Soon the kingdom the saints gathered clorified, with their be there where all appy.—Crisis.

rgeon sententiously ats "worth remempropriate sentences. st man than a thora man with a good nis shop window, you os a very small stock your friend by his often pinch the feet. ng it; sign nothing e sure that it means go to law unless you y business never wade see the bottom. See what is in it; for he to be cheated. Keep not value his own

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rthern Missouri and

e of the Church of God 74, in the Highland neighborhood, 4 miles thren coming on the ns, and teams will be e Conference. All the attend for a special purgood meeting. Remem-

D. O. Amos. (Corydon, Iowa,

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Advent and Sabbath Advocate.

"THY WORD IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH."

VOL. IX.

Marion, Iowa, Third-day, Sept. 1, 1874.

NO. 12.

The Advent and Sabbath Advocate,

PUBLISHED SEMI-MONTHLY BY JACOB BRINKERHOFF, at Marion, Iowa,

to whom all communications should be addressed.

to those unable to pay. Specimen copies sent free.

The ADVOCATE is designed to teach the great truths of Eternal life. Immortality and Salvation through Christ; the Perpetuity and immutability Christ to judge the world, to reward the righteous and set up his Kingdom upon the Earth; the Nature and Destiny of Man; Personal holiness, and kindred Bible subjects.

"We Shall be Like Him."

WE shall be like him, oh, beautiful thought! Well may our souls with rapture be wrought. After the sorrows, the woe, and the tears, We shall be like him when Jesus appears.

After the conflict in peace to sit down, After the cross to be wreathed with the crown, After the dust and the soil of the way, With him and like him forever to stay.

Never again shall the throbbing head ache, Never again shall the beating heart break, Never the task drop from wearying hands, Nor the feet ever fail in the brightest of lands.

Never shall sin with the trail of its shame, Shadow love's sunlight, nor chill its clear flame; 23: 39. Sayior, oft grieved in the house of thy friends, Ne'er will we wound thee when earth's frail life ends.

Death! this thought does away with thy sting, Makes us triumphant to meet thee and sing "Glory to God!" When the Jordan is passed We shall go home and be like him at last.

Master, alas! thee we've often denied When the world scorned we have shrunk from thy side.

Yet, blessed Jesus, thou knowest thy love, Pardon and help us with grace from above.

When thou appearest, oh, rapturous thought! Well may our souls into rapture be wrought; We shall be like thee when time is all o'er, Wound thee, deny thee, offend thee no more. -Selected.

Watching the Fulfillment of Prophecy.

SAMUEL DAVISON.

"What I say unto you I say unto all, Watch." Mark 13: 37.

To watch for the Lord Jesus to come and do these things is to consider his words of warning respecting intervening events. In all his discourses respecting his return it is either expressly declared or implied that all these things must of his glory. Thus, as he sat upon the Mount "All these things must come to pass, but the end is not yet."

It has been often objected against the doctrine we allow this to be so it only proves that they DID the Lord Jesus intend that his disciples have been unmindful of the words of the Lord should expect him to appear in his glory in Jesus, who said, repeatedly, All that the prophtheir day? Certainly not. When the ruling ets have foretold must come to pass, not a tittle decided to reject his pretences to the Messiah of his kingdom. We cannot here enumerate the ship; and then began Jesus to teach his disci- things that the prophets have foretold as to his Christ." ples that the Son of man must suffer many transpire before the kingdom of God is estab- In a brief paper tike this we can only give

through that generation therefore the destruc- Christ which he received of the Father, and had tion of Jerusalem and the dispersion of the sent them to the seven churches of Asia Minor, Jews among all nations were the great events they could hardly fail of seeing that the things that were to occur in confirmation of his testi- given in the opening of the seals respecting the mony. This, however, was to be preceded by Roman Empire were having their fulfillment, the preaching of the gospel among all nations. and so all-confirmatory of the final fulfillment TERMS.—One dollar and a half per year. Free It was utterly impossible therefore that the dis- of the words of the Lord Jesus. As ages went ciples could expect his return to earth from on and the persecution of the church was reheaven in that day; but believing his words newed, and martyrs to the truth multiplied, they watched to see the confirmation of them in they understood how souls under the altar cried the events that he had said should occur; and to God for vengeance, just as the blood of Abel of the Law of God; the second personal coming of as they saw these events transpire their faith had cried from the ground against Cain. And was confirmed in the testimony of their divine when they saw the pagan party of the Empire Master respecting the end of all these things. overturned by the revolutionary army of Con-Before the apostles and primitive Christians stantine, they could hardly fail to see that God were all dead the book of Revelation was given, was avenging the blood of the martyrs upon the unfolding the fates of the nations, and the suff- party that had slain them. And when at length erings of the church until the day of his return they saw the church under the full patronage of to restore and rebuild Jerusalem. Yes! he that the emperor and high priest of the Roman Emhath ascended on high and is seated at the Fa- pire, in the person of Constantine the Great, ther's right hand, will return and rebuild Jeru- they saw plainly the woman clothed with the salem, and re-erect the throne of David, and sit sun; for Constantine was by the Roman Senate thereon and judge all nations. If there be any apotheosized as the representative of Apollo, or doubt in the reader's mind of these things let by decree of the Senate declared the representhim read Zeph. 3: 16-20, and Zech. 2: 10-13, and ative of the sun, God upon the earth. And when Isa. 54: 11-17. It will be when he cometh to do he, by authority, displaced pagan priests and this work that the inhabitants of Jerusalem will officers from power, to make way for his Christgreet him with the salutation, "Blessed is he ian subjects to be advanced to stations of power that cometh in the name of the Lord." Matt. and opulence, they could hardly fail to see that the Roman moon, alias the pagan hierarchy, was under the woman's feet.

It was then that Christian watchers said, "What has the Emperor to do with the church?" And when Councils were called to determine by transpire before he takes possession of the throne authority what should be the faith and ritual of the church, those Christian watchers fled into of Olives telling his disciples the things which the wilderness, or into the uncultivated parts of must come to pass, they asked him, saying, the earth, as the Alps of Europe and the Cau-"Tell us when shall these things be? and what cassus of Asia Minor, and became the woman shall be the sign of thy coming, and of the end nourished of God for a time, and times, and a of the world?" To these questions he answered, half a time, from the face of the serpent. Rev. 12: 14-17. All through this dark period these holy watchers upon the mountains and in the valleys, meekly waited for the accomplishment of the near approach of the second coming of of the righteous purposes of God. They saw the Lord, that mistaken men in various ages the Man of Sin arise, "Old giant grim;" and from the times of the apostles downward, have they saw the judgment sit to take away his looked for the same things in their day, and of power and his dominion; and they took courage course have been mistaken up to this time. If as they saw him chained and sitting in the mouth of his cave and grinning at the pilgrims as they passed in their journey towards the Celestial City. And when at length they saw his dominion taken away from him they lifted their classes of Judea heard his doctrine they at once should fail before he appears to take possession heads and said, "Now will the kingdoms of this world become the kingdom of our God and of

things, and be rejected of the chief priests and lished upon the earth; but this is obvious, Jesus some of the most prominent outlines of the hisscribes, and be killed; and after three days rise told them that the people of Judea should fall tory of those holy watchers during the times again." Mark 8: 31. Subsequently he told them by the edge of the sword and be led captive into that have gone over the church since the Lord he must go away, and go to the Father, but that all nations, and Jerusalem should be trodden said, "What I say unto you I say unto all, he would come again, and take the throne of his down of the Gentiles until the times of the Gen- Watch." No doubt there have been sanguine, glory, and that then he will appoint unto them tiles be fulfilled. All through that age, there- impatient people among them that at times have thrones in Israel also. But so far from teaching fore, believers, watching for the fulfillment of set their minds upon certain epochs for the time them to expect it in that generation, he told his words, would contemplate the events as they of the appearing of the Lord; and some have them that Jerusalem must first be trodden down transpired as so many accumulating evidences been disgusted with interpretations of prophof the Gentiles until the times of the Gentiles that his words would all be fulfilled. And when ecy because events did not transpire as they (ruling the nations) should be ended, All John had written the Revelations of Jesus wanted they should, and have spoken evil of

ing on.

27 and Haggai 2: 6.

the word of the Lord which they understood ments on the nations are not the last of the vials amended by a two-thirds vote.

But believers of all the words of the Lord ments on the nations are not the last of the vials amended by a two-thirds vote. have continued watching to see all things which of Rev. 16; and therefore the times of the Genthe Lord hath spoken come to pass, assured that tiles will yet be extended to that period of time,

in due time the reign of the Gentiles will end and and this reaches to 1875. the kingdoms of this world become the king dom of our God and of his Christ. Such have they were orthodox, and evangelical; they were ministry, if they come recommended by their dom of our God and of his Christ. Such have they were orthodox, and evangelical; they were ministry, if they come recommended by their dominion of old Grim taken not so subjected as modern. Adventists. Be it already seen the dominion of old Grim taken not so schismatic as modern Adventists. Be it away, the ten kingdoms out of the great ironlegged beast hate the harlot woman they once that the Scriptures of truth have associated the spent in the gospel field, and also of the probation of the papacy with a grand epoch in the spent in the gospel field, and also of the probation of the papacy with a grand pow we see that the fall of the papacy with a grand pow we see that the fall of the papacy with a grand pow we see that the papacy wi away, the ten kingdoms out of the great iron- so. These men saw, too plainly to be ignored, caressed and courted, and their own power jeop- lan of the papacy with a grand of the grand ardized by the miry clay being mixed with the mistory of the people of the papacy afresh, we may annual Conference. words, the kingdoms which were once ruled by confidently look for the setting up of that kingabsolute monarchs are now governed by repredom of God which shall break in pieces the absolute monarchs are now governed by representatives of the people, and by no art or policy sentatives of the people, and by no art or policy can they be brought to act together; majorities make them as the chaff of the summer threshmake the summer t other. Adverse parties divide and distract each | shall be found no more at all: and the kingdom others counsels, and perplexity distresses all na- shall stand forever.

describe, fills men's hearts with fear for looking Constitution and By-Laws of the Missouri Annual Conference, Organized Aug. after those things which are coming upon the 2nd, 1874. nations. But we have no need to enumerate

hereby form ourselves into the capacity of a to supply them with the requisite funds drawn Conference, and adopt the following

CONSTITUTION.

