

# Advent and Sabbath Advocate.

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

VOL. XXV.

STANBERRY, MISSOURI, TUESDAY, SEPTEMBER 23, 1890.

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## Advent and Sabbath Advocate,

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### From Darkness to Light,

OR A PASTOR'S REFLECTIONS AND EXPERIENCES.

BY ALBERT SMITH.

#### CHAPTER II. THE MYSTERY SOLVED. LIFE THROUGH CHRIST.

THE Pastor's prayers ascended for leading and for light,  
To understand the things of God, to know the truth aright:  
The answer was forth-coming, the light was on its way,  
But like a dawning glimmer before the light of day.  
Jan. 1: 5,

One day a long procession came wending up the hill,  
Toward the parish church-yard, where all was calm and still:  
A slow and mournful tolling kept startling all the air,  
To tell how *Death* was marring a scene so bright and fair.  
Rom. 5: 12; and 6: 23.

The bell sank down to silence more gladdening notes to hear,  
Which floated down the hillside in hopeful accents clear:  
Words oft before repeated assumed new life and power,  
Revealing now the mystery in sad and solemn hour.

"Man that is born of woman a short time only lives,  
He's cut down like a flower, and like a shadow flees—"  
Where does the shadow flee to? What comes then of the flower?  
Do we believe the words we speak in such a solemn hour?  
Job 14: 1, 2, 10; Psa. 37: 2.

The flower decays—the whole flower—however bright and and fair:  
Its godliness evaporates, it goes to dust and air:  
If man a short time only lives from when he first was born,  
Death cuts him off from life until the Resurrection morn.  
Job 14: 14, 15; 1 Pet. 1: 24; Isa. 38: 12, 18.

"I am the Resurrection," said Jesus, "and the Life."  
The echoes of his voice awoke with wondrous import life:  
Through understanding utterance they now were spirit words,

Which fluttered in the yew trees, like happy living birds!

John 11: 25; and 6: 63,  
"He that believeth in Me, although he now were dead—"

Yes, dead! Not gone to heaven, but low in Hades laid—

"He," *he*, the man, "believer," "shall live," yes, "live" again.

When Christ "The Resurrection" awakes up his "dead men!"

Isa. 26: 19; John 11: 25.

Oh! what a contradiction to Jesus do we make,  
To say the dead are living, the sleeping wide awake!

The dead "shall live," the Lord declares, but "shall" does not mean "do"—

If every man a liar be, yet let our God be true.  
Rom. 3: 4.

The mystery "Where are the dead?" was now made plain and clear—

They "rest," they "sleep," where they are laid, where falls the mourner's tear—

But blessed are the dead who die in our Life-giving Lord;

For the "dead in Christ shall first arise" at His almighty Word;

John 11: 11-14; Eccles. 3: 20; 1 Thess. 4: 16.

Oh! let us "Search the Scriptures," the truth they testify,

That we must come to Christ "for *Life*," or else at last must die;

He gives the "living waters," he feeds with "living bread;"

He comes to change the living saints, and to awake the dead.

John 5: 39, 1 Cor. 15: 51, 52.

Then Sheol, Hades, hell, the grave, yield up the dead anew,

The very sea shall cast them forth, for Christ is faithful, true;

O! what a mighty gathering, our eyes shall then behold,

And loved ones, lost a little while, our arms again enfold!

John 5: 28; Rev. 20: 13.

Proud man, thou art but mortal! See here this lifeless clay;

"He comes up like a flower, and like it must decay—"

Then seek the precious promise of life to be restored

By the "Resurrection from the dead" through Jesus Christ our Lord.

Job 4: 17; John 6: 40.

The living know that they shall die, but sleepers in the ground

Know nothing till the trump of God shall thrill them with its sound!

Heed not seducing spirits, who personate the dead,

"To the Law and to the testimony—" believe what God has said.

Eccles. 9: 5; Dan. 12: 2; 1 Cor. 15: 52; Isaiah 8: 19, 20.

"The soul that sinneth," God declares that soul "shall surely die;"

To say it is *immortal* then we give to God the lie!

But if we turn from wicked ways we save our souls alive:

Then strive eternal life to win, through Christ, Oh sinner strive!

Ezek. 18: 4, 20, 27, 1 John 5: 10.

Oh! let us praise his holy Name who died that we might live!

Lev. 17: 11, 14; John 10: 10, 11.

The wages of all sin is death, and death to all the man,

But life is offered us through Christ in God's most wonderful plan!

Then come to God through Jesus, and he that life will give;

And wait the Lord's appearing, when thou shalt surely live.

Rom. 6: 23; John 5: 40; and 6: 40.

The unjust shall arise indeed, when the thousand years are o'er;

But they shall die the second death, and die to live no more;

The proffered life they have despised, the present life preferred,

Then what will be their anguish when they shall see the Lord?

Acts 24: 15; Rev. 20: 5, 14; Luke 13: 28.

Then wicked men shall be "cut off" "destroyed," with all their sin;

"Cut down like grass," "consumed to smoke," as though they had ne'er been;

The fate of Sodom is their doom; this dreadful doom beware,

And seek God's gift of Righteousness, and thus His Kingdom share.

Psa. 37: 2, 20; Obad. 16; Mal. 4: 1-3; Jude 7; Matt. 6: 33.

The pastor's prayers were answered, the light had come at last,

It came in words familiar, like memories of the past:

Death stood revealed an "Enemy" —our nature says it is—

While Resurrection pointed the "Way" to "Life" and bliss.

Jer. 31: 15-17; 1 Cor. 15: 26, 54; John 14: 6.

Yes, verily these bodies shall come forth from the sod;

Then blessed are the pure in heart for they shall see their God;

I know that my Redeemer lives, and at the latter day,

When He shall stand upon the earth He will revive this clay.

Isa. 26: 19; John 11: 39-43; Job 19: 25, 26; Phil. 3: 21.

The sun had now descended upon the western sea,

But flashing tints still promised how bright the morn would be:

They helped one weary pilgrim to meet approaching night,

And spoke of coming glory, for "Eventide" was light!

O! day of deathless glory, when sin shall be no more.

When heaven and earth are made anew, and all one God adore;

When in His love rejoicing the saints shall sing and shine

With bodies like their Savior's, and natures all divine!

2 Pet. 3: 13; Rev. 21: 1; Phil. 3: 21; 1 John 3: 2.

(To be continued.)

You can tear the rosebud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us, by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each; it is only when we refuse to work according to his plan that we mar the web.

## The Thousand Years of Rev. 20.

BY A. C. LONG.

"WHEN did, or when will the thousand years of Rev. 20 begin? And when will they end? And what is the reign of the saints? Please answer through the ADVOCATE."

W. H. E.

In attempting to answer the above questions, we are fully aware of the many theories advocated concerning them, but we shall confine ourselves as much as possible to a statement of our views and the Bible evidence for the same.

