

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.

Somebody.

BY MARY MARTIN.

SOMEBODY'LL stand in the darkest hour,
Free from sin and from Satan's power;
When the Prince of glory to earth shall come,
Somebody'll have their work well done.
Though the vision tarry, they patiently wait,
And day and night breathe forth the cry—
"Thy kingdom come, Thy will be done"—
Somebody—Will it be you or I?

God's Spirit will send the plain truth home,
Somebody'll thank him that it has come.
The fearful shaking time will prove
What hearts have deepest, purest love.
Somebody'll leave, mid the gathering gloom,
A right hand here, and there an eye,
And press to the light, though left alone,
Somebody—Will it be you or I?

When the last day comes with trumpet sound,
Somebody'll be on enchanted ground;
With light for darkness and darkness for light,
Calling right wrong and wrong the right.
It will be too late to correct mistakes,
For rocks and mountains they'll vainly cry,
While th' storm bursts over the shelterless heads
Of somebody,—Will it be you and I?

From east to west, from south to north,
From sea and land, the dead come forth;
Gone from the brow all traces of care,
Somebody'll meet their loved ones there.
Life's tortuous path will be straight again,
Its brief, sad dream will have all passed by,
Heaven's bank of exchange will give bliss for
To somebody—Will it be you and I? [pain]

They will wash their robes and be free from sin,
And through pearly gates will enter in;
By life's fair river and streets of gold,
Their Savior's face will at last behold.
On their heads he'll place a starry crown,
As one by one they pass him by,
With heaven-tuned harps clasped in the hands
Of somebody—Will it be you and I?
—Selected by Helen French, Lawrence, Mich.

The Sabbath.

H. E. CARVER.

BEING impressed with the candor and truthfulness of the answer of a secular paper to the question of one of its correspondents, I thought it might do good to give it to the readers of the ADVOCATE. The Chicago *Inter-Ocean* of Sept. 24th has the following question:

"Was the Sabbath changed from the seventh to the first day of the week at the resurrection of Christ, and if so, by whose authority?—O. M. S."

To which the Editor replies:

"Properly, the Sabbath is the seventh day of the week, or Saturday, and is still kept holy by some sects. Sunday is kept as a Sabbath or holy day in remembrance of the Savior's resurrection. It was

observed at a very early period; and when the Christian religion came to be recognized by the State, laws were enacted to preserve its sanctity. The Emperor Constantine first ordered the suspension of all work on that day, in the year 321. Prior to that time it was observed more as a matter of custom than of law."

The evident intention of the *Inter-Ocean* to give its correspondent and readers a correct idea of the basis on which Sunday-keeping is founded is in refreshing contrast with the crooked, contradictory, and conflicting course and positions taken by many religionists of the day, to justify Sunday-keeping in preference to the true Sabbath of the Lord. If it could be demonstrated that the resurrection of Christ occurred on the first day of the week, surely that simple fact without any divinely given intimation of some such change would not be sufficient to remove the blessing of God and sacredness originally placed upon the seventh day, and conferring it upon the first. There is no intimation given in the Bible of any such change by divine authority, nor of sanctity or holiness being conferred upon any day of the week by the resurrection of Christ, hence the observance of any day for such reason is based wholly on human tradition and authority.

It is far from being proved, however, that Christ arose from the dead on the first day of the week; but on the contrary, the weight of scripture testimony is in favor of his resurrection within the closing hours or moments of the Sabbath. The only apostolic writer (Matth.) who gives a historical account of the resurrection, informs us (ch. 28,) that when the women visited the sepulcher of Christ, "late in the Sabbath," (Bible Union Translation) he had already risen. Whatever obscurity may attach to other passages relating to this event, if the above translation is correct and reliable it clearly proves that the resurrection of Christ really occurred within the limits of the Sabbath, and the only reason ever assumed or urged for Sunday-keeping is fallacious and of no force at all.

Had the seventh day no better foundation than the first as a Sabbath, and seventh-day Sabbath-keepers no higher authority than human custom, or man-made laws, for their Sabbath-keeping, we would not be willing for an hour to maintain our position as such against the universal opposition of our fellow creatures, and especially in opposition to the practice of nearly all professing Christians. The true Sabbath, however, is based upon a broad and ample foundation. It was made blessed and sanctified by the God who created the heavens and the earth. It was made at the close of the first, or creation week. It was made (not for the Jew, but long before there was any such distinction as Jew and Gentile, before there was any need of redemption or of a redeemer, while man was innocent and pure, the Sabbath was made) for man. The outward form of law defining and protecting the Sabbath, as we now have it in the Bible, was given to the world through the Jews, by God himself, first commanding it with an audible voice, and then with his own finger engraving it on the tablet of stone. The regard that Jehovah has for the Sabbath is in-

dicated by placing it in the bosom of the moral law, a code that forms the basis of all moral obligation, by giving it to the Hebrew nation as a part of their civil constitution, and by giving it the place of honor (with the other nine precepts,) in his own ordained worship and service. Such is the honor that has been conferred upon the seventh day, not by man, but by man's creator and God.

When the Son of God came into the world as man's Redeemer and Savior, he expressly repudiated any intention of abrogating or in any way intermeddling with his Father's law to injure it, but rather to do his will; to fulfill or keep the law. No, Jesus was not a Sabbath-breaker, not a law-breaker; neither did or could he teach his disciples to be such; but by both precept and example he taught them obedience to his Father's will, the moral law, Sabbath and all.

Marion, Iowa.

Matter and Mind.

A. F. DUGGER.

IT is sometimes said that the body being wholly composed of matter is not susceptible of thought; and our opponents with an air of triumph propound questions like the following: Can matter think? If so, Why is it that the trees and stumps do not think? Why does not man think with his heel as well as with his head? Their conclusion is that matter cannot think, therefore they infer that man must have a soul or spirit composed of some other substance. How do they know that matter cannot think? or do they know it? I perceive the great difficulty is that they cannot conceive how matter can think. Does it therefore follow that God cannot superadd to matter a thinking faculty. Dare we limit the power of God by saying he cannot? Thought is not the only mystery connected with matter. Those who propound such questions and urge such objections can no more conceive how matter can attract matter than they can conceive how matter can think. Yet matter does attract matter; this they cannot deny. In taking any substance to pieces we discover that its particles are not held together by nails or tacks, or by any mechanical power whatever, but by a power which we call attraction, not obvious to our senses. This power our opponents can neither comprehend nor explain; yet it is matter, and God gave it to matter, and it is by this power that the heavenly bodies are kept in their proper orbits. Some being unable to conceive how matter can think, have inferred that matter cannot think; but they are equally unable to conceive how matter can attract matter. Will they therefore infer that matter has no such power? Cannot God give to some portions of matter different qualities. If not, how is it that a peach tree never bears acorns, nor an oak tree peaches? All intelligent persons know that God has given to matter different qualities, and that these different qualities do not destroy the essential properties of matter. For instance, in the peach and apple tree, and various other fruit trees, we see something above the essence

