Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, October 13, 1874.

NO. 15.

The Advent and Sabbath Advocate,

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

TERMS.—One dollar and a half per year. Free to those unable to pay. Specimen copies sent free.

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

> 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 [pain] To somebody-Will it be you and I?

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.

24th has the following question:

Christ, and if so, by whose authority?-o. M. S."

To which the Editor replies:

"Properly, the Sabbath is the seventh day of the

Christian religion came to be recognized by the law, a code that forms the basis of all moral ob-State, laws were enacted to preserve its sanctity. ligation, by giving it to the Hebrew nation as a The Emperor Constantine first ordered the suspension of all work on that day, in the year 321. Pri- part of their civil constitution, and by giving 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 posithrough Child to reward the righteous tions 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 and all. 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.

Christ arose from the dead on the first day of the | triumph propound questions like the following: week; but on the contrary, the weight of scrip- Can matter think? If so, Why is it that the fallacious and of no force at all.

observed at a very early period; and when the dicated by placing it in the bosom of the moral JACOB Black of the place of the present the place of the place of the place of the place of the present the place of the place of the place of the place of the present the place of the place of the place of the place of the present the present the place of the present the present the place of the present the place of the place o cepts,) in his own ordained woaship 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 repudlated 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 Sabbathbreaker, 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 Marion, Iowa.

Matter and Mind.

A. F. DUGGER.

IT is sometimes said that the body being wholly composed of matter is not susceptible of It is far from being proved, however, that thought; and our opponents with an air of ture testimony is in favor of his resurrection trees and stumps do not think? Why does not within the closing hours or momentsof the Sab- man think with his heel as well as with his bath. The only apostolic writer (Matth.) who head? Their conclusion is that matter cannot gives a historical account of the resurrection, in- think, therefore they infer that man must have forms us (ch. 28,) that when the women visited a soul or spirit composed of some other substance. the sepulcher of Christ, "late in the Sabbath," How do they know that matter cannot think? (Bible Union Translation) he had already risen. or do they know it? I perceive the great diffi-Whatever obscurity may attach to other passa- culty is that they cannot conceive how matter ges relating to this event, if the above transla- can think. Does it therefore follow that God tion is correct and reliable it clearly proves that cannot superadd to matter a thinking faculty. the resurrection of Christ really occurred within Dare we limit the power of God by saying he the limits of the Sabbath, and the only reason cannot? Thought is not the only mystery conever assumed or urged for Sunday-keeping is nected with matter. Those who propound such questions and urge such objections can no more Had the seventh day no better foundation conceive how matter can attract matter than than the first as a Sabbath, and seventh-day they can conceive how matter can think. Yet Sabbath-keepers no higher authority than hu- matter does attract matter; this they cannot man custom, or man-made laws, for their Sab- deny. In taking any substance to pieces we bath-keeping, we would not be willing for an discover that its particles are not held together hour to maintain our position as such against by nails or tacks, or by any mechanical power the universal opposition of our fellow creatures, whatever, but by a power which we call attracand especially in opposition to the practice of tion, not obvious to our senses. This power our nearly all professing Christians. The true Sab- opponents can neither comprehend nor explain; bath, however, is based upon a broad and ample | yet it is matter, and God gave it to matter, and foundation. It was made blessed and sanctified it is by this power that the heavenly bodies are by the God who created the heavens and the kept in their proper orbits. Some being unable BEING impressed with the candor and truth- earth. It was made at the close of the first, or to conceive how matter can think, have inferred fulness of the answer of a secular paper to the creation week. It was made (not for the Jew, that matter cannot think; but they are equally question of one of its correspondents, I thought but long before there was any such distinction unable to conceive how matter can attract matit might do good to give it to the readers of the as Jew and Gentile, before there was any need ter. Will they therefore infer that matter has ADVOCATE. The Chicago Inter-Ocean of Sept. of redemption or of a redeemer, while man was no such power? Cannot God give to some porinnocent and pure, the Sabbath was made) for tions of matter different qualities. If not, how "Was the Sabbath changed from the seventh to man. The outward form of law defining and it is that a peach tree never bears acorns, nor an the first day of the week at the resurrection of protecting the Sabbath, as we now have it oak tree peaches? All intelligent persons know in the Bible, was given to the world through that God has given to matter different qualities. the Jews, by God himself, first commanding it and that these different qualities do not destroy with an audible voice, and then with his own the essential properties of matter. For instance, sects. Sunday is kept as a Sabbath or holy day in finger engraving it on the tablet of stone. The in the peach and apple tree, and various other remembrance of the Savior's resurrection. It was regard that Jehovah has for the Sabbath is in- fruit trees, we see something above the essence

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crib." Has the assa little immaterial immortal spirit too, so that he can tell his master's crib when he sees it? Yes, if the argument is true that matter cannot think, for that which cannot think does not possess knowledge. So then if it is the immortal soul that thinks it is that which God has made none of them void of immortality, for mind is developed in all on a small scale. They all have a talent in common with their race.

It is quite evident that thought and intelligence have their origin in the brain, which is the seat of consciousness, and to injure the brain is to affect the mind. This is a fact, and one, too, which gives a death blow to the theory which claims that mind has no connection with matter. If thought has no connection with matter how is it that a blow on the head will stop the thinking? Why is it that intoxicating drinks an immortal soul or spirit that thinks why does it not think the same in an infant as in a mid. material organization. Man can no more think day, as they were in the days of Job. without brains than he can live without air. The sation, not only in man but in all other animals.

sufficient."

East Nodoway, Iowa.

"How are the Dead Raised up."

JACOB GRIM.

"How are the dead raised up and with what body do they come."

This question the apostle says was asked some light of science, how particles of matter scattered can be brought together and réunited. Prof. Institution, after giving the theories of all the part of what he termed the gospel. great scientists of the past and present, winds

of matter. Yet matter in these things is but case, matter must perform the function of rethere is a wide and marked difference there is a wide and marked difference. of matter. Yet matter in these things is but case, matter must perform the function of rematter. There is a wide and marked difference matter. There is a wide and marked difference organization. You are not, and if you declare buried Christ, and as we do not bury improve that the flection and kindred operations more than living the flection and kin between the horse and tiger; both possess different properties yet both are matter; and those we are bound to infer that you have no thought, souls—that has no part in the apostle's debat we are bound to infer that you have no thought. between the horse and tiger; both possess different properties yet both are matter; and those qualities found in the fox and elephant, which are above the essence of matter.

