results of labor have been very small, and much of the labor performed was without any material aid. The contributions have been very small. We have realized the fulfillment of Paul's language, 'He that soweth sparingly shall also reap sparingly.' If our love for God and his cause should be estimated by the amount we contribute would it not prove our stock in religion to be very much below par? not worth 25 cts on the dollar. If we put so low an estimate on it can we expect others to esteem it higher? We could not find fault if they pronounced us hypocrites. When we learned that one brother outside of the Conference, a poor man at that, had given more than all the Conference, we were put to shame and adopted a weekly contribution system. Hoping to show better work the coming year. M. N. KRAMER.

Christian influence.

THERE could hardly be a greater mistake than that of supposing that a Christian gains influence over those who are not Christians, by laxity rather than by strictness, in any matter of questionable or debatable propriety. The world's standard for Christians is higher than the Christian's standard for Christians. A Christian is not so likely as a man of the world to judge a Christian severely because of his indulgence in theater-going, or card-playing, or dancing, or wine-drinking, or to-

bacco-using. Apart from the question whether these things are in themselves right or wrong, it is a fact that men of the world who practice them have a higher respect for a Christian who abjures them than for a Christian who indulges in them. Two Christian gentlemen were sitting with a gentleman who was not a professed Christian. The latter and one of the former were smoking, and when a cigar was proffered to and declined by the third, the Christian smoker expressed regret that his companion did not smoke. 'And I honor him the more for that,' was the instant response of the man of the world. 'His standard is clearly higher than ours.' An army chaplain thought to bring himself on better terms with the officers by sharing a simple game of whist with them. That course so lost him the respect of officers and men who were not Christians, that his usefulness as a chaplain was at an end. On an ocean steamer, a clergyman and his young companion were the only total abstainers at their cabin table. They were repeatedly urged to drink for their own good, and they were spoken of as unwisely strict in their abstinence. But the very men who thus criticised them spoke with a contemptuous sneer of the course, in this line, of another clergyman at an adjoining table, who was supposed to take a glass of wine socially—although he did not do so. A young girl who had been brought up to dance and to go to the theater, and whose father seemed to have little interest in religious matters, connected herself with the church. Wishing not to seem a gloomy Christian, she continued in her old habits of social life. Yet the father told a clergyman friend that he should have a higher regard for his daughter's religion if it kept her from dancing and theater-going. And these incidents are but illustrative of the great sweep of popular feeling concerning personal habits of self-denial and constraint as a fruit of the Christian life. Whatever may be in favor of these laxer social customs, it will have to be admitted that men of the world have a lower estimate of the Christian standard which tolerates them.—S. S. Times.

OBITUARY NOTICES.

DIED in Trenton Mo. Aug. 16th, 1887, of dropsy, Robert H. Freeman, Aged 35 years 5 months and 18 days. Bro. Freeman was an intense sufferer for several months yet he endured his sufferings patiently. During the last part of his sickness he was cared for at the home of his mother, Sister S. A. McCannel, who manifested a great interest in his temporal and spiritual wants. At two different times I was called to his bedside. The first time to talk to him about his eternal salvation, as he had never made a profession of religion. Before I left he confessed Christ and was baptized into the saving name of Christ. Five months afterwards I was again summoned to his bedside. Emaciated to the last degree, weak and almost gone, yet his trust was in God. Anxious to live for the sake of his wife and children yet willing to submit to the will of God feeling that all was well. Thus the brother fell asleep and was placed between the silent walls of the grave to wait the sound of the trump of God which will startle him from his sleepy condition and bring him to life again to greet his dear mother, brothers and sisters, and all those who will have part in the first resurrection. And then will be brought to pass the saying. 'O death where is thy sting? O grave where is thy victory?' May that happy time speedily come. W. C. LONG.

THE ADVENT & SABBATH ADVOCATE

Hill of the Beatitudes.

JULIA LAMB.

THIS hill which is situated about seven miles from Capernaum, must always be an interesting spot, made sacred by being the place from whence the Savior taught the people, gathered in such numbers as to throng him. He probably ascended this eminence to more easily address them, and the beautiful situation as described by writers must have added greatly to the interest of that occasion. As one looks over that mount only fifty or sixty feet high, rising from a 'land-scape luxuriant with verdure, draped with vineyards and the golden harvest,' while the waters of Gennesaret, made famous by many scenes in the life of the blessed Savior were seen near the foot of the mount. And now, when that vast multitude had become hushed and still, and Jesus with his disciples seated around him, he opened his mouth and taught them. Then all eyes were turned upward on the speaker. They heard in accents clear, a first blessing pronounced on the poor in spirit, for theirs is the kingdom of heaven.