earthly, such they also that are earthy; and as the heavenly such they also that are heavenly; and as we have borne the image of the earthy we shall also bear the image of the heavenly. Now this I say brethren, (that the natural man,) flesh and blood (which is Adam's descendents' highest nature,) cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Now, from the apostle's reasoning, how men can conceive a resurrection to mortality, or of mortality, or the earthy man, from the apostle's reasoning in this chapter, it is impossible for me to conceive. He showed that it is not at all important that all the same particles of matter be incorporated again together, but all that are essential to the man; like the grain of wheat, although it die in the ground, and lose all its form during the process, yet it bears wheat. So, although the man fall into death, he will come again from "the land of the enemy," glorified, with a likeness unto his risen Lord, and every man, according to the apostle's teaching, that comes from the dead, will be like the pattern, Christ, and the first-fruit, for they are all fruits of the resurrection; and in the language of Christ, "are the children of God," being the children of the resurrection. It is God's work: they are raised from the dead as the children of God, "and they can die no more." Therefore, all who come from the dead "are the children of God, being the children of the resurrection."
Philadelphia, Pa.

Daniel 9: 24--26.

[Continued.]

It requires some determination of mind and force of purpose to ignore all the great commentators and chronologists, and stand wholly upon the word and providence of God; but it must be done if we will understand the Scriptures of truth and receive the things of the kingdom of God in their simplicity: and this is the only path of peace and assurance of mind. All else is encompassed with fog, and leads to a labyrinth of inextricable perplexities. Follow the voice and Providence of God and there is a line of light that guides to the rising of the morning star.

It is plain enough that after the captivity the Jews could keep no nationally authorized annals; to do so would have been construed as rebellion against their conquerors. Hence the visions of Daniel are dated in the current years of the reigning monarch of the time, and so are the events in the histories of Ezra and Nehemiah; but that they regarded religiously the commencement and progress of their own sacred years is evident from their observance of the festivals appointed of God. See Ezra 6: 20, 22, and Neh. 8: 14-18. I suppose the seventy weeks are given in three distinct parts to mark with certainty the times appointed for the appearing of the Messiah. Whatever the nations may have done, the Spirit of God has kept the true chronology of the world, and he that follows after God will know it as fast as the events of prophecy transpire. But I apprehend it is only prophetic eras that are given in specific numbers. For example, Messiah the Prince did come at the end of the seventy weeks. He was anointed of the Holy Spirit as God's son and the promised Prince of Israel, and he was cut off from his people, but it took no less than thirty-three years in which those things were done. And by no ledger-deman with which I am acquainted can the covenant week of Daniel 9: 27 cover those thirty-three years. It is like putting eight days into a week to make Sunday come just as men want it should. I would no more like to see it done than to see the apostle Peter, or any of the old prophets, tipping tables to make us swallow some bad verses of a modern searress, as good English poetry. I don't like it when the spirit manifests itself in that way. I like to see prophecy fulfilled just as it is being done now in the judgment sitting upon the little

horn, and taking away his dominion to consume and destroy him unto the end.

SAMUEL DAVISON.

P. S. The 2300 days will end when the 2520 end, and they will end when the punishment of Israel ends.

S. D.

Faith Works by Love.

A CURRENT objection to the evangelical doctrine of Justification by Faith in Christ, is, that the person thus justified is released from duty to obey the divine law,—not being justified by his works. Observation and experience, however, show that the objection is without force, for those who are thus justified are found to be distinguished for their morality and virtue. The faith by which they are justified engenders love, and this love prompts to and secures hearty obedience. Affection for him in whom they believe, and a deep sense of gratitude for what he has done for them and promises yet to do, inclines them to conform cheerfully to his wishes. A felicitous illustration of this is furnished by one who says: "A good many years ago I was passing along a street in the city of New Orleans, when I saw a slave auction. A number of slaves were to be sold. I saw a girl there in the attitude of deep dejection, the tears pouring down her cheeks and her face a look of despair. A gentleman there said, 'My girl, why are you crying so?' She said, 'I am going to be sold, and I don't know where I am going to.' Her heart was nearly broken. One after another offered a price, but this gentleman bid higher than any of them, and he bid till they all ceased to bid against him. She was sold to him; but the same air of dejection remained and tears still ran down her face. He asked her why? 'She didn't know what kind of a master she had; he might be just as bad as the other had been.' He then turned to her and said, 'My girl, you need not cry so. I have not bought you to work for me, I have bought you to set you free. Go where you please. Here is the paper of your freedom.' The poor girl, with tears, said to him, 'I am going with you.' And she did go, and when persons afterward visited him, they were amazed at the simple-hearted devotion of that girl. They said to her, 'Why do you love this man and work for him?' 'Because he has redeemed me. It is no longer a hardship to work for such a man. The very height of freedom is that I can show my gratitude to him who redeemed me from degradation and ruin.'"

Justified by faith in the atoning sacrifice of Christ, we love him who so loved us as to give himself to die for us, and willingly engage in his service. As he devoted himself for us, we devote ourselves, our all, to him, and work for him just out of simple, personal, fervent attachment to him for his wonderful, costly, and successful undertaking in our behalf. Genuine faith alone justifies, and faith invariably "works by love,"—the most effectual of all motives to all right moral action—the most potent producer of correct, exemplary, Christian conduct.—*ScL.*

Daniel 9: 24--26.

