

Advent and Sabbath Advocate.

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

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The Advent and Sabbath Advocate,

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The ADVOCATE is designed to teach the great truths of Eternal life, Immortality and Salvation through Christ; the Perpetuity and immutability of the Law of God; the second personal coming of 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.

I'll Keep the Narrow Way.

JERUSALEM my happy home,
O how I long for thee;
Methinks I hear the shining ones,
Across the crystal sea.
But yet I hear one slowly say,
"The road lies rough along the way."

But though dark and rugged it may be,
I'll journey on alone,
If no one choose to go with me,
They cannot wear the crown.
No care shall then invade my breast,
Until I reach the promised rest.

Why should I tremble in the way,
The path that Jesus went;
And angels stand to welcome me,
Above the steep ascent.

I'll keep my feet then in the road,
For 'tis the way that leads to God.

DELLA DUNHAM.

Coloma, Mich.

Probation.

SAMUEL DAVISON.

PROBATION is a temporary state of subjection in which there is a trial of capacity and probity, as conditions of an advancement in a station or circumstance; generally of both together, when the contingency is satisfactorily ended. It does not necessarily suppose a change of place, but it does necessarily suppose an advancement in situation or circumstances of life. That Adam and Eve were put under probation by their Creator, is obvious from the narrative of their lives. In the first chapter of Genesis and the three first verses of the second chapter, we have an account of their creation and their first position at the summit of all God's works on the earth. In this position they were placed by their Creator, in possession of the whole earth, and dominion was given them "over every living thing that moveth upon the earth." This was confirmed by the Lord God appearing in person and pronouncing a blessing upon them in the honorable position they then occupied. All this was necessarily affirmative of the obligations they owed to him, because neither life nor any distinction of life that they had was acquired by their own genius or enterprise; all was conferred by the author of their being as a free gift, and implied the kindest regard of the Creator to the man whom he had made, hence obligation followed.

The institution of the Sabbath was a memorial

of the Creator's work, and a recognition of the relation of the man to the Creator; it was as if it said in each weekly return, Remember now thy Creator, the work of his hands, and the loving favor he has shown to man. It was a sign to man that all he was and all he enjoyed was from the favor of God. God himself has said of it, "It is a sign between me and you, throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13, and Ezek. 20: 12, 20. It is a constant reminder that time and person, and all the honorable distinctions conferred upon man he owes to the will and favor of God, and so calls for a constant expression of homage to him. On the part of God the institution is a constant expression of his good will to man, taking pleasure in the contemplation of the works of his hands. Thus there was a constant expression of unity and good will between God and the world that he had made and subjected to man. "The Sabbath was made for man."—Mark 2: 27.

This was man's first estate. "This only have I found that God made man upright."—Eccl. 7: 29. There was no irregularity in his passions; all was subservient to his will, and his will in subjection to his judgment. His nature was not vitiated by ancestral vice: all was harmony, in his passions, perceptions, and conclusions.

He knew no want: he had every fruit bearing tree, and every alimentary herb and plant, for food. There was no rivalry to provoke anger, or any other evil passion. His was a high, honorable, and holy estate. How long he kept it we know not; but the Lord God saw fit to make a more direct trial of his fidelity than leaving him to the general order of nature as it was made for the world. "The Lord God planted a garden eastward in Eden, and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil, and a river went out of Eden to water the garden, and he put him into the garden of Eden to dress and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Gen. 2: 8, 9. "And the Lord God took the man and put him into the garden of Eden to dress and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Gen. 2: 17. In this arrangement future life and death are distinctly set before them. The tree of the knowledge of good and evil was prohibited on pain of certain death. Of the tree of life it has been since as distinctly said, "Whoso eateth thereof shall live forever." One is prohibited, the other is reserved for a future time, when probation should be ended. Neither Adam nor Eve ever ate of the tree of life; this is manifest, because on their expulsion from the garden, God said, "And now lest he put forth his hand and take of the tree of life, and eat and live forever." "So he drove out the man, and he placed cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. 3: 26.

It never was God's will that any man should live forever in a state of disobedience and sin; how much less that their sins should bring upon them an eternity of misery in any other state of being! Obviously, Adam and Eve never ate

of the tree of life. Having transgressed the prohibition, sentence of death was passed upon them, and they were expelled the garden and doomed to wear out their lives with labor and toil until they returned to the earth from whence they were taken, and there revelation leaves them. Theirs was a probation not for natural or animal life; that they already possessed, but for that life represented by the tree of life which stood in the midst of the garden of God, in Eden, of which if they had eaten they might have lived forever. They transgressed and forfeited the life they then had, and the life eternal set before them in the garden of God. The sentence of death pronounced upon Adam passed upon all men, because all men were then in the loins of Adam, and because he was the federal head of his race; and hence all men were as effectually excluded from Paradise as Adam himself. Yet no injustice is done thereby to Adam's posterity, because they were not then born, and because God provided that they should be born under other conditions of probation for eternal life. In passing sentence upon the serpent which tempted Eve, he was pleased to announce that the seed of the woman should bruise the serpent's head. The fulfillment of this prediction belongs undoubtedly to the work of the Lord Jesus Christ; but it is equally true that it places all of Adam's posterity under other conditions of probation for eternal life. If Adam had stood in obedience through the time of his probation, and had had children while he was in a state of innocency, it would not have exempted them from probation. He could not have transmitted holiness nor immortality to them by traduction; it was not in his nature, and the stream can rise no higher than the fountain whence it flows. He was of the earth earthy, and such are all they likewise that are of the earthy. Thus saith the apostle of the Lord to the Gentiles, 1 Cor. 15: 47. His posterity must all then have passed under a probation of righteousness in order to the attainment of eternal life. The Captain of our salvation was made perfect through suffering. Heb. 2: 10.

In the sacred Scriptures immortality is never predicted of flesh and blood. "Corruption doth not inherit incorruption." 1 Cor. 15: 50. "That which is born of the flesh is flesh; that which is born of the Spirit is spirit," and such only inherit eternal life. John 3: 6, and 6: 33-35. Such life the posterity of Adam find only in Christ Jesus. 1 John 5: 11. Nothing is more unreasonable than complaining of Adam as the cause of death and all our woe. Although Adam had stood through his probation, we might have fallen in ours, and so lost our life as he did. The infidel sneer that the Scriptures represent death and all our woe as inflicted because Adam and Eve took a forbidden apple, is without foundation in Holy Scripture. It is sin that bringeth forth death; and sin is estimated, not by the value of earthly substances, but by the majesty of the law, and then not by the number of transgressions, but by the sanctions God has given to the law. God has always set before man the highest motives to obedience. The reward

promised has always been eternal life, to be ultimately realized when the period of probation is ended. The punishment threatened has always been death; eternal death for laws where there is no redemption. No greater motives than these can be presented, because eternal life cannot consist with corruption, and death cannot take place where there is incorruption.

Adam's first estate was not an immortal one, but immortality was set before him in the tree of life; he forfeited both, and became corruptible and mortal. Our condition is corruptible because derived from him in his corruptible state; but we have immortality set before us by faith in the promised restoration by the seed of the woman, whom God hath raised up from the dead and made the author of eternal life to them that believe.

Washington, Kansas.

Daniel 9: 24-26.

BRO. BRINKERHOFF: As Bro. E. L. Williams has, in ADVOCATE No. 12, referred to a difficulty in the above passage, which was a source of perplexity to us in years past, it may not be amiss to state to your readers how we now view those passages.

We believe first that those passages mean just what they say, that unto Messiah the prince is unto Christ, and that the cutting off of the Messiah is the crucifixion of Christ. Anything different from this would be a perversion of words. If then 69 weeks from a given period extend to Christ, it is evident that 62 weeks dating from the same period could not extend to the crucifixion more than four weeks this side the birth of Christ; thus he would have been crucified 7 weeks before he was born, or over 11 weeks too soon, which is the most positive proof that the 69 weeks and the 62 weeks are not reckoned from the same standpoint. Now the word does not say that the 62 weeks was reckoned from the command to restore and build Jerusalem, nor that the 70 weeks were, nor that the 2300 days were; but it does say that the 69 weeks were. The angel in the 8th chapter tells Daniel that he had come to make him know what should be in the last end (half) of the indignation. And as the 2300 days form a definite portion of the indignation or 7 times affliction, expressive, as we think, of the period when they shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without a teraphim, (Hosea 3: 4), from which period God no longer accepted the offerings at the hands of the Levitical priesthood. See Zech. 2: 5; 1; 10; 2: 13; also Micah 3: 6, 7.

Now Daniel's great trouble was about the 2300 days, chapter 8: 26, 27. Then follows Daniel's prayer and confession of sins, chapter 9, when the angel whom he had seen in the vision (v. 21) appears to him again, and tells him he had come to show him—therefore understand the matter and consider the vision (9: 22, 23), that "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, [prophet, margin,] and to anoint the most holy," things embraced in the atonement, the closing up of vision and prophet, and the anointing of the holy of holies. As this includes the closing up of Christ's works without first introducing him into the world, the prophecy falls back by adding the 25th verse as a parenthetical clause, which is an explanation concerning the introduction of the Christ, as seen in the above mentioned things, into the world. For know that

from the command unto the Messiah is 69 weeks, a definite and fixed period. Then in the 27th verse, returning to the exposition of the 2300 days, and forming a connecting link between his first appearing and the events connected with his second coming, he continues (v. 27), After 62 weeks shall Messiah be cut off. If this be correct then the 62nd week of the 2300 days terminates at the cutting off of Messiah. 434 years off 2300 leaves 1866. Add to this A. D. 34, the latest date fixed for the crucifixion, and we have 1900 for the termination of the 2300 days. The 70 weeks would therefore terminate about A. D. 90, when vision and prophet were to be closed up and the holy of holies to be anointed.