ARTICLE I. This Conference shall be known Have we watched in vain? Do we not see as the Sabbatarian Adventist Conference of the powers of this world shaken? Is not this Msssouri.

an evidence that "Yet once more the Lord will II. It shall be composed of ordained and licensed ministers, and delegates elected by the S. C. B. Williams, Jasper Moore, Wm. C. Long. shake not the earth only, but also heaven, removing these shaky things, that those things churches.

that cannot be shaken may remain."-Heb. 12: As it respects the mistakes of Adventists, re. Committee of three, of which the President of laboring in District No. 3. specting the times of the kingdom of the Gen- the Conference shall be Chairman.

of the doctrines of the kingdom of God. Nor preside at all meetings of this Conference.

are Adventists the only ones who have made mistakes upon these matters. A very large por- the absence of the President.

SEC. 3. The Secretary shall keep a faithful tion of the evangelica -orthodox protestant churches, clergymen, and laity, have been mil- record of all business transactions, and shall also lennarians for three hundred and fifty years, and act as Corresponding Secretary.

have been as sanguine in their expectations of SEC. 4. The Treasurer shall keep a faithful the fall of the papal powers of Europe as record of all funds received and paid out by any Adventists of the present day. Luther said him. No funds shall be paid out by him but by it would not be much more than 300 years ere order of the Chairman of Executive Committee.

SEC. 5. The Executive Committee shall take Presbyterian minister in 1698, said the chief a general oversight of the whole work, call spesupporter of popery will fall in 1792 or 3, and cial meetings when necessary, and during the the French Revolution did take place at that recess of the Annual Conference shall transact

the pope by the French armies (which took three districts. No. 1 shall consist of Daviess, place that year,) is final, and the kingdom of DeKalb, and the other counties lying south of God follows next. In 1810 and 1811 Andrew the north line of Daviess. No. 2 of Gentry, Fuller, an eminent Baptist minister of Ketter- Worth, Harrison, and the other counties on the ing, in Northamptonshire, Eng., wrote, "what east. No. 3 of Andrew, Nodaway, and the oth-

time which commences with the sounding of support of the ministry, each individual conthe seventh angel and terminates in the millen- tributing as the Lord has prospered him. This nium." In 1815, when the news of the battle of fund, in cases of necessity, can be paid to the

X. This Constitution can be altered or

1. It shall be the duty of the Annual Confer. ence to give credentials to its accredited minis ters, and also to license or ordain others to the

3. The Annual Conference shall determine

posed of ministers, elders, and deacons in the

district. 6. The business of the Quarterly Conference, when in session, shall be to elect a chairman and secretary pro. tem., (2,) To make a general in-WHEREAS, we deem it necessary, in order to quiry into the moral and financial standing of more speedily advance the cause of God, and each church, (3,) To inquire concerning the to secure more uniformity of action, we do financial wants of the ministers in charge, and from the different churches in the district, (4,)

To appoint the next quarterly conference. The officers elected for the present year are as follows: President, S. C. B. Williams; Vice-President, A. G. Long; Sec., H. R. Perine; Treas., Alistes Williams; Executive Committee, The ministers appointed to district No. 1, W.

III. Its officers shall be a President, Vice- C. Long and A. C. Leard; to District No 2, A. President, Secretary, Treasurer, and Executive C. Long and I. N. Rogers; Bro. A. F. Dugger is

Denver, Mo.

And now, dear brethren, as we have entered SEC. 1. It shall be the duty of the President to into this organization, let us labor together har moniously for the advancement of God's cause, SEC. 2. The Vice-President shall preside in Let each feel a burden in this matter, and the cause will move on as never before.

A. C. LONG.

Christian Progression.

WE believe all Christians admit and claim, that no disciple of Christ can attain to a position in this life, beyond which there is no more growth, or reach a point where he is not liable to make mistakes, be tempted, and have sore conflicts with Satan. Growth in grace is plainly taught in the Scriptures, but nowhere are we exhorted to grow into grace. A tree or plant might grow in the ground, when planted in a good soil, but it would be quite another thing for it to grow into the ground.

There are a few questions that may be asked in relation to Christian experience, that should be definitely answered, and the points connected with them clearly understood by every disciple of Christ. (1) Do we grow into pardon for our sins? or is it received instantaneously? Will under the period of the yials, or that space of VI. Each church shall raise a fund for the he obtained it by installments, a little at a time! or did it come fully all at once? It is a settled fact in Christian experience, that a person doe Waterloo came to England, I was in my thirminister in charge, otherwise to the Conference amount of work, fasted a given number of days. teenth year, and I distinctly remember that it Treasurer, which shall be distributed as the Conperformed a pilgrimage journey, or paid a spectrum of the content of the c said, "Why does Mr. Hall say so?" It was an shall be cutilled to members or less as his decision and corresponding action. In the same of the particle of the members or less as his decision and corresponding action. said, "Why does Mr. Hall say so?" It was an shall be entitled to one delegate, and for every stead of growing out of sin, he was pardoned additional to members or less as his decision and corresponding action swered, "He thinks the Allies, who have con additional to members or less as his decision and corresponding action swered, "He thinks the Allies, who have con additional to members or less as his decision and corresponding action where the same statement of the members or less as his decision and corresponding action where the same statement of the members or less as his decision and corresponding action and corresponding action where the same statement of the same sta swered, "He thinks the Allies, who have con quered the French armies, will restore the Pone IV. Foot distributional delegate, and for every out; not partly out, but fully; so that not a condemnation of the pone of the pone of the pone out; not partly out, but fully; so that not a produce condemnation of the produce condemnation of the produce condemnation of the pone of the p quered the French armies, will restore the Pope additional ten members an additional delegate. out; not partly out, but fully; so that to his dominions, and the Bourbons to the conferences each year. If he chould over fell into sin again, he would If he should ever fall into sin again, he would

need to be pardoned out in the sam the first. Hence it follows that Ch gression does not consist in growing

Whoever should advocate that w of sin, to be consistent, must also de sins are forgiven at the time of our or in other words, deny that pardo place in the plan of salvation ta Bible; but this cannot be done with an abundance of plain Scripture. ther examination, we think it is m that growth in grace is not growing rather a growth that takes place b "made free from sin." We have ye one can grow in grace while he re He may grow in knowledge, and be defender of the doctrine of the Bibl theoretical preacher of the same destitute of the grace of God, beca sin to remain, produced by hat pride, covetousness, lying, licention other thing. Such may succeed in ers to see and embrace the true d Bible, while they must fail in bui spiritually. One cannot lead of where he has been himself. I clearly all he has learned of doctri. ical subjects, while his own hear with condemnation for sin. Suc continue to grow in knowledge du life time, and not grow a particle cause sin remains in his heart, a of growth will ever take it out. S never grow smaller. They do no lawed like some debts. They smaller as they grow older. The full size till they receive con through faith in the blood of that takes place, then the indivito grow in grace. It will be seen is reached suddenly by pardon. We think all who believe in Cl

must be agreed that we do not g sins, but that the only way to them is by instantaneous pardor in Jesus.

We now come to enquire (2), do one grow into "the gift of the more than he did into pardon. it comes as suddenly as pardon after there is full forgiveness fo can be retained no longer th from sin." So long as we are Spirit, we are in a condition to "The gift" produces no new attr not received through the Spiri doned, but it subdues and paral nature, or "the law of sin and been working before in the sy at times pride, impatience, hatr love of the world, envy, jealo these like weeds in the gard hindered the growth of the plan by the presence of the Holy Spi in the way of "Christian pro the case before the gift was rece may then grow steadily in the love, in meekness, gentlenes forbearance, patience, peace, s other Christian graces, which the abiding Spirit. Such we the law of "Christian growth.

Unfruitful.

OUR Savior, in his parable of of four classes of individual receive the word of truth, th are those who become unfruit going classes soon give up th the good seed sown. The first

the papacy would fall. Robt. Fleming, a Scotch time. In 1798 James Bicheno, a Baptist minis- such business as may come before it. ter of Newbury, in England, said the fate of IV. This Conference shall be divided into are the signs of the present times? What judg- er counties on the west. ments may yet be expected to befall the na- V. The Conference shall furnish each distions? What cheering prospects await the trict with at least one minister, whose duty church? If the outline of the foregoing com- shall be to preach to the churches, and at least mentary (on Revelations) be just, we are now one-third of the time in new fields in the district.

THE RESERVE AND ADDRESS OF THE PARTY OF THE

them; first-class journals in all these countries

have repeatedly set forth the unique character

of the age in which we live, and have shown

that the age corresponds to what the Scriptures

call the last times of the Gentiles, so that we

may be sure that the day of the Lord is hasten-

tiles ending, it makes nothing against the truth

stitution can be altered or o-thirds vote. BY-LAWS.

he duty of the Annual Confer. entials to its accredited minis. cense or ordain others to the come recommended by their

ter thus recognized shall keep money received, of the time field, and also of the probad done, to be reported at the

Conference shall determine as the daily allowance of each

of the Annual Conference

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s of the Quarterly Conference. hall be to elect a chairman and 1., (2,) To make a general inral and financial standing of To inquire concerning the the ministers in charge, and ith the requisite funds drawn churches in the district, (4,) xt quarterly conference.