BROTHER Enoch L. Williams has put forth in the ADVOCATE a supposition of those periods of prophetic time having a common commencement. By putting our views together and investigating the subject we may arrive at a correct understanding. The 70 weeks seem to be a subject by itself, a separate space of time given to the people of the Most High for a waymark, or a sign of the coming Messiah. It was setting forth a time in which his people should search diligently to know the fulfillment of those 70 weeks, to a period when the most holy was anointed of God the Father. The starting point of the 70 weeks or 490 years (each

day for a year in prophetic time,) is what we are trying to bring out. "Understand the matter and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." This verse of scripture covers a space of 490 years. The starting point of the 70 weeks seems to be at the going forth of the commandment to restore and build Jerusalem, which went forth in 453 B. C. Now understand, from the going forth of the commandment to restore and to build Jerusalem unto Messiah shall be seven weeks and three score and two weeks, which is 69 weeks or 483 years unto Messiah the Christ. We understand that Christ was not known as the Messiah until he was baptized of John in Jordan, which makes a complete fulfillment of the 69 weeks, or 483 years, which brings us down 30 years this side the birth of Christ. This seems to fill the space of 483 years or 69 weeks, which bring us to the one week. The 69 weeks and the one week make the completion of the 70 weeks; and in this one week the most holy is anointed of God the Father; and after three score and two weeks is past then the Messiah is cut off, which brings us to the one week where covenant is confirmed with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate. Here seems to end the 70 weeks.

We find that at the end of the 69 weeks he was known as the Messiah as it is noted in the scriptures, which brings us 30 years this side the birth of Christ. The starting point of 69 weeks and the one week which make the 70, or 490 years, was at the going forth of the commandment which commenced in the end of the 70 years desolation of Jerusalem, in 453 B. C. At this time Daniel understood by books the 70 years was accomplished, and he poured out his prayers to God, confessing his sin and the sin of his people. The man Gabriel was sent to give Daniel skill and understanding in the vision. The 70 weeks or 490 years start at the ending of Jerusalem's 70 years desolation, where the walls of Jerusalem were built even in troublous times, in 453 before Christ, which brings the time to 37 years this side the birth of Christ, where was fulfilled the one week, where it was poured upon the desolate. In this one week the Messiah was cut off, but not for himself. Why was it not for himself? Because it was to bring a resurrection from the dead; not only this, but it was for fallen and depraved nature; it was for you and I. It was for fallen humanity that the Passover should be killed. Our Lord seems to be the paschal lamb that was slain in the midst of the week, and he causeth the sacrifice and the oblation to cease. Here where our Lord ate the passover with his disciples confirmed the covenant with many for one week, and in the midst of the week he causeth sacrifice to cease; and at the end of the week or 7 years the consummation determined was poured upon the desolate, or the unbelieving Jews that dwelt about Jerusalem. In the midst of the week our Lord was anointed of God, when he was thirty-three and a half years old, when it was given to seal up the prophecy and to anoint the most holy. At the end of this week, 37 years after the birth of Christ, is the completion of the prophetic time of 490 years. Some suppose the 2300 days and the 70 weeks start at one point of time; but this is a mistake; there are 29 years difference. The 70 weeks start 453 B. C., and the 2300 days start 424 B. C., and end the prophetic time in A. D. 1876, when the sanctuary shall be cleansed.

Holland, Mich.

E. L. TROBRIDGE.

"Who so offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."—Ps. 59: 23.

not conformed to this world, but be transformed by the renewing [or refreshing] of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

The Christian, the one walking in the way of reformation, may be wounded in various ways and by different means. As the Christian life is a growth in grace, and conversion and reformation go continually on, we are always combating the evils around us and contending with sinful influences. We need to have on all the armor of God, and to keep in readiness for danger, lest the enemy inflict upon us a fatal wound. How much we need to pray, "Lead us not into temptation, but deliver us from evil!" And how comforting the promise, "God will not suffer you to be tempted above that ye are able, but will, with the temptation also make a way to escape, that ye may be able to bear it!" How much we need to take heed to ourselves, lest at any time we be overcharged with surfeiting and drunkenness, and cares of this life, lest we grieve away the Holy Spirit, and we become so wounded with these darts of evil that our spiritual life will die entirely out, so that we not only lose all we gained by our Christian profession, but also lose the end of our faith, our eternal salvation.

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS—ADULLAM—DAVID AS A FUGITIVE.

"David, therefore departed thence, and escaped to the cave Adullam; and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them." 1 Sam. 22: 1, 2.

We have considered David, as the shepherd youth, who was privately anointed by the prophet Samuel to be the future king over Israel, suddenly emerging from the obscurity of his pastoral life on the battle-field of Elah, where he kills Goliath, and becomes, at one step, the cynosure of all eyes throughout Israel,—of whom the women sang his praises, as slaying "ten thousands" in comparison to king Saul's "thousands"—we are now, to consider him as the renowned warrior, a "captain over a thousand" (ranking as a colonel of a modern regiment); "and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him." Wherefore, "when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David." Likewise, "the soul of Jonathan [Saul's heir-apparent to the throne] was knit with the soul of David, and Jonathan loved him as his own soul;" and that "Michal, Saul's daughter, loved David;" . . . "and Saul gave him [David] Michal, his daughter, to wife." (1 Sam. 18.)

But the one mar-all to these many happy surroundings and circumstances was that "the evil spirit" which had taken possession of Saul, incited him to seek David's life, to destroy it, because he knew his son and daughter both loved David, and that all Israel and Judah loved him also. Therefore, "Saul became David's enemy continually." He more than once cast his javelin at David, while he played on a harp with his hand for the purpose of soothing his troubled mind. And thus the two spirits—of good and evil (God and Satan)—were necessarily at variance and antagonistic, and could not be in harmony. So that, at last, David was obliged to flee from Saul's presence, and become a wandering fugitive—first "to Nob,"—then to

"Achish, the king of Gath"—and, eventually, to the "cave Adullam," where his "six hundred men" gathered to him, and he became their captain.

This most famous cave among the numberless other caves situated in the rocks and strongholds of the "wilderness of Judah," is located in the neighborhood of Bethlehem. While we sojourned there, we were riding out, one day, with our Israelitish host, among the hills, southwestward, he pointed out a conical-shaped hill-top, which rose towering like a pyramid among the vast expanse of the "hill-country of Judea," and asked the writer, "How far, think you, is that distant from where we stand?" "About a short mile across the intervening rocks," we responded. He said, "It is more than seven long miles distant by the nearest passageways of the wadys (or valleys,) which separate us now from it." He then entered into a long detailed account of an adventurous visit he had once made to it, some years previous, in company with an exploring party of British travelers, which we, now, in brief, relate: It was a very tedious and hazardous climb to reach the mouth of the cave, which was situated high up from the base of the mount, and that its entrance, masked by a shelving rock, was so narrow that only one person at a time could pass into it; and that it was quite possible for one of king David's resolute "six hundred" men to have successfully kept at bay, with his spear, a host of Saul's assailing party. Once, however, inside, the cave was capacious enough to have sheltered thousands instead of hundreds. Knowing, from Jewish history, that it contained labyrinthian passages and remoter chambers than the vestibule, he had suggested to the visitors to bring with them several thousand yards of cord, in order to explore these passages, and to provide against losing themselves in the intricacies. They did explore them; but the main passage was so long that it exhausted their supply of line before they reached its terminus, and they had finally to abandon the undertaking without having accomplished their purpose. In all the various channels they had penetrated were found human remains, and several skeletons entire, and the remnants of rusted weapons, apparently of ancient and Jewish construction, which they concluded that both belonged to fugitives, who had escaped thither from the siege and destruction of Jerusalem by Titus, and had then perished in "king David's stronghold."