In the last No. of the ADVOCATE we stated that the last half of the indignation commenced about the time Jerusalem was delivered up to Omar, or we might have said from the Mosque of Omar, which, putting it at A. D. 640, the latest date at which it is placed, terminates the 1260 days of Mohammedan rule at 1900, the same as above, when the 2300 days terminate and the sanctuary will then be cleansed.

I. N. KRAMER.

Marion, Iowa.

Life of the Early Christians.

J. C. DAY.

YE see your calling, brethren; not many mighty are called; the weak things of the world and things despised are chosen to confound the mighty. Such was the early church, a church in the very center of imperial greatness, a model church in that blessed and happy time when no gaudy rites had corrupted its simplicity, and no human tradition had removed it from the foundation of Christ. The allusions thus incidentally made by the apostle bring before us several marked characteristics of the apostolic church.

Let us notice the strong, mutual love of the early Christians. Paul, when he wrote this epistle, had never been to Rome, and probably had never seen several of those named so affectionately. But, like Apollos, they were approved in Christ, and when he heard of their devotedness, how they were toiling and suffering for the sake of him who was his all in all, his heart glowed with sympathy and love as toward a bosom friend. All accounts show that this was the most marked sign by which the followers of Christ were known. The designation "brethren" came into early use, and at first, with that free confidence befitting those who felt that they were truly members of the same family, they were wont to greet each other at their meetings with the kiss of fraternal love. Not only did they observe the supper of the Lord, but held love feasts (agapee), where, as Neander says, Christians of all classes assembled, forgetting the difference of station, property and education. After partaking of a common repast, they joined together in song and prayer. A Christian coming from a distance would at once seek out the assembly of his fellow disciples, and there find both bodily and spiritual refreshment. And when the assembly separated, he would have a welcome to some Christian home. "Use hospitality without grudging" was a precept they were glad to obey. So high a rank did this duty hold in the church, that it was even used as an argument against marriage with those not disciples. If a brother arrived from a distance, what reception would he meet with in a Pagan's house? that is, Christians must unite themselves only with those ready to keep their doors open to the brethren. Writings of the day show that this union of those differing so widely in culture and position was a perpetual wonder to the Pagans, "See," they said, "how these Christians

love," and are ready to die for one another. I think it might be well for some of us to compare ourselves with this record of the early church, and see how near we come to this standard.

I notice, again, that this Christian love showed itself in special ministrations to the needy. Paul makes repeated references to helpful service. It would seem that the relief of the poor had the first place among religious duties after those owed directly to their God. The community of goods, practiced at Jerusalem just after Pentecost, was temporary; yet the principle was adhered to that the more favored were ready to impart to him that was in want. Collections for the poor saints were early introduced into the church, and were made even for those at a distance. St. Paul charges the churches both at Galatia and Corinth thus to minister to their brethren in Jerusalem, laying by in store as God had prospered them. Tertullian tells us that in his time, that is, from 150 to 200 years after Christ, Christians sometimes fasted or had days of fasting in connection with charitable efforts; and assigned as the reason, that the poorest, by saving the expense of their food, might at least have something to give. There is a letter preserved, written by Cyprian of Carthage and sent with a generous gift to aid in the ransom of brethren in Numidia, kidnapped by barbarians, which, though written in the third century, expresses truly the spirit of the apostolic Christianity: "In afflictions of this sort who that is a real Christian would not feel pained, when Paul tells us, if one member suffer, all the other members suffer with it? Who could put his hand into the fire, and the other members of his body not feel it? Wherefore it becomes us to regard the afflictions of our brethren as though they were our own; and the same apostle says, 'As many as have been baptized, have put on Christ'; hence we are bound in our captive or afflicted brethren to see Christ and redeem him from captivity who redeemed us from death."—Herald of Life.

"Count on the Coming of Christ."

IN spite of solemn prophecy, men are engaged in minding earthly things, planning earthly things, as the word may be rendered—planning their own advancement in the world, planning the securing of a comfortable nest for this life, planning for their children's future, and soon—forgetting that all these things shall be dissolved and burned up. Suppose a settler were busy laying out his homestead in the prairies of America. All at once a telegram reaches him: "The prairie is on fire just beyond your horizon! The wind is carrying the flames in your direction; nothing can arrest them; they are consuming all before them!" What would the man do if he believed the message? Would he still be intent on decorating his house and completing his outbuildings? God has telegraphed to us to this effect, as regards the earth and all the things that are therein. The world does not believe the message. Do we believe it? The promise to believers, a threat, a terrible threat only to the world. But Satan administers a powerful anodyne, and the world sleeps on in careless security. Yet 'tis only a question of time, only a little while; all must be burned up sooner or later. Let us never act on anything as if we counted on the stability of the present order of things. Let us count on the coming of Christ. Let us train our children with this in view—lay all our plans with this in view. Let our conversation, our manner of life, be shaped by this prospect, and not by any false idea that the earth and the things that are therein are to continue. Like Noah, let us prepare for things not seen as yet; like Rahab, be ready for the coming of the Conqueror, and await in all manner of holy conversation the return of the Captain of our salvation.—Lord Radstock.

No wonder Bro. Williams' investigations of Daniel's vision of the sanctuary and down of the sanctuary and mornings, and the waiting for the Messiah, upon the supposition that the common period of confusions were given fifteen 8th chapter was in the that of the ninth chapter us the Mede. Belshazzar of the eighth chapter in of the holy sanctuary in ruption of the morning offered by God's appointment and Aaronic priests, following Babylonian captivity a temple. The vision of the in answer to Daniel's prayer the divine presence to the restoration of the holy city.

Daniel saw by the book time had come for them and the sacred city; and turn away his anger from face again to shine upon 9: 16-19. His prayer was sent to give him knowledge God's purposes and promise "Wherefore, said he, unconsider the vision," not but that which Gabriel the return of the divine with the return of the will never take place a prince comes to reign th

Thus proceeds the angel over thy people and of the wickedness, and to sins," as foretold by the bring to completion, as rather to put a seal on a Isa. 53. The everlasting be completed without the special Lamb appointed for world. The point of D humiliation of Jerusalem this vision was given his weeks would necessarily they reached the acme of then would the Messiah and bring in everlasting

When did these sever therefore and understand the commandment to re unto Messiah the prince week,] and three score Numb. 7, which contain of the princes of Israel tabernacle, and you will brews wished to be precise gave their accounts in tabers, accounting for each tal; so in this prophecy waiting for the coming It begins with the com build Jerusalem. Read 5: 1, Hag. 1: 1, and Ze mentaries and chronology this investigation, and Cyrus' decree for the ca of their fathers, but a c of Israel to those that dwelling in the holy land in the second year of Da was the 26th year of the seen by what was said to of Cyrus. At this time J The returned captives d rusalem until two years holy land. And then w dah heard of it they opt

Daniel 9: 24--26.

No wonder Bro. Williams is puzzled in his investigations of Daniel's visions of the treading down of the sanctuary and the host 2300 evenings and mornings, and the vision of seventy weeks waiting for the Messiah, so long as he "proceeds upon the supposition that these periods have a common period of commencement." These visions were given fifteen years apart: that of the 8th chapter was in the third year of Belshazzar, that of the ninth chapter in the first year of Darius the Mede. Belshazzar reigned 17 years. That of the eighth chapter relates to the treading down of the holy sanctuary in Jerusalem and the interruption of the morning and evening sacrifice as offered by God's appointed host, the Levitical and Aaronic priests, following the restoration from Babylonian captivity and the rebuilding of the temple. The vision of the ninth chapter was given in answer to Daniel's prayer for the restoration of the divine presence to the holy sanctuary, with the restoration of the captives of Babylon to the holy city.

Daniel saw by the books of the prophets that the time had come for them to return to the holy land and the sacred city; and he prayed that God would turn away his anger from Jerusalem and cause his face again to shine upon the sanctuary. See Dan. 9: 16-19. His prayer was heard and Gabriel was sent to give him knowledge and understanding of God's purposes and promises towards his people. "Wherefore, said he, understand the matter and consider the vision," not that given 15 years ago, but that which Gabriel now brought. Instead of the return of the divine presence to the holy city with the return of the captives from Babylon, it will never take place again until Messiah the prince comes to reign there.

Thus proceeds the angel: "Seventy weeks must go over thy people and over the holy city, to finish the wickedness, and to bring to completion the sins," as foretold by the prophets. (To seal up is to bring to completion, as sealing up a can of fruit, or rather to put a seal on a public document.) Read Isa. 53. The everlasting righteousness could not be completed without the offering up of the sacrificial Lamb appointed from the foundation of the world. The point of Daniel's solicitude was the humiliation of Jerusalem and her people; and this vision was given him to show that seventy weeks would necessarily pass over them before they reached the acme of their sin; and not until then would the Messiah appear to take away sins, and bring in everlasting righteousness.