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estions that may be asked an experience, that should l, and the points connected derstood by every disciple grow into pardon for our Instantaneously? Will ever received pardon, that Ilments, a little at a time? at once? It is a settled ience, that a person does use he has done a certain a given number of days, journey, or paid a specithe Lord's treasury; but fessed and forsook his t, pardon was as sudden responding action. Inf sin, he was pardoned it fully; so that not a produce condemnation. to sin again, he would

defender of the doctrine of the Bible; a thorough of the world, and the deceitfulness of riches. ical subjects, while his own heart is burdened them we shall be rewarded at the last day. with condemnation for sin. Such an one may is reached suddenly by pardon.

in Jesus.

one grow into "the gift of the Spirit?" No "The gift" produces no new attributes that were not received through the Spirit when first pardoned, but it subdues and paralyzes the Adamic nature, or "the law of sin and death," that had been working before in the system, producing at times pride, impatience, hatred, covetousness, love of the world, envy, jealousy, etc., so that these like weeds in the garden, which have hindered the growth of the plants, are prevented by the presence of the Holy Spirit from standing in the way of "Christian progression," as was the case before the gift was received. The person may then grow steadily in the strength of his love, in meekness, gentleness, long-suffering, forbearance, patience, peace, self denial, and all other Christian graces, which are the fruits of the abiding Spirit. Such we understand to be the law of "Christian growth."- World's Crisis.

Unfruitful.

the good seed sown. The first heareth the word. God and to the best of our judgment to be spent a great many big words.

Bible; but this cannot be done without denying give up all and go back to the world. But the given our coffdence and our means to unworthy an abundance of plain Scripture. Without fur- third class are those whom the "cares of this objects. ther examination, we think it is most apparent, world, and the deceitfulness of riches choke the

from sin." So long as we are filled with the which we hold so dear. How easy it was for us have done it unto one of the least of these my Spirit, we are in a condition to grow in grace. then to get a few dollars (even if we had to do brethren, ye have done it unto me." without things we needed) to help send forth the laborers into the great harvest field, or to send books and tracts to our friends, praying that they too might rejoice in the hope of redemption near.

what I verily believe God requires of us. True, who would underrate and belittle you .- Sel. we have some reason for our excuses; we have often given our means where it was not needed and sometimes perhaps have helped to send out wolves in sheep's clothing. But will this be a valid excuse in the great day of judgement for neglecting one faithful follower of Jesus, or for lessoning our energies to spread the truth before receive the word of truth, the third of whom where we are held responsible for our means are those who become unfruitful. The two fore. after it leaves our possession. If we have given going classes soon give up the word of truth, or it with an eye single to the honor and glory of

need to be pardoned out in the same way as at but understandeth it not, and then the wicked in his service and for the good of our fellow bethe first. Hence it follows that Christian pro- one catcheth away, or destroyeth and mystifi- ings, it is all that he requires. But God does gression does not consist in growing out of sin. eth the good seed which has been sown in the hold us responsible for not doing what we can. Whoever should advocate that we grow out heart. The second heareth and receiveth the Though we may have been deceived times of sin, to be consistent, must also deny that our word with joy, but have no root in themselves, without number, let us again take courage and sins are forgiven at the time of our conversion; and when trials or persecutions ariseth for the try and profit by the past, but not sit down in or in other words, deny that pardon holds any truth's sake, they become discouraged and give idleness and do nothing, nor give nothing, just place in the plan of salvation taught in the up. These two classes soon disappear. They because we have been deceived or may have

Let us for a moment look at the responsibilithat growth in grace is not growing out of sin, but word" in their hearts, and they become "unfruit- ties that are resting upon us as the people of God, rather a growth that takes place because we are ful." From the fact that this class is spoken of as those who profess to be looking for the return "made free from sin." We have yet to learn that as unfruitful is evidence that they still retain of their Master. We believe that God has comone can grow in grace while he remains in sin. the good seed or the word of truth; but its mitted to our trust truths that are grand and He may grow in knowledge, and become an able fruit-bearing qualities are choked by the cares glorious, and does he not require of us corresponding actions? Does he not want it to make theoretical preacher of the same, and yet be This unfruitful class is by no means a small of us better men and women? What will our destitute of the grace of God, because he allows one in these days, and as I think of them I have light and knowledge do for us, if we do not let sin to remain, produced by hatred, variance, to stop and ask myself the question, Am I too the world see that we try harder to spread this pride, covetousness, lying, licentiousness, or some one of this class? It is by our fruits we are to truth than others do to spread error? And other thing. Such may succeed in leading oth- be known and not by our words alone. A tree again, what good will it do for us to tell people ers to see and embrace the true doctrine of the in leaf may be beautiful to look upon, but it is we believe Jesus is soon coming if we do not Bible, while they must fail in building them up its rich, ripe fruit by which it is valued. So it live it? and how can we live it if we allow the spiritually. One cannot lead others beyond is with us in the sight of our heavenly Father, cares of the world, the love of riches, pride, or where he has been himself. He may teach and in the eyes of the world around us; it is by fashion to choke the world? The world is full clearly all he has learned of doctrinal or prophet- our fruits we are judged by the world, and by of work for Christians, for those who, like their Master, will go about doing good. There are Brethren and sistsrs of the Advent faith, we sheep to be tended, and lambs to be fed, and as continue to grow in knowledge during his whole who believe that Jesus is soon coming, that soon Jesus said, "The poor ye have always with you." life time, and not grow a particle in grace, be- we shall witness the coming of the just one to Yes, dear friends, there is work for all. Let us cause sin remains in his heart, and no amount judge the living and the dead and to reward his look abroad, look beyond self and our own selfof growth will ever take it out. Sins committed saints, Are we bearing fruits to correspond with ish interests, beyond our own families to the never grow smaller. They do not become out- our faith, or are the "cares of the world and the poor, the down-trodden, and the oppressed, and lawed like some debts. They do not grow deceitfulness of riches" choking the good seed see if our hearts will not expand. Let us think smaller as they grow older. They remain in which has been sown in our hearts? I believe less of our own wants and needs, and more about full size till they receive complete pardon that we as a people, and as individuals, are giv- the wants of others. We sometimes hear it said, through faith in the blood of Christ. When ing the cares of the world too great a place in "Christianity begins at home," and "Charity that takes place, then the individual can begin our affections. We seem to forget that "now is begins at home." This is true, but it does not to grow in grace. It will be seen that this point our salvation nearer than when we believed;" end there. True Christianity begins at home that Jesus is nearer to day than he was five, ten, and reaches out after fallen humanity, and the We think all who believe in Christ as a Savior lifteen, or twenty years ago. Many of us can thousands of helpless innocents who cry to us for must be agreed that we do not grow out of our look back quite a number of years in the past to help, just as far as our influence, time, talent, sins, but that the only way to be free from the time when we embraced this glorious soul- means, and opportunity can extend. Let us them is by instantaneous pardon, through faith inspiring truth, that the great day of the Lord consider the apostle's warning to "provoke one is near at hand, and see what love, what zeal, another to love and to good works." Let us see We now come to enquire (2), does the pardoned what self-denial, what holy boldness then filled to it that we are not of that unfruitful class who our hearts. We were not afraid then to speak allow the "cares of this world and the deceitfulmore than he did into pardon. When received, of the glad tidings of a soon coming Savior, and ness of riches, to choke the word." Said Jesus in it comes as suddenly as pardon, but never till of our speedy deliverance from this world of sin speaking of what we did and did not do to him, after there is full forgiveness for all sins, and it and sorrow. We were not afraid to give even "Inasmuch as ye did it not to one of the least of can be retained no longer than we are "free of our scanty means, to spread the precious truth these, ye did it not to me." "Inasmuch as ye

S. E. BRINKERHOFF.

ADVERSITY.-Let the winds and the waves of adversity blow and dash around you, if they will; but keep on the path of rectitude, and But alas! how is it with us now? Are we any you will be as firm as a rock. Plant yourself poorer now than we were then? No, we are no upon principle, and bid defiance to misfortune. worse off now, at least many of us are not, than If gossip, with her poisoned tongue, meddles we were then: we have a tolerable degree of with your good name, heed her not. Carry health now, for which we ought and do probably yourself erect; let your course be straightforfeel thankful, we had nothing more then, but ward, and, by the serenity of your countenance we can now make more excuses for not doing and the purity of your life, give the lie to all

THERE are men who imagine they should do well enough if they could throw the Bible overboard, and the minister after it, and sink the whole church in the sea. It is as if a man with a shattered limb should think to better himself by thrusting the doctors and their inthe world? In olden times there was a Hy struments out of doors. They did not break his Our Savior, in his parable of the sower, speaks meneus and Philetus, as well as a Paul and a leg, but only propose to set it. Under the hand of four classes of individuals who hear and Barnabas. I find no place in the word of God of the poorest of them, the limb will be better than if the shattered bone were left to heal unsplintered.—Ex.

A few close arguments are worth more than

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, SEPT. 1, 1874.

JACOB BRINKERHOFF, Editor.

The Seventh-day Sabbath.

[Continued.]