We believe that the thousand years of Rev. 20 will begin at the second advent of Christ, and will close a thousand years afterward, at the resurrection of the wicked dead. This thousand years is mentioned six times in this chapter as follows:

"And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand, and he laid hold of the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And when the thousand years are expired Satan shall be loosed out of his prison." Rev. 20:1-7.

A fundamental rule, admitted by all Bible students, and especially insisted upon by Adventists, is that the Bible should be interpreted literally, unless there is a figure used, or the connection or other portions of the scripture show that the language is figurative. In applying this rule to the above scripture, it is evident that it should be explained literally, or as nearly so as possible. This being the case, the thousand years, the two resurrections, the reign of the saints, and the restraining of Satan from deceiving the nations, must all be taken literally. Many understand this language as being symbolical, but to turn all these terms into figures to suit a theory, is, to my mind, doing violence to the sacred scripture.

A proper and safe interpretation must be along the line of a literal meaning of the above mentioned terms. With this thought in mind, it is evident that the angel (or message) that comes down from heaven and binds Satan for a thousand years, is the Lord Jesus at his second advent. At that time not only the martyred dead, but all that are blessed and holy have a resurrection unto eternal life. But the rest of the dead, the wicked on whom the second death hath power, will not have a resurrection until the close of the thousand years.

Now during this interval of a thousand years, the saints are said to reign with Christ

as kings and priests. Are we to understand this reigning literally or figuratively? Let us give you another passage: Paul says, "If we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2:12. Now, as the suffering in this text is literal why is not the reigning literal likewise? It must be evident that the term *reign* should be understood in its literal sense.

This being true the next question is, Where will these saints reign? The Bible furnishes us an exact answer. "And thou hast made us unto our God, kings and priests and we shall reign on the earth." Rev. 5:10. The earth then is the place where the saints reign.

The next inquiry is, Over whom shall these immortalized saints reign? Will they reign over each other, or will they reign over people that need rulers? Again the Bible furnishes us an exact answer as follows, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations and he shall rule them with a rod of iron." Rev. 2:26, 27. In harmony with this is the reply of our Savior to Peter's inquiry as to what they should have for following him: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones judging (or ruling) the twelve tribes of Israel." Matt. 19:28. Again Jeremiah the prophet speaks of this same time. "Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast aside the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return, and have mercy upon them." Jer. 33:25, 26.

The above scriptures teach that the saints after their resurrection, will reign with Christ over the nations that are left on the earth. But the question is here asked, Are there any nations left on the earth during the thousand years? Is not the earth entirely desolate during the thousand years? We can answer that it is not. It is true that the slain of the Lord shall be many at the second advent, and that all that have had an opportunity to know God and accept of his gospel and have neglected it will be destroyed at the coming of Christ. See 2 Thes. 1:7-9.

Notwithstanding this, there are some nations left on the earth during that thousand years, for it is expressly stated that Satan is bound that he may not deceive the nations any more during that interval of time. For why bind him, if there are no nations to deceive? In further proof that some mortal nations are left on the earth during that time, we present the testimony of the prophet Zachariah. In his 14th chapter he brings to view the second advent, when Christ's feet shall stand upon the Mount of Olives and it shall cleave assunder and a place purified and cleansed from the curse, will be prepared for the location of the New Jerusalem, the city for which Abraham was looking whose builder and governor is God.

In verse 16 we are informed that "the left of the nations shall go up from year to year to worship the King the Lord of hosts and to keep the feast of tabernacles." That these are mortal nations is evident from the fact that a punishment falls upon them if they refuse to worship the Lord. Besides this they are called "heathens" by the prophet, which term could not be applied to the immortalized

saints, see verse 18. This passage cannot be applied to the new earth, for evidently no one will be admitted there that will refuse to worship the Lord.

Another prophecy having its application during this thousand years is found in Isa. 15:24. It introduces the second advent as follows: "For behold the Lord will come with fire and with his chariots like a whirlwind to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." In verse 19 the prophet speaks of some that "escape" this destruction. These are identical with the "left of the nations," spoken of by Zachariah, who go up to Jerusalem from year to year to worship the king and to keep the feast of the tabernacles, and at that time Satan is bound that he may not deceive them. Rev. 20:2. But the prophet Isaiah in this passage sees the same people, but he gives us further information concerning them. He informs us that "from one month (or moon) to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord." Then from these two texts we learn that the "left of the nations," during the thousand years, shall go up to worship the Lord from year to year, from month to month, and from Sabbath to Sabbath.

But some one inquires, Does not this prophecy have its application in the new earth state? We answer that it does not, for the very next verse says of these worshipers, "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." Isa. 66:24. These loathsome dead bodies will not be in the new earth evidently, for it is a cleansed and purified place, while these bodies would defile and pollute it. This prophecy has its application immediately after the second advent when the Lord the King is reigning in Jerusalem, and when the dead bodies of those that were slain at his advent are yet upon the earth; and we are informed by Ezekiel that the "left of the nations" will be seven months burying the dead and cleansing the land. 39:12.

Winston, Mo.

## "Take Heed What ye Hear."

BY MARY A. ADAMS.

"RENDER therefore to Cesar the things which are Cesar's and unto God the things that are God's." Matt. 22:21.

Dear friends, to you who are halting between two opinions, do I make this appeal. In these perilous times when error is so prevalent, and in a time when the old saying is verified, "Truth is stranger than fiction," because truth is so far lost sight of, even by professed Christians, that many pause and ask as did Pilate, "What is truth?" The Baptist will assure you he is right, the Methodist will tell you "We are right," and so with the other denominations. The infidel boldly says "None of them are right; they are all a humbug; there is no God." In answer to him I will give the language of David, "The fool hath said in his heart. There is no God." Ps. 14:1.

We cannot depend on the infidel for wisdom. How are we to determine what is truth? "Take heed what you hear," Mark

4:24, and has and then you ask how? I shall I do to Jesus said unto life keep the man replied. of the comm have I kept yet? To be covetousness 18-23. Her which we m

This same said, "To th speak not a there is no mon said, " hearing th abominatio James say "For who and yet of John says keepeth n the truth John say command spoke ve We can that the says "Fe for this i 13. Jo the new "Blesse ments, of life, to the e ye hear the thi the thi to me ple in the re their up li them be fo to ge treat ing z asmi thei me, me, the pro peo for ish me the ta w th y u fe h I a c

4:24, and having heard put it to the test and then you will not be deceived. Do you ask how? I will tell you. A certain ruler asked Jesus, "Good Master, what good thing shall I do that I may have eternal life?" Jesus said unto him, "If thou wilt enter into life keep the commandments." The young man replied, after Jesus had quoted several of the commandments, "All these things have I kept from my youth up, what lack I yet?" To be brief Jesus proved him guilty of covetousness. See Matt. 19:16-22. Luke 18:18-23. Here we have the scripture test by which we may know "what is truth."