When did these seventy weeks begin? "Know therefore and understand, From the going forth of the commandment to restore and build Jerusalem unto Messiah the prince shall be seven weeks, [a week,] and three score and two weeks." Read Numb. 7, which contains a history of the offerings of the princes of Israel at the dedication of the tabernacle, and you will see that when the Hebrews wished to be precise in their statements they gave their accounts in the smallest existing numbers, accounting for each particular of the sum total; so in this prophecy of the seventy weeks waiting for the coming of the Messiah the Prince. It begins with the commandment to restore and build Jerusalem. Read this commandment in Ez. 5: 1, Hag. 1: 1, and Zech. 1: 1. Let your commentaries and chronologists alone until you finish this investigation, and you will see that it was not Cyrus' decree for the captives to return to the land of their fathers, but a commandment of the God of Israel to those that had returned and were dwelling in the holy land; and that it was given in the second year of Darius, King of Persia, which was the 26th year of the Persian annals. This is seen by what was said to Daniel in the third year of Cyrus. At this time Jerusalem was still a waste. The returned captives did not begin to rebuild Jerusalem until two years after their return to the holy land. And then when the adversaries of Judah heard of it they opposed them and sent men

to Persia to procure a prohibition from the prince regent, who administered the government in the absence of his father Cyrus, and again in the reign of his successor, called Ahasuerus by Ezra, and in the reign of Artaxerxes; so the work ceased until the second year of Darius King of Persia. Ezra 4. That this was 26 years may be seen by comparing Dan. 10 with this account in Ezra.

In the third year of Cyrus Daniel fasted and prayed over this hindrance three continuous weeks; at length a heavenly visitant was sent to assure him that his prayers were heard at the commencement of his supplications, but that the Prince of Persia opposed the work 21 days, which is as much as to say that the court of Persia would yet hinder the work 21 years; and thus it was that not until the second year of Darius that an order could be procured to renew the work. This event was brought about by the providence of God, and accompanied by a commandment from the God of Israel to the people of Judah to arise and build the holy city and the house of God. This is stated as follows: "And the elders of the Jews builded, and they prospered through the prophesying of Haggai and Zechariah; and they builded and finished it according to the commandment of the God of Israel, according to the decrees of Cyrus, and Darius, and Artaxerxes, kings of Persia." Ezra 6: 14. These plain statements definitely settle the time for dating the seventy weeks, which are reckoned not only as a whole number, but also as it is divided into seven weeks, one week, and sixty-two weeks. Seventy weeks is 490 days, a day for a year, 490 years, and it transpires as follows: The Persians reigned 206 years. Take 26 from this and it leaves 180. The Greeks, who followed, reigned 250. The Romans took away the Greek dominion of the Jews 60 years before Christ. Put these sums together and you have the 490.

The prophecy divides this 490 into seven weeks of troublous times in which they should build Jerusalem. This reached from the second of Darius to the thirty-second of Artaxerxes, king of Babylon. See Neh. 5: 14 and 13: 6. After the governorship of Nehemiah, Tobiah, an Ammonitish prince, who had some authority under the Persian government, entered into an alliance with Eliasib, the high priest of the Jews, who gave him rooms in the treasury of the temple. This so disgusted the people of Judah that they left off bringing their offerings to the temple; thus the sacrifices ceased, and the priests and Levites left the temple service and went to their farms for support. Here then was the covenant broken with many in the midst of the week. True, Nehemiah returned and reformed this for a time, but according to Josephus he soon afterward died, and the Persian authorities who succeeded him more and more desecrated the temple, and removed such officers of the Jews as were obnoxious to them and put in their own partisans; and this continued all the way down through the Persian rule, until the judgment decreed of God came upon that desolater of the holy city.

By transposing and reading the 17th verse before the 16th all is plain and natural. Here were the seven weeks and the one week, making 56 years. Here commences the sixty-two weeks or 434 years, and this is the point of time at which the 2300 evening and morning desolations begin. Moses' prediction of 7 times punishment of Israel makes 2520 years, and these began with the captivity of Manasseh, king of Judah. From there to the carrying away the sacred vessels of the sanctuary to Babylon was 68 years: the captivity in Babylon 70: subject to the Persians under their own government to the death of Nehemiah 82 years, making 220, which added to 2300 makes 2520, so that the 2300 years of treading down the sanctuary and the host (God's host, the priesthood,) began 434 years before Christ, and not 490. All this is as harmonious as arithmetical statements can be. There is no guessing at figures nor stretching of numbers to make them harmonize; they need but be stated to be seen.

Seven weeks or 49 years were given to building and restoring Jerusalem; but it was all done in troublous times, showing that they labor in vain who build the city except the Lord be with them. Then follows a covenant with many; read Neh. 9: 38. This was confirmed with many for one week, but in the midst of that week they brought the heathen into the house of the Lord and overspread it with abominations, which proved to be the beginning of abominations that continued until that which had before been determined of God shall be poured upon the desolater. 62 weeks or 434 years of such desolations follow, until the anointing of the most holy Messiah, the Prince of the Israel of God. After that was to follow a prince of a people (*i. e.*, the Romans,) that should destroy the city and the sanctuary, and make an end thereof with a flood of calamities that should continue until that which was determined before of God should be accomplished. The events that had occurred show that this was the signification of the vision of Daniel, ch. 9. Ezra and Nehemiah show that the seven weeks of troublous times did attend that building again of Jerusalem and the sanctuary. Neh. 13 shows that by alliances with the heathen authorities of Persia they did cause the sacrifice and the offerings to cease and break the covenant that was made with many, chap. 9: 38. And we further know that in the fullness of times Messiah the prince did appear, was anointed of God, was rejected of the Jews, was cut off, not for his own sins but for the sins of the people. That the Romans did come and destroy the city and the sanctuary, and the end of the Jewish State was with a flood that has dispersed them among all nations.

This is the sum of the vision of the seventy weeks: it is never represented in the word of God as an aliquot part of the 2300 days, so far as I am able to see. Why then should we puzzle our brains to make it so? Or if others have attempted it why should we try to follow them?

SAMUEL DAVISON.

(Concluded in our next.)

The Jews and the Catholic Church.

THE Jews in Europe, upon whom the Gentile heel now no longer presses, have risen to an eminence which is compatible with the lofty ground of Protestantism in its purer enunciations, but whose antagonism to the Papacy is ingrained, who can see in the free governments of the Protestant nations, and in the liberty of worship which the Protestants promote, the overthrow of the abomination to them, from the first; for the eagle of the Pagans and the cross of the Papists were to them alike abominable. The Jews of to-day are a power in the world, that can, and for ought we know, may turn it upside down. But you will see that they are opposed to the old dynasties; they are in favor of representative governments. They are the enemies of the old monarchies. Well they might be. These houses have been their persecutors, age after age. Think of the wealth of the Jews. The Jew submits with suffering patience, for the time, to insult and privation, but he never forgets the indignity. He bides his time. His wealth and his wrath will tell in dread reprisal upon the old Catholic thrones. They do it now. He will now take his "pound of flesh," even with the "blood."

The governments of the Catholics have never been free. They never could be. The republics where the Roman Catholic religion has prevailed have always been nearer to anarchy than rule. The principle is wrong. Tumultuous uprisings will never prevail. There is no harm to fasten the influences of the misrule of the past on the heart of the strong manhood of government now.—*W. S. Campbell in Herad of Life.*

HE who makes an idol of his interests makes a martyr of his integrity.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, SEPT. 29, 1874.

JACOB BRINKERHOFF, Editor.

Christ and Him Crucified.

JESUS CHRIST and him crucified is the great central truth of the Bible. All its doctrines point to him. As the sun gives light to the world and the whole universe, so around Christ and his salvation does all theology revolve and point as toward a common center. His love so great toward us as to give his own life for us is the great attraction to draw us toward him and to God. Paul wrote to Timothy that the Holy Scriptures were able to make him wise unto salvation through faith which is in Christ Jesus. The great object of the present life should be to secure eternal life and happiness in the world to come, or the kingdom of God, and this is to be obtained only through the atonement of Christ. He himself bears testimony, "Search the Scriptures: for in them ye have eternal life, and they testify of me." He is the central point of faith of the Scriptures, and he who is truly versed in scripture truth is wise unto salvation. He is life, and there is no other name given among men whereby we can be saved. The faith of the righteous in all ages of the world looked to him. To him as the Lamb of God that taketh away the sin of the world, the faith of the patriarchs looked, and prophets foretold his work of redeeming love; for his name and his salvation apostles and martyrs suffered and shed their blood. Early in the history of the world the Savior was pointed out as the seed of the woman that should bruise the serpent's head, put down him who had brought sin into the world, and with him destroy his work of ruin and desolation.

In reading the history of the creation we come directly to the fall of man from his state of innocence and the favor of God, and in the mercy of God the Savior was provided to save him from the everlasting death that threatened him. Then we are brought to contemplate this so great a salvation, as it is more plainly and fully revealed in the word of God. Noah took with him into the ark clean beasts, not only to preserve their seed alive, but in sufficient numbers that they might be used for sacrifice, prefiguring the coming Savior and his salvation by their faith in the sacrifice of those offerings. When the Hebrews were taken of God as his peculiar people the way of salvation was more definitely revealed, all their sacrifices and offerings pointing directly to Christ.