ALTHOUGH Jesus died to become our Savior, the law of the great Jehovah - the ten commandments-remained in force as before, the work of Jesus' atonement requiring no abroga tion of the law, or change of any of its precepts. The work of redemption was to redeem from its curse, not to break it down. Jesus said, in the early part of his ministry, "Think not that I am come to destroy the law: I am not come to destroy but to fulfill." Were it abolished or changed in any way it would be destroyed, a work it did then fulfilling righteousness, which was done at Jesus' baptism, caused righteousness to pass away too. But in the baptism of Jesus, the fulfilling of righteousness by John and Jesus consisted in their performing that righteous act. So in Jesus fulfilling the law he did so by observing it in all its precepts, through his life, and never taught that at his death, or at his resurrection, his Father's law would cease to exist, or one of its precepts would be changed. If such were a part of his ministry he would certainly have taught it plainly. So important a thing as a change in, or abrogation of God's law, would have been plainly stated; and as no such thing was taught in the gospel we unhesitatingly say that none existed. There was no need of any.

The opening of the Christian dispensation was a change in the system of mediation, the former, or Mosaic, consisting of sacrifices and offerings, prefiguring a complete and perfect sacrifice of the Lamb of God that taketh away the sin of the world; the present dispensation power to save. But the change of dispensation in no way necessitated a change or abrogation of the moral law, it being the standard of right and wrong, that by which is the knowledge of sin, and sin being the transgression of law urder both dispensations. The law of the Lord is perfect, said the psalmist; before it would need a change, or annulling, it would need to become imperfect. So soon as perfection is changed it becomes imperfect, and hence worse than before. The idea of a change of this law reflects upon the wisdom of God in governing the world. The law is holy, just, and good, from Eden to Eden restored, from the creation to the final judgment. It extends through all time, the change from the Mosaic to the Christian dispenstion in no way affecting it. The Sabbath commandment remains in it as unchanged and unaffected as any part of the law.

it. Did fulfilling the law do away with it? If ion, the day extending from one midnight to week to take its place? Echo must answer the next. At each recorded visitation of the where, for it cannot be found. tomb the Savior had previously arisen.

ation's memorial.

that like as Christ was raised from the dead by to keep it holy. the glory of the Father, even so we also should If the first day of the week was the Sabbath

in the place of the day of the sabbath rest of God. it has no claim to divine sacredness, but they hence that is no argument in favor of first-day But this is a mere assumption, and the conclu- observe the first day on account of the prevail- observance. sion an untenable one. It is presumptuous in ing customs of the country. If the first day is

After the ascension of Jesus and the pouring man to compare these great works of creation the Sabbath by divine appointment, and God out of the Holy Spirit on the apostles, they

and redemption, saying redemption is greatest. wished us to observe it, he would have plainly Both are great, wrought in wisdom, abounding devolves upon those who make the claiming devolves upon those who make the Both are great, wrought in wisdom, abounding devolves upon those who make the claim to in love and mercy. Redemption is not yet devolves upon thority for the day and in love and mercy. Redemption is not jet show divine authority for the day, and a "thus complete, and will not be until the Redeemer show divine authority for its observance; and complete, and will not be until the fredeemed, and saith the Lord" for its observance; and in the bring forth death's captives triumphant over absence of the evidence they should abandon death; to destroy the last enemy, death (1 Cor. their theory. The seventh day Sabbath was giv. death; to destroy the last chemy, death, en with great authority and power, and none but ness. The day of Christ's resurrection is not the the author of a law has the power or the right day of redemption for the saints, or the church, to change or abrogate it. If the Author of the though it was the day of his redemption from Sabbath had wanted it changed or abrogated he the dead. Jesus' resurrection became the pledge would have given record with the same author. of the resurrection and redemption of his peo- ity as of its institution. But where has he said ple. They will shout victory over death and that he has changed the Sabbath, or that there the grave when changed from mortal to immor- was reason for changing it, or that another day tality at the resurrection of the just. The work was to be observed instead of the one of original of redemption not yet being completed, the appointment? If any such record exists show fallacy of the argument for the resurrection day us where it is to be found. Give us the chapter of Christ becoming the day of sabbatic rest, is and verse. Where is it said that God designed readily seen. Besides, it remains to be proven the seventh day of the week to be kept for the that Jesus arose from the dead on the first day Sabbath until the resurrection of Christ, after of the week, according to the prevailing opin- which time he designed the first day of the

In looking up the evidence on this question it The Sabbath being a memorial of the work is readily seen that the first-day Sabbath is with. of creation, it should, according to the law of out divine appointment or authority, the men. memorials, remain in existence as long as the tion of the first day in the New Testament being cause of the memorial remains. At the resur- merely of the time upon which events occurred. rection of Christ it was just as much a fact that On the first day of the week certain of the in six days the Lord made the heavens and the disciples, particularly the Marys, came to see the earth and rested on the seventh, as it had been sepulchre and to anoint the body of Jesus. The before that time, and it is so still. Therefore disciples knew that a guard of soldiers had been the memorial is and should be the same as be- set over his tomb for three days and nights, and fore the death and resurrection of Christ. Jesus they could not see the sepulchre before that came not to destroy or set aside, but to fulfill. time expired. They came therefore early on Though his work of redemption was and is a the first day of the week, and on coming found great one, yet his work was not to set aside cre- that he had previously arisen from the dead. The women, who came to the sepulchre to The death, burial, and resurrection of Christ anoint Jesus, had "rested the Sabbath day achave their memorial in baptism and the Lord's cording to the commandment" (Luke 23: 56), supper. Baptism commemorates the burial and on the day before; and resting on the seventh resurrection of Christ, to which it has a strong day and coming to the tomb on the first day to resemblance. The sinner must die to his sins, as anoint the dead body of their Lord, is evidence Christ died for him to save him from his sins that they had not been taught by him in regard and from the consequences of sin. He to the reputed change of the Sabbath. It is not consisting of faith in the Son of God and his is buried beneath the surface of the water in said in these instances where the first day is immersion as Christ was buried in the grave; spoken of that it was from thenceforth to be and as Jesus arose from death and the tomb an kept holy, or that it in any way superceded the immortal conqueror and a triumphant Sayior, previous Sabbath day, the seventh, or that the so the believer in Christ arises from the watery day was thenceforth to be held sacred. Now, grave to walk in newness of life. This is con- here it would be stated, if at all, that a new Sahfirmed by Paul to the Colossians, 2: 12-"Buried bath had dawned upon the world, and its Lord with him in baptism, wherein also ye are was establishing a new memorial day. The risen with him through the faith of the event of Jesus' resurrection was a great one, a operation of God, who hath raised him from part of a great work, and has its proper memothe dead." Also Rom. 6: 4-"Therefore we are rial, but neither our Creator nor our Redeemer buried with him by baptism into his death: has said, Remember the first day of the week

walk in newness of life." The Lord's supper from thenceforth, the apostles and the disciples commemorates the death of Christ, according to would have observed it, and the remaining re-1 Cor. 12: 25-"For as oft as ye eat this bread corded history of the Bible would have given and drink this cup ye do show forth the Lord's record of the new practice. But on the same death till he come." The death, burial, and day of the visit to the sepulchre we find the resurrection of Christ having their own proper disciples assembled, but was it to celebrate his Why should the law of ten commandments, memorials, it cannot be that the Sabbath, God's resurrection? The Jews had hated the Savior, or the Sabbath precept of it, be changed in the memorial day, should be changed to another and they hated his followers and persecuted Christian dispensation? Was that law a system day for the purpose of commemorating these them; and the disciples shut themselves in for of types and shadows, pointing forward to the events. These memorials run harmonious and fear of the Jews (John 20: 19), and were in work and death of Christ for its fulfillment? cotemporaneous with each other, and do not in doubt of the resurrection until Jesus came and But it is said that the work of redemption, world do not keep the Sabbath of the Lord, but week. And after eight days when Thomas was wrought by Christ, is so much greater than the in its stead observe the first day of the week as with the other disciples and the Savior came to work of creation, wrought by God, that the day a day of rest, some claiming it to be the Sabbath them again (John 20: 26), was it not longer than of the resurrection of Christ should be observed by divine appointment, and others admit that the next first day? It certainly was, and

went forth preaching Christ and his sal We read of nothing being preached to Gentiles about the ten commandments abrogated, or the Sabbath changed. N were just as useful as ever; they were institutions, hence they were not the su the apostles' preaching, either to ann enforce them. Their comparative si that subject is evidence that no teach needed, and that the Sabbath was to throughout the Christian dispensation through the Jewish, or Mosaic. When apostles spoke of the law or the Sabba testimony corroborates this view. In manner or custom of Paul to preach in agogues on the Sabbath days to the Gentiles who resorted thither. Acts 18: 4. He did this at Corinth for a y half. At Antioch in Pisidia Paul and preached Christ in the synagogue, and tiles besougt them to preach the same the next Sabbath. And the next Sal came almost the whole city together to word of the Lord. Acts 13: 14, 42, 44. is here said about the first day of the ing the Sabbath now for Christians of verted Gentiles, or that the apostles ob first day themselves, for the very go that such was not the case.