"David's stronghold," we reflected, indeed it was, that "Cave Adullam." Thither he and his men often had their rendezvous, when scattering to other "hidings" from the pursuing Saul, or in search of wild game for daily sustenance. It was only the lack of a large supply to victual his garrison, that could, at any time, have driven him out therefrom. Hence, his sending to Nabal for supplies, in consideration of his men having been guards over his flocks in Mount Carmel and the "wilderness of Paran." Here it was, in compensation for the loss of his wife, Michal, whom Saul had given to Phaltiel, when David had to flee from his home, that David obtained Abigail, for a wife, after the Lord had smitten Nabal, her first husband, for his churlishness to his "anointed" one. (See 1 Sam. 25th chap.) So that we learn, that even in his apparently most forlorn condition, "as a fugitive," the Lord his God often bestowed blessings upon him, and very timely help in his hour of need. And "David, a man after God's own heart," could say, "It was good that I have been afflicted." He realized the source of the Helper and Keeper, and gave "unto God the glory due unto his Holy Name." "And the Lord was with David."

Why should We not Love God?

WHY should we not love God for all his kindness shown to us? for his mercy has been over us all the way along the journey of life. We may look over our lives and see the dangers we have passed through; we may think of others who have fallen by our side who were no more exposed than we have been, and we almost exclaim, A world of chance! But why not us, if chance, as well as they? But there is a God who is high above all, whose care is over his people; and when we think of the narrow places we have passed through it makes us shudder. When once we were thrown from a horse, or brought down by sickness near the grave, how glad we feel that we escaped the dread monster, whose ruthless hand came so near getting us? Perhaps we passed through the late war, and while others fell by our side, we wondered that we escaped. But we have thus far been spared; and perhaps when we think we are safe then we pass away. How uncertain! but who would risk, for a single day, to meet their certain doom and fill a sinner's grave, when hope will have ceased forevermore?

Is God partial? No; but he sees all our ways and marks our every thought, and can look beyond life and tell what will be. He is ever ready to save and has warned us of our danger, times almost without number, and giving time to us, which our acts do not, in any way, demand of him whatever. But soon we may meet our certain doom, for others, no doubt, have thought a little longer time will be given. I remember one, not long ago, who boasted that he would live for ten years to come, though he had then passed his three score years. He, no doubt, thought that during those ten years he would turn to God, though he had spent all in the service of Satan. But alas! in less than six months he was in his grave. No doubt God could see to the end of those ten years, and see that it would be no better. And had he not already had time enough? The answer from all would be, Yes, yes, even half the days were full enough for him to have made his peace with God. God willeth not the death of any, but would have all come to him and live. His love is so great to us and ours so cold we can only wonder that he spares us as he does; and especially those who delight to break his law and blaspheme his holy name. Oh turn, sinner, turn, why will you die?

R. E. CAVINESS.

Fairfield, Iowa.

TRICHINA.—All intelligent lovers of ham and sausage must soon be convinced that there is some more profitable and economical use to which the hog, the great domestic scavenger and scrofula producer, may be put. The most reckless individual must experience a slight twinge of discomfort while tickling his palate with a savory slice of sausage, and at the same time conning the morning newspaper, and finding upon every page new and horrifying accounts of the ravages of that indomitable persecutor of pork and pork-eaters—the trichina.

Reports of the continued and increasing ravages of the trichina worm reach us from all parts of the country; and it must be evident, to all but the most obtuse, that total abstinence is the only safe and rational course to pursue with reference to pork, as well as whiskey.—*Ex.*

RELIGION is not confined to devotional exercises, but rather consists in doing all we are called and qualified to do, with a single eye to God's glory and will, from a grateful sense of his mercy to us. This is the al-hemy which turns everything into gold, and stamps a value upon common actions.—*J. Newton.*

Shout the Tidings.

SHOUT the tidings of salvation,
Let the joyful notes arise,
Till the glorious proclamation
Shall ascend the lofty skies.

CHORUS.

Send the sound the earth around,
Christ the King of glory soon will take us home;
Soon earth's sons and daughters shall proclaim
The glorious day has come. [aloud,

Shout the tidings of salvation,
Christ, the Lord, is drawing near;
Let our hearts' glad adoration,
Now ascend till he is here.

Shout the tidings of salvation,
Mingling with the ocean's roar;
Till the ships of every nation,
Bear the news from shore to shore.

Shout the tidings of salvation
O'er the islands of the sea;
Till all shall hear the proclamation,
"Jesus Christ you soon shall see."

—Selected and altered by S. E. B.

A Eulogy on the Doctrine of Grace.

"THERE are none can know the Father's right,
But those who learn it from the Son;
Nor can the Son be well received,
But where the Father makes him known."

Every day of my life convinces me more and more of the truthfulness of that humiliating, yet glorious doctrine of grace. It is an ornament to the books of Nature and Revelation. O with what resplendent lustre does it shine forth to my vision! O how I love it! because it exalts the name of Jesus above every name, and abases man by bringing him down at the foot of sovereign mercy as a lost, helpless, and ruined sinner, justly doomed to DIE. Yes, I respond to the sentence, JUSTLY DOOMED TO DIE! Glory be to God! while his own family was in this ruined state the Father cries out, "I have found a ransom!" "The Lion of the tribe of Judah, the root of David, hath prevailed to open the books, and loose the seven seals thereof." What a shout was heard at the time of his birth on the plains of Judah! All was interest in the courts of the Eternal! O, my soul, be astonished and ashamed that thou dost no more revere the name of him who hath at so great a price bought the family of God and opened up the way for them to obtain a pardon for their sins and the resurrection out from among the DEAD, and finally come into possession of earth in its immortal state.

"Then the glory of God, like a molten sea,
Will bathe the immortal company;
And pure love's banner and friendship's wand,
Shall wave above this princely band."