In contemplating the nature of man, his creation, then his fall, consequent mortality and death, we look immediately to Christ as our Redeemer from the curse of death, and our Savior from sin, the one who died to bring life and immortality to light, and to restore us to God's favor and the paradisaical glory in which Adam was placed—To "change our vile body, that it may be fashioned like unto his glorious body," and changed from a state of corruption and mortality to incorruptibility and glory. This grace is offered freely for all of Adam's lost race, and those who will may partake and live, while those who refuse or neglect so great a salvation are left to perish. In contemplating their destruction, or the penalty of their sins, Jesus is still to be seen, for they perish because they will not accept him to be their Savior, and they might have looked and lived, as those did in the wilderness, who looked to the brazen serpent erected by Moses at the command of God,

which was typical of Christ and him crucified. Those who looked lived, while those who could see no virtue in a serpent of brass placed on a pole, and exercised no faith in the command of God relating thereto, perished for their willfulness.

And as we view the scenes of death, or lay our loved ones away in the tomb to be hid from our sight, while our affections are torn and our love lies bleeding, our hope is not extinguished, for Jesus and him crucified fills our minds, and we lay them down to sleep in him until he comes to wake the dead when we can meet them again in the glad resurrection morn, and praise Jesus and him crucified and glorified throughout eternity as the great Lifegiver, he having himself passed through the portals of the grave.

In keeping the law of God, and the Sabbath as a part of that law, we are directly reminded of Christ and him crucified, as the remedial agent to redeem us from death and the effects of the violation of law. The law condemns us because we have broken it; but Christ became an offering for our transgressions to redeem us, and became a propitiation to God for our offences. And being redeemed by him from the curse of the law and released from its condemnation we are brought under renewed obligation, if possible, to observe the law of God in all its precepts. We could not be pardoned from the condemnation of a law while continuing in disobedience thereto. Christ the Redeemer, is thus seen in contemplating the law and our redemption from its curse, and in our obligations to its obedience.

The great work of the atonement is Christ himself. His love for us—his lowly life while on earth, clothed with humility and our mortal nature—his agony in the garden for sin and sinners—his excruciating death on the cross—his resurrection and ascension to heaven—all call on us for our whole beings to go out in love for Jesus and his salvation. See him nailed upon the cross, hear him cry "It is finished," and can you withhold your love from him, or keep from rejoicing in so good and so great a Redeemer? Look back to the time when you were buried with him in baptism, with faith in his death, and you arose to walk in newness of life, dead to sin and dead to the world. And as you partake of the bread and wine, emblematic of his broken body and shed blood, let the joy of having professed faith in his dear name animate the powers of your being, and cry out, Lord, thou didst it for me; Jesus and him crucified is my theme.

Then the coming again of the Savior to receive his redeemed to himself and establish his kingdom, to take his throne and reign forever—joy ineffable—happiness perfect! The thousand years of the restitution age in which the earth is to be restored to its Edenic splendor, we cannot contemplate without seeing Christ and him crucified, and adoring him as the King of glory who is to bring all this about and reign as King of kings and Lord of lords. No wonder that Paul could write to the Corinthians, "I am determined not to know [or make known] anything among you save Jesus and him crucified," who is the "Alpha and Omega," the first and the last.

The Sabbath.

THE following item from the N. Y. Tribune, in answer to a correspondent inquiring on the Sabbath question, is worthy of more than a passing notice, showing how this subject is regarded by those who let their minds consider the merits of the case, unprejudiced by popular opinion and without looking through orthodox spectacles.

"S. W. LANGLEY: We accept the Bible as a

whole, the Old and the New Testaments. Jesus Christ says, 'The Sabbath was made for man, and not man for the Sabbath.' From this divine utterance we conclude that the Sabbath is not a Hebrew or Mosaic institution, but was given to the whole human race; and whatever religious or civil reasons made its observance obligatory on the Jews, make it equally so on all human beings. This day of rest was given to our domestic animals as much as to us; and what does the ox or the ass know about the change of dispensations? You ask where is the command to keep the first day as a Sabbath in the New Testament? There is no command with reference to the first or the seventh day; but Christ distinctly, in the utterance we have quoted, recognized the Sabbath as a day of rest, and was wont to go into the synagogue on the Sabbath-day. He also said, 'I came not to destroy, but to fulfill.' The Mosaic dispensation was displaced by the Christian dispensation; but various traces of a Sabbath previous to Moses may be found in the sacred writings, and the very first word of the fourth commandment contains proof that the observance of this day existed before the giving of the decalogue. 'Remember the Sabbath-day.' It thus appears that the Savior recognized the Sabbath both in his example and in his teaching. When a Christian parent, as our friend from Kentucky appears to be, wishes to lead his family in the footsteps of the great Teacher, does he wait for an express injunction? Is not the example of the divine Pattern a sufficient guide? Besides, we would ask our friend Langley, in what regard society will be injured if the influence of this column should be thrown on the side of Sabbath-keeping? Will his children, or will ours, be any happier or more virtuous if instructed by us that the Old Testament Sabbath is a dead Judaism? The Puritan Sabbath is one thing, the Bible Sabbath is another; but in protesting against the grimness of one, let us not abate one jot from the blessed rest of the other."

Questions and Answers.

EDITOR ADVOCATE: Does your church believe in the use of pork, or does the holy word of God forbid its use? If it does will you please answer through the ADVOCATE, and give chapter and verse, and oblige one seeking for truth? E.

ANSWER: We have no church regulations or ordinances in the matter. In the Mosaic dispensation the use of swine's flesh was forbidden to God's people, and the swine considered an unclean beast. In taking the children of Israel to be his people God gave them every thing that was good for them, and restricted them from that which was hurtful. So he allowed them the use of good flesh meat, but made a distinction of meats, not to be an arbitrary ruler, but to be a kind and merciful Father. See Lev. 11: 7 and Deut. 14: 8. The reason of his prohibiting the Israelites the use of pork was because it was not for their good to use it. And as the swine is the same dirty animal since that time as he was then, the same reason holds good against its use. It is said that the New Testament does not forbid the use of pork, and therefore it is good to be used. But the New Testament does not give codes of laws, as did the Old, nor did the New come to take the place of the Old; and whatever laws were there given from God, not ceremonial and to expire by limitation, but founded on the nature of things, are good for all time. So with the pork question. The New Testament does not say the Christian church shall not use it, but all admit that God's ancient people, the Israelites, were prohibited its use; neither does it say that meats formerly unclean were cleansed. The New Testament does not

say the Christian church should have the Sabbath of the Lord; neither does it prohibit the use of pork. Matt. 15: 11, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth defileth a man." In its broadest sense, the use of alcoholic drinks, or the use of swine, would not injure a person.

The vision of Peter, Acts 10, shows some as proving the cleansing of the gospel dispensation: but if swine is a clean beast it proves that beasts, creeping things, and shown to Peter in that she heaven in the vision, were for food as the swine. Peter showed me that I should not eat of that which is common or unclean, but that which is clean, as the object of the vision. If one position that a literal matter taken to make the illustration it out to the cleansing of all their faith by their works should be taken to the Corinthian church.

Paul said to the Corinthian church, "Whatsoever is sold in the street that eat, asking no question for the conscience sake." He was speaking of meats of the street, and directed that they should eat of that which was clean, if they did not know it they should ask the conscience of the idol is nothing, neither is the sacrifice to idols (verse 19). This language of Paul in 1 Cor. 10: 25, then refer to the eating of meats, likely that the swine was one of the meats which were to be like bearing on this question.

We have not eaten or drunk of those meats for many years, and are satisfied that our health, and can better perform our duty if we used it.

Reminiscences of

J. L. BOYD

BETHLEHEM'S ASSOCIATION. HAVING considered the names of the two notable women whom God had engrafted into the Church of the East, and into that particular branch of the Church, by which David, the son of Jesse, was now to speak of him as "provided" to be the foundation of which our Lord Jesus should be born. DAVID, the first, and Jesus, the second, of kings, who should reign over Israel; the latter "forever."

Bethlehem being built on a hill, standing, as we were, on the high plain, the view of its neighborhood and outlook of distant points of view, from the Sea of Sodom to the eastward, Abraham, Isaac and Jacob were there. Within a near view, we beheld the pasture-fields, and the sheep; "kept his father's sheep; and he, as a king, was invading Philistines; and the shepherd youth slew the lion, of Gath; and the non-combatant, in which is the Church, surrounding "wilderness" beyond, eastward, the "wilderness." Looking over these localities, and recalling David's name, and after he was anointed, Samuel the prophet,—some years prior to the death of King, during which time

say the Christian church should keep the Sabbath of the Lord; neither does it say it was abrogated. Matt. 15: 11, "Not that which goeth into the mouth defileth a man but that which cometh out of the mouth defileth a man," cannot be taken in its broadest sense, for then it might be said that alcoholic drinks, tobacco, or even poison, would not injure a person.