Now these things show that God has given to matter different qualities. Could he not then superadd to matter a thinking faculty? O. but superadd to matter a thinking faculty? O, but beings on this correction. We have often tried cries our opponents, matter cannot think, therefore man must have an immortal soul, or a little
immaterial immortal spirit to do his thinking to immaterial immortal spirit to do his thinking, to tell him when he is doing wight on wrong the large transfer and the spirit to do his thinking, to the large transfer and the spirit to do his thinking, to the large transfer and the spirit to do his thinking, to the large transfer and the spirit to do his thinking, to the large transfer and the spirit to do his thinking, to the large transfer and the spirit to do his thinking, to the large transfer and the spirit to do his thinking, to the large transfer and the spirit to do his thinking, to the spirit to do his thinking to the spirit to the tell him when he is doing right or wrong. In Isa. 1: 3, we read that "the ox knoweth his owner." Has the ox an immortal soul to tell or other than the ox an imm owner." Has the ox an immortal soul to tell thought, is an inordinate demand on human preached that he rose from the dead, how say this who his owner is? But in the same verse that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among you that there is no resurred to some among your that there is no resurred to some among your than the same years. him who his owner is? But in the same verse we cannot tell. Was it because thought is inwe also read that "the ass knoweth his master's visible that this invisible parent was sought for visible that this invisible parent was sought for visible that this invisible parent was sought for visible that the fire perfume beyond the rose, attraction beyond the sun, and vitality beyond the branchy oak; of all insane fancies this popular idea of the human your faith is vain also, . . . and we are found spirit is the most complete. We have no wish false witnesses of God, because we have testified to give offence, but the truth must be spoken." of God that he raised up Christ, whom he raised Here I might quote from many distinguished not up, if so be that the dead rise not. For metaphysicians corroborative testimony, but if the dead rise not, then is Christ not raised, and ing to this argument, of all the animals created, enough has been said. "A word to the wise is if Christ be not raised then they also 1 Cor. 15: 13-18.

Here it is a self-evident fact that the apostle seems to be entirely ignorant of the theolgical notion of an immortal soul, as it would be the height of folly to talk of Christ as being perished, because his body was left in the grave, if he possessed an immortal soul, and that the 1800 years ago, and it is asked the same to-day. essential part of him, likewise of those who had We do not intend to answer or examine it in the fallen asleep in him were perished, because their bodies were left in the grave, when the soul, the broadcast and absorbed by other living things, essential part, was already in heaven. It must be eyident to all thinking minds that the Aposwill cause derangement in the mind? If it is Tyndall, in his great lecture before the British | the taught no such doctrine, and it formed no

We come then to the pith of the subject. But, dle-aged person? In infancy the mind is weak: up by asking the question asked by Zophar, one says the apostle, and there is no disputing this as the child grows the mind or thinking faculty of Job's friends, "Canst thou by searching find fact, "But now is Christ risen from the dead, gathers strength, and thus gradually matures out God?" This was asked by Tyndall in re- and become the first fruits of them that slept." with the person; and as the person declines the lation to the great question of the origin of life. "For as in Adam all die," (being animal,) and mind fails, thus proving to a demonstration that It is acknowledged by the great scientist that now all being dead, "How are the dead raised the mind belongs to, or is connected with, the they are as far from its discovery by science, to- up, and with what body do they come? But every man in his own order;" "Christ," says the Our inquiries, then, will be, What saith the apostle, we have seen him, next, "the firstbrain is the organ of thought, the same as the Scriptures upon this subject? There have been fruits." Have they risen? See Rom. 8: 29. Here tongue is the organ of speech, or the stomach many theories promulgated upon the subject. is a class of individuals whom God did predesti-The most popular among them is, that when the nate to be conformed to the image of his Son, body dies, the soul separates, and immediately and these are said to be glorified, which is interdeparts into heaven or hell, and, at the day preted in John 7, by Jesus himself, to mean the The horse and the ox possess a sense of feeling of judgment, the body is raised and reunited to resurrection of the dead, "for the Son of man the same as man. They experience pain and the soul, and then receives its final reward or was not yet glorified," "Afterward they that suffer equally as great as do the human race; yet punishment. We will not stop to show how are Christ's at his coming." Then is thrown in they are but matter. Can our opponents con- wide-spread this sentiment prevails throughout another subject, by parenthesis, pertaining to ceive how matter can feel, or experience pain? Roman Catholic and Protestant churches. Our the kingdom of God, continuing from the 24th I apprehend they cannot, therefore they had object shall be to ignore all theories, and inquire to 29th verses, when the subject is resumed better stop making light of the idea of God's what answer the Apostle gave to the question again, "Else what shall they do who are baptized giving to matter a thinking faculty, and also he lays before us, "How are the dead raised for the dead if the dead rise not at all?" Why bear in mind that the question is not whether a up? and with what body do they come?" It is are they "baptized for the dead?" Paul is evitree or stump can think, but whether a living a self-evident fact that the apostle is not here dently talking of all in Christ, and none others. organized man can think by his brain. Facts, talking of an "immortal soul," because an im And in his explanation of how the dead are which are stubborn things and will not bend, mortal soul is not dead, and the question is, "How raised up he says, "So also is the resurrection of show that he can and does think, and also that are the dead raised up?" Now, however the the dead. It is sown [what? the soul, or the mind is but the result of living organized question may be decided, it is certain that it rebody, or the man?] in corruption, it is raised in remarks of the Rev. W. C. Moncrieff: "Often the apostle we must inquire into the subject power; it is sown a natural [an animal] body, it do we hear the words, matter cannot think, and which he has under discussion. He begins: "I is raised a spiritual body. There is a natural pody. the trumpet of orthodoxy summons us to attend. In our simplicity we have been led to declare unto you the gospel which I preached unto you." first of all, that Christ died second [animal] body. There is a natural leading to the condition of the reason thus: Matter cannot think—God made unto you," first of all, that Christ died; second, And so it is written, The first man Adam was interest. reason thus: Matter cannot think—God made unto you, mist of an, man out of the dust of the ground—then of course that he was buried; and third, that he, Christ, made a living being, the last Adam a quicken-do think it is the protest of each child of humanity. Then, if you do, we respond in your for our sins. This is a subject of itself was of the earth earthy; the second man will be manity. Then, if you do, we respond in your for cur sins. This is a subject of itself; and from heaven (when he comes again). As is the

earthy, such they also the heavenly such they also as we have borne the shall also bear the imag this I say brethren, (tha and blood (which is Ad est nature,) cannot inhe neither doth corruption

Now, from the apost can conceive a resurre mortality, or the earth; reasoning in this chapt to conceive. He show portant that all the san incorporated again tog sential to the man; lil though it die in the gr during the process, ye though the man fall in again from "the land with a likeness unto h man, according to the comes from the dead, Christ, and the first-fi of the resurrection; Christ, "are the chi children of the resur they are raised from God, "and they can all who come from th of God, being the chi Philadelphia, Pa.