As Paul was returning the last tim salem he visited Troas (Acts 20: 7), a last day of his sojourn with the disci the first day of the week, they came t break bread and to have a farewell n which time Paul preached unto ther an evening meeting, and Paul was re part on the morrow. The evening day of the week was the evening after close of the seventh day Sabbath, a Bible time. In the creation week commenced with the evening, and has regulated the day ever since, it evening part of the day first. See L Neh. 13: 19. See also the instances w healed the sick at even or sunset, af was past, showing us that the Sabbat lated as beginning and ending with of the sun. If the Sabbath so began the other days do also. This meeti Paul at Troas was on the evening of t of the week, and on the morrow or in ing of the first day Paul departed on l It is said that from the mention of t of the week in this instance that it tom of the early Christians to meet for worship. But this does not ne low, for it was the occasion of Paul with them, and naturally enough want to spend the last evening in general meeting. The last mention day of the week is in 1 Cor. 16: 2 .to the church at Corinth for each on lay by himself in store, upon the fir week, their contributions for the sa salem, which he was going to car Nothing said about meetings on public collections being taken. It those who claim that the first day o the Sabbath by divine appointme their claim, and show their testime the first day of the week is spoken o Testament it is merely stating the occurrence of certain events. (Concluded in our next.

An Age of Disorder

THE fact that so many of these st ples of the departure from ordinary nomena occur within a short period almost coincidently, is not to b Whether there is any connection it, he would have plainly e Scriptures of truth. It who make the claim to for the day, and a "thus s observance; and in the nce they should abandon enth day Sabbath was giv. y and power, and none but s the power or the right it. If the Author of the t changed or abrogated he ord with the same author. . But where has he said he Sabbath, or that there ng it, or that another day stead of the one of original y such record exists show ind. Give us the chapter it said that God designed e week to be kept for the urrection of Christ, after ned the first day of the ace? Echo must answer e found. ridence on this question it.

first-day Sabbath is withnt or authority, the men. the New Testament being on which events occurred. the week certain of the the Marys, came to see the it the body of Jesus. The guard of soldiers had been hree days and nights, and he sepulchre before that came therefore early on eek, and on coming found ly arisen from the dead. ame to the sepulchre to ested the Sabbath day acnandment" (Luke 23: 56), and resting on the seventh he tomb on the first day to of their Lord, is evidence en taught by him in regard e of the Sabbath. It is not ces where the first day is as from thenceforth to be n any way superceded the , the seventh, or that the to be held sacred. Now, d, if at all, that a new Sahn the world, and its Lord ew memorial day. The rection was a great one, a nd has its proper memoreator nor our Redeemer ie first day of the week

week was the Sabbath postles and the disciples , and the remaining reible would have given ice. But on the same sepulchre we find the was it to celebrate his had hated the Savior, owers and persecuted shut themselves in for 20: 19), and were in until Jesus came and s then was no meeting the first day of the lys when Thomas was nd the Savior came to was it not longer than certainly was, and t in favor of first-day

sus and the pouring the apostles, they

abrogated, or the Sabbath changed. No, they were just as useful as ever; they were existing institutions, hence they were not the subjects of the apostles' preaching, either to annul or to enforce them. Their comparative silence on that subject is evidence that no teaching was needed, and that the Sabbath was to remain throughout the Christian dispensation as it had through the Jewish, or Mosaic. Wherever the apostles spoke of the law or the Sabbath, their testimony corroborates this view. It was the manner or custom of Paul to preach in the synagogues on the Sabbath days to the Jews and Gentiles who resorted thither. Acts 17: 2 and 18: 4. He did this at Corinth for a year and a half. At Antioch in Pisidia Paul and Barnabas preached Christ in the synagogue, and the Gentiles besougt them to preach the same to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of the Lord. Acts 13: 14, 42, 44. Nothing is here said about the first day of the week be ing the Sabbath now for Christians or for converted Gentiles, or that the apostles observed the first day themselves, for the very good reason that such was not the case.

As Paul was returning the last time to Jerusalem he visited Troas (Acts 20: 7), and on the last day of his sojourn with the disciples there, the first day of the week, they came together to break bread and to have a farewell meeting, at which time Paul preached unto them. It was an evening meeting, and Paul was ready to depart on the morrow. The evening of the first day of the week was the evening after, or at the close of the seventh day Sabbath, according to commenced with the evening, and as the sun has regulated the day ever since, it brings the law. evening part of the day first. See Lev. 23: 32; Neh. 13: 19. See also the instances where Christ healed the sick at even or sunset, after the day come a multitude of nations." was past, showing us that the Sabbath was regulated as beginning and ending with the setting of the sun. If the Sabbath so began and ended the other days do also. This meeting held by Paul at Troas was on the evening of the first day of the week, and on the morrow or in the morning of the first day Paul departed on his journey. It is said that from the mention of the first day of the week in this instance that it was the cus for worship. But this does not necessarily follow, for it was the occasion of Paul's last visit with them, and naturally enough they would want to spend the last evening in a public or general meeting. The last mention of the first day of the week is in 1 Cor. 16: 2.—Paul writes to the church at Corinth for each one of them to lay by himself in store, upon the first day of the week, their contributions for the saints at Jerusalem, which he was going to carry to them. Nothing said about meetings on that day, or public collections being taken. It remains for those who claim that the first day of the week is the Sabbath by divine appointment, to prove their claim, and show their testimony. Where the first day of the week is spoken of in the New Testament it is merely stating the time of the occurrence of certain events.

(Concluded in our next.)

An Age of Disorder.

clusion. There they are, however; a mysterious visitant in the heav'ns, atmospheric derangements, fires and floods, crimes of novel character, social perturbations and revelations, and, in fine, signs most indicative of the fact that we are living in an age of disorder-a period of insecurity. Clouds are no longer "the playful fancies of the mighty sky." They hide within their misty folds a force and energy which mock the best endeavors and the greatest achievements of man.

The above is from the Brooklyn Daily Argus, of July 28, commenting on the flood and disaster at Pittsburg, Pa. Every one, looking at the surrounding circumstances, calamities in the natural world, droughts, famines, irregularities of the seasons, floods, plagues, &c., must see that we are living in "an age of disorder." The student of the Bible and prophecy can see in this age of disorder the fulfillment of the signs and wonders in the heavens, men's hearts failing them for fear and for looking after those things that are coming on the earth, foretold by the Savior as signs of his near coming to establish a reign of peace, which shall be an age of order, security, and tranquility.

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS-RUTH.

the son of David."

at that time there was a famine prevailing in forever. almost coincidently, is not to be overlooked. Israel in that cogent language which has been Whether there is any connection between these handed down to us in the "Book of Ruth," and abases the proud.

went forth preaching Christ and his salvation, occurrences, is merely a matter of speculation. The which contains the very essence, through all We read of nothing being preached to Jews or mind is apt to conclude that these synchronous time, of filial fidelity and love. 'Intreat me Gentiles about the ten commandments being disorders are in some way linked together, but it not to leave thee, or to return from following does not so because observation warrants the con- after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be MY people, and thy God MY God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." (See Ruth 1:16,17.) And so quiet, uniform, and unobtrusive was the dutiful Ruth to her "mother in Israel" that she won the highest esteem and kind regards of all the Bethlehemites, when they daily beheld her working for Naomi's comfort and sustenance, as a gleaner in the fields of Boaz, their chief townsman. For the language of her bespoken husband, Boaz, informed her, and us, "all the city of my people know that thou art a virtuous woman,"-the very highest praise and simplest justice he could accord to her in the circumstances that called forth their utterance. And she became "his wife;" and "bare a son: they called his name OBED; he is the father of JESSE, the father of DAVID." Ruth 4: 13, 17.

The record of the "Book of Ruth" is one of the episodes in the history of the ancient Israelites, which affords a clue to the somewhat "hidden purpose of God" respecting Israel's mission as a people to the world at large-to sow it with the seed of germinating 'life and immortality, through Jesus Christ," the direct indications of which are, that the mother and the wife of Boaz -from whom our blessed Lord Jesus is derived -were both (Rahab, the harlot," having mar-In our last sketch, "Rachel's Sepulchre," we ried Salmon, the father of Boaz, and Ruth his considered the mutual love of Jacob and Rachel son Boaz) engrafted Gentiles into the lineage as the fitting "foundation" for a son such as their and the future royal stock of "Judah's Lion:" so Joseph proved to be (in Egypt) one "sent of God that, says "Paul, the apostle to the Gentiles," to save much flesh alive," and an approved ex- "No flesh shall glory" in his presence. "For Bible time. In the creation week each day emplar of virtue under the most pressing cir- God hath CHOSEN the WEAK things of the world cumstances of temptation to violate the marital to confound the things which are mighty, and Rachel, also, was the grandmother of BASE things of the world, and things which are Ephraim (Joseph's youngest son), of whom the despised, hath God chosen to bring to naught grandsire, Jacob, predicted "his seed shall be- things that are." (See 1 Cor. 1: 27-29.) Bro. Paul undoubtedly was well posted in the carly We, now, recall our reflections in Bethlehem history of Israel, and knew of the well authenof another notable woman (RUTH), who was an ticated incidents which had been so intentionally "alien from the commonwealth of Israel and a engrafted into the lineage of David and of his stranger from the covenants of promise," but son, Jesus, the anointed heir of his throne who who was engrafted into "the good olive-treed is," in the fullness of times," to reign as King on of Israel, by her marriage with Boaz, and thus Mount Zion, But, neither Rahab nor Ruth,became the great-grandmother of David, the David's and Jesus' ancestresses, - when they founder of the dynasty of Israel's long line of were engrafted into the stock of Judah's princely kings, and was, therefore, an ancestress of the tree, had then any conception how greatly the tom of the early Christians to meet on that day "King of kings and Lord of lords"-of "Jesus, God of Israel, the "Disposer of all events," had exalted them, because of their acts and attesta-It was not dreamed of, we suppose, by any of tions of faith and trust in him in the great the inhabitants of this ancient town, when "all pivotal times of action, which has given them a the city was moved about" the sudden appear- historic prominence in their adopted nation's ance of two poor, lone widows (one aged and the history, and has characterized them as women other youthful) entering their precients, appar- "full of faith," and women of that force of indiently travelers from a long distance, that the viduality, who knew "what they ought to do" younger stranger would eventually become in the emergencies which brought them to the "famous" in their annals. They, however, did light, and has forever placed them on the record, recognize the elder one as "Naomi," their own as numbered among the righteous and "faithtownswoman, who had gone out from among ful" ones, and they have escaped from the them, with her husband and children ten years "punishment of the heathen" and the multitude before, to sojourn in the land of Moab, because of their several nations, who have perished