The vision of Peter, Acts 10, is considered by some as proving the cleansing of pork under the gospel dispensation: but if it proves that the swine is a clean beast it proves that all the other beasts, creeping things, and fowls of the air, shown to Peter in that sheet let down from heaven in the vision, were cleansed, and as fit for food as the swine. Peter said, "God hath showed me that I should not call any man [not beast] common or unclean," and that was the object of the vision. If one wants to take the position that a literal matter-of-fact idea was taken to make the illustration, he must carry it out to the cleansing of all flesh, and to show their faith by their works should eat of all flesh.

Paul said to the Corinthians (1 Cor. 10: 25), "Whatsoever is sold in the shambles [or market] that eat, asking no question for conscience sake." He was speaking of meats offered to idols, and directed that they should not eat what they knew had been offered to idols (verse 28), but if they did not know it they might eat of it, for the idol is nothing, neither that which is offered in sacrifice to idols (verse 19). See also chap. 8. This language of Paul in 1 Corinthians does not then refer to the eating of pork, neither is it likely that the swine was offered in sacrifice to idols. We might refer to other passages of a like bearing on this question. See Isa. 66: 17.

We have not eaten or used pork for thirteen years, and are satisfied that we enjoy better health, and can better perform our duties than if we used it.

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—DAVID.

HAVING considered the marked characteristics of the two notable women (Rahab and Ruth) whom God had engrafted into the lineage of Judah and into that particular family of the tribe, by which David, the son of Jesse, came, we are now to speak of him as one whom the Lord "provided" to be the founder of that kingly race of which our Lord Jesus should be the off-spring: DAVID, the *first*, and Jesus the *last*, of a long line of kings, who should reign over "the house of Israel:" the latter "over the house of Jacob forever."

Bethlehem being built on the hillsides, and standing, as we were, on one of the many eminences of its neighborhood, it afforded a grand outlook of distant points of interest,—of the Dead Sea of Sodom to the eastward, and Hebron, where Abraham, Isaac and Jacob sleep, to the southward. Within a nearer range of vision, we beheld the pasture-fields on which David had "kept his father's sheep;" the "valley of Rephaim," where he, as a king, so often defeated the invading Philistines; Shochoh and Elah, where the shepherd youth slew the defiant giant, Goliath, of Gath; and the not far-distant appearing mount, in which is the Cave Adullam, with its surrounding "wilderness of Ziph," and, further beyond, eastward, the "wilderness of Engedi." Looking over these localities, the mind is quickened, and recalls David's early history both before and after he was anointed king of Israel by Samuel the prophet,—covering a space of several years prior to the death of Saul, the reigning king,—during which time David was a shepherd,

a man of war, and a captain of Israel's host, and a fugitive, hiding and escaping from that jealous king, who sought his life for a long time before he succeeded to the thrones of Judah and Israel.

This period of his youth and early manhood is replete (See 1 Sam. 16th 17th and 18th chapters) with adventures and unremitting exercises in tending his father's flocks and in protecting them from the attacks of wild beasts who sought to devour them. The activities incident to such an out-door life toughened his sinews, so that "a bow of steel" could be broken by his hands; he could slay both a "lion and a bear," and could sling a stone which laid prostrate a giant nearly twice his own stature. These varied occurrences, aside even from his anointed and prospective kingship, impart an interest to David's history, while still only a shepherd, which go to make up the heroic mould in which he was cast, and to bring him forth, while yet known only as the obscure and youngest son of "Jesse the Bethlehemite," as the hero on the battle-field of Elah, where, in slaying "the champion of the Philistines," he gained a triumph over their host, and their complete defeat and scattering to their own "cities."

Surveying, as we were, this interesting field of vision, and contemplating Bethlehem and David's action in Elah, there is a moral grandeur about him of which history affords no parallel. In the "mind's eye," there again appeared the immense host of Israel's foes "on the one mountain," and "Israel on the other, with the valley of Elah between" the arrayed armies; and, from the former, there came forth, "for forty mornings and evenings," the panoply and arrogant gigantic champion of Gath, defying the host of Israel to produce a man to "match him," and thus decide the national supremacy between the two nations. It is stated in the record (17: 11), "When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid." But, on one of these occasions, David, having been sent by his father to the camp of Israel with some provisions for his three brothers who were with the army, heard the proud boaster, and was astonished to see "all the men of Israel, when they saw the Philistine champion fled from him, and were sore afraid." He inquired, "Who is this Philistine, that he should defy the armies of the living God?" . . . "And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine." Saul, himself the tallest and "goodliest man in Israel," was amazed at the temerity of the youthful shepherd, not yet realizing the source of David's confidence, and exclaimed, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth." David replied in the memorable and confident language contained in the 34th to the 37th verses, chap. 17th (which the reader can turn to), that so infused courage and confidence enough into Saul for him to say, "Go, and the Lord be with thee. And Saul armed David with his own armor," etc. But faithful David put them off, and said he had "not proved them." He, instead, "took his staff in hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and a sling in his hand, and he drew near to the Philistine." The Philistine, when he saw David, disdained him; for he was but a youth, and ruddy, and of a fair countenance." Never, perhaps, in the world's battle-history, was seen a greater contrast than in these two combatants. On the one side, stood the champion of Philistia, a man of

the greatest physical endowments, and in complete defensive armor; on the other side, stood the representative of fainting Israel, a youth only outwardly armed with a shepherd's staff, and a sling, but inwardly God had armed him in the panoply of faith, and in that security, begotten in his former experiences of God's deliverances to him, he was confident of victory, because the infidel champion had defied the "God of the armies of Israel." "All the assembly shall know," said David, in conclusion, before they engaged, "that the Lord saveth not with sword and spear; for the battle is the Lord's and he will give you into our hands."

The result was, that David cast a stone, which smote the Philistine in the "forehead, and he fell with his face to the earth, and David slew the giant with his own sword; and the Philistines fled when they saw their champion was dead:" victory was with David and Israel.

Thus was the shepherd youth manifested to all Israel as their future leader; and Saul appointed and "set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with three-stringed instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousand." (See 1 Sam. 18: 5-7.) To crown all, Jonathan, Saul's son, "loved David as his own soul," and continues to be his most efficient and "FAITHFUL and TRUE" friend throughout his own life time; and furthermore, "Michal, Saul's daughter, loved David," and never rested until she became David's wife. Yet all these happy occurrences are but the preliminary steps of David's stately outgoings and incomings; for his career, as Israel's sovereign, are the most remarkable that, perhaps, ever happened in the true history of mankind, till his great Son JESUS, was born, and eclipses ALL men "of women born."

Need of Prayer.

If we would behold with undazzled eyes the glories of the eternal world, when this "mortal shall have put on immortality," we should begin while here amid the scenes of earth, to accustom our sight to that brightness, by frequently drawing nigh in prayer to him who is the light of heaven.

We should often know of having our eyes wet with the dews of heaven, distilled therefrom while in the living presence of the Most High, for it is a strengthening ointment, enabling us to bear more light, as the Father in his wisdom shall see fit to reveal to us.

Let us, dear reader, be among that number who seek to have their spiritual strength renewed daily, yea hourly, and whose vision groweth clearer and clearer as each succeeding wave of time bears us nearer to the shore of that country which "needeth not the light of the sun, nor of the moon to lighten it, for the Lord God and the Lamb is the light thereof."—*Boston Cultivator*.

NONE but the Christian who has a deep experience in the things of God knows the deeper meaning of these words, "bearing the cross." When our hearts are filled with love and gratitude to him who has done so much for us, then we think we will bear the cross; but when the cross is presented, how we shrink from it. It looks so heavy that we start back, saying, I cannot take it up. We find ourselves unwilling to be crucified with Christ, to suffer with him.

Do we Keep the Sabbath Right?

God says, "Remember the Sabbath day to keep it holy." Do we do this as we ought? Oh, solemn thought! Do we keep it as we ought? Is it always our aim to prepare for the Sabbath on the sixth day? do we always have all our work ended before sundown, that we may commence the Sabbath as we should? If we go to town to do our trading on Friday, do we always make a great effort to be back before the commencement of the Sabbath, or is it thought that eight or nine o'clock after night will do as well? When we have hauling to do do we load up a large load of grain just a few minutes before sundown, then drive to the barn lot and unload, and when we are through, perhaps a half hour of the Sabbath is gone? Does not God notice these sacred moments? Oh! shall we gain eternal life by serving God in this manner? I think not. I think if we cannot keep his holy Sabbath as he has commanded us to keep it I fear he cannot own us when our Savior appears; and it would be a sad fate to hear the words, "Depart, I never knew you." Wake up, brethren. Keep the commandments aright; serve God with full purpose of heart, and finally we may have a home with God, the Ruler of the holy Sabbath days.

Communication from Bro. Dugger.