Yes, him, whose groans Calvary witnessed, and at the sight the sun felt himself called upon to put on a mourning garb, and for the space of three hours his radiant beams were not felt or seen, and all nature seemed to be hushed into silence around that hallowed spot. But Oh, how great the change, when from the tomb he came forth, and had "the monster, death, in chains!" Therefore death is a conquered foe to the family of God. Hence they will be made alive at or subsequent to his coming as the "restorer of all things which God hath spoken by the mouth of all his holy prophets since the world began." But on high he ascended, where all heaven were in waiting to receive him and conduct him to his Father's throne, where he has ever since resided, to make intercession for the purchase of his blood according to the immutable purpose of the Deity.

Glory be to God, that through his exalted name, at the time appointed he will return to gather the trophies of his victorious grace! Not however, as he made his first appearance, to be cradled in a manger, with no cherubic legions to guard him, but with the retinue of heaven to

accompany him as he shall be seen riding down the burning pathway of the heavens in his flaming chariot, whose wheels shall roll in fire, to take "vengeance on them that know not Christ," by removing them into a state of non-existence, and bringing earth back to its Eden state, dressing it up in more than its primeval beauty and glory: the throne of his father David given to him, and he to reign over the house of Jacob and also the rest of the jewels of his victorious grace for the ages of the ages, and of his kingdom there shall be no end! Then the Deity will have seen of the travail of Christ's soul and will be satisfied, because his own family are saved and the effects of the fall wiped out of his universe, and his glory now fills the earth. The sky is clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of seraphs blend with its strains; the sun rolls down its brilliant flood, and shines on a world that is fair and good.

Glory to God! Self will then be lost sight of, and the song of the redeemed bride will be heard as they walk the plains of Paradise, which will beglowing in immortal verdure, "unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God." What a moment! redemption completed! tribulation ended! O what a shout will then be heard among the subjects of his electing grace, whilst walking the golden streets of the New Jerusalem—the metropolitan city of the kingdom of God—the kingdom of David—which will be more brilliant and glorious than the light of yon orb of day! A shout "as the voice of many waters and as the voice of mighty thunders, saying, Alleluia, for the Lord God omnipotent reigneth!"

Reader, will you be among the jewels of his victorious grace? For this I labor and pray, and shall endeavor so to do whilst my Father gives me strength. Glory be to his exalted name, that it was the love of God which moved him to devise the wondrous plan. Grace has marked out the way for sinful man to walk in, and by it he must be led, and by it he must be saved, or else die that DEATH from which there is no revival into life. "For by grace, favor, are ye saved through faith and that not of yourselves, it is the gift of God," whilst "faith is a basis of things hoped for," or an act of the mind laying hold on this favor—Jesus the Life-giver. And this "unspeakable gift" is the antidote for sin—and "sin is the transgression of the law"—and the penalty of this law is death—and death is the extinction of life—and this favor or "free gift," when applied to man, will bring him out of *hades*, "the empire of death," into possession of earth restored. And only to such, as the Father gives to Jesus, the Christ, will he bestow this favor upon. And only such as comply with the conditions upon which this free gift is offered has the Father given to Jesus,—the Life-giver. Amen, and amen. R. V. LYON.

Suspension Bridge. N. Y.

Items by the Way.

AFTER the organization of our Conference at Denver, I was informed by the Executive Committee that my field of labor for the following year was Gentry, Worth, Harrison, and other Counties on the east. Consequently, desiring to enter at once on my field of labor, I preached a farewell discourse to the brethren in Daviess County. It was a very solemn meeting. It appeared very hard to separate from the brethren with whom we had associated so long; but we all looked forward to a reunion in the kingdom of God. May the Lord bless these brethren. About one week after the Camp-meeting found

me on my way to my field of labor; continued to preach to the church until Aug. 30th, when I commenced a meeting in the Andrews' school-house, three miles west of Grant City, the county seat of Worth Co.; and though the nights were short and the season a busy one, yet we had a very good attendance most of the time. After continuing here about a week we were visited by Brn. A. F. Dugger and D. O. Amos, whom we were very glad to see. The latter named brother, who has been preaching for the *Restitution* brethren for the last fifteen months, commenced to observe the Sabbath at the Camp-meeting. Our acquaintance with him was very pleasant. He is a talented young man, and hope he may be the means of doing much good in the hands of the Lord. Bro. Dugger delivered a very able discourse on the Nature of Man to a very attentive audience. His health, which has been very poor since last spring, is slowly improving. After remaining about a day, they left to fill other appointments.

We continued the meeting nearly three weeks. Bro. Dugger visited us again at the conclusion of the meeting and delivered another excellent discourse for us. As a result of our labor seven have come out on the doctrines of the Bible. These are men of high standing in the community in which they live, one having been an Elder in the Disciple Church. Many others are convinced of the truthfulness of the doctrine advocated; may the Lord help them to obey. We formed very pleasant associations here which will not soon be forgotten.

We commence another meeting to-night in Harrison Co., and if the interest will demand shall deliver a course of lectures. My address until further notice will be Allendale, Worth Co., Mo. Your brother in hope of eternal life, A. C. LONG.

Sept. 23rd, '74.

Report of Quarterly Conference Held at Oak Grove, Mo., commencing Sept. 18th, 1874.

IN accordance with the arrangements made by the Annual Conference, the First District held its first Quarterly Conference commencing Sept. 19th, and continuing over Sunday. As this meeting was the first ever held by us as a people it was looked forward to with more than usual interest. The time arrived and with it a severe rain storm, which prevented us from meeting on Sabbath evening as was announced; Sabbath morning being clear and pleasant a goodly number met for worship. Bro. Leard gave us a very interesting discourse from Rev. 22: 17, "And the Spirit and the bride say come," &c. Three other discourses were delivered during the meeting, all of which were attentively listened to by an interested audience. Held one business meeting, the brethren pledging liberally for the support of the ministry. Altogether we had a good meeting. The brethren and sisters feel encouraged to go forward; also see the necessity of working harmoniously in the good work in which we are engaged, realizing the fact that time is short and soon our Life-giver will come and take his ransomed home. That we be among the pure and holy in that day is my sincere desire and prayer. W. C. LONG.

"Is it True?"