This same test has stood for ages. Isaiah said, "To the law and to the testimony, if they speak not according to the word it is because there is no light in them." Isa. 8:20. Solomon said, "He that turneth away his ear from hearing the law even his prayer shall be an abomination." Prov. 28:9. The apostle James says regarding this same "royal law," "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." John says "He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2:4. St. John says, "Thy word is truth," and the ten commandments are the only words God ever spoke verbally to man, and added no more. We can but see, unless we are prejudiced, that the ten commandments are truth. Eccl. 12:13. John the Revelator, after his vision of the new Jerusalem, was told by the angel, "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." Rev. 22:14. "Take heed what ye hear," and "Render therefore unto Cesar the things that are Cesar's, and unto God the things which are God's." "Hearken unto me ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their reviling, for the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever and my salvation from generation to generation." Isa. 51:7, 8. Listen not, I entreat you, to even one of their Sunday-keeping zealots. "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 heart far from me, and their fear toward me 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." Isa. 29:13, 14. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin unto sin." Isa. 30:1. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." Isa. 55:6, 7.

*Bald Knob, Ark.*

**Don't Worry.**

If you want a good appetite, don't worry. If you want things to go right in your homes or your business, don't worry. Nervousness according to the *American Artisan*, is the bane of the race. It is not confined to

women by any means, but extends to the men as well. What good does fretting do? It only increases with indulgence, like anger, or appetite, or love, or any other human impulse. It deranges one's temper, excites unpleasant feelings towards everybody, and confuses the mind. It affects the whole person, unfits one for the proper completion of the work whose trifling interruption started the fretful fit. Suppose things go wrong today, the to-morrows are coming, in which to try again, and the thing is not worth clouding your own spirit and those around you, injuring yourself and them physically for such a trifle. Strive to cultivate a spirit of patience both for your own good and the good of those about you. You will never regret the step; for it will not only add to your own happiness, but the example of your conduct will affect those with whom you associate, and in whom you are interested. Suppose somebody makes a mistake, suppose you are crossed, or a trifling accident occurs; to fly into a fretful mood will not mend, but help to hinder the attainment of what you wish. Then, when a thing is beyond repair, waste no useless regrets over it, and do no idle fretting. Strive for that serenity of spirit that will enable you to make the most of all things. That means contentment in its best sense, and contentment is the only true happiness of life. A pleasant disposition and good work will make the whole surroundings ring with cheerfulness.—*Selected.*

**The Blessedness of a Life of Love.**

SOME years ago a man, fast becoming a sceptic, went to say good-bye to his college tutor before leaving the University. "What," he was asked "are you going to do." "I am going to the Bar," he replied. His tutor looked at him for a moment, and then said, "You had much better go and work amongst the poor." He went his way. He thought over the strange advice from such an unexpected quarter. He carried it out, and in a year or two later came back to his University to die a believer in the Christian revelation. A service of love expands the heart, clears the eye of the soul, strengthens the spiritual understanding, and subdues self. It solves difficulties, heals sorrows, reveals truths. The sad selfishness of much of our modern Christianity lies at the root of our spiritual depression and dejection. We attend our favorite churches; we praise our favorite services and preachers; we read our favorite books of devotion, and magazines and church news papers; we grow enthusiastic or indignant over ecclesiastical trifles; we give our gold and our silver; but the awful flood of sin, and misery, and wrong, and ignorance which surges at our very door and whose hoarse cry goes up into the ears of the Lord of Sabaoth—we will not touch it with one of our fingers. If, when faith grows dim, and God seems far off, and we are ready to drift, the very busiest of us, from the highest to the lowest, would cease to put God off with a ministry by deputy, and would give him what he claims, and what our Lord gave to us—a personal service—we should find in the returning glow of spiritual life the blessedness of the activities of a life of love.—*F. J. Chavasse.*

THERE are two reasons why some people don't mind their own business. One is that they haven't any mind; the other that they haven't any business.

**Step By Step.**

A HUNDRED years ago there lived a little boy in Oxford, whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and smart. This lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, and his industrious habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposal, and he soon surpassed his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a briar," said another.

He went on, step by step, just as the song goes—

"One step, and then another," until he became a man—a learned and eloquent man—who preached the gospel to admiring thousands. The little boot-black became the renown pulpit orator, George Whitefield. *Selected.*

**That Cheering Look.**

I REMEMBER to have preached, years ago, at a watering place in the Virginia mountains, at the dedication of a new church. The people were all strangers to each other; and, as we went away my friend said (who had a right to speak so familiarly) "I wonder, my dear friend, that you could be animated at all to day; for we were all strangers and things were pretty cold, I thought." "Ah! but," the preacher replied, "you did not see old brother Gwathmey, of Hanover, who sat here by the post. The first sentence of the sermon caught hold of him, and it kept shining out his eyes and his face, and he and the preacher had a good time together, and we didn't care at all about the rest of you." Sometimes one good listener can make a good sermon; but ah! sometimes one listener who does not care much about the sermon, can put the sermon all out of harmony! The soul of the man who can speak effectively is a very sensitive soul, easily repelled and chilled by what is unfavorable and easily helped by the manifestation of simple and unpretentious sympathy.—*J. A. Broadus.*

**Tell It.**

MANY a physician has gained his practice by one patient telling others of his cure. Tell your neighbor that you have been to the hospital of Jesus and have been restored, though you bated all manner of meat and had drawn near to the gates of death, and maybe a poor soul in just the same condition as yourself will say, "This is a message from God to save me." Above all, publish abroad the Lord's praise. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by the touching of the hem of his garment, and then would have slipped away? If so, I pray the Master may say "Somebody hath touched me," and may you be compelled to tell the truth and say, "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise and glory of thy grace will I tell it, though devils should hear it; I will tell it and make the world ring with it according to my ability, to the praise of thy saving grace."—*Spurgeon.*

## Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

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

Stanberry, Mo., September 23, 1890.

## The Michigan Camp-Meeting.

The Michigan camp-meeting was a success. The attendance was larger than usual, and all appeared to enjoy the meeting. The preaching was both practical and doctrinal, and calculated to greatly benefit the many hearers.

We left home Thursday noon, Sept. 11, and the next day arrived at Bangor, Mich., having traveled about six hundred miles. We were warmly greeted by the brethren and sisters, and in five minutes after being on the ground we were in the stand, with Bible before us, talking of the good things pertaining to the kingdom.

We were made exceedingly glad to meet once more our beloved Bro. John Branch who has been "sick nigh unto death," yet has recovered sufficiently to attend the meeting. Bro. Cranmer who is the oldest preacher in the Michigan Conference cheered us very much by preaching one timely discourse. We were glad to renew the slight acquaintance which we had previously formed with Bro. James Watkins. He preached one interesting sermon; he feels the burden of the work and intends to unite his efforts with the Church of God in heralding forth the important truths for this age.

The social meetings were good. We secured quite a number of new subscribers for the *ADVOCATE* and *MISSIONARY*. The business of the Conference has been reported by the secretary and will be read with interest. May the blessing of the Lord rest upon the Michigan Conference.