DEAR BRO. BRINKERHOFF: Perhaps a few lines from this quarter may not be uninteresting to the readers of the ADVOCATE, who are interested in the cause of truth. Last Aug. 1st, Sunday, I attended the Denver Grove Meeting, which has already been reported by Eld. A. C. Long and Bro. Pejine. And here I wish to correct what I consider to be a wrong impression among some of the brethren. Because I did not unite with the Conference which was organized at that meeting it is thought by some that my faith in the law and Sabbath is wavering. This is a mistake. I am firm in my belief that the seventh day is the Sabbath of the Lord, and should be observed by all Christians as God's holy rest day; but having never severed my connection with the First-day Advent Christian Conference of Western Mo., I did not think it proper to take such a step until I had withdrawn from the Conference of which I was then and am still a member. True, I am located in the West District of the newly organized Conference, and as opportunity presents itself I expect to labor in the interests of the Sabbath cause. I have spent seven years of my ministerial life laboring in the interests of the First-day Adventists. I now see the Sabbath truth and have accepted of it. My brethren do not see it, and because they do not I do not propose to forsake or disfellowship them, neither am I going to try to force this truth upon them, or drive them into it by the thunderbolts of the law. Though they know my change of views, yet they treat me kindly, and a number of churches have invited me to preach for them another year. In fact all of my brethren are anxious for me to continue with them in preaching the word. They are perfectly willing to hear and investigate the Sabbath question, and I expect to preach a series of discourses on the Sabbath and law in the various Advent churches in the West as soon as circumstances will allow. But I expect to exercise my own judgement, governed entirely by the word of God.

After the close of the Denver Meeting, Brother Alist Williams, of Denver, accompanied me on my return to Nodaway Co., where we visited several churches, to whom we expounded the word of life. Audiences large and interest good. Bro. Williams is a young man of talent and

promise, and is loved and respected by all who know him. He embraced the advent truths about three years ago, and is as firm as a pillar. The harvest is large and laborers are few. Many are perishing for the bread of life—the pure truths of God's word. We need more laborers, Where is Bro. Goodrich, of Genoa, Illinois? I get no word from him. I had expected him here this fall to locate among us and help preach the word.

Leaving Nodaway Co., Mo., we came to Ringgold, Iowa, where we met Eld. D. O. Amos, of the First-day Adventists, but who has now embraced the Sabbath, and has commenced talking and preaching the same. Bro. Amos is a young man, has only been preaching two years. He is well qualified to defend the truths of the gospel. We are glad to see such men coming into the truth. May the Lord bless and crown his labors with success. Bro. A. C. Long is now holding a series of meetings four miles west of Grant City, in the Davis neighborhood. Bro. Amos and I were at his meeting on last Monday night. We found a full house and a great interest. The prospect is good for a church to be raised up. I do not know as I have ever seen such an interest any where. We put up with Bro. Jer. Davis, who treated us very kindly. May the Lord reward him for his kindness to us. Bro. Long is doing a great work in this country. He is traveling and laboring constantly, and draws large congregations to hear these unpopular truths which he presents and defends with ability. May the Lord bless him in his labors of love in the gospel.

More anon.] A. F. DUGGER.
P. S. My address for a while will be Denver, Worth Co., Mo. A. F. D.

Cheering Thoughts.

How cheering is the thought that after the toils and trials of this life are over, we, if faithful, shall rest in the kingdom of God—rest in that world where sin and sorrow, pain and death, can never enter, but where peace and happiness shall beam on every brow. The thought of seeing our dear Redeemer, who died that we might have life, and our kind heavenly Father who so loved us that he did not withhold his only begotten Son, but freely gave him as a ransom for us—the thought of seeing patriarchs, prophets, apostles and martyrs, and with them ranging the beautiful plains of the earth made new—and the thought, too, of seeing our dear friends who now sleep in Jesus, and with them join in singing the glad song of redemption, saying: "For thou wast slain and hast redeemed us to God, by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." How grand, how cheering, are these thoughts, to the hearts of the lonely children of God, who daily and hourly feel that although they are in this world they are not of it!

Were it not for such thoughts as these how often would we sink under the discouragements that surround our pathway while struggling in this vale of tears. These are the thoughts that keep us cheerful in the midst of the most depressing circumstances—that keep our minds in "perfect peace" amid the gathering storm, and enables us, by hope's bright beaming star, to mount above the trials and disappointments of this fleeting life. How cheering to think that while surrounded by sickness and sorrow, by pain and death, by poverty and trials, that this state of things will not long exist—that soon Jesus will come and then we shall enter those gates of pearl and streets of gold, and dwell forever in unending bliss—that soon we shall see

our loved ones who now sleep in death's cold embrace—that soon all the dear saints of God shall awake from their silent slumbers and with the living ones rise to meet their Savior in the air. Truly, the Christian has many cheering thoughts as he journeys through this mortal life to the haven of eternal rest.

When dark clouds gather around him and the discouragements of this life seem to envelop him, then it is that he can look to the bright and glorious future, and rejoice that the ushering in of that happy state of things, foretold by holy men of old as they spake by the Holy Ghost, is near at hand. His mind can dwell upon what his eyes will soon behold—the Son of man coming with power and great glory. What a glorious thought, that soon the opening heavens will reveal to our enraptured vision our loved and long looked for Redeemer, our Savior and our King!

Soon will our eyes our Savior see,
And with him we shall dwell,
Within the mansions of the blest,
With us it shall be well.

Soon we shall meet our loved and lost,
Whom death hath snatched away,
Delivered from his dark domain,
To reign in endless day.

Brother, sister, when pressed with the cares of life—when weighed down with the burdens and trials you may be called to bear, just cast your eye forward to the recompense of the reward that you will receive when Jesus comes. Think what Jesus bore for us, of his sufferings—of his travail of soul for sinners, and of how he went about doing good. Think of the apostles, what they suffered and yet Paul could say, "Though sorrowful yet always rejoicing," and surely if Paul could rejoice in all his trials and sufferings we can in ours. Yes, thank God! we can "rejoice evermore," and "in everything give thanks."

Rejoice when trials do beset you,
And fierce temptations come,
Your Captain will be with you still
And guide you safely home.

Rejoice when scoffs and frowns assail you,
Your Lord was served just so,
The servant's not above his Lord,
Then ever in his footsteps go.

Oh let us rejoice in the Lord at all times! Let our thoughts ever be of him and of what he has done for us, and of the glorious future we shall have when with the meek we shall inherit the earth, with Jesus as our King. Could we but get a glimpse of that eternal state—of that fair promised land when righteousness shall cover the earth, how small our trials would look compared with joys that await us on the other shore.

O for a faith that can behold,
The joys that shall be ours,
When round our Father's throne we meet,
And roam through Eden's bowers.

O for a faith to grasp the prize,
To keep it still in view,
To look beyond this world so old,
Till we shall gain the new.

O for a faith that still will shine,
In darkness or in light,
Till we shall gain the port of peace,
And dwell where all is bright.

Dear Christian reader, have you not much to cheer you in your hours of trials and discouragements? God's word abounds with glorious promises for you and for me, if we only try to walk in the footsteps of our divine Master. If it is the one great aim, object, and desire of our being, to do the whole will of God, then indeed it shall be well with us and we shall at last have a home on the fair and beautiful plains of the earth made new.

There, there are beauties that never shall fade,
There, there are joys that by Jesus are made,
There in that kingdom we ever shall rest,
With all the righteous by God ever blest.

May God help us each and all to strive for an abundant entrance into that everlasting kingdom, which is soon to be established.

S. E. BRINKERHOFF.

Political.

WE would not write such a heading in the Recorder did not an influence in our opinion demand it. years past, a number of leading religious of learning and zeal have been in contact with each other in the organ party, more or less well developed, pose of securing what is called Amendment to the Constitution of States. As yet their efforts have been mainly to the publication of their through the press, holding conv sending petitions to Congress, some ously signed. Their efforts thus them to pursue their work with the of so satisfactory a character as born of hope as well as those who strong convictions of religious duty

It will be seen that men of those we have described will not re object so dear to them as this, and pursue it even under discouraging until they shall, if possible, have g will commit to it, so to speak, the as their fortunes.

At first blush, it may seem that should be granted. Many plausible offered in its interest. It appeals sentiment of the country in a m move it powerfully. We are Atheists, although vast numbers under the influence of religious nally we are a Christian people are vast numbers of earnest Christ loving men who will be when told that our national c irreligious instrument, and tha challenging the wrath of heaven circumstances, men will not re will it be easy to restrain them atical and unreasonable things. lustrations of the truth of this history of the past. It is impo at the outset of this matter, n their guard, and that ere pass has the mastery of us, we sha look over the whole field and se truth and duty demand of us.

The amendment proposed is ture, completely overturning t political system which guaran the rights of conscience. Th tion which largely settled the was in its religious character persecution in the Old Wor quence, when seeking a home oppression in the New World denunciation of tyranny and in the interest of the doctrin But as in the case of slavery, s freedom meant us, not you, ar of those who were so eloquen ations of oppression and so a demnation of the doctrine of and state, are now vehement this very thing.

The principle underlying formation of the government a complete separation of chu an absolute equality before t ous belief. Protection for al of none was the rallying sentiment. Not for an insta trine now proposed have b the proposition now before t ly radical and revolutionary lical character is concernec as to its religious feature. faith in God and the attri

Political.

WE would not write such a heading for a leader in the *Recorder* did not an overshadowing influence in our opinion demand it. For a few years past, a number of leading religious men of learning and zeal have been moving in concert with each other in the organization of a party, more or less well developed, for the purpose of securing what is called a Religious Amendment to the Constitution of the United States. As yet their efforts have been confined mainly to the publication of their sentiments through the press, holding conventions, and sending petitions to Congress, somewhat numerous signed. Their efforts thus far have been of so satisfactory a character as to encourage them to pursue their work with the inspiration born of hope as well as those which arise from strong convictions of religious duty.