Danie

IT requires some force of purpose to ig tors and chronologist word and providence if we will understan receive the things of simplicity: and this assurance of mind. fog, and leads to a l plexities. Follow th and there is a line of of the morning star

It is plain enough Jews could keep no to do so would have against their conqu Daniel are dated in ing monarch of the the histories of Ezra regarded religiously ress of their own sa observance of the f Ezra 6: 20, 22, and seventy weeks are mark with certain appearing of the M may have done, th true chronology of after God will kno prophecy transpir prophetic eras that For example, Mes end of the sevent; the Holy Spirit as Prince of Israel, a ple, but it took no which those thing demain with which nant week of Dan years. It is like to make Sunday e I would no more ! apostle Peter, or a tables to make us modern searess, a like it when the s I like to see prop done now in the j

earthy, such they also that are earthy; and as the horn, and taking away his dominion to consume day for a year in prophetic time,) is what we are earthy, such they also that are heavenly; and and destroy him unto the end. as we have borne the image of the earthy we as we have the image of the heavenly. Now P. S. The 2300 days will end when the 2520 end, and blood (which is Adam's descendents' high- ends. est nature,) cannot inherit the kingdom of God;

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neither doth corruption inherit incorruption. Now, from the apostle's reasoning, how men can conceive a resurrection to mortality, or of 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, alwith 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.

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 progend 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

SAMUEL DAVISON.

Faith Works by Love.

A CURRENT objection to the evangelical doctrine of Justification by Faith in Christ, is, that can control of sustincation by Faith in Christ, is, that mortality, or the earthy man, from the apostle's 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 dis- two weeks, which is 69 weeks or 483 years unto tinguished for their morality and virtue. The | Messiah the Christ. We understand that Christ though it die in the ground, and lose all its form faith by which they are justified engenders love, was not known as the Messiah until he was bep during the process, yet it bears wheat. So, al- and this love prompts to and secures hearty tized of John in Jordan, which makes a complete though the man fall into death, he will come obedience. Affection for him in whom they be fulfillment of the 69 weeks, or 483 years, which again from "the land of the enemy," glorified, lieve, and a deep sense of gratitude for what he brings us down 30 years this side the birth of has done for them and promises yet to do, in- | Christ. This seems to fill the space of 483 years clines them to conform cheerfully to his wishes. or 69 weeks, which bring us to the one week. The A felicitous illustration of this is furnished by 69 weeks and the one week make the completion one who says: "A good many years ago I was of the 70 weeks; and in this one week the most 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 known as the Messiah as it is noted in the script-It requires some determination of mind and against him. She was sold to him; but the ures, which brings us 30 years this side the birth of force of purpose to ignore all the great commenta- same air of dejection remained and tears still Christ. The starting point of 69 weeks and the tors and chronologists, and stand wholly upon the ran down her face. He asked her why? 'She one week which make the 70, or 490 years, was at word and providence of God; but it must be done didn't know what kind of a master she had; he the going forth of the commandment which comif we will understand the Scriptures of truth and might be just as bad as the other had been.' He menced in the end of the 70 years desolation of Jereceive the things of the kingdom of God in their then turned to her and said, 'My girl, you need rusalem, in 453 B. C. At this time Daniel undersimplicity: and this is the only path of peace and not cry so. I have not bought you to work for stood by books the 70 years was accomplished, and assurance of mind. All else is encompassed with me, I have bought you to set you free. Go where he poured out his prayers to God, confessing his fog, and leads to a labyrinth of inextricable per- you please. Here is the paper of your freedom.' sin and the sin of his people. The man Gabriel plexities. Follow the voice and Providence of God The poor girl, with tears, said to him, 'I am go- was sent to give Daniel skill and understanding and there is a line of light that guides to the rising ing with you.' And she did go, and when per- in the vision. The 70 weeks or 400 years start at sons 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 hight 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

Daniel 9:24--26.

tables to make us swallow some bad verses of a ing Messiah. It was setting forth a time in which modern searess, as good English poetry. I don't his people should search diligently to know the like it when the spirit manifests itself in that way. fulfillment of those 70 weeks, to a period when the done now in the judgment sitting upon the little starting point of the 70 weeks or 490 years (each show the salvation of God."-Ps. 50: 23.

consider the vision. Seventy weeks are determin'd shall also brethren, (that the natural man,) flesh and they will end when the punishment of Israel the transgression, and to make an end of sin, and this I say brethren, (which is Adam's descendents' bigh ends upon thy people and upon thy holy city, to finish 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 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 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 observance of the festivals appointed of God. See Christ, we love him who so loved us as to give I. It was for fallen humanity that the Passover Ezra 6: 20, 22, and Neh. 8: 14-18. I suppose the himself to die for us, and willingly engage in should be killed. Our Lord seems to be the passeventy weeks are given in three distinct parts to his service. As he devoted himself for us, we chall lamb that was slain in the midst of the week. mark with certainty the times appointed for the devote ourselves, our all, to him, and work for and he causeth the sacrifice and the oblation to appearing of the Messiah. Whatever the nations him just out of simple, personal, fervent attach- cease. Here where our Lord ate the passover with may have done, the Spirit of God has kept the ment to him for his wonderful, costly, and suc- his disciples confirmed the covenant with many true chronology of the world, and he that follows cessful undertaking in our behalf. Genuine for one week, and in the midst of the week he after God will know it as fast as the events of faith alone justifies, and faith invariably "works causeth sacrifice to cease; and at the end of the prophecy transpire. But I apprehend it is only by love,"-the most effectual of all motives to week or 7 years the consummation determined prophetic eras that are given in specific numbers. all right moral action—the most potent produ- was poured upon the desolate, or the unbelieving For example, Messiah the Prince did come at the cer of correct, exemplary, Christian conduct.-Sel. 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 BROTHER Enoch L. Williams has put forth in the most holy. At the end of this week, 37 years which those things were done. And by no leger- the ADVOCATE a supposition of those periods of after the birth of Christ, is the completion of the demain with which I am acquainted can the cove- prophetic time having a common commencement. prophetic time of 490 years. Some suppose the nant week of Daniel 9: 27 cover those thirty-three By putting our views together and investigating 2300 days and the 70 weeks start at one point of years. It is like putting eight days into a week the subject we may arrive at a correct understand- time; but this is a mistake; there are 29 years difto make Sunday come just as men want it should. ing. The 70 weeks seem to be a subject by itself, ference. The 70 weeks start 453 B. C., and the 2300 I would no more like to see it done than to see the a separate space of time given to the people of the days start 424 B. C., and end the prophetic time in apostle Peter, or any of the old prophets, tipping Most High for a waymark, or a sign of the com- A. D. 1876, when the sanctuary shall be cleansed. E. L. TROBBIDGE.

Holland, Mich.

"Wnoso offereth praise glorifieth me; and to I like to see prophecy fulfilled just as it is being most holy was anointed of God the Father. The him that ordereth his conversation aright will I

"The entrance of thy words giveth light." MARION, IOWA, THIRD DAY, OCT. 13, 1874.

JACOB BRINKERHOFF, Editor.