## The Michigan Annual Conference.

THE first business session was held Friday afternoon September 11th 1890, and was called to order by President J. C. Branch after prayer by the President the following committees were appointed:

No. 1. Committee to report membership of the Conference.

No. 2. On Credentials of members.

No. 3. On Resolutions.

No. 4. On nomination of officers.

Sunday morning the Conference met again for business; the report of the last Annual Conference was read and adopted. Committees reported as follows:

No. 1. Reported the following names of members of the Conference: Gilbert Cranmer, J. C. Branch, L. J. Branch, Levi Watkins, Thos. Howe, A. N. Fisher, Seth Munger, J. H. Knickerbocker, M. A. Branch, M. Devoist, O. C. Stickney, J. P. Parrish, W. E. Field, J. A. Hogoboom.

Committee on credentials report as follows: Renewals: Gilbert Cranmer, J. C. Branch, L. J. Branch, Levi Watkins, Thos. Howe and Seth Munger; and to license J. H. Knickerbocker, M. A. Branch and M. Devoist.

The order of the meeting was then changed, and we listened to Bro. Long on church finance. Then the report of ministers were called for.

Gilbert Cranmer reported as follows: Days spent 90, sermons delivered 109, money received \$46.36, expenditures \$15.25, baptized

3, additions 18.

L. J. Branch reported sermons preached 40, no money received, no additions.

J. C. Branch reported sermons preached 39, money received \$52, additions 2.

Seth Munger reported 12 sermons, 2 additions, no money received, expenditures \$6.00.

Others gave short reports and all made resolutions to do better during the coming year.

Adjourned to meet at the call of the President.

The third session of the conference was called to order by the President at 5 o'clock p. m. The minutes of the previous meeting were read and approved, and the interests of the General Conference were then considered.

Bro. W. C. Long then addressed the Conference on the subject: The publishing work, followed by Bro. J. C. Branch on the same topic.

A resolution was then passed to send a delegate to the General Conference.

Adjourned to meet at the call of the President.

The fourth session of the conference was called to order by the President on Monday morning at 9 o'clock.

J. C. Branch was elected delegate to the General Conference.

Delegates were called and reported the condition of the churches. Total membership reported 177. There was much talk of the needs of the cause. Reports were not what we would have wished, but sickness has prevented work to a great extent.

Committee on nomination of officers report: for President, L. J. Branch; Vice President, Levi Watkins; Treas. O. C. Stickney; Sec. M. A. Branch; Executive Com. W. E. Field and Adelbert Branch; State S. S. Superintendent, M. A. Branch.

A cheering communication was read, from Bro. Seth Munger of Saginaw.

Committee on resolutions report as follows:

*Whereas*, The camp-meetings held by our people in the past have been the means of greatly advancing the cause of present truth by bringing together the best gifts and talents of the church; therefore

*Resolved*, That we do all in our power consistent with other duties to attend the Annual camp meetings from the beginning to the close and encourage others to do the same.

*Whereas*, The different branches of the work are not in a prosperous condition which has been caused by a lack of means; therefore

*Resolved*, That we pledge ourselves to be more liberal in the future in giving of our means, so that the cause be not hindered by our withholding that which belongs to the Lord.

*Resolved*, That we pledge ourselves to put forth greater efforts to secure subscribers for the *ADVOCATE* and *MISSIONARY*, believing that by so doing we will greatly aid in the advancement of the truth.

*Whereas*, We as a conference appreciate the untiring effort made by the editors of the *ADVOCATE* and *MISSIONARY*, therefore be it

*Resolved*, That we do heartily approve of the manner in which the papers are edited, and the good taste manifested in the selection of choice articles; and that we do sympathize with them in the sacrifice they are making for the advancement of truth. And be it further

*Resolved*, That we will endeavor to stand by them to the best of our ability.

*Whereas*, We have been encouraged by

the earnest sermons and timely service given us by Bro. W. C. Long, and

*Whereas*, We recognize the fact that he has made a sacrifice in leaving his family and business affairs, and therefore be it

*Resolved*, That we as a people tender him our thanks and pray heaven's blessing to attend him in his earnest and untiring effort to advance the cause we all love.

*Resolved*, That we tender to the people of Bangor and vicinity our sincere thanks for their liberal patronage, and good attention and excellent order during the meeting, and especially to R. E. Nyman for the free use of the beautiful grounds in which our camp-meeting has been held.

On motion the tenth Annual conference of the Church of God in Michigan adjourned *sine die*.

M. A. BRANCH.

On motion tenth Annual Conference of the Church of God in Michigan adjourned *sine die*.

M. A. BRANCH, SEC.

## Grove-Meeting in Kansas.

It was our privilege to attend the grove-meeting at Switzer's Gap, Aug. 16-17, as appointed in the *ADVOCATE*, and as I have been requested, will try and give a short report of the same. We were indeed glad to meet the brethren and sisters living in a radius of 20 miles or more. Eld. J. H. Nichols, from Waterville, Eld. Hiram Harris from Republic City, and Eld. John Sperry of Bishop, were all present at the meeting. We were also pleased to meet Eld. H. A. Jenkins at this meeting, who has until lately been officiating with our Seventh-day Adventist brethren, but who has for some cause separated from them. Bro. Jenkins gave us several good discourses at this meeting, and I believe made a favorable impression on his hearers as a speaker and as a defender of the truths which we hold as a people. Our acquaintance with Bro. Jenkins is very limited, but our impressions of him were not at all unfavorable. We believe he is qualified to do much good in the defense of the gospel and the truths which we are trying to propagate as Adventists. We hope he may conclude to unite his interests with us, and proclaim the glad tidings of salvation near to come, even the glorious appearing of blessed Redeemer. The rest of the preaching was done by Bro. Nichols with his old time zeal. On the Sabbath after preaching, a social meeting was held, in which the brethren and sisters generally took part, expressing their continued interest in the cause of truth and their hopes of the near approach of our absent Lord and his glorious Kingdom. We hope these brethren will take heed to the Apostle's admonition to "be at peace among themselves," and work together for the grace that is to be brought them "at the revelation of Christ."

As the officers of the Kansas and Nebraska Conference were present, with the exception of Bro. J. Moss, and as it was thought impracticable to call a regular session of the Conference on account of Bro. Nichols' tour through Iowa, therefore a special session of the officers was held, and Bro. Nichols was appointed delegate to the General Conference. Bro. W. S. Childs was appointed on the executive committee in the place of Bro. Moss; address, Eormoso, Kansas. Bro. W. R. Scott was continued on the committee; address Weber, Kansas. Thus closed another happy meeting of the people of God, another bright spot in this world of sorrow and sin,

to encourage us we shall all meet day of eternal life in the kingdom

We pitched City, Mo., and night, Sept. 5 interest to be by the people markable. T Sister Johns by their pre Long gave t ed on the F 1-12. We be praised. ber us in y

Aug. 7th

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to encourage us on in the way of life until we shall all meet, if faithful, in the bright day of eternal deliverance from sin and death in the kingdom of God.