It will be seen that men of the character of those we have described will not readily yield an object so dear to them as this, and that they will pursue it even under discouraging circumstances, until they shall, if possible, have gained it. They will commit to it, so to speak, their lives as well as their fortunes.

At first blush, it may seem that what they ask should be granted. Many plausible pleas can be offered in its interest. It appeals to the religious sentiment of the country in a manner likely to move it powerfully. We are not a nation of Atheists, although vast numbers do not live under the influence of religious belief. Nominally we are a Christian people, and among us are vast numbers of earnest God-fearing and Christ loving men who will be readily excited when told that our national constitution is an irreligious instrument, and that in this we are challenging the wrath of heaven! Under these circumstances, men will not reason coolly nor will it be easy to restrain them from doing fanatical and unreasonable things. How full of illustrations of the truth of this sentiment is the history of the past. It is important, then, that at the outset of this matter, men be put upon their guard, and that ere passion and fiery zeal has the mastery of us, we shall dispassionately look over the whole field and see if possible what truth and duty demand of us.

The amendment proposed is radical in its nature, completely overturning that feature in our political system which guarantees to all equally the rights of conscience. That form of civilization which largely settled the Northern States was in its religious character developed under persecution in the Old World, and of consequence, when seeking a home in its flight, from oppression in the New World was strong in its denunciation of tyranny and loud in its acclaim in the interest of the doctrine of equal rights. But as in the case of slavery, so in regard to this, freedom meant *us*, not *you*, and the descendants of those who were so eloquent in their denunciations of oppression and so ardent in their condemnation of the doctrine of a union of church and state, are now vehemently clamoring for this very thing.

The principle underlying all others in the formation of the government of this nation was a complete separation of church and state, and an absolute equality before the law of all religious belief. Protection for all and the oppression of none was the rallying cry and organizing sentiment. Not for an instant could the doctrine now proposed have been tolerated. But the proposition now before the people is not only radical and revolutionary in so far as its political character is concerned, but is equally so as to its religious feature. It not only declares faith in God and the attributes commonly as-

signed to him in theology, but it also declares Christ the Savior of the world. Now as to the truth of these sentiments we have no doubt, and were we framing a religious creed we would certainly make them prominent and fundamental in it, but not so when writing a political constitution, and of all others, one for the government of the American people. The organization of this nation is one of the strangest of providential happenings. In no figure of speech is it the asylum of all nations. It is, however, more than this: it is the asylum of the OPPRESSED of all nations. But there is also a peculiar significance attached to the word "oppressed" here, for it essentially means oppression on account of religious belief and practice. From times immemorial this had savagely and brutally warred upon the rights and peace of humanity through State power. The great civil arm was the one which was raised to strike the crushing, deadly blow! Now from all this oppression the American people sought to free themselves by such a severance of church and state as should give the latter no power to decide the question of religious beliefs, nor enforce the observance of religious rites, but the movement we criticize does both of these, and among its purposes is this: To declare the first day of the week the Sabbath, and then enforce its observance. Now, if any man calling himself a Christian is so poorly versed in the Bible as to suppose that the fourth commandment enforces the observance of this day, we beg him to turn to Exodus 20: 8-11, and if he cannot read the command himself, let him obtain the services of one who can, and he will there find that instead of the first day, the seventh is commanded to be observed. If, then, the State shall, in the name of the Scriptures, declare the first day to be the Sabbath, it will falsify the Bible, and if in the name of God it shall command its observance, it will offer him an insult, for he has not so commanded us.

But to return to the original proposition, to repeat that the moment this government shall attempt the change asked, it will violate the first principle upon which it rests, and every true American citizen should take the alarm, for his personal rights will be menaced, and the covenant the government has made with him will have been broken. But to those who observe the Sabbath, this move has a special significance. Of these there are more in America who profess faith in Christ than in any other government now in existence. This is their home, one purchased by their own blood, equally with others, and also equally with others defended with their own right arm, and perish the attempt that seeks to take this home from them, or to constitute it a land of oppression!

And yet further. The first day of the week in its primary character as a sacred day is simply a heathen festival, nor is it in the power of the church to make it divinely sacred by transferring it from heathenism to Christianity. Every effort to give it a Christian sacredness by the church is a mockery, and an attempt to enforce its observance upon us is an offence to be repelled by all our strength, and we call the attention of Sabbath-keepers in all the land to this question at this time, because we are about to elect a new Congress, before whom this question will surely come. Let us not commit the folly, of electing men, who, when they have obtained power by our suffrages, will use it for our destruction.—*Sabbath Recorder*.

Letter Department.

From Sister Field.

DEAR BROTHERS AND SISTERS IN CHRIST: I

feel it a duty as well as a privilege to write a few lines for our welcome visitor, the *ADVOCATE*. Yes, dear brethren and sisters, it is received with much pleasure, for it brings us much cheering testimony from the dear ones who are trying to serve the same Blessed Master that I am; and while I read their cheering letters I often think a word from me might be read with the same pleasure I take in reading theirs. But while I attempt to say a few words I feel my inability to say much to the edification of any one; but I feel and know that I have many things to be thankful for. My kind heavenly Father has been very good to me from the earliest period of my life, in calling after me and mine when we were in the broad road to destruction, and placing our feet in the narrow way that leadeth unto life. I realize how strait the Christian must walk to be approved of Jesus, our blessed Pattern; and when I review my life in the past by the light of God's word I find I step aside many times from the strait and narrow way marked out for the child of God, but my prayer is daily, "Lord help me, and make me just such a child as thou wouldst be pleased to own and bless."

O yes, dear brethren, I feel that of all creatures I ought to be the most thankful and humble, lest I step aside and displease the good Lord who has done so much for me in saving my life, when to all appearance they said I was very near death. I suppose the brethren that were at the Hartford Conference June 27th would like to hear from me as a living witness of God's mercy and power, and those who were not there would like to hear from me some of the particulars that befel me there. I refer you to Brother Horton's report of that meeting for the most of the particulars of the affair. I can only tell you how thankful I am that we have such a God who in the midst of his whirlwinds and tornadoes, can keep the shafts of death from striking low those who put their trust in him.

I started from home on Friday. As my husband and I could not both leave home, I went with Sister Davis and my mother, Sister Munroe. We arrived at the place of meeting and had a good meeting Sabbath evening and Sabbath forenoon, and were going to meeting, as has been said, at 6 o'clock, when the storm overtook us. I had my baby on my lap, and when I looked and saw the tree coming I could only say, "Lord, help us." And he did, for at that moment I leaned forward and my baby slipped down under the front seat, while I still held to him. That, dear brethren, saved my life, for had I sat right up it would have struck my head and killed me instantly, but it struck my shoulder, side, and back, and although I was seriously injured yet my life was spared, and it is due to the goodness and mercy of God, in answer to the faithful prayers of his dear children. It all seemed but a dream to me from the time I was hurt until about 10 o'clock the same night when my senses came back as well as usual. And as has been stated, I was at Bro. Hawks, and the brethren mostly at Sister Branch's, when I came to myself I told those around me I knew they were praying for me. Yes, bless the Lord, for his mercy endureth forever. I felt the heavenly influences around me, and I knew that I was healed. My companion was telegraphed to, and he came as soon as possible, and I was removed to Sister Branch's on Monday, and I came home on Wednesday. O, dear brethren, is it not a great privilege as well as a duty to serve him who will not let a sparrow fall unnoticed? I tell you I feel like getting on the whole armor, and drawing nigh to God, seeking for glory, honor, immortality, and eternal life. Your sister in Christ,
SILVIA M. FIELD.
Hamilton, Mich.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, SEPT. 29, 1874.

The editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible only for editorials, selections, and comments.

We have two answers to Bro. E. L. Williams' inquiry on Dan. 9: 21-26, and we give them both, which agree in their main features, though differing somewhat. The study of prophecy is of much importance, it being, as Peter says, "A light that shineth in a dark place, until the day dawn;" and though students of prophecy may differ in their understandings of it, it is well to read these different explanations that they may be compared with each other and with the prophecy, and one may arrive at an understanding of it for himself. A late mail has brought us another answer which will be given in next number. We are not bound up to a set theory on the prophecies, and believe in every one investigating and seeing for themselves.

We are glad to hear from Bro. Dugger again, and to hear that the cause is onward in Mo. Glad to hear that another preacher of the Advent faith has embraced the Sabbath and now preaches a whole law and gospel. Bro. Dugger and Bro. Amos are situated to do much good in presenting the Sabbath question to the First-day Adventist brethren, by having a connection with their Conference and laboring with their churches at their request. The way is thus already open for the truth to get a hearing, not always readily obtained. May it also find a ready obedience. Brethren, pray for its success, and that Bro. Dugger's health, now languishing, may improve, that he may do more good in the Master's service. May the new Conference organization also prosper, and be blessed of God to the good of his cause.

READ the article on another page, from the Sabbath Recorder, called "Political." It presents an important consideration to the attention of Sabbath-keepers, the Religious Amendment to the Constitution of the United States, which must at no very distant future come before the American public, and which is even now gaining strength. You cannot fail to see its bearings, and the question is one of interest to us. A union of church and state has always worked evil to its subjects, and we believe would do so again.