Time of Commencing the Sabbath.

should be Bible time now, and we who love the marked its commencement then does the same requirements of Scripture need to look into the matter so as to ascertain the truth as to the time of commencing the Sabbath.

It is evident the Sabbath commences at the same time the other days do, respecting each same position in each succeeding week of time. On the fourth day of the first week of time God made the sun to rule the day, that is, to divide be past. the light from darkness; and as the earth revolves on its axis around the sun, different parts of its surface are continually emerging from the other parts are receding from the light of day. The two parts, the dark and the light part, are together called a day. But which came first and week of time must determine. We read, "And day," "the second day," and so on through the down of the sun. six days. There was darkness before there was appointed division.

authority on the subject. When God gave to also prescribed.

"When the gates of Jerusalem began to be dark

creation week, so its sacred hours hold their to be kept shut during the six working days

And that the evening begins with the setting of the sun may be seen from Lev. 22: 6, 7 where a person was called unclean until the darkness of night, while on the opposite side evening, when having washed "his flesh with Deut. 23:11. See also Joshua 8: 29, and 10: 26, constitutes the first part of the day? That first 27, with Judges 14: 12, 18, in all of which inthe evening and the morning were the first was considered as beginning with the going

Let us look for Scripture example, or further time to commence the day of the passover is and his protection."

from the Babylonian captivity Nenemian testifies that he found them "treading winepresess time of keeping the Sabbath. As Bible believseems to be something lost, a wound inflicted. on the Sabbath, bringing in sheaves, lading ers, as observers of the Sabbath of the Bible, and contending for Bible times and oractices in. beasts, and bringing into Jerusalem, fruits and and contending for Bible times and practices inthe sacredness of the Sabbath day, of a consistbeasts, and bringing into Jerusalem, fruits and burdens," the same evil which was one promistead of the traditions and ordinances of man, ent use of the holy time, how much of after renent cause of their overthrow. He found there let us observe the Sabbath from even to even, gret, of spiritual loss, we might avoid! We nent cause of their overthrow. He found there net us observe the bassach from sunset to sunset. The day is a natural dineed to put from us thoughts and words of our old.

"I am Wounded!"

"I AM wounded, I am sick and suffering," should not be opened till after the Sabbath." said one who had lately enlisted in the service Now unless the Sabbath commenced as the ing giving me home and helping me to service darkness drew on there would have been no in his love is gone from me and I am Land need of having the gates closed so soon; that late The community has well and I am left deso. they were kept shut from the morning till the night would otherwise have done. As the sun tions of words needle and he would be well associawent down the gates began to be dark, and the Sabbath commenced, when business should society? I was invited to spend a few hours Bible times: for as it was observed then so it incidental evidence as to when the Sabbath and the placeures of the world of and the placeures of the world of and the placeures of the world of an analysis of the world of the world of an analysis of the world of an analysis of the world of an analysis of the world of the thoughts. I would like to induce my young That the days of the week commence and end friends to come to Christ and receive the pardon with the evening is also shown by reference to of their sins, and if I would do so I must not Ezekiel 46: 1, 2, in speaking of the opening and seclude myself from them. But the evening prespective temple shown to Ezekiel, which was amount, refreshments were served, and it was Thoughts of Jesus, or of eternity, troubled not until the evening," when the Sabbath would the party, neither seemed any thoughtful or better off for the occasion. But where now is the peace of mind, where is the absorbing love of Christ, I enjoyed? Why is it gone? I find an aching void, and the pleasures of life will not water," he should be clean from the time "the fill it. Ah! they soon pass away, and Jesus sun is down." A similar expression occurs in cannot dwell with this worldliness. I am wounded and am left to suffer. But as I am left to reflection I will go to my Savior, my Advostances we see that in those times the evening cate, and plead to be restored to his love and to the rejoicings of his Holy Spirit. His society is better than all others; and if he will return and The Lord's Passover, a memorial and a feast again grant me the sweet influence of his Holy light, according to the record. Then, according of the Israelites, was commanded to them to be Spirit, as we must associate with the world to to this part of sacred history, the night was the celebrated at even, at the going down of the some extent, I will see that I keep my Christian first portion of the twenty-four hour period sun, on the fourteenth day of the first month. armor bright, that I may ward off the attacks called a day, though the division of the day into Ex. 12: 18; Lev. 23: 5; Deut. 16: 6; Matt. 26: of the enemy and not be vanquished again. I hours belonged to a later period, not a divinely 20. This was an important event to them, and will go nowhere that I think Jesus would not. not only is the exact day to be observed, but the go with me, and I will always ask his presence

Another is wounded by the tempter and the his people, the children of Israel, their system We find that in New Testament times the enemy of all righteousness by having been inof ceremonies and festivals, their annual sab- days were considered as beginning and ending duced by the spirit of wordliness to trifle with baths of rest, besides the weekly Sabbath, he with the evening or sunset. The Jewish people, the Sabbath hours, instead of keeping the day says: "From even to even shall ye celebrate at that time, held a tradition that it was wrong holy unto the Lord. "Sometimes worldly inyour sabbaths;" (Lev. 23: 32.) and it is not to heal the sick on the Sabbath-day; but Jesus fluences, which it seems impossible to avoid, inlikely that the celebrating or keeping of the taught that it was right and proper to do good trude upon me and crowd out the sacred influweekly Sabbath differed in time from the other on the Sabbath day, and at the same time healed ences I want to be actuated with. It seems too sabbaths, or from the period of time comprising the sick. Seeing that Christ healed the sick much to shut ourselves from everything that is the days of the week. They were to commence with a word or a touch, they brought them to done around us. Sometimes there occurs some observing the Sabbath with the evening and him to be cured of their diseases. Going good lecture on the Sabbath evening, sometimes celebrate it until the next evening, when it from the synagogue on the Sabbath day he went a good literary entertainment that would be into the house of Simon, and found his wife's beneficial to me, and I wish so much to hear it. Nehemiah, in his history of his work of re- mother sick of a fever, whom he healed by his Sometimes after having worked hard all the forming the evils his people were engaged in at power. "And at even, when the sun did set, the week I want to see some friend, and then it Jerusalem, mentions the Sabbath in a way which people brought their sick unto him. Matt. 8: 16; seems almost impossible to avoid worldly contells us something of the time he commenced to Mark 1: 29, 32; Luke 4: 40. Had they not conversation. But on all such occasions I find that observe it. One of the sins of the Jewish people sidered the Sabbath then past they would have I have grieved the Holy Spirit, and am woundfor which their nation was subverted and their waited longer, or if they had not considered it ed and suffering. Sometimes relatives have city burned and destroyed was that of Sabbath- wrong to heal on the Sabbath day they would come to see me to remain over the Sabbath, exmade to them if they would reform and observe

We have advanced the above testimonies and ple generally spend the Sunday, in worldly conthe Sabbath, but they chose their own evil way deductions to show when the days were considversation and in pandering to the appetite; and and met its reward. After their restoration ered as beginning and ending in Bible times, to be thus hindered in the proper enjoyment of from the Babylonian captivity Nehemiah testi. and the direction of the Lord regarding the the Sabbath leaves a vacancy in the mind, there

the Sabbath to sell to the Jews, and to trade vision of time, and there is nothing in nature business and our worldly labor, and we alwith them. Neh. 13: 15-21. He tried to reform (or revelation,) to mark its beginning or ending ways feel blessed in doing so, even if we do deny with them. Neh. 13: 15-2f. He tried to reform this evil, and when the Sabbath came had the gates shut so that these merchantmen could not enter to trade with the Jews, and so broke up the trade on the Sabbath. He says (19th verse) that a day has passed into eternity and another dawned mon our existence.