M. B. SMITH.

Report of Labor.

We pitched the Mission Tent at Island City, Mo., and commenced meetings Friday night, Sept. 5th, with a good audience and interest to hear. The hospitality shown us by the people in, and around this place is remarkable. The Lord will reward them for their doing. Bro. W. O. and Sister Long, Sister Johnson and husband, made us happy by their presence. On Saturday night Bro. Long gave us a sermon long to be remembered on the Beatitudes of Christ from Matt. 5: 1-12. We find the Lord is good and great to be praised. Dear ADVOCATE family remember us in your prayers.

JAMES BARTLETT.  
JACOB WILBUR.

Aug. 7th, 1890.

"The Inward Man."

THE Apostle Paul writes about an "outward man" and an "inward man," in 2 Cor. vi. 16 and some people think he means an immortal soul inside a person's body. The reason people think so is because they suppose all men have immortal souls, and so the "inward man" must mean that.

If we had immortal souls within our bodies then there might be some sense in that idea, but we wish our young people to believe the Bible, and the doctrine of the Scriptures is that no part of man is immortal in this world. Jesus claims the power to make his people live forever, and whoever says everybody is to live forever, says that which contradicts the Lord.

But how about the "inward man"? Why, it simply means the same as was meant by David, when he wrote in Psa. li. 6 about "truth in the inward parts," and the same as our Lord taught when he said, "From within, out of the heart, proceed evil thoughts," etc. (Mark vii. 21.) The mind and disposition of a person are meant by these expressions. If you read the "whole" of 2 Cor. v., you will see that Paul was telling of his confidence in God to preserve his life; for even though the world might persecute and afflict him bodily, yet the Lord would so renew the spirit of his mind (Eph. iv. 18) that he would live in spite of his persecutions.

If a person has no body, then he has no mind, and such a person would be nobody, no person at all. That will be the condition of the ungodly when they are destroyed in the judgment day. We want to be somebody, so we will seek the life eternal which Jesus offers, "That the life is sealed to all Christians by the holy spirit to the "inward man," or to our minds.

The great thing, then, is to have the mind all right before the Lord. The "inward man" will "perish" as well as the "outward man," if the spirit of Jesus Christ does not dwell there. It is no more immortal than the body, neither can it have any sense without the body. It is the body that constitutes the condition of sensation, and the spirit causes the body to live. Each can do nothing without the other. Look out for the "inward man," and the Lord will take care of the "outward man."—Young Pilgrim.

Depression.

We cannot carry out any true and noble object in life in a spirit of despondency. A depressed life, a life which has ceased to believe in its own sacredness, its own capabilities, its own mission; a life which contentedly sinks into querulous egotism or vegetating aimlessness, has become so far as the world is concerned, a maimed and useless life.

All our lives are in some sense a "might have been;" the very best of us must feel, I

suppose, in sad and thoughtful moments, that he might have been transcendently noble and greater and loftier than he is; but while life lasts every "might have been" should lead, not to vain regrets, but to many resolutions; it should be but a dark background to a "may be" and "will be yet."—Canon Farrar.

Obituary.

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

WALKER.—Our beloved sister M. E. Walker, wife of E. W. Walker, died at her home near Union Grove, Mo., Aug. 26, 1890. She united with the Church of God at Alanthus, Mo., under the labors of W. O. Long and N. A. Wells. From that time to her death she edified consistent Christian life. She was reconciled to her death, and looked forward to the time of the coming of the Lord for her deliverance from the death state. She leaves a husband and two small children, to mourn her loss. Words of comfort were spoken by Tomas Darby, and the funeral discourse by Bro. James Bartlett, at the Shockly church house, Sept. 21, 1890.

A. G. WALKER.

RIMA.—Died near Wilber, Washington, Aug. 4th, 1890. My husband, Solomon Rima, at the age of 75 years and 7 months. It was his earnest desire to live till the coming of the Lord, but he like many other loved ones, has fallen asleep to rest quietly till Jesus comes. His health failed rapidly for about one year, and during the last three months he could not walk without a cane. His mind failed as fast as his strength, but his confidence in God and his power to save till the end was strong. All his hopes centered in a resurrection from the dead at the coming of the Lord. He had a strong desire to become better acquainted with the brethren and sisters of the Church of God; we cherish the same blessed hope that they do, but now he sleeps in Jesus. He had started on a journey of about one hundred miles in company with our daughter and her husband, Mr. and Mrs. H. A. Wilder, in hope that traveling would improve his health; but when they got in one day's drive of the place of destination, he suddenly passed away without a struggle. He laid down on his bed in the wagon and said to our daughter: "I must rest." He went to sleep never to wake till the Master calls him to arise from that little mound in Greenwood Cemetery near the city of Spokane Falls.

We sorrow not as those who have no hope, for we believe that Jesus died and arose again; and when he comes to raise the dead and change the living, he will bring our loved ones with him. It comforts our hearts, for Jesus said: "Neither can they die any more."

Words of comfort were spoken by the pastor of the Central Christian Church of Spokane Falls, from 1 Cor. 15: 35-58.

LUCY A. RIMA.

Items of Interest.

—Vermont has lost 814 of her population in ten years.

—Ex-Gov. Berry of Bristol, N. H., has observed his 94th birthday in comfortable health.

—Edison has shipped a very beautiful photograph to the Emperor William.

—The Senate has increased appropriations for signals on the Atlantic coast.

—It is reported that the 1,000,000 Hebrews soon to leave Russia, will emigrate to Palestine instead of America.

—It is reported, that the seven peaks of the Blue Ridge Mountains in North Carolina have been smoking for some weeks. As this

occurred just before the Charleston earthquake, persons in the neighborhood are alarmed.

—The longest river tunnel in the world, that under the St. Clair River connecting Michigan and Canada, was completed last week. The tunnel is 6,050 feet in length, 2,300 feet of which is under the river bed.

—Arrangements have been made, whereby the Rock Island Railroad will furnish seed wheat to the farmers of Oklahoma at net cost without freight, and with one year's time without interest, taking the individual notes of the farmers for the loan.

—Floods in New York State did great damage. The village of Canastota was under water; At Itaca stock was drowned in the fair grounds, and near Erie the Erie Railroad, the Delaware, Lackawanna, and Western, and other roads were incommoded by high water and washouts.

—Iowa has passed a stringent tramp law. It declares that any male person 16 years of age or over who is physically able to work who is wandering about, begging or idle, and who cannot show reasonable efforts to secure employment, shall be deemed a tramp, sent to jail and put at hard work. While in jail he shall not be allowed tobacco, liquors, sporting or illustrated newspapers, cards or any other means of amusement. Tramps will give Iowa a wide berth.