We hope that correspondents, in sending us continued articles, will remember that we ought to have the whole of such articles before commencing their publication that no break may be made after their commencement. Two weeks between parts of a continued article is long enough time for the readers to wait for its continuance.

We have received No 1. Vol. I., of a new paper published monthly at Boston, 1409 Washington St, by Mrs. A. E. Davis, at 50 cents per year, called "The Age to Come," intended, as its name implies, to treat of the doctrines of the Future Age, and the Scriptures relating thereto. The initial number is well edited and prepared.

Extraordinary Prophecies.

ABOUT a month ago an acquaintance who came from Germany, showed me a slip of paper which had been cut from a German paper and sent to him, containing the prophecies of a monk named Tranquil Wolfgang, who died at Munich in 1873. In my estimation all prophecy is the result of keen calculation.

Thus when he prophesies that France will be divided into four States he has calculated that as France is no longer the head of Europe the cen-

trifugal force will overbalance the centripetal, diversity will displace unity. The four French parties, Bourbons, Orleanists, Imperialists and Republicans, each caring more for its particular interest than for a unity which no longer gives the directing power that France formerly had, will each be strong enough to occupy a portion of the country, but not strong enough to put down the others. But, without further analysis, I give the document itself, as follows:

The prophecies of the Monk Tranquil Wolfgang, who died at Munich, 1873.

1874. Strengthening the Spanish Republic. Dissatisfaction in France. General armament in Italy. A new Chief of Government in France. Death of Pius IX.

1875. War between Italy and France. The Italian armies besiege Paris. Defeat of the French army. Italian occupation of Algiers. National plebiscitum in Corsica, Nice, and Savoy. Inundation in Austria.

1876. Paris surrenders in March. Ratification of peace in Corsica. Nice, Savoy and Corsica incorporated with Italy. Revolution in Spain and fall of the government. The pestilence in Russia. Prince Fritz, German Emperor. Revolution in England.

1877. Communism and famine in France and Spain. European Congress in Rome. The new Pope reconciled with Italy. General armament in Europe—France divided into four States. Inundations and hurricanes in Italy. Great cold in Germany.

1878. A new European Congress in Berlin. Death of Queen Victoria. New government in Spain. The Christians in Turkey are free. Dissatisfaction in Portugal, Poland and Hungary. Cholera in France. Discovery of a remedy for cholera in Bavaria.

1879. Great storms in England. Universal peace. General disarmaments. Great discoveries at sea. The Pope reforms the Church and suspends the order of the Jesuits.

1880 to 1890. Peace. The Pope blesses all nations. Selected by J. L. BOYD,—from the Point Coupee (La.) Republican.

Obituary Notices.

DIED, in Hartford, Mich., Sept. 16th, 1874, Lewis, only son of Jacob and Amelia Hogoboom, aged 2 years and 18 days. Words of comfort were spoken by the writer from 1st Cor. 15: 19.

"Soft on the gentle Shepherd's breast, The wearied lamb in peace shall sleep, Till the last trumpet breaks his rest, To sing and shine, but not to weep."

R. C. HORTON.

DIED, at Springfield, Mass, Aug. 29, 1874, in the blessed hope, the beloved Elder Samuel C. Hancock. I cannot certainly give his age or nativity, but I will bring the tribute of an old-time friend, in a few affectionate heart-words, to the grave of the humble, faithful, much-loved, now vanquished, silent servant of the blessed Master. * * *

He will wake betimes, and will wake seeing. He was not always totally blind. Once he could see a little, but had been in darkness for long years. Only think of the joy of that blessed man of sorrow waking to the glory and beauty of the world to come! * * *

He had many fine qualities. He loved music, and loved to serve the Lord with song. He loved to preach the word. But Sammy was a Sabbath believer! I know it. He kept it. I am glad of it because it was according to his conscience. Of other and many peculiarities we might speak, but the time would fail. The record page of his life, dim and shadowy for time, shines clear in the example of a good man. Bro. H. was an early Second Advent believer. I knew him when we were young. My soul was once edified as Sammy knelt by my couch of weakness and pain, to offer up a prayer which I hope heaven heard, and here I live

to-day to cast the green memory-branch of friendship and love into the tomb of a fellow minister of Christ.—W. S. Campbell in Herald of Life.

Our readers will remember that Bro. Hancock occasionally contributed to the columns of ADVOCATE.—Ed.]

Appointments.

Conference at Hopkins, Mo.

To the brethren of Northern Missouri and Southern Iowa and elsewhere.

There will be a Conference of the Church of God commencing October 23, 1874, in the Highland Church, in the Morehouse neighborhood, 4 miles west of Hopkins, Mo. Brethren coming on the train will get off at Hopkins, and teams will be there to convey them to the Conference. All the brethren are requested to attend for a special purpose. Come, let us have a good meeting. Remember the time.

D. O. AMOS. (Corydon, Iowa.)

Received on Subscription for Advocate.

\$1.50 each. H E Carver, 10-1. H B Shireman 10-1. John Ferguson, 10-1. Jeremiah Davidson, \$1.00, 10-10. Jacob J Kiser, 75 cts, 9-13. Darius Myers, \$2.00, 10-21.—Ruth Newlin, 50 cts, 10-1.

Books and Tracts For Sale at this Office.

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

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. 111 pages—20 cents.

The Royal Law Contended For. By Edward Stennet, first printed in London in 1658. 64 pages—10 cents.

The Kingdom of God, and Life only in Christ, by R. V. Lyon—360 pages—Price \$1.00, post-paid. To be had also of the author, at Suspension Bridge, N. Y.

The Sabbath and the Sunday. By A. H. Lewis. Part First, Arguments; Part Second, History. 16mo., 268 pp. Fine cloth, \$1.25.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price 20 cts.

Thoughts Suggested by the Perusal of Giffilan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 cents.

Christian Baptism, Its Nature, Subjects, and Design. Price 10 cents.

The Crucifixion and Resurrection of Christ: What year; month, days of the month, and days of the week did these events occur? By Ransom Hicks. Price 5 cents.

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

History of the Sabbath and Lord's Day, 10 cents.

Authority for the Change in the Sabbath.—5 cents.

The Weekly Sabbath: Its Moral Nature and Scriptural Observance. 48 pages—10 cents.

Review of Springer on the Sabbath and Law of God. Price 10 cents.

Mrs. E. G. White's Claim to Divine Inspiration Examined. By H. E. Carver. Price 20 cts.

The True Sabbath embraced and observed. 5 cts. Questions concerning the Sabbath. 5 cents.

The Second Coming of Christ,—8 pages—2 cents.

The Signs of the Times,—12 pages,—3 cents.

The Destiny of the Wicked,—16 pages,—3 cents.

Where are the Dead?—12 pages,—2 cents.

Thoughts on the Sabbath, 8 pages, 2 cents.

Man, a Living Soul, in the Image of God, 12 pp.—2 cts.

The Rich Man and Lazarus, 12 pages, 2 cents.

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

8 page tracts will be sold at 20 cts per dozen. 12 page tracts at 30 cts per dozen.

Advent

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VOL. IX.

The Advent and Sabbath

PUBLISHED SEMI-MONTHLY

JACOB BRINKERHOFF, at Marion, Mo. to whom all communications should

TERMS.—One dollar and a half per annum in advance. Specimen copies to those unable to pay.

The ADVOCATE is designed to teach truths of Eternal life, Immortality through Christ; the Perpetuity and of the Law of God; the second person of Christ to judge the world, to reward and set up his Kingdom upon the Earth and Destiny of Man; Personal and kindred Bible subjects.

Somebody.

SOMEBODY'LL stand in the dark Free from sin and from Satan's When the Prince of glory to earth Somebody'll have their work well Though the vision tarry, they And day and night breathe for "Thy kingdom come, Thy will Somebody—Will it be you or

God's Spirit will send the plain Somebody'll thank him that it is The fearful shaking time will pass What hearts have deepest, pure Somebody'll leave, mid the gal A right hand here, and there And press to the light, though Somebody—Will it be you or

When the last day comes with Somebody'll be on enchanted With light for darkness and Calling right wrong and wrong It will be too late to correct n For rocks and mountains th While th' storm bursts over t Of somebody,—Will it be y

From east to west, from south From sea and land, the dead Gone from the brow all trace Somebody'll meet their love Life's tortuous path will be Its brief, sad dream will h Heaven's bank of exchange To somebody—Will it be

They will wash their robes And through pearly gates w By life's fair river and stree Their Savior's face will at l On their heads he'll place s As one by one they pass With heaven-tuned harps Of somebody—Will it be —Selected by Helen French

The Sabb

H. E. CAR

BEING impressed with the fulness of the answer of a question of one of its correspondents, it might do good to give it in the ADVOCATE. The Chicago Tribune of the 24th has the following question: "Was the Sabbath changed the first day of the week to Christ, and if so, by whose authority?" To which the Editor replies: "Properly, the Sabbath is kept, or Saturday, and is a remembrance of the Savior's death."

And if so, by whose authority? The Sabbath is kept, or Saturday, and is a remembrance of the Savior's death."