Ways feel blessed in doing so, even if we do deny self or selfish interests to do so. If I would ful to live near to God and according to the profession. I have made. The hely word says: 'Be fession I have made. The holy word says: 'Be

not conformed to this world, I by the renewing [or refreshing that ye may prove what is t ceptable, and perfect will of The Christian, the one wall reformation, may be wounde and by different means. As is a growth in grace, and con mation go continually on, w bating the evils around us an sinful influences. We need armor of God, and to keep fense, lest the enemy infli wound. How much we nee not into temptation, but del And how comforting the 1 not suffer you to be tempted able, but will, with the tem way to escape, that ye may How much we need to take lest at any time we be over feiting and drunkenness, an lest we grieve away the Ho come so wounded with the our spiritual life will die we not only lose all we gain profession, but also lose the eternal salvation.

Reminiscences of

J. L. BOY

BETHLEHEM'S ASSOCIAT DAVID AS A FU

"David, therefore departe to the cave Adullam; an and all his father's house down thither to him. And debt, and every one that we ered themselves unto him captain over them." I Sai

WE have considered Da youth, who was privately an et Samuel to be the futu suddenly emerging from pastoral life on the battle-fi kills Goliath, and become cynosure of all eyes through the women sang his pra thousands" in comparison ands,"-we are now, to renowned warrior, a "capt (ranking as a colonel of "and he went out and people. And David beha all his ways; and the I Wherefore, "when Saul s himself very wisely, he w all Israel and Judah loved "the soul of Jonathan [S the throne] was knit with Jonathan loved him as his "Michal, Saul's daughter "and Saul gave him Dav ter, to wife." (1 Sam. 18.

But the one mar-all to surroundings and circum evil spirit" which had tak incited him to seek Da it, because he knew his s loved David, and that all him also. Therefore, " enemy continually." He his javelin at David, whil with his hand for the pr troubled mind. And the good and evil (God and 8 ily at variance and antag be in harmony. So that 'obliged to flee from Saul's a wandering fugitive-fir that you and perfect will of God."

The Christian, the one walking in the way of oformation, may be wounded in various ways reformation means. As the Christian life and py distribution and conversion and reforis a growth go continually on, we are always comhating the evils around us and contending with bating the weed to have on all the grmor of God, and to keep in readiness for defease, 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 surfeeting 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.

"and he went out and came in before the stronghold." 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 "the soul of Jonathan [Saul's heir-apparent to the throne] was knit with the soul of David, and "Michal, Saul's daughter, loved David;" . . . ter, to wife." (1 Sam. 18.)

a wandering fugitive—first "to Nob,"—then to with David."

to this world, but be transformed | "Achish, the king of Gath"—and, eventually, to the "cave Apur And the "c of conformed to control of your minds, the "cave ADULLAM," where his "six hundred to the renewing [or refreshing] of your minds, the "cave ADULLAM," where his "six hundred men" gathered to his "six hundred the renewing the renewing that good, and achieve may prove what is that good, and achieve may prove what is that good, and achieve may prove will of God." 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 (orvalleys,) 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 rick, 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; WE have considered David, as the shepherd but the main passage was so long that it exyouth, who was privately ancinted by the proph- hausted their supply of line before they reached et Samuel to be the future king over Israel, its terminus, and they had finally to abandon suddenly emerging from the obscurity of his the undertaking without having accomplished pastoral life on the battle-field of Elah, where he their purpose. In all the various channels they kills Goliath, and becomes, at one step, the had penetrated were found human remains, and cynosure of all eyes throughout Israel, -of whom | several skeletons entire, and the remnants of the women sang his praises, as slaying "ten rusted weapons, apparently of ancient and Jewthousands" in comparison to king Saul's "thous- ish construction, which they concluded that both ands,"-we are now, to consider him as the belonged to fugitives, who had escaped thither renowned warrior, a "captain over a thousand" from the siege and destruction of Jerusalem by (ranking as a colonel of a modern regiment); Titus, and had then perished in "king David's

"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 all Israel and Judah loved David." Likewise, 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 Jonathan loved him as his own soul;" and that him out therefrom. Hence, his sending to Na bal for supplies, in consideration of his men "and Saul gave him [David] Michal, his daugh- having been guards over his flocks in Mount Carmel and the "wilderness of Paran." Here But the one mar-all to these many happy it was, in compensation for the loss of his wife, surroundings and circumstances was that "the Michal, whom Saul had given to Phaltiel, when pork and pork-eaters—the trichina." evil spirit" which had taken possession of Saul, David had to flee from his home, that David Incited him to seek David's life, to destroy obtained Abigail, for a wife, after the Lord had it, because he knew his son and daughter both smitten Nabal, her first husband, for his churlloved David, and that all Israel and Judah loved ishness to his "anointed" one. (See I Sam. 25th him also. Therefore, "Saul became David's chap.) So that we learn, that even in his ap enemy continually." He more than once cast parently most forlorn condition. "as a fugitive," his javelin at David, while he played on a harp the Lord his God often bestowed blessings upon with his hand for the purpose of soothing his him, and very timely help in his hour of need.

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

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 exertroubled mind. And thus the two spirits-of And "David, a man after God's own heart," eises, but rather consists in doing all we are good and evil (God and Satan)-were necessar- could say, "It was good that I have been called and qualified to do, with a single eye to ily at variance and antagonistic, and could not afflicted." He realized the source of the Helper God's glory and will, from a grateful sense of be in harmony. So that, at last, David was and Keeper, and gave "unto God the glory due his mercy to us. This is the alchemy which obliged to flee from Saul's presence, and become unto his Holy Name." "And the Lord was turns everything into gold, and stamps a value upon common actions .- J. Aewton.

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ADVENT AND SABBATH ADVOCATE.

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.

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 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 Lord God omnipotent reigneth!" be to God! while his own family was in this rained 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 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 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."

came forth, and had "the monster, death, in giver. Amen, and amen. 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 Denver, I was informed by the Executive Com-

that is fair and good.

David-which will be more brilliant and glori- here which will not soon be forgotten.