the land of Israel. She had, now, returned to Ruth's piety and fidelity to the God of Israel her old home, bereft of both husband and sons - and to her destitute mother-in-law, Naomi, rea destitute widow, yet with one drop of consola- ceived their "just recompence and reward, not tion in her cup of bitterness ("marah"). Her only in this life, but in that which is to come." daughter-in-law, Ruth, refused to be separated In this world's history, in the language of Solfrom her. She had successfully entreated of her omon, in Prov. 31: 31, "Her own works praise mother-in-'aw not to leave her behind in the joyful surprise awaits her, "in the resurrection THE fact that so many of these striking exam- land of her nativity-Moab, and had expressed of the dead," when she beholds "the Resurrecples of the departure from ordinary natural phe- her own determination so strenuously and de. tion and the Life" in the personality of her nomena occur within a short period, and indeed, cidedly to go with her to the unfamiliar land of lineally descended son,-her Redeemer as the Redeemer of the "lost sheep of the house of Israel." It is thus that God exalts the lowly and

Sabbath Morning.

Oh, the Sabbath morning, beautiful and bright, Joyfully we hail its golden light; All the gloomy shadows chasing far away, Bringing us the pleasant day. CHORUS.—Day calm and holy, day nearest Eden,

Day which a Father's love has given; Oh, the Sabbath morning, beautiful and bright,

Glad we hail its golden light.

All the days of labor ended one by one, Glad are we the six days' work is done; Had to have a day of sweet and holy rest; Tis the day that God has blest.-CHO.

Let us spend the moments of this holy day, So that when they all have passed away, Sweet 'twill be to think the quiet Sabbath even, Brings us one day nearer Eden.-CHO. Selected by A. C. L.

"Lift up Your Heads."

THOSE who have but recently started in the Christian course as Adventists, and more particularly the young, are very likely to ask this question: Are we, of a truth, living in the times foretold of old, when the people of God should look for the return of the Messiah?" The object of this article is to notice a few of those evidences of the near approach of that great event. When our blessed Lord was instructing his disciples concerning the signs which should precede his coming in power and great glory to sit upon the throne of his father David, and from henceforth to rule over the house of Jacob forever, he told them that there should be signs in the sun, moon, and stars, in the heavens above to denote the approaching day of the Lord. On earth men's hearts were to fail them for fear and for looking after those things which were coming on the earth. All these signs or waymarks were given that the man of God might ever know his position in the stream of time, which is fast hurrying us onward to the eternal age, and also as evidence of God's watchful care over those who love him. How our hearts should be poured out in gratitude to God, who in his great mercy has given us these signs whereby we may know that the kingdom of God is nigh at hand! Wonderful phenomona have been witnessed in the solar system during the present generation of men. Men, eminent for their scientific attainments, have been forced to acknowledge their inability to explain their cause. Students of prophecy, understanding these things to be tokens of the coming of Christ, have been earnest in their appeals to the careless and uncon-

cerned to fly from the wrath to come. perplexity." Those who are any acquainted with the financial and military conditions of the Every European nation, during the past few religion is vain. years, has wonderfully increased its military

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Pleasing in the sight of our new tasteth in threatened not, but was led like a lamb to the He says, "Cursed be the man that trusteth in threatened not, but was led like a lamb to the man and maketh flesh his arm." Again, "Bless-slaughter, and though perfectly innocent, was ed is the man that trusteth in the Lord, and dumb before his accusers. whose hope the Lord is." Jer. 17: 5, 7. Let all And if some sister has trials, which her own decision." Joel 3: 13, 14.

heaven." Matt. 24: 30. What next? "And this a growing evil among us? Has it not become then shall all the tribes of the earth mourn." an almost universal fault? There will be no scoffer then, saying, "Where is come, and who shall be able to stand?"

My Christian brother, when your name is cast out as evil for believing that the glorious appearing of our Savior is very near, do you falter by the way? If so, cheer up, desponding pilgrim, his Son, that we may hail this sign with joy and day of reckoning. not be numbered with those who mourn, is the prayer of your brother in Christian love,

H. R. PERINE.

Denver, Mo.

Bridle The Tongue.

"If any man among you seem to be religious, "Upon the earth, distress of nations, with and bridleth not his tongue, this man's religion is vain." James 1: 26.

This is positive language. And no doubt the nations of the earth at the present time, can not apostle intended this assertion to apply to wotion of the closing scenes of the present age. jous and bridleth not the tongue, that one's

ters. The enormous taxation and drain upon confide, felt free to give this little member un- in another direction. the number of able bodied men, withdrawing restrained liberty? Has any one wronged us? them from the productive industries of those Are we falsely accused? Has this brother or is not altogether trusty, we keep a close rein all

when men were more fearful of coming evil than there can be no harm in speaking of it. We are when men were more learned coming of the grieved over it. We feel for the cause, and at the present time. This is readily shown by grieved over it. We feel for the cause, and the present time. This is readily shown by grieved over it. We feel for the cause, and at the present time. This is readily blious we think it ought to be known. Thus we real the fact that they are banding together in secret we think it ought to be known. Thus we real the fact that they are banding together in secret we think it ought to be known. the fact that they are panding together man put-organizations for mutual protection—man put-son; notwithstanding we profess to be the organizations for mutual protection and protection of the state of the ting his trust in man instead of the dod. Father? reviled not again," when he was persecuted, he pleasing in the sight of our heavenly Father? threatened not but was led like a lamb

Adventists, looking for the return of the Lifegiver, remember this. While thinking of the she has confided to us, surely we have a right countless numbers preparing for war and organ- to speak of that to some particular friend, whom izing for mutual protection, the words of the we know will carry it no further (unless she too prophet Joel come forcibly to my mind. Even should happen to have some other confidential now, perhaps, the command has gone forth, friend, and be tempted as we were to repeat it "Put ye in the sickle, for the harvest is ripe: to them), forgetting that the world of gossip, come, get you down; for the press is full, the fats like this earthly ball, is round, and stories, like overflow; for their wickedness is great. Multi- people, though traveling in an opposite direc. tudes, multitudes in the valley of decision; for tion, are very likely to return to the place from the day of the Lord is near in the valley of whence they started. But would we not be startled, if in the midst of our rehearsal we While giving to the apostles the signs which should hear a "still, small voice," whispering in should herald the advent near, our Savior left our ears, Thou seemest to be religious, but thy re this encouragement to those living in the time ligion is vain? Suddenly we would inquire why when these signs should begin to appear: "And we were thus accused, why condemned? Have when these things begin to come to pass, then we not kept all of God's commandments? done look up, and lift up your heads, for your re- every known duty? visited the sick? and cared demption draweth nigh." Luke 21:28. So far for the fatherless? True, we may have done all as my knowledge of these signs extends, I will this, but if we have failed to bridle the tongue, say that all of them have been fulfilled, with the spostle tells us, speaking by the inspiration exception of "the sign of the Son of man in of God, that our "religion is vain." Oh! is not

True, there are some exceptions. But my the promise of his coming;" but when all the heart has often been pained, when in the socikindreds of the earth wail because of him, the ety of those I loved and esteemed as Christians, cry will be: "The great day of his wrath is to see how freely they dared to use their tongues. Many have fallen into this habit imperceptibly. Perhaps it is almost their only fault and they can see nothing very wrong in it, as long as they tell nothing that is untrue. But it is often the case that circumstances occur which never should be for your redemption draweth nigh. An able mentioned; and if you fail to bridle the tongue writer on prophecy believes that the sign of the every other effort to do right will avail you Son of man will be seen this coming fall. May nothing, for your religion is vain," and surely God in his great mercy so far prepare us to meet vain religion will avail us nothing in the great

But perhaps some wisdom need be exercised to understand the full meaning of this bridling. We all know the use of the common bridle. It is not to hold the wearer perfectly still, though it may be used for this purpose when occasion requires, but to hold him in check, to guide him in the proper direction, to keep him in the straight road. And now, as this road is plainly marked out, so that none need err, let us bridle our tongues and keep them in subjection, that we may guide them in a way that will lead us fail to discover something of that distress with men as well as men. Then we understand him and those around us to a home in the Paradise perplexity, foretold by the Savior in his descriptor to say, Whoever among us seemeth to be religtor of God. In our conversation let us ask ourselves, Will this be beneficial to the cause of Christ? Will it aid any erring one to return to the strait Have we ever fully realized the force of this path? Will it tend to make me more spiritual, strength. Now, nearly 6,000,000 of men, armed language? Have we not rather, when we met or strengthen the one I am conversing with? for war, are ready to deluge a continent with with our friends, or more especially with breth- If so we are on the right road, let us proceed; human blood at the nod of their Imperial mas- ren and sisters in whom we thought we could but if not, let us draw the bridle reins and turn

nations, is fast bringing about a state of distress sisterdone wrong, or acted imprudently? Or has of the while. Now, sacred writers have told is among the inhabitants. The oppressed condition some one confided to us an account of their own that the tongue is an unruly member, and out a state of distributions. The oppressed condition some one confided to us an account of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of their own that the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member, and out of the tongue is an unruly member. of the people of many European nations, caused peculiar trials, some heart burdening grief which own experience has proved it to be a fact. Then by an excessive taxation, incident to a state of they felt that they could not bear alone? Our let us try to keep a close rein upon our tongues war, or a constant preparation therefor, is depriving them of the blessings of a peaceful home We have been wronged and it is but right that unguarded moment. But this can not be done and causing a continual foreboding of coming our friends should know it. We have been in our own strength. We must have the aid of "Men's hearts failing them for fear and for this without retaliation, or at least without a reexamined daily, and strengthened on either side looking after those things which are coming on hearsal of the peculiar faults of our accusers. If with watchfulness and prayer, else they will be any one has done with the course of the peculiar faults of our accusers. If with watchfulness and prayer, else they will be any one has done with the course of the peculiar faults of our accusers. the earth." Perhaps there never was a time any one has done wrong in the church, certainly come weak ere we are aware of it, and this un-

ruly member will break away straint-no matter how good our be-and perhaps do some fearful can again gain control of it.