—The House has passed a bill providing an eight-hour day for all workmen employed on public works; another reimbursing them for time employed in excess of eight hours; a bill prohibiting the employment of convict labor on public works, a bill making more stringent the provision of the present alien contract law, and a bill for the regulation of the manufacture and sale of imitation lard.

—The agitation over the question of closing the world's Fair on Sunday has reached the form of petitions to the World's Fair Commissioners, the ministers and theologians petitioning in the affirmative, while other influential names are secured for the negative. The views of business men generally, as also those of the sub-committee of the Fair's directors, favor Sunday opening; but there is no doubt that a most powerful and determined effort will be made against it.

—Russian authorities, there is no room for question, are, even in our day, guilty of the most flagrant denial of the rights of conscience and of Religious Liberty. It is said that there are now in the common prison of Witepsk several men and women of high moral character, whose only offense is that they have spoken in quiet ways of the gospel truths which they themselves have received. After confinement of about six months, their trial was to take place in June, with the probable result of their being deprived of property rights and also sentenced to long imprisonment or banishment to Siberia.

Source of Strength.

"LORD, what a change within us one short hour Spent in thy presence will suffice to make! What heavy burdens from our bosoms take! What parched lands revive as with a shower! We kneel, and all around us seems to lower; We rise, and all the prospect, far and near, Stands forth a sunny outline brave and clear. We kneel—how weak! We rise—how full of power! Then, wherefore should we do ourselves the wrong, Or others, that we are not always strong: That we should be o'erburdened with one care; That we should ever faint or feeble be, Downcast or drooping, when with us is prayer, And hope and joy and courage are with thee?" —*French.*

Don't Lower Your Colors!

A vast deal of mischief is done by lowering the standard of doctrine in teaching and preaching; but it is equally dangerous for professing Christians to lower the standard of daily practice. Young converts when they enter the church ought to realize that they have "come out from the world," and should endeavor to *stay out*. Church members should be "peculiar people;" not peculiar in oddity, or crankiness, or self-righteous censoriousness, but peculiar in abstaining from many pursuits and pleasures that do not trouble the conscience of a worldling. Christ drew sharp lines when he was on earth. Those lines of distinction between the church and the world can never be rubbed out. Young Christians, be careful how you take the first step over the line!

Begin by running your colors up to the masthead, and don't lower them by an inch. For example, in the matter of amusements and recreations, take the right stand and stick to it. Wholesome recreations are necessary; but whatever amusement strains your conscience, sullies the purity of your godliness and smirches your Christian influence over your associates, is *wrong*; let it alone. There are certainly *pure* pleasures enough to be found without tasting of either the muddy or the poisonous waters. The joys of home-life, the pleasures of wholesome books, of music, of refined art, of pure social intercourse, and many other things a healthy Christian can enjoy. It is contemptible and childish to ask "to be everlastingly amused; life is too serious a thing for that. But wholesome amusements at the proper time do no harm. They are not wholesome if they taint your spiritual life or damage your influence.

Unless I am very much mistaken there is a tendency to lower the standards in these days. Even God's ministers are in danger of catching the infection. They ought not to be "glum" or gloomy; neither should they "court a grin" either in the pulpit or the ecclesiastical assemblies. Paul declared that "foolish jesting" is not befitting any Christians' much less an ambassador of Christ; and if he or Peter or John were to address a modern congregation or General Assembly, I doubt whether their speeches would be punctuated with "great laughter and applause." The tone of our religious gatherings is being lowered by this increasing tendency to fun and frivolity. Brethren, let us not drop our sacred colors into the mire! In the matter of amusements also, a minister's example should never imperil the weakest of his flock. It is reported that when a certain popular actor performed in a certain city several ministers and theological students were present in the playhouse. Would

their divine Master have gone with them there, if he was on earth? Then they had no business to be there. The theater is an *institution*: it must be judged as a whole; does the average stage improve the morals of the community? Is it an ally of the church and does it promote the general health of Christians? If so, let all ministers and good people pray for God's blessing on the playhouse, and encourage young Christians to go there. If not so, Christ and "Belial" had better be kept apart. When a young Christian gets enamoured with the playhouse, or the promiscuous dancing assembly, or a convivial club, he is seldom seen at prayer meeting. The colors that are lowered at the bidding of the world will soon drop "at half mast" over the death of piety.

I trust that it is no spirit of censorious pessimism that a veteran pastor offers a few words of loving caution—especially to the beginners of a Christian life.

*Nail* your colors to the masthead, so that they cannot come down. Determine to be "singular" if need be, but don't go with the crowd. In the counting-room, in the banks and all places of business, in the social life with which you mingle, in politics, and all secular affairs, no less than in the sanctuary, the closet, or the Sabbath-school, there is a demand for Christians with back bone. An invertebrate Christian is not of the Holy Spirit's creation; he is of no use to God or man. In these times there is not one-tenth part of the danger from the open assaults of infidels upon Christianity that there is from betrayal of it by its professed followers. The Captain of our salvation gives us his colors, his honor is in our hands; his command is to be faithful unto death; let us die sooner than lower the colors.—*T. L. Cuyler in Our Christian Life and Work.*

Practical Suggestions.

1. Jesus here proves what he said in Luke 18: 25-27,—that it is possible with God to save the rich.
2. Ver. 2. Where there is a will there is always a way. No one ever sought Christ sincerely who did not find him.
3. Ver. 4. The Christian should use every fair expedient for making up his natural deficiencies.
4. "Reason is of a low stature, and cannot see the promise; we must ascend by faith; then, and not till then, will the soul see Jesus." (1 Cor. 1: 18-24; 1 Pet. 1: 8).—*Gunnall.*
5. Every man knows of places where he can put himself in the way of Christ,—as the house of God, the praying circle, the closet for secret prayer. Here Christ passes. How can any really *seek to see* Christ, who avoid or omit such natural and proper means?
6. Many with fewest advantages accomplish most.
7. Courage is required in the service of God. Zaccheus showed courage in his way of seeking Jesus: Jesus showed great courage in going to Zaccheus' house, contrary to a strong popular opinion.
- 8 Ver. 5. It is a great blessing to have Jesus abide in our homes, as he did here, and in Bethany.
9. V. 7. It is a sad thing for those who think themselves good to oppose the efforts to save the lost.
10. Out of great sinners Jesus can make great saints.
11. Ver. 8. The proofs of conversion are repentance, confession, restitution, and benevolence.—*Prlobet.*

Don't.