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 books, and loose the seven seals thereof." What it was the love of God which moved him to Report of Quarterly Conference Held at out the way for sinful man to walk in, and by it he must be led, and by it he must be saved, or And this "unspeakable gift" is the antidote for sin-and "sin is the transgression of the law"is the extinction of life-and this favor or "free Yes, him, whose groans Calvary witnessed, gift," when applied to man, will bring him out and at the sight the sun felt himself called upon of hades, "the empire of death," into possession seen, and all nature seemed to be hushed into this favor upon. And only such as comply how great the change, when from the tomb he offered has the Father given to Jesus,—the Life-R. V. LYON.

Suspension Bridge. N. Y.

Items by the Way.

AFTER the organization of our Conference at all heaven were in waiting to receive him and mittee that my field of labor for the following my sincere desire and prayer. conduct him to his Father's throne, where he year was Gentry, Worth, Harrison, and other has ever since resided, to make intercession for Counties on the east. Consequently, desiring to the purchase of his blood according to the im- enter at once on my field of labor, I preached a Glory be to God, that through his exalted County. It was a very solemn meeting. It ap. He has gone, therefore he must come a second name, at the time appointed he will return to peared very hard to separate from the brethren time "without sin unto salvation." gather the trophies of his victorious grace! Not with whom we had associated so long; but we however, as he made his first appearance, to be all looked forward to a reunion in the kingdom eradled in a manger, with nocherubic legions to of God. May the Lord bless these brethren.

accompany him as he shall be seen riding down me on my way to my field of labor; continued the burning pathway of the heavens in his flaming chariot, whose wheels shall roll in fire, to commenced a meeting in the Andrews' school. take "vengeance on them that know not Christ," house, three miles west of Grant City, the coun. by removing them into a state of non-existence, ty seat of Worth Co.; and though the nights and bringing earth back to its Eden state, dress- were short and the season a busy one, yet we ing it up in more than its primeval beauty and had a very good attendance most of the time, glory: the throne of his father David given to After continuing here about a week we were him, and he to reign over the house of Jacob visited by Brn. A. F. Dugger and D. O. Amos, and also the rest of the jewels of his victorious whom we were very glad to see. The latter grace for the ages of the ages, and of his kingdom there shall be no end! Then the Deity will Restitution brethren for the last fifteen months. have seen of the travail of Christ's soul and will commenced to observe the Sabbath at the Camp. be satisfied, because his own family are saved meeting. Our acquaintance with him was very and the effects of the fall wiped out of his uni- pleasant. He is a talented young man, and hole verse, and his glory now fills the earth. The he may be the means of doing much good in the sky is clear, and the soil is free, the victor's song hands of the Lord. Bro. Dugger delivered a floats over the plains of Eden, and the anthems very able discourse on the Nature of Man to a of seraphs blend with its strains; the sun rolls very attentive audience. His health, which has down its brilliant flood, and shines on a world been very poor since last spring, is slowly improving. After remaining about a day, they

Glory to God! Self will then be lost sight of, left to fill other appointments. and the song of the redeemed bride will be We continued the meeting nearly three weeks, heard as they walk the plains of Paradise, which Bro. Dugger visited us again at the conclusion will be glowing in immortal verdure, "unto him of the meeting and delivered another excellent that hath loved us, and washed us from our sins discourse for us. As a result of our labor seven in his own blood, and hath made us kings and have come out on the doctrines of the Bible. priests unto God." What a moment! redemp- These are men of high standing in the commution completed! tribulation ended! O what a nity in which they live, one having been an shout will then be heard among the subjects of Elder in the Disciple Church. Many others his electing grace, whilst walking the golden are convinced of the truthfulness of the docstreets of the New Jerusalem-the metropolitan | trine advocated; may the Lord help them to my vision! O how I love it! because it exalts city of the kingdom of God-the kingdom of obey. We formed very pleasant associations

> ous than the light of you orb of day! A shout | We commence another meeting to-night in "as the voice of many waters and as the voice | Harrison Co., and if the interest will demand of mighty thunderings, saying, Alleluia, for the shall deliver a course of lectures. My address until further notice will be Allendale, Worth Reader, will you be among the jewels of his Co., Mo. Your brother in hope of eternal life, A. C. LONG.

Sept. 23rd, '74.

a shout was heard at the time of his birth on devise the wondrous plan. Grace has marked Oak Grove, Mo., commencing Sept. 18th, 1874.

In accordance with the arrangements made else die that DEATH from which there is no by the Annual Conference, the First District name of him who hath at so great a price bought revival into life. "For by grace, favor, are ye held its first Quarterly Conference commencing saved through faith and that not of yourselves, Sept. 19th, and continuing over Sunday. As it is the gift of God," whilst "faith is a basis this meeting was the first ever held by us as a of things hoped for," or an act-of the mind lay- people it was looked forward to with more than ing hold on this favor-Jesus the Life-giver. usual interest. The time arrived and with it a severe rain storm, which prevented us from meeting on Sabbath evening as was announced; and the penalty of this law is death-and death 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," to put on a mourning garb, and for the space of of earth restored. And only to such, as the &c. Three other discourses were delivered durthree hours his radiant beams were not felt or Father gives to Jesus, the Christ, will he bestow ing the meeting, all of which were attentively silence around that hallowed spot. But Oh, with the conditions upon which this free gift is business meeting, the brethren pledging liberal ly 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

"Is it True?"

guard him, but with the retinue of heaven to About one week after the Camp-meeting found are upon the eve of a new era, which is about to

dawn upon us, resplendent with co hopes and realized anticipations? traveler, it is indeed true, for the L ken it by his prophets, by signs in the present, in the earth, air, sky, w all created things animate and inan proclaim the truth of the Scriptures minty of our "blessed hope." Is it true that many are ignorant

Yes, for they say all things continu from the beginning, some scoff, s 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 latt

"little flock?" If so, use your facu and talents, in doing the work

Is it true that we may know all heartily. may not be scoffers, may do muc and yet be lost? Yes, for it is n "Lord, Lord," it is not all whose corded in our church books, who Let us see to it that our names

the "Lamb's book of life," that w church triumphant, that we are we shall be saved in that great d Is it true that we love Jesus, an love his appearing? If so, take pray for more faith, knowing tha of complete trust and submission God in Christ Jesus, can surviv

of these times. Trust not in wisdom, in nar 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. Mender

Pride and Fashi

DEAR BROTHERS AND SISTER to you a short time through th the subject of pride, fashion, though I know to speak in op subjects, will be very unpopula age of the world, even among t Christianity. In approaching often hear it remarked by so lief be dead as out of the fashio the clergy we see that they to known the whole counsel of C those subjects. And why? the that cause is that the whole I 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 accep will of God." Rom. 12: 2. 7 to dress, conversation, spirit, duct. God expects his childre to look different, and to act diff stricken worldlings who thr death and everlasting rain.