Is it true that Jesus is coming a second time? He has said—"If I go away I will come again." He has gone, therefore he must come a second time "without sin unto salvation." What a cheering, comforting promise this has been to the saints for these long centuries which have passed; and now, Is it true, that we are upon the eve of a new era, which is about to

dawn upon us, resplendent with our hopes and realized anticipations? traveler, it is indeed true, for the I ken it by his prophets, by signs in the present, in the earth, air, sky, w all created things animate and inanimate proclaim the truth of the Scriptures tainty of our "blessed hope."

Is it true that many are ignorant Yes, for they say all things continue from the beginning, some scoff, away, some are willingly ignorant think of it, a few look forward with ing hearts to the great day of God Reader, do you belong to the latter "little flock?" If so, use your faculties and talents, in doing the work heartily.

Is it true that we may know all may not be scoffers, may do much and yet be lost? Yes, for it is not "Lord, Lord," it is not all whose recorded in our church books, who

Let us see to it that our names be in the "Lamb's book of life," that we church triumphant, that we are we shall be saved in that great day

Is it true that we love Jesus, and love his appearing? If so, take pray for more faith, knowing that of complete trust and submission to God in Christ Jesus, can survive of these times.

Trust not in wisdom, in nan men, but in Jesus, though the v and the workings of God at understand.

God help us to make our lives of our profession, and may we practice ever inquire—Is it true help us by his spirit, and to wisdom into the way of all tru hopes on him who has said, "I truth, and the life."—C. Mendenhall

Pride and Fashion

DEAR BROTHERS AND SISTERS to you a short time through the subject of pride, fashion, though I know to speak in open subjects, will be very unpopular age of the world, even among t Christianity. In approaching often hear it remarked by some lief be dead as out of the fashion the clergy we see that they to know the whole counsel of G those subjects. And why? The that cause is that the whole l leavened to a certain extent.

The Holy Spirit teaches us formed to this world: but be y the renewing of your mind th what is that good and accept will of God." Rom. 12: 2. T to dress, conversation, spirit, a duct. God expects his childre to look different, and to act dif stricken worldlings who thr death and everlasting ruin.

For us to ignore the subject of the wisdom and authority of seen fit in his word to make i cial legislation. If the great an has seen fit to treat upon those betray a shallowness of mind i as a great many do, by a conten say that a Christian's dress wi itself, without any special in subject, is to say that severa

down upon us, resplendent with consummated hopes and realized anticipations? Yes, fellow traveler, it is indeed true, for the Lord has spoken it by his prophets, by signs in the past and the present, in the earth, air, sky, water, and in all created things animate and inanimate, which proclaim the truth of the Scriptures and the certainty of our "blessed hope."

Is it true that many are ignorant of this fact? Yes, for they say all things continue as they were from the beginning, some scoff, some explain away, some are willingly ignorant, some fear to think of it, a few look forward with joyful trusting hearts to the great day of God Almighty. Reader, do you belong to the latter class, to the "little flock?" If so, use your faculties, energies, and talents, in doing the work of the Lord heartily.

Is it true that we may know all these things, may not be scoffers, may do much in his name and yet be lost? Yes, for it is not all who say "Lord, Lord," it is not all whose names are recorded in our church books, who are of Israel.

Let us see to it that our names are written in the "Lamb's book of life," that we belong to the church triumphant, that we are Christ's, that we shall be saved in that great day.

Is it true that we love Jesus, and consequently love his appearing? If so, take fresh courage, pray for more faith, knowing that nothing short of complete trust and submission to the will of God in Christ Jesus, can survive the dangers of these times.

Trust not in wisdom, in names, theories or men, but in Jesus, though the way seems dark, and the workings of God at times hard to understand.

God help us to make our lives a consummation of our profession, and may we in theory and practice ever inquire—Is it true? asking God to help us by his spirit, and to guide us by his wisdom into the way of all truth, building our hopes on him who has said, "I am the way, the truth, and the life."—*C. Mendenhall, in Crisis.*

Pride and Fashion.

DEAR BROTHERS AND SISTERS: I want to talk to you a short time through the *ADVOCATE*, on the subject of pride, fashion, and dress, although I know to speak in opposition to those subjects, will be very unpopular in this day and age of the world, even among those who profess Christianity. In approaching this subject we often hear it remarked by some, "I would as lief be dead as out of the fashion." Even among the clergy we see that they too, shun to make known the whole counsel of God in regard to those subjects. And why? there is a cause, and that cause is that the whole lump has become leavened to a certain extent.

The Holy Spirit teaches us "not to be conformed to this world: but be ye transformed by the renewing of your mind that ye may know what is that good and acceptable and perfect will of God." Rom. 12: 2. This rule applies to dress, conversation, spirit, and general conduct. God expects his children to be different, to look different, and to act different, from pride-stricken worldlings who throng the way to death and everlasting ruin.

For us to ignore the subject of dress, is to doubt the wisdom and authority of God; for he has seen fit in his word to make it a matter of special legislation. If the great and eternal Jehovah has seen fit to treat upon those subjects, we only betray a shallowness of mind in dismissing them as a great many do, by a contemptuous smile. To say that a Christian's dress will always regulate itself, without any special instructions on the subject, is to say that several of the inspired

apostles have prescribed superfluous rules, and that a part of the Bible is useless; for we hear the apostle say: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands." 1 Peter 3: 3-5. Paul teaches precisely the same things: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10.

The above references show that there are two kinds of adornment, one permitted, the other prohibited. The commendable adornment consists in modest apparel, accompanied by a meek and quiet spirit. The outward adorning consists of plaiting the hair, and wearing of gold and pearls, and costly ornaments, which are only designed for display and are emphatically condemned by God's word. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6: 17. The line of distinction between the church and the world has become almost obliterated. The two parties have contracted an unholy marriage, and the peculiar marks of God's people are but rarely seen. When the apostle tells us, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," (1 Cor. 10: 31.) how can any one have the audacity to say that it is all to the glory of God to put on their rings, and their rag-roses, their feathers and flowers, their outlandish bustles, all puckered and tucked, with their bundle of extra hemp, and false hair? Can any one see how God is glorified by these things? or by the popular fashion of punching holes in women's ears and hanging in hooks and rings of various kinds? Such things religiously considered, is rebellion against the God of nature, and a relapse into barbarism.

But, says one, "I do not set my affections on those outward adornments." Then you can very easily give them up. If you have so little regard for them, you will certainly cast them aside at once rather than be a stumbling block to others. But to renounce them may reveal a secret nerve running from your heart to these idol vanities. You deceive yourselves when you suppose you can spend your money for those forbidden ornaments without any heart for them. They are made, bought and sold, and worn, on purpose to feed pride. And if you are sure you are not proud then take down your sign, for such ornaments have a demoralizing tendency on the human family. While the gauze and glitter of frizzled females tend to arouse the passions of men, they also tend to cheapen the value of women. When poor girls find it impossible to keep up with the times in fashionable attire, is it any wonder that they barter their purity for the sake of being able to dress as flashy as others? Nothing so much seduces so many young girls into a life of shame as the tyranny of fashion.