Again we read, "If any man word the same is a perfect man, Then, dear brethren and sisters, this may come, let us strive to trol over our tongues, add daily ian graces, and go on unto per may not only work out our ow aid those around us, who may more thorny road than ours to ier burdens to bear, to keep on their eyes fixed upon the mark paize which lies at the end of though clouds and conflicts may us, we shall have peace within as a river, and a hope that shall to our souls.

Lawrence, Mich.

Emotional Relig

GENUINE religion is not so feeling as of principle. It begin ing, develops itself in right acti. a condition of love to God and g men. The attempt to violate the at once into the enjoyment of r only to be reached by long and 1 mistake which causes most of the which religion and its advocates the world at large. The transien duced by singing, praying, and horting, which multitudes estee ment of religious experience, is i to be of so little avail in making good, that it has ceased to comm sensible people, and the real art a counterfeit comes to be despise . . Christianity, the prevaili

country, is, as we all know, base Its founder emphatically declare come to abrogate the Jewish lav and amplify it. The basis of the commandments, which both Je accept as still binding, and whi integral portion of every religio Of these ten commandments, all sins which are not to be commit ing anything of church-going meetings, or hearing sermons. ed not to worship other than the to take his name in vain, not to bath day, not to steal, nor tell nor commit adultery, and, final even a desire of doing such th no argument to show that if mer fully follow these few simple pro be an end of sin, and earth we heaven.

The difficulty is, that simple pear to be, they are amazingly practical life, and all sorts of exp invented to get around them. expedients none have been mor ministers of religion themselv which they have popularized, i sible to obey the commandment fore obedience is not necessary. trifle with his creatures by enjo an impossibility! Another fict bership in some ecclesiastica protection against the disobedie surance policy, as it were, agai other is, that no matter what si us Christ has suffered our punis

It is not too much to say that existing machinery of religion in the effort to produce a sem fervor in breasts which are fille passions that there is no room tions. The corporeal titlllation speaking of it. We are eel for the cause, and known. Thus we reawe profess to be the when "he was reviled. he was persecuted, he led like a lamb to the perfectly innocent, was

s trials, which her own ar no longer, and which surely we have a right particular friend, whom further (unless she too some other confidential as we were to repeat it at the world of gossip. round, and stories, like g in an opposite direc. return to the place from But would we not be st of our rehearsal we all voice," whispering in to be religious, but thy rely we would inquire why why condemned? Have s commandments? done sited the sick? and cared ie, we may have done all led to bridle the tongue, aking by the inspiration on is vain." Oh! is not ng us? Has it not become

ne exceptions. But my pained, when in the socid esteemed as Christians, dared to use their tongues. this habit imperceptibly. eir only fault and they can g in it, as long as they tell . But it is often the case ur which never should be u fail to bridle the tongue do right will avail you tion is vain," and surely us nothing in the great

dom need be exercised leaning of this bridling. the common bridle. It r perfectly still, though purpose when occasion n in check, to guide him to keep him in the v, as this road is plainly e need err, let us bridle hem in subjection, that a way that will lead us home in the Paradise ion let us ask ourselves, o the cause of Christ? e to return to the strait ake me more spiritual, am conversing with? t road, let us proceed; bridle reins and turn

riving an animal that re keep a close rein all d writers have told us uly member, and our dit to be a fact. Then ein upon our tongues, rantage over us in an this can not be done must have the aid of r bridle reins must be gthened on either side yer, else they will bere of it, and this unruly member will break away from our re straint-no matter how good our resolutions may be-and perhaps do some fearful evil before we

can again gain control of it.

Again we read, "If any man offend not in word the same is a perfect man," &c.-Jas. 3: 2. Then, dear brethren and sisters, and all to whom this may come, let us strive to gain the full control over our tongues, add daily to our Christian graces, and go on unto perfection; that we may not only work out our own salvation, but aid those around us, who may perhaps have a more thorny road than ours to travel, or heavier burdens to bear, to keep on their way with their eyes fixed upon the mark, aiming for the prize which lies at the end of the race. And though clouds and conflicts may thicken around us, we shall have peace within that shall flow as a river, and a hope that shall be as an anchor L. E. HORTON. to our souls. .

Lawrence, Mich.

Emotional Religion.

GENUINE religion is not so much a matter of feeling as of principle. It begins in right thinking, develops itself in right acting, and it ends in a condition of love to God and good will toward men. The attempt to violate the order and jump at once into the enjoyment of results which are only to be reached by long and patient labor, is a mistake which causes most of the discredit into which religion and its advocates have fallen with the world at large. The transient excitement produced by singing, praying, and impassioned exhorting, which multitudes esteem the chief element of religious experience, is found, in practice, to be of so little avail in making men honest and good, that it has ceased to command the respect of sensible people, and the real article of which it is Then they that feared the Lord spake often one to another; and a counterfeit comes to be despised along with it.

. . Christianity, the prevailing religion of this country, is, as we all know, based upon Judaism. Its founder emphatically declared that he did not come to abrogate the Jewish law, but to explain and amplify it. The basis of that law is the ten commandments, which both Jew and Christian accept as still binding, and which, indeed, are an integral portion of every religion in the world. Of these ten commandments, all but one point out sins which are not to be committed, without saymeetings, or hearing sermons. We are commandheaven.

The difficulty is, that simple as these laws appear to be, they are amazingly hard to obey in practical life, and all sorts of expedients have been invented to get around them. In devising these expedients none have been more zealous than the ministers of religion themselves. One fiction, which they have popularized, is, that it is impossible to obey the commandments, and that therefore obedience is not necessary. As if God would trifle with his creatures by enjoining upon them an impossibility! Another fiction is that membership in some ecclesiastical organization is a protection against the disobedience—a kind of inus Christ has suffered our punishment for us. . .

fervor in breasts which are filled with natural bad associated. Yours in Christian love, passions that there is no room for heavenly affections. The corporeal titillation of exquisite music

and architecture, the thrill of oratory and the rousing fervor of congregational singing are made to do duty for the nobler and higher earnestness are found to be none the less corrupt politicians, dishonest merchants, tricky lawyers, and bad husbands, fathers, and citizens generally. If abstinence from sin, in obedience to the divine laws, were made, as it should be, the chief and prominent element of religious life, all this would be avoided. If the world saw that the professors and ministers of religion were careful not to lie, defraud, indulge in revenge and adultery, nor in any way to wrong their fellow men, they would respect them accordingly, and their display of religious emotion, instead of exciting contempt, as it now its enjoyment.—N. Y. Sun.

IF God sends us joy, why cloud it over by dreading future storm, which may never shine.

Wetter Department.

the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name. - Malachi iii. 16,

From Sister Cooper.

DEAR BRETHREN AND SISTERS: I have long thought of writing a few lines for the ADVO-CATE, but feeling my inability to do so have neglected it until now. But when I see and hear the signs multiplying of the nearness of ing anything of church-going, revivals, prayer to be up and doing all that we can in our several callings, to help on the great work of prepareven a desire of doing such things. It requires object for which we write, and by so doing glono argument to show that if men would only faith- rify God. If I could only be the means, through fully follow these few simple precepts, there would | Christ, of encouraging one heart, or enlisting be an end of sin, and earth would become like one soul in the cause of Christ, I should be fully repaid. O how many there are who ought to come to Christ and receive his salvation ere it is in the effort to produce a semblance of genuine influence for good on those with whom we are

Marion, Iowa.

POLLY P. COOPER.

From Bro. Winchester.