For us to ignore the subject o 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 in 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 or; continued 30th, when I drews' school. ity, the counthe nights y one, yet we of the time. veek we were D. O. Amos, . The latter ching for the een months, at the Camp. nim was very an, and hore a good in the delivered a of Man to a th, which has

three weeks. e conclusion her excellent r labor seven of the Bible. the commuring been an Many others ss of the docnelp them to t associations tten. g to-night in

is slowly im-

taday, they

will demand . My address endale, Worth f eternal life, A. C. Long.

nce Held at pt. 18th, 1874.

rements made First District commencing Sunday. As eld by us as a ith more than and with it a ented us from s announced; id pleasant a Bro. Leard se from Rev. le say come," elivered dure attentively ee. Held one lging liberal-Altogether bren and sisalso see the in the good ealizing the r Life-giver nome. That that day is V. C. LONG.

econd time? ome again." me a second

nise this has turies which ie, that we h is about to

procur "blessed hope." 18 it true that many are ignorant of this fact? 15 lf true say all things continue as they were from the beginning, some scoff, some explain gray, 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.

Render, do you belong to the latter class, to the Mittle flock?" If so, use your faculties, energies, and talents, in doing the work of the Lord,

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-ls 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 a relapse into barbarism. to you a short time through the ADVOCATE, on the subject of pride, fashion, and dress, al though I know to speak in opposition to those leavened to a certain extent.

death and everlasting ruin.

subject, is to say that several of the inspired pointed mission.

that a part of the Bible is useless; for we hear sity of plainness of dress, simplicity of speech, the apostle say: "Whose adorning let it not be and mostless, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, the apostle say: "Whose adorning let it not be and mostless, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and mostless upon our hearts the necessity of plainness of dress, simplicity of speech, and the necessity of plainness of dress, and the necessity of plai the apostle say: "Whose adorning let it not be and meekness of heart, in the great warfare the his prophets, by signs in the past and that outward adorning of plaiting the hair and between truth and between tru that outward adorning of plaiting the hair, and between truth and error.

The prophets, by signs in the past and that outward adorning of plaiting the hair, and between truth and error.

The prophets is in the earth, air, sky, water, and in of wearing of gold, or of putting on of approach. the present, in the earth, air, sky, water, and in of wearing of gold, or of putting on of apparel; he present, in the saminate and inanimate, which but let it be the hidden man of the heart, in the shining shore of eternity, we soon will have the truth of the Scriptures and the certhat which is not corruptible, even the ornament to exchange the present perishing trophies for of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in of all the redeemed. 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 in good works, make the least sound; when 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 con- Then they that feared the Lord spake often one to another; and sists 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 conto the glory of God to put on their rings, and sister, 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

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 subjects, will be very unpopular in this day and for them, you will certainly cast them aside at age of the world, even among those who profess once rather than be a stumbling block to others. Christianity. In approaching this subject we But to renounce them may reveal a secret nerve often hear it remarked by some, "I would as running from your heart to these idol vanities. lief be dead as out of the fashion." Even among You deceive yourselves when you suppose you the clergy we see that they too, shun to make can spend your money for those forbidden

itself, without any special instructions on the awake to the responsibility of your heaven ap- Lord,

apostles have prescribed superfluous rules, and May God impress upon our hearts the necestand realized anticipations? Yes, fellow that a part of the Bible is useless: for we hear situ of plainness of the Lord beautiful to the consummated apostles have prescribed superfluous rules, and May God impress upon our hearts the necessary and realized anticipations?

S. C. B. WILLIAMS.

Denver, Worth Co., Mo.

THEY who are the fullest of faith and richest 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.

Tetter Department.

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

From Sister Tickner.

DEAR BRETHREN AND SISTERS: My love for demned by God's word. "Wherefore come out the cause of my Blessed Master has not abated from among them, and be ye separate, saith the since I last wrote. Though "faint we are still Lord, and touch not the unclean thing; and I pursuing." Could I give expression to the pent will receive you." 2 Cor. 6: 17. The line of up feelings of my heart how gladly would I distinction between the church and the world write for the ADVOCATE. When from the govhas become almost obliterated. The two parties ernments of Europe I hear the low mutterings have contracted an unholy marriage, and the of disquiet and unrest, of hate and defiance, peculiar marks of God's people are but rarely that are borne across the Atlantic, I look beyond seen. When the apostle tells us, "Whether there- what seems to be the inevitable scene of carnage fore ye eat, or drink, or whatsoever ye do, do all and death, to the blissful reign of the Prince of to the glory of God," (1 Cor. 10: 31.) how can Peace, when sin and suffering will be no more. any one have the audacity to say that it is all Longing, praying, watching, waiting, your 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 forgivknown the whole counsel of God in regard to ornaments without any heart for them. They irg, knowing that light is sown for the rightthose subjects. And why? there is a cause, and are made, bought and sold, and worn, on pur- eous, and gladness for the upright in heart. I that cause is that the whole lump has become pose to feed pride. And if you are sure you are hope the hearts and pens of those who are not proud then take down your sign, for such | mighty in the Scriptures, whose lives are gov-The Holy Spirit teaches us "not to be con- ornaments have a demoralizing tendency on the erned by the Spirit and truth of God, will be formed to this world: but be ye transformed by human family. While the gauze and glitter enabled to set the truth on the Atonement and the renewing of your mind that ye may know of frizzled females tend to arouse the passions Sanctuary forth in God's light. The words of what is that good and acceptable and perfect of men, they also tend to cheapen the value of the prophet come now with force upon my will of God." Rom. 12: 2. This rule applies women. When poor girls find it impossible to mind: "O that my head were water, and my to dress, conversation, spirit, and general con- keep up with the times in fashionable attire, is it eyes a fountain of tears, that I might weep day duct, God expects his children to be different, any wonder that they barter their purity for the and night for those that make flesh their arm." to look different, and to act different, from pride sake of being able to dress as flashy as others? God grant that you all may be kept by his stricken worldlings who throng the way to Nothing so much seduces so many young girls mighty power, which he wrought in Christ when into a life of shame as the tyranny of fashion. - he raised him from the dead, and set him at his For us to ignore the subject of dress, is to doubt I appeal now to the clergy, Take hold in good own right hand in the heavenly places (holiest the wisdom and authority of God; for he has carnest, and shun not to make known the whole of all), far above all principality, and power and seen at it might and dominion, and every name that is seen fit in his word to make it a matter of spe- counsel of God. If you have a gold ring cast it might, and dominion, and every name that is cial legislation. If the great and eternal Jehovah aside. If you wear gold studs in your shirt named, not only in this world, but also in that has seen fit to treat upon those subjects, we only bosom, in conformity to the flashy fops of to- which is to come. Bless the Lord, O my soul! betray a shallowness of mind in dismissing them day, bury them as good old Jacob did, beneath And made him to be the head over all things to as a great many do, by a contemptuous smile. To the oak. Oh mothers in Zion! we appeal to you the church, which is his bedy, the fullness of the oak. On mothers in Say that a Christian's dress will always regulate to arise above a mere butterfly existence, and him that filleth all in all. Your sister in the POLLY G. PITTS.