A TRUE Christian never snubs anybody, and yet the habit of lightly snubbing, or looking down upon, less fortunate acquaintances is common enough to make the following advice, given by the *Albany Journal* to its young readers, very timely:—

"Don't snub a boy because he wears shabby clothes; when Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow breeches in the depth of winter. Don't snub a boy because his home is plain and unpretending; Abraham Lincoln's early home was a log cabin. Don't snub a boy because of the ignorance of his parents; Shakespeare, the world's poet, was the son of a man who could not write his own name. Don't snub a boy because he chooses an humble trade; the author of *Pilgrim's Progress* was a tinker. Don't snub a boy because of physical disability; Milton was blind. Don't snub a boy because of dullness in his lessons; Hogarth, the celebrated painter, was a very stupid boy at his books. Don't snub a boy because he stutters; Demosthenes, the great orator of Greece, overcame a harsh and stammering voice. Don't snub anyone; not alone because some day they may outstrip you in the race for life, but because it is neither kind, nor right, nor Christian."

A Good Reply.

A good reply was made at a children's mission meeting one evening. Said the speaker to the boys: "There's a time and place to play, but the time and the place is neither now nor here. Say, boys, a kite is a good thing is'n't it?"

"Yes sir," replied a bright little fellow; "but it is'n't worth much when it breaks loose."

"Stop right there," said the speaker. "I want to ask you a question: how much is a boy worth when he breaks loose?"

They understood at once; there was unanimous consent that a boy was not worth much either. The speaker had compelled the boys to testify against the habit of breaking loose from parental restraint, from the teachers authority, from the loving rule of Christ.—*Selected.*

ABUNDANT RECOMPENSE.—The long rest and incomparable splendors of our heavenly inheritance—when the saints shall appear kings and priests unto God, and shall shine as the sun in the kingdom of their Father—will be abundant recompense for the witnessing and warring of this life. The witnessing and the warring are for a day, the kingship will be forever. The one is well termed "light affliction," "for a moment," and the other "height of glory," and "eternal." Children of the kingdom, spring to it; the time is short, and the glory is close at hand. You will be called to the marriage supper of the Lamb before you are aware of it. Have your lamps trimmed and brightly burning.—*Christian Witness.*

The mind wants steady and setting right many times a day. It resembles a compass placed on a rickety table—the least stir of the table makes the needle swing around and point untrue. Let it settle, then, till it points aright. Be perfectly silent a few minutes, thinking of Jesus; there is almost divine force in silence. Drop the thing that worries, that excites, that thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid, and say secretly, "Grant, I beseech thee, merciful Lord to thy faithful servant, pardon and peace, that I may be cleansed from all my sins, and serve thee with a quiet mind."—*Bishop Huntington.*

Letter

"Then they t one to another; it and a book o him for them t upon his nam the Lord of he my jewels."

From

DEAR BRE ADVOCATE: tell how I now try t Carver's ex with mine, al interest of all with My you age, were where I are called do not Church tists, (t bers of t them an wicked on Sun Sabbat all tat Sunda; the d youth

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## Letter Department.

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

From Bro. E. S. Sheffield.

DEAR Brethren, Sisters and Readers of the ADVOCATE: As I promised sometime ago to tell how I became a Sabbath-keeper, I will now try to fulfill that promise, and as Bro. Carver's experience in a measure corresponds with mine, I read his statements with especial interest; also I have read the statements of all with deep interest and delight.

My youthful days, up to seventeen years of age, were spent in Bedfordshire, England, where I was born. My parents were what are called Dissenters, which includes all who do not accept the creed or forms of the Church of England. My parents were Baptists, (though Pedo Baptists could be members of the same church) and I was taught by them and the Sunday-school that it was very wicked to play or do any unnecessary work on Sunday because God said "Remember the Sabbath day and keep it holy." But we were all taught that the Sabbath was changed to Sunday because on that day Christ rose from the dead, and to help instill this into the youthful mind we often sang:

"This is the day that Christ arose,  
So early from the dead,  
Why should I keep my eyelids closed,  
And waste my hours in bed?"

We were also taught that the soul of man was immortal, and of far more importance than the body, which at death moulders back to dust; but the soul then goes directly to either heaven or hell; yet we were also taught that there was to be, sometime in the future, a great day of judgment, when the body would be raised and reunited with the soul and hear the welcome plaudit "Well done," or the fearful sentence "Depart, ye cursed." These, with the doctrine of the so called "Holy Trinity," as found in the Athanasian creed were the chief points in our religious teachings, with the Bible as a text-book, and foundation of belief.

I saw a discrepancy between the wording of the fourth commandment and keeping first day by virtue of that command, but that was covered up by the statement that it was changed at the resurrection of Christ, thus commemorating both events. I was so well trained that when living in Michigan in 1843, I was told a class of people in Wisconsin, called Seventh-day Baptists, kept Saturday as the Sabbath, I asked if they were not a very ignorant set of people.

In 1844, I with my father, mother, brothers and sisters, moved to Wisconsin, near the settlement of these "Ignorants" at Albion. In a short time I became fully satisfied of their biblical intelligence on this point, and my own ignorance. But I felt no particular obligations respecting the observance of the Sabbath according to the commandment, until February, 1852. At that time Waterman Phelps was invited by N. A. Perry, an eccentric Sabbatarian who occasionally preached in our neighborhood, styling himself "the world's preacher, or cosmopolitan." Elder Perry,

hearing of an Advent or Millerite conference, so it was then called, to be held near Madison, Wisconsin, attended the same, and there became acquainted with Elder Phelps from McHenry County, Illinois, and requested him to preach at Albion on the Sabbath, for the Seventh-day Baptists, and in our neighborhood on Sunday, in passing through there on his way home. I went to the meeting, but railed and ridiculed Millerites on the way. Was very much surprised to see hung up, the chart on which were pictures of the dream of Nebuchadnezzar, the visions of Daniel and John.

I understood the symbol of Daniel at a glance, as I had read this book with more interest than any other in the Bible. Elder Perry introduced him to us saying that this stranger would tell us some strange things about the figures on the chart; but we must lay aside all prejudice and listen to what would be said; then if we were able to show any errors or inconsistency it would be our privilege and duty to do so. He showed:

First, That the kingdom of God would be the fifth universal kingdom upon the earth, as shown by the successive parts of the image and stone. Daniel, 2nd chapter.

Second, The 7th chapter of Daniel was a repetition of the scenes represented by the figures in the 2nd chapter; by the use of other symbols in which the little horn power was introduced as coming into existence after the fourth Kingdom had been divided into ten parts, and when developed would continue in existence till the end of the fourth, and the beginning of the fifth Kingdom. The "Time, times and dividing of time covered a period of 1260 literal years, at the end of which the judgment was to sit on that power; after this its power was to be continually decreasing till the time of the end of the fourth kingdom. This little horn was a symbol of the papal power. Paul's man of sin which was future, must be developed before the Lord could come. The dragon of Rev. 12, covered the same time and events as the fourth beast of Daniel prior to the rise of the little horn.—Pagan Rome. The first beast of the 13th chapter represents the fourth kingdom or Roman power, from the time of its transformation from Pagan to Papal rule, till it ends at the coming of the Lord. It was to continue 42 months, *i. e.* 1260 years, the same as the little horn, when it was to receive a deadly wound in the head by a sword, but the wound was to be healed and its life prolonged till the time of the fifth kingdom. But at the time of its wounding another beast was seen to emerge from the earth with two lamb like horns, but in speaking it sounded like the dragon, Pagan Rome. Its history is given with its wonder-working, as all transpiring between the time of the wounding of the first beast and its final destruction. The last act of this beast seen by the apostle in this chain of symbols, it giving life to the image of the beast, which was made by the people. This image having power conferred upon it, enforces the reception of the mark of the beast, after which the next event named, is the Lamb seen on the Mount Zion with the redeemed.