DEAR BRO. BRINKERHOFF: My brother is that results from a strict obedience to the law of taking the ADVOCATE. We compare it with God. And the consequence is that with millions, the Scriptures, and how can we doubt that it is religion, as we have said, has come to be regarded the gospel of the kingdom that should be pubas an affair of the emotions alone, without any lished in all the world for a witness unto all naconnection with honesty and virtue. It is seen tions. May God direct your footsteps and also that there is no incompatiblity between the most all the brethren and sisters, that we may not fervid religious experiences and thorough scoon- deviate to the right nor to the left of the strait drelism in every day life. Eminent church going and narrow path that leads to life everlasting. Christians and eloquent talkers about their love The world has been let go and has wandered to Jesus, their sweet out-pourings of soul, and their over all the high hills and had no Shepherd; ecstatic enjoyment of heavenly contemplation, but what a blessing it is that the God of Israel has thrown open the doors of knowledge that we may know his Son Jesus (hrist, who is the True Shepherd. Brothers and sisters, let us heed the sayings of this Shepherd. I will mention one of his warnings in John 17:12.-While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled." We read that Judas was the son of perdition, and the man of sin will be revealed, the son of too often does, would lead to a desire to share in perdition. Rev. 13: 18.—"Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six." Is not this man that bears the number of the come? Let us open our hearts and take in all beast the man of sin, which is the son of the brightness, and be thankful for it. When perdition? Judas was a professed follower of we need clouds and storms, they will come, and | Christ, and will not the man of sin be found a the Lord will be in them as truly as in the sun- professed follower of Christ? We read that the dragon gave his power to the beast, and the whole world wondered after the beast. Is it not true that all nations and tongues have taught the immortality of the soul of man in this life? Now let us go back to the creation of man and let God show us what the soul of man is. God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. We see here that the dust man and the soul man is the same man, and the breath caused it to live; but death was pronounced upon it, because of sin. But after God had finished man, the Devil, with a lie in his mouth, puts within man an immortal soul that never should die; and with the same lie the soon coming of Jesus, I feel that we ought they have put this immortal soul in Christ, and say that he never gave his soul unto death for our transgressions, and call that soul the eternal ed not to worship other than the one true God, not ing a people for that great event, although it God. What other god have they but the Devto take his name in vain, not to labor on the Sab- may be but little that I can do. I have often il's lie? Does not this sound like the man of sin? bath day, not to steal, nor tell lies, nor murder, been encouraged by reading communications Let us stay at home under the name of the nor commit adultery, and, finally, not to cherish from brethren and sisters; this should be the Church of God. Yours in the hope of the coming kingdom, R. W. WINCHESTER. Vanville, Wis.

From Bro. Winchester.

BRO. BRINKERHOFF: I am anxious to see a too late! The subject of the soon coming of the good circulation of the SABBATH ADVOCATE, Lord is one that interests me. I love to hear it for the Sabbath is a sign between God and his talked upon, I love to hear of its approaching people, and if a sign why not the seal of God signs, I love to think of the time when God shall spoken of in Revelations; or in short, as our be all and in all, when every knee shall bow Savior says, "If ye love me keep my commandand every tongue shall confess to the glory of ments," and the love of Christ is the seal of God, God, the Father. I feel to rejoice that there is for he that dwelleth in love dwelleth in God and such a home prepared for all those who love and God in him. Therefore I love to read the letters obey God, where we shall be free from sin, and in the ADVOCATE written by brethren and sisfree from death, and shall be forever with the ters, stating their love for obedience to God, Lord. Dear reader, may you and I be prepared which leads to all truth. What a glorious time surance policy, as it were, against hell-fire. An- for that home. But O, there are many that I that will be when all tears are wiped away, and other is, that no matter what sins we commit, Jes- love whom I want brought to Christ and made sorrow and trouble is forgotten, and all dominpartakers of his love before that event. Dear ions shall serve and obey the righteousness of It is not too much to say that nine-tenths of the brethren and sisters, let us so put on Christ that God! But now we are greaning within ourselves existing machinery of religion has had its origin in our daily lives and actions we may have an waiting for the adoption, to wit, the redemption of our body. Your brother in hope of eternal life through Christ,

Vanville, Wis.

R. A. WINCHESTER.

self responsible for the sentiments contained in does not contradict the Bible. Price 15 cents. articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourself responsible only for editorials, selections, and comments.

LET every reader of the ADVOCATE consider himself an agent to circulate it and obtain subscribers for it. We need a larger subscription list, and we wish to extend our usefulness. Are all the Sabbath-keepers in your vicinity taking it? Ask others to subscribe for it, both to help on its publication and that others may have the benefit of reading it.

WE are glad to see that the brethren in Missouri have organized a Conference. They have been active workers in the Lord's cause for some time, and now with an organized Conference the work will go steadily forward. We are glad to see the name, "Sabbatarian Adventist," adopted. It is significant, and at once designates the faith of the people represented by the Conference and the organization.

READ the article from the N. Y. Sun on Emotional Religion. There is much truth in it, and coming trom the secular press shows how such is regarded by the world outside of the church. We do not consider the writer as underrating the means of grace and the forms of religion, but he contends for consistency in its professors.

ERRATA.—In the article of "Rachel's Sepulchre," last paragraph, 8th line, the word "axaltation" should read "exaltation"; 20th line, instead of the word "sepultine" it should read "sepulture"; 31st line, instead of the word "allusive" it should read "alluring." J. L. BOYD.

[The first was a typographical error, the others were mistakes in reading copy.—ED.]

Answer to Question in No. 9.

WE had hoped that some one of the readers of the ADVOCATE would have answered Sister Madill's questions in No. 9, but as no one has done so we will offer a few brief thoughts on the subject, as we have not yet had time to devote to its consideration. The questions involve the consideration of important subjects, upon which much Bible truth might be brought out. (1) We do not think the Bible teaches that the saints will be encamped anywhere a thousand years. At the close of the millennium, when Satan is loosed out of his prison, and deceives the nations and gathers them to battle, the saints are said to be encamped, which camp must be near the beloved city, and Satan and his wicked host encompass them about and are consumed by fire from heaven (Rev. 20); but we see no evidence for supposing that they will be encampd there through the thousand years. Just where and how they will be situated during that time is not clearly made known, further than that they are to reign as kings and priests unto God. (2.) It might be said that there will be two sorts of elect during the thousand years, those converted from the nation of Israel, and those from the other nations; but Matt. 24: 31 evidently refers to the gathering of the saints in connection with the coming of Christ at the end of this age. These subjects may and doubtless will be further considered. Let other questions not be withheld.

of the Advent faith. May the Lord bless his efforts to advance truth, and guide him into all truth. We would love to see the Bible Investigator investigate the Sabbath question also.

THE ROLL WILL BE STATE OF

The state of the s

dress James Vick, Rochester, N. Y.

Information Wanted.

I HAVE been studying the book of Daniel somewhat, and have come across something that puzzles me very much, and being very desirous of them exemption from military duty. having it unraveled I therefore ask some of the readers of the ADVOCATE to explain it. The puzzle is in these verses:-"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, First-day. General attendance is solicited. the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."—Dan. 9: 24, 25, 26.

I understand the 2300 days of chapter 8: 14 reach to the end of Gentile reign. Seventy weeks of this are cut off or allotted to the Jewish people, which end at the destruction of Jerusalem. But the next verse says, "From the going forth of the commandment to restore and build Jerusalem shall be seven weeks and three score and two weeks," that is, 69 weeks unto the Messiah. Now as there remains but one more week which must reach to the destruction of Jerusalem, the city, according to this, must be destroyed one week, or seven years after the birth of Christ. But this does not harmonize with our commonly received chronology. And the next verse says, "After three score and two weeks shall the Messiah be cut off." Now if the first statement be true that 69 weeks reach to the Messiah, and the last, that after 62 weeks he shall be cut off, then we have Christ cut off seven weeks or 49 years before he was born; but this of course could not be.

"But," says one, "you have not properly understood the 25th verse. It means that there are seven weeks or 49 years 'from the going forth of the commandment until Jerusalem was built,' and that there were sixty two weeks unto the Messiah." Let us admit that this is the true meaning. Then we have eight weeks or 56 years from the birth of Christ to the destruction of Jerusalem; hence the city would have been destroyed A. D. 56. But this does not agree with our present chronology by about 14 years," But another may say, "Unto the Messiah refers to the time when Christ was acknowledged by the Father at his baptism, being about 30 years of age. If this is the true position then 8 weeks or 56 years, which reach to the destruction of Jerusalem, should be added to 30 years, Review of Springer on the Sabbath and Law years, Consequently Jerusalem would have been Mrs. E. G. White's claim to Divine Inspiration Drice 20 cts. with our chronology. Which is correct?

We have proceeded in an investigation on the THE Bible Investigator comes to us from its point of commencement. Can any one give us THE Bible Investigator comes to us from its publisher, Amos Sanford, Columbus, Kansas, a some information concerning it through the colneat magazine of 16 pages. It is the organ of no sect or party, though devoted to the general truths fully received.

If so it will be grate-ENOCH L. WILLIAMS. Denver, Mo.

THE Turkish Government has prohibited the sale of Bibles in Turkey, and has notified our minister that it intends to adhere to its prohibition page tracts at 30 cts per dozen.

EVIDENCES of the Antiquity of Man, is the title tion of Kansas and Nebraska. Many poor EVIDENCES of the Antiquity of Man, is the title of a new pamphlet we have received from the spent their all to get to these new States of the Antiquity of Man, is the title of a new pamphlet we have received from the spent their all to get to these new States of a new pamphlet we have received from the publisher, Wm. H. Spencer, Rochester, N. Y., Box erons were their only dependence for a subpublisher, Wm. H. Spencer, Rochester, N. Y., Box crops were their only dependence for a subsistence for a subsistence the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the coming winter; and now that is compared to the compare The editor of the Advocate does not hold himfor man than six thousand years, and that such will be much suffering for the necessarios. Many are coming back to the older States, blue Vick's Floral Guide, No. 4, '74, is received, a many will not be able to return. In some places fine catalogue of flowers and plants. He is a large the grasshoppers would eat a field of corn from dealer and his Floral Guide is useful to every gardener and florist. 25 ets per year—4 numbers. Ad- was not ripe, as it was in Kansas, and it fell before charity and assistance.

> THE Russian Baptists have been released by the Czar of Russia, and he has endeavored to persuade the Mennonites to remain in Russia, promising

Appointments.

GENERAL Conference of the Church of Christ to bring in everlasting righteousness, and to seal in Mich. will hold its next session at Ottawa, Ot. tawa Co., Mich. commencing on Friday, at 6 P. M. Sept. 25th, 1874, continuing over Sabbath and

R. C. HORTON, Clerk.

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