I appeal now to the clergy, Take hold in good earnest, and shun not to make known the whole counsel of God. If you have a gold ring cast it aside. If you wear gold studs in your shirt bosom, in conformity to the flashy fops of today, bury them as good old Jacob did, beneath the oak. Oh mothers in Zion! we appeal to you to arise above a mere butterfly existence, and awake to the responsibility of your heaven appointed mission.

May God impress upon our hearts the necessity of plainness of dress, simplicity of speech, and meekness of heart, in the great warfare between truth and error.

And now, dear reader, as we are drawing near the shining shore of eternity, we soon will have to exchange the present perishing trophies for the long white robes of the kingdom, the attire of all the redeemed. S. C. B. WILLIAMS.
Denver, Worth Co., Mo.

THEY who are the fullest of faith and richest in good works, make the least sound; when their hearts and lives, like the face of Moses, shine brightly with grace and holiness, they do not, they will not know it. They consider their greatest light and luster as but a reflection from the Father of lights, and therefore they have no reason to boast at all of borrowed goods.

Letter Department.

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name.—Malachi iii. 16.

From Sister Tickner.

DEAR BROTHERS AND SISTERS: My love for the cause of my Blessed Master has not abated since I last wrote. Though "faint we are still pursuing." Could I give expression to the pent up feelings of my heart how gladly would I write for the *ADVOCATE*. When from the governments of Europe I hear the low mutterings of disquiet and unrest, of hate and defiance, that are borne across the Atlantic, I look beyond what seems to be the inevitable scene of carnage and death, to the blissful reign of the Prince of Peace, when sin and suffering will be no more. Longing, praying, watching, waiting, your sister,
DIANTHA TICKNER.
Marquette, Wis.

From Sister Pitts.

DEAR BRO. BRINKERHOFF: On arriving home from a six weeks absence how glad I was to find the August and September numbers of the *ADVOCATE*, and their contents filled my heart with comfort. I hope that God will hold it up and make it a bright and shining light to hold up the living truth of God on the great and important doctrine of the Atonement and Sanctuary question. That truth is clear to me, but not to thousands who think they know it all. O that they had "the fear of the Lord, that is the beginning of wisdom;" but to me their fear is taught by the precepts of men. Let us labor on in love and pity, giving and forgiving, knowing that light is sown for the righteous, and gladness for the upright in heart. I hope the hearts and pens of those who are mighty in the Scriptures, whose lives are governed by the Spirit and truth of God, will be enabled to set the truth on the Atonement and Sanctuary forth in God's light. The words of the prophet come now with force upon my mind: "O that my head were water, and my eyes a fountain of tears, that I might weep day and night for those that make flesh their arm." God grant that you all may be kept by his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places (holiest of all), far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Bless the Lord, O my soul! And made him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Your sister in the Lord,
POLLY G. PITTS.
Fredericksburg, Iowa.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, OCT. 13, 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.

THE Tract on the "Seventh-Day Sabbath" is now ready. We have been unavoidably delayed in finishing it up and printing the cover. 32 pages, besides cover; price 8 cents. Send it out and let it help to get the truth on this subject before the people.

THE "Memoriam" of Bro. Hancock was designed for the preceding number, but was not received until that number was printed.

Report of the Michigan Annual Conference.

MET according to appointment on Friday, Sept. 25th, at 9 A. M. for business. Opened with prayer by the writer. Appointed Bro. Easton President *pro tem*. Reports from the different churches were called for and read, with the exception of two churches which were not represented. The present standing of the churches is good. Four only have been expelled from our number during the year for misdemeanor, while about fifty have been added to the church. Financial matters are in very good standing among the churches, considering the hard times we are now witnessing. The brethren are all trying to do all they can for the advancement of the cause. May God bless their efforts. Bro. E. Easton and Bro. John Branch were granted permission by the church to improve upon their talents by engaging in the ministry during the coming year.

Met Friday evening, at early candle lighting for worship. Discourse by the writer from 1st Peter 4: 7, "But the end of all things is at hand; be ye therefore sober and watch unto prayer." The discourse was followed by many warm and cheering testimonies from the brethren and sisters. Truly it was good to be there. Met again Sabbath morning, at half past ten o'clock, and listened to a discourse by Bro. Cranmer, on the subject of the "Two Witnesses," from Rev. 11. He claimed that the 1260 days are still future,—that they are literal days (and not years as many have supposed)—that the "two witnesses" are not and cannot be made to appear from the Bible to be the Old and New Testaments—that the burning of the Bibles in France, in 1793, was not a fulfillment of that prophecy. The subject was handled ably and skillfully, and again the brethren left their testimonies in favor of the truths that they had heard, and declared their determinations to see the end of the race.

In the evening a stranger, one Bro. Tucker, who had come some distance to meet with us, was invited to speak, which he did on the "Mark of the Beast," from Rev. 13. He made some very good remarks.

First-day morning, met at 11 o'clock, and spoke to the brethren on the inheritance of the saints, from Matt. 5: 5. The dear saints seemed much cheered by hearing of their heavenly home, the earth made new, and again they repeated their determinations to never slack their pace until they reach the other shore and are permitted to sit down in the kingdom of God. In the evening Bro. Cranmer spoke to us from Eph. 2: 19-22. It was truly a rich feast to listen to this sermon, for the Lord gave edge and power to his truth, and it cut its way through the mists and fogs of Papal dogmas and rested

with weight upon the minds of the congregation. Bro. C. occupied one and one half hours in speaking, and the brethren and sisters made good use of the time from then until midnight. Not a moment was lost. Our eyes did not grow heavy, nor did we become weary. When all felt that they had done their duty, we sang the parting hymn, commencing,

"My Christian friends in bonds of love," Bro. Cranmer dismissed with a benediction, and we parted with warm salutations and kinder adieus, hoping that the next Annual Conference will find the church in a still more flourishing condition than at present, and that ere then many may be added to our numbers.

From the Conference we came to Rabbit River where we are now holding a few meetings.
R. C. HORTON, Conf. Clerk.
Hamilton, Sept. 30th, 1874.

In Memoriam.