Fredericksburg, Iowa.

articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourself responsible only for editor. ure. We hold ourself responsible only for editor- parting hymn, commencing,

in finishing it up and printing the cover. 32 pages, will find the church in a still more flourishing besides cover; price 8 cents. Send it out and let condition than at present, and that ere then it help to get the truth on this subject before the many may be added to our numbers. 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.

resented. The present standing of the churches of theresurrection." His age, I believe, was 49 years. none stay away. Come, praying that we may reis good. Four only have been expelled from Bro. Hancock and the writer first became ac- ceive a blessing of the Lord. the cause. May God bless their efforts. Bro. E. 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." cheering testimonies from the brethren and menced withsisters. 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 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, again the brethren left their testimonies in the room and sang those thrilling linesfavor of the truths that they had heard, and declared their determinations to see the end of the race.

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

THE WAY IN THE

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Not a moment was lost. Our eyes did not grow How often I have meditated on that events. The editor of the Advocate does not hold himself responsible for the sentiments contained in heavy, nor did we become weary. When all heavy, nor did we become weary with the paper. Each writer will articles written for the paper. Each writer will articles written for the paper.

Bro. Cranmer dismissed with a benediction, and THE Tract on the "Seventh-Day Sabbath" is we parted with warm salutations and kinder now ready. We have been unavoidably delayed adieus, hoping that the next Annual Conference

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 MET according to appointment on Friday, vain in the last two issues of our SABBATH ADVO-

our number during the year for misdemeanor, quainted in Philadelphia, in 1853, in a very unwhile about fifty have been added to the church. looked for way at the time. He came to my resi-Financial matters are in very good standing dence, accompanied by another Sabbatarian brothamong the churches, considering the hard times er (Mix), who introduced themselves as Sabbatawe are now witnessing. The brethren are all rian Advent brethren, who were in sympathy with Southern Iowa and elsewhere. trying to do all they can for the advancement of the Age-toCome views of the restoration of Israel inquiry respecting an agricultural effort then permission by the church to improve upon their progressing in Palestine, of which the writer was formation 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 The discourse was followed by many warm and of it in the highest terms of praise. He com-

"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 \$1.50, 10-1. sang it to a new tune for that hymn. It was to the future,—that they are literal days (and not years 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 in 1793, was not a fulfillment of that prophecy. his two listeners. Bro. Mix and I laughed, and The subject was handled ably and skillfully, and we cried with tears of sympathy, while he paced

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

My mother informed me, after they bid me good In the evening a stranger, one Bro. Tucker, night, that while the brother was singing there who had come some distance to meet with us, was quite a crowd of people collected on the street was invited to speak, which he did on the pavement in front of the house. Never shall I for-"Mark of the Beast," from Rev. 13. He made get 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 recognipermitted to sit down in the kingdom of God. In he had sang several hymns, we adjourned for the zed at once the voice of the blind brother. After the evening Bro. Cranmer spoke to us from breakfast-table. Seeing the blind brother was Eph. 2: 19-22. It was truly a rich feast to listen alone I went up to him and hailed him as a brothto this sermon, for the Lord gave edge and er pilgrim; inquired how he was, etc. He was power to his truth, and it cut its way through startled at my inquiry, and said, "Your voice, my the mists and fogs of Papal dogmas and rested brother, is familiar as one afar off. Where have I

with weight upon the minds of the congrega- heard it?" I responded, "In Philadelphia; don't with weight upon the minds of the congregation. Bro. C. occupied one and one half hours with that he throw his arms about with that he throw his arms about tion. Bro. C. occupied one and one nail nouls with that he threw his arms about my neck and in speaking, and the brethren and sisters made tenderly saluted me. "Ha! ha!" he said tenderly saluted me. in speaking, and the brethren and sisters made good use of the time from then until midnight. are Bro. Boyd. Right glad am I to meet your are Bro. Boyd. Right glad am I to meet you

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 Christ. ian, 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 J. L. BOYD. died in the Lord."

Philadelphia, Sept. 25, 1874.

Appointments.

Quarterly Conference at Fairview, Mo.

THE next Quarterly Conference of the Sabbata. prayer by the writer. Appointed Bro. Easton beloved brother, and staunch believer and observ- rian Adventists of the First District will be held President pro. tem. Reports from the different er of the Seventh-Day, Elder Samuel C. Han- at Fairview School-house, Daviess Co., Mo., com. churches were called for and read, with the cock. He died at Springfield, Mass., Aug. 29th, mencing Sabbath evening, Dec. 18, and continue exception of two churches which were not rep- 1874, in the "blessed hope" of arising in "the morn over Sunday. We extend an invitation to all. Let

Conference at Hopkins, Mo.

To the brethren of Northern Missouri and

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. Remem-D. O. AMOS. ber the time. (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). Daviel Tiffany, \$1.00, 9-18. C P Russell, \$2.00, 10-8. M N Kramer, \$1.50, 10-1. J M Tyler,

For Tracts and the Tract Fund.

CP Russell, for Tracts, \$3.00; SS Davis, 50 ets.

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What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. -8 pp. 2618

"THY WOR

VOL. IX.

The Advent and Sabbath Adv

IS PUBLISHED SEMI-MONTHLY BY JACOB BRINKERHOFF, at Marion, to whom all communications should be a

TERMS.—One dollar and a half per ye to those unable to pay. Specimen copies

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

I am Watching.

I AM watching for the dawning Of a fair and joyous day, When shall end my cares and but And my trials pass away;

When shall come my Elder Broth For to claim his rightful throne When my wanderings here are e. And no more I'll walk alone.

I am watching for the morning, Yes, and soon the day will bree That shall end earth's toils and s And her children happy make Then the earth, all robed in bear Shall pe 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 glor Crowns of righteousness to bri And I know that day is nearing When earth's future King wi With the angelic host attending For to take his purchased hor

I am watching for the morning When the trump of God shall And all the sleeping saints com Who lie entomb'd the earth a I am watching for death's conq Who will set the captives fre Those he has purchased with h To live with him eternally.

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

And a share in his blest hom

Are you waiting, fellow pilgri Are you looking for your Lo Are you ready to behold him, While he all your acts recor Are you loving his appearing-Striving all his will to do? If so, no cause have you for fe Soon it shall be well with y

Probation of the Antedi

SAMUEL DAVISON.

Ir is the appointment of God should pass under probation for Heb. 2: 10, 11, and chapter 12: cumstances of men differ with th world in which they live, but the righteousness are the same. Rig holiness are not a creation, but ar