ota, on the branch running from Kalama, South Haven, making connections with South Hard West Mich. R. R. at Grand thicago and West Mich. R. R. at Grand thicago and Those coming from the North and ion. Those coming from the North and will change at Grand Juneticn for La. We are expecting Brn. A. C. and W mg from Iowa and Mo., and we hope to of the Brethren and Sisters in Mich nt, as it is important that you should be nt, as it is not not for many reasons. Reduced fare will ocured on both roads, if possible. Now set home, with its cares, aside for a and come and enjoy the feast.

M. A. BRANCH, Sect.

J. BRANCH, Pres.

Money and Letters Received.

ney E Stebbins 50 cts, A M Brinkerhoff \$1. Trunick for David Trunick \$2, Stephen 8 way \$2.

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Advent and Sabbat

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

Marion, Iowa, Third Day of the Week. 3rd Day of the 7th Month, 1884. (Sept. 23, 1884.) No. 25. VOL. XIX.

The Advent and Sabbath Advocate,

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week.) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the deniption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

The Foxes Have Their Dwelling.

THE foxes have their dwelling, The little birds their nest, But God's own Son that blessed one, Had not a place of rest; A lonely mountain pillow His sleeping place might be, And kneeling there in nightly prayer, In love remembered me.

A thousand tongues are calling This loyal heart of mine, And gilded toys and fleeting joys, Around my pathway shine; But, oh, they seem as nothing Since Christ my heart has won; I'll walk his ways and sing his praise Till traveling days are done.

My shoes are brass and iron On all the thorny ways, And as I go, to meet the foe, My strength is as my days; The blood of Jesus cleanseth, The Comforter is come; . This gentle dove hath filled with love And made my heart his home.

Lo, I am with you alway, I hear the promise ring, He holds my hand in every land, I journey with the King; He gives me grace and glory, He is my sun and shield, I'll feed his sheep for him I'll reap The whitening harvest field. -Selected.

Review of Wm. White, of Enyart, Mo.

A. F. DUGGER.

obey the laws of God and man. Well, how fered to by yourself is sufficient.

Christian baptism, and would henceforth so cerning this matter. practice what you preach.

reason for urging the seventh day Sabbath, and this because the apostles kept it. In this you are mistaken, we urge it for this reason, and many others. (1) God rested on it. [2] truth.

law book, and read it again; "Remember the shine forth with increased brightness. To learner of Moses, and yet he obtained help Sabbath day to keep it holy; six days shalt still the tempest rising in Jerusalem Paul from God, see Acts 26: 22 thou labor and do all thy work, but the sev- placed himself under it, and supplied the sev you had better the seventh day, for we are strictly bound to by yourself is sufficient.

the seventh day, for we are strictly bound to by yourself is sufficient.

about yourself? "Physician, heal thyself." (7) You say if you were a seventh day Sab-If the law of our country specified the first bath man, a disciple of Moses, you could go day of the week as the nation's rest day and to Jerusalem and get the Levite priests to ofrequired we should keep it, we would keep fer sacrifices for you. Now, my Bro., I ask TERMS.—Two dollars per year. One dollar it in conformity to the law of our country; we you in all candor, if this is not an inconsiderud a half to new subscribers. Free to those unwould also keep the seventh day in obedience ate statement? Where is there scripture to the law of the Lord our God. You say showing that to keep the seventh day Sab-THE ADVOCATE is devoted to the promulgation Christians are bound to live up to the laws of bath scripturally