BRO. BRINKERHOFF: I have been looking in vain in the last two issues of our SABBATH ADVOCATE for an obituary notice of the decease of our beloved brother, and staunch believer and observer of the Seventh-Day, Elder SAMUEL C. HANCOCK. He died at Springfield, Mass., Aug. 29th, 1874, in the "blessed hope" of arising in "the morn of the resurrection." His age, I believe, was 49 years.

Bro. Hancock and the writer first became acquainted in Philadelphia, in 1853, in a very unlooked for way at the time. He came to my residence, accompanied by another Sabbatarian brother (Mix), who introduced themselves as Sabbatarian Advent brethren, who were in sympathy with the Age-to-Come views of the restoration of Israel to their own land, and had come for the purpose of inquiry respecting an agricultural effort then progressing in Palestine, of which the writer was the agent in this country. I gave them all the information I then possessed, and we spent a very happy evening together. At the close of our interview Bro. Samuel asked permission to sing "one of the songs of Zion." To those who have not had the privilege of hearing Bro. Hancock's singing, for the first time, will excuse me for speaking of it in the highest terms of praise. He commenced with—

"Christian, the morn breaks sweetly over thee,
And all the midnight's shadows flee," etc.

I have often participated in Advent meetings in singing this hymn "in '43 and '44 times," but he sang it to a new tune for that hymn. It was to the air of "The Marsellaise;" and never, perhaps, were a Frenchman's enthusiastic feelings for "liberty and military glory" more deeply moved by his national hymn than were mine by the thrill of inspiration which the Spirit of the life-giving power of the Lord imparted to Bro. Samuel and his two listeners. Bro. Mix and I laughed, and we cried with tears of sympathy, while he paced the room and sang those thrilling lines—

"Arise, arise, leave all for glory—
Thy name is graven on the throne," etc.

My mother informed me, after they bid me good night, that while the brother was singing there was quite a crowd of people collected on the street pavement in front of the house. Never shall I forget Sammy Hancock's seraphic face on that occasion of our first interview.

Some five years afterward I was attending the Advent Campmeeting at Springfield. Arriving late in the evening I did not meet any one I knew except Bro. and Sister Day. Next morning, however, as I was making the circuit of the inner tents I heard a clear, strong voice singing, and a number of the pilgrims collecting to listen. I recognized at once the voice of the blind brother. After he had sang several hymns, we adjourned for the breakfast-table. Seeing the blind brother was alone I went up to him and hailed him as a brother pilgrim; inquired how he was, etc. He was startled at my inquiry, and said, "Your voice, my brother, is familiar as one afar off. Where have I

heard it?" I responded, "In Philadelphia; don't you remember Palestine and the "Marsellaise?" With that he threw his arms about my neck and tenderly saluted me. "Ha! ha!" he said, "You are Bro. Boyd. Right glad am I to meet you again. How often I have meditated on that eventful evening with you."

Since that time every year that it has been my privilege to attend an Advent Campmeeting I have never failed to meet and hear his honest and heart-stirring voice, either in godly exhortation, prayer, or song. And we were mutually glad to meet one another. Alas! that "he is not."

Bro. Hancock was a cheerful, a hopeful Christian, a devout observer of the "Sabbath of the Lord." "After life's fitful fever he sleeps well," for he "sleeps in Jesus." "Blessed sleep, for he died in the Lord."
J. L. BOYD.
Philadelphia, Sept. 25, 1874.

Appointments.

Quarterly Conference at Fairview, Mo.

THE next Quarterly Conference of the Sabbatarian Adventists of the First District will be held at Fairview School-house, Daviess Co., Mo., commencing Sabbath evening, Dec. 18, and continuing over Sunday. We extend an invitation to all. Let none stay away. Come, praying that we may receive a blessing of the Lord.

W. C. LONG, Sec.

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.

Polly G Pitts, 75 cts, 10-1. Wm Inglis, \$1.00, 9-18. Geo Wareham, \$4.00, 10-1. V M Gray, 50 cts, 9-8. Solomon McFarland, \$1.50, 10-5, (postage 25 cts). Mrs Sarah S Bussier, \$1.50, 10-5, (postage 25 cts). Daniel Tiffany, \$1.00, 9-18. C P Russell, \$2.00, 10-8. M N Kramer, \$1.50, 10-1. J M Tyler, \$1.50, 10-1.

For Tracts and the Tract Fund.

C P Russell, for Tracts, \$3.00; S S Davis, 50 cts.

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 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 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.

Advent a

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VOL. IX.

The Advent and Sabbath Advocate

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The ADVOCATE is designed to teach the truths of Eternal life, Immortality and through Christ; the Perpetuity and immortality 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; and the Personal holiness and Destiny of Man; Personal holiness and kindred Bible subjects.

I am Watching.

I AM watching for the dawning
Of a fair and joyous day,
When shall end my cares and burdens,
And my trials pass away;
And my trials pass away;
When shall come my Elder Brother,
For to claim his rightful throne,
When my wanderings here are ended,
And no more I'll walk alone.

I am watching for the morning,
Yes, and soon the day will break,
That shall end earth's toils and sorrows,
And her children happy make.
Then the earth, all robed in beauty,
Shall be fitted for a home,
Where the good of every nation
May with angels ever roam.

I am watching for the coming
Of my Savior and my King,
Who to earth shall come in glory,
Crowns of righteousness to bring.
And I know that day is nearing,
When earth's future King will come,
With the angelic host attending
For to take his purchased home.

I am watching for the morning
When the trump of God shall sound,
And all the sleeping saints come,
Who lie entomb'd the earth around.
I am watching for death's conqueror,
Who will set the captives free,
Those he has purchased with his blood,
To live with him eternally.

I am watching, yes, I'm waiting
For my Savior to descend,
For I know he comes to bless me,
And to bid my sorrows end.
Then I will wait in patient wait,
Till my Lord in glory comes,
Then a crown of life he'll give me,
And a share in his blest home.

Are you waiting, fellow pilgrim,
Are you looking for your Lord,
Are you ready to behold him,
While he all your acts record?
Are you loving his appearing,
Striving all his will to do?
If so, no cause have you for fear,
Soon it shall be well with you.
S. E. BR

Probation of the Antediluvian

SAMUEL DAVISON.

It is the appointment of God
Should pass under probation for
Heb. 2: 10, 11, and chapter 12: 1-3
Circumstances of men differ with the
world in which they live, but the
righteousness are the same. Righteousness
holiness are not a creation, but an