How it must have cheered those weary disciples that had left all to be followers of him that for our sakes became poor, that through his poverty we might become rich. And now what a comfort to the true minister of the gospel who goes out to preach to the people the gospel of the coming kingdom, though poor in this world's goods, their faith is rich in the promises of God, and are willing to sow the seed, leaving all in God's hands for increase. And what a grand work they are doing, taking the words of Christ on that occasion. They are comforting them that mourn, directing their attention back to that beautiful scene when by his own lips 'he says they shall be comforted.' And this work ought to be done more by all that love the Savior, for who can be poorer in spirit than those that feel their own unworthiness and helplessness? And how often they exclaim, 'In me, that is, in my flesh, dwelleth no good thing.' To such a one Jesus is all in all. And how joyous we have seen such when brought to trust in Christ they exclaim, Whom have I in heaven but thee? and there is none on earth I desire beside thee, which brings us to a rich promise.

'Blessed are the meek, for they shall inherit the earth.' Meekness means humble, mild of temper, gentle, soft. These are the ones that are to be made heirs of God and joint heirs with Christ, as it is declared, the earth is mine and the fullness thereof, so it is still in store for the heirs who are the children of Abraham by promise. He now pronounced another blessing on those that hunger and thirst after righteousness. We all know in some sense what it is to hunger and thirst but do we strive to be fed with that heavenly food which is Christ, as we do for the food necessary for the maintenance of animal life? And if deprived of water, which flows so freely, we would know what it meant to thirst. But the water meant here is that satisfying portion which is in Christ, who has declared 'the righteousness shall never be removed from the earth.'

Another blessing to the merciful is obtained only by being merciful ourselves. 'Blessed are the pure in heart for they shall see God.' 'Blessed are the peacemakers' for they shall be called the children of God, these two

last are a sermon of themselves, 'Blessed are they that are persecuted for righteousness sake (or right doing), for theirs is the kingdom of Heaven. 'Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.' Did you ever think how willing Christ is to bear the reproaches of his people? 'Rejoice and be exceeding glad for great is your reward in Heaven, for so persecuted they the prophets which were before you.'

If we would give heed to the teachings of Christ laid down in the 5th, 6th and 7th chapters of Matt., and practice them in our every day lives, would we not all be model Christians? Now the requirements laid down by Christ are easily understood. And oh, that memorable prayer that he taught his disciples, which contains so much good, as from our Father which is in heaven, and probably that prayer is repeated by every nation under heaven to which the gospel is preached, more than any other; and thy kingdom come wells up from full hearts that are looking now for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. Let there be responses from every heart in the words of the beloved John, 'Even so, come, Lord Jesus, Come quickly. Amen.'

Jewish Awakenings.

ANOTHER important movement amongst the Jews has broken out near Buda Pesth. The most remarkable feature of it is that Rabbi Lichtenstein, who has been brought to Christ by the reading of the New Testament alone, is still the officiating Rabbi, while urging his congregation to accept Jesus as Messiah and Savior.

A day or two ago I heard of another Rabbi having confessed Christ at Galicia. It is evident the Lord is about to do wonderful things amongst his ancient people. Rabino-witz and Lichtenstein have both been bro't to Christ by the New Testament, applied by the Holy Spirit. What an encouragement to distribute widely that precious Book in Hebrew!

Further, several of us have been praying for some years, and still praying, that the Lord would give such a mighty movement of the Holy Spirit amongst the Jews throughout the world as the church has never witnessed since Apostolic times. He seems to be giving the answer; we will begin to praise him, and continue in prayer, in which we affectionately ask all Christians to join us.—J. Wilkinson.

APPOINTMENTS

General Conference.

THE Fourth General Conference of the Church of God will meet at Stanberry, Missouri, commencing Friday, October 28th, and continue until Tuesday, November 1st, 1887. All are requested to attend this meeting, as important business will come before the Conference.

JOHN C. BRANCH, } Gen.
A. C. LONG, } Conf.
W. C. LONG, } Com.

Received on Subscription for Advocate

A C Long for Wm Earl \$1.50, S A Loveless \$2, A J Dedon \$2, Milton Healy 65 cts, Milton Jackson \$2, J F Flory \$10.50, J Squires \$1, E Rowley \$1.

On donation A friend \$5, J F Flory \$88.46, D F Edwards \$1.50, J H Ayrhart \$1, Mary Ayrhart \$3 tithes, Milton Jackson \$1 for the poor. General Conference fund—S A Loveless \$2.50, A J Dedon \$1, M C Plummer \$1,

Iowa Conf. fund—Mrs L R Templeton \$2, E S Sheffield \$5, L L Sheffield \$1.70, M C Plummer \$1.

Books and Tracts for Sale at this Office

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

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Sabbath Defended, by A F Dugger. 14 cts. 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.

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

The Changed Ordinance, by I N Kramer, 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.

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

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

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

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

The second coming of Christ, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

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

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

Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

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

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The Three Angels' Messages of Revelation xiv 12 pages, 3 cts, by A C Long.

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

Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

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

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The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff —32 pages,—price 9 cents.

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He Doeth all This

MARY A. ADA

Be still, rebellious heart,
And bow submissive to H
Who rules the storm, at w
The winds are hushed on
O teach thy murmuring
Our Father doeth all this

O cease repining o'er thy
Thy sinful heart deservet
One single blessing from
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Our Heavenly Father wi

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To claim his children c
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