We were told that this two-horned beast was a symbol of the United States, with the making of the image and its subsequent acts yet future, and that the three messages of the 14th chapter began to be fulfilled by the preaching of the coming of the Lord, by W. P. Miller and his co-adjutors. The second was made necessary by the organized churches rejecting the doctrine of the Lord's

speedy coming, and opposing their members believing it; they were then denounced as fallen, and believers were told to leave, and come out of these organizations wherever their faith was opposed. The third angel's message was to follow the others; and it is a noticeable fact in history that about one year after the time passed, when they expected the Lord to come, the light of truth respecting God's down trodden Sabbath brought consolation to all the disappointed Adventists that accepted it. We were shown from extracts from Catholic publications that they claimed that the Sabbath was by them changed into Sunday, hence this was the proof of their power to appoint feasts, fasts, and other ordinances of the Church. We were told this, showing the basis on which Sabbath keeping and Sunday observance stand, were seen by the apostle as the third angel's message, as the last warning before the coming of the Lord, after hearing two discourses on the subject, about twelve of us at once began to keep the Sabbath, believing this work to be the third angel's message. I believe it yet.

Woodward, Iowa.

From Bro. Ernest Slye.

To the Editor, and Readers of the ADVOCATE: I have thought that perhaps you would wish to hear from one who is an active worker in God's vineyard. I have kept the true Sabbath for three years, and am engaged in preaching it to others. I care not for the man-made names for churches. "Church of God" is a scriptural name for His church, and that is enough for me.

I am almost alone here, as to the truth, but have many friends. I am preaching every Sunday, and we have Bible Reading service every Sabbath. One has been baptized, (not sprinkled,) and I am going onward with my work in the Lord. Some raise opposition, but they cannot stand against the power of God's word: all they can do is to still hold their traditions, and try to keep others from the truth. I do not preach in an angry or boisterous manner, but give them solid shot from the word of God. The law of the Lord convicts, and Jesus saves: "the law of the Lord is perfect, converting the soul." I am holding evening meetings, besides Sabbath and Sunday service.

Pray for us in our work here in Wisconsin.

Ellsworth, Wis.

From Sister O. M. Pratt.

DEAR Editor: Enclosed I send one dollar to apply on the paper. I sincerely regret that I am not able to send more, but cannot at present. I appreciate the efforts made by you to preach the word through the press, and hope to be better situated financially in the future so as to enable me to do more for the cause in which I am so deeply interested.

My family join with me in keeping the Sabbath. My children have been waiting for an opportunity to unite with our people. May the Lord bless all our efforts in His cause.

Your sister in hope.

Jewel City, Kan.

The more numerous the obstacles which are surrounded by the will, the stronger the will becomes. It is for some reason that Christ has exalted poverty and suffering.

Advent & Sabbath Advocate.

Stanberry, Mo., September 23, 1890.

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

THE General Conference will convene the latter part of October. The definite time and place will be given next week.

AFTER attending two camp-meetings and Annual State Conferences we are once more settled down in the office duties, and are trying as best we can to catch up.

BRO. STEVENSON was receipted in the ADVOCATE for three dollars, tithes, when it should have been thirteen dollars. Since then Bro. Stevenson has sent in, and is receipted in this issue, tithes to the amount of five dollars. This looks like Bro. Stevenson intends to deal fairly with the Lord, by giving him his own, and thus answer his own conscience in the matter. The third chapter of Malachi and the eight, ninth and tenth verses are very expressive, and teach an important lesson. But then we heard this, and everything else said about the subject in the Bible, set aside by a Sabbath-keeper who said: "Yes, but that is in the Old Bible." He must have received that argument from those who oppose God's Sabbath-day. Let us be careful. Don't shoot paper balls. Nothing tell like solid shot.

It is high time that those who pretend to keep the Sabbath do so; and cease giving the lie to their profession. We need quite a number of articles on the importance and necessity of a proper observance of the Sabbath. We are not asking for articles setting forth the idea that the Sabbath commences at midnight or in the morning, but heart-searching articles that will influence our people to practice what they so clearly understand. "O for a closer walk with God" in reference to this matter. Then we will not start on a visit on the Sabbath, nor start to meeting knowing that we will not get there until the Sabbath has commenced. Sabbath evening should find us at home, or at some place where we can quietly spend the Sabbath hours. Attention to this matter is much needed by us as a people.

Don't neglect to read the good articles in this number. "From Darkness to Light;" which will be continued for several numbers, is worth any one's careful perusal. The explanation of the thousand years is to the point, and should be carefully read. Other articles are real good, but we are anxious for all the readers of the ADVOCATE, and especially those who are inclined to conform to the world, to read the article entitled: "Don't Lower Your Colors." Read it from beginning to the end, and if you endorse and live up to it you will be greatly benefited. There is an alarming tendency on the part of church members to conform to the world. The standard of Christianity is very low—so low

that it has lost its saving power. God's people should be watchful and not be drawn into this whirlpool of destruction. A warning unheeded amounts to nothing, but when one sees the danger and flees from it, he is much the gainer. Our young are crazed with the idea of pleasure, and many who are of older years are responsible for the same.

Receipts.

Job Brown \$1, J R Wright \$2, Albert F Haven \$2, J F Nicholson \$ 1.65, S F Thompson \$5, Sarah Myers \$2, E S Shefield \$1, Henry Armstrong \$1, David Douglass \$ 2, Geo. E Stevenson (tithes) \$5, SS Genaway \$2, O C Stickney \$4, Mrs. Berthina Cross 25 cts, Louisa Henry 25cts. W L Zook 25 cts, Hiram Lull 25 cts; Julia A Bryan 25 cts, Darwin Earle 25 cts, Nellie Bowers 25 cts, L L Dyer 25 cts, Amos Harbon 25 cts, Isaac Catt 25 cts, H Walker (tithes) 75 cts, Mattie Brady (tithes) 31 cts, H Walker \$4, A E Case \$1.50, Daniel Tiffany \$2, Temple Leach \$1, W E Field \$6, A Conrad \$2, H L Belden \$2.

GENERAL CONFERENCE FUND. A S and S E Price \$10, Sarah Myers, 50 cts, David Douglass \$3.

PLEDGES FOR NEW TYPE.

Albert F Haven 50 cts, S J Case \$1, Julia Knickerbocker \$1, James Greenman 50 cts, S M Field \$1.

Books and Tracts for Sale at this Office.

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

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

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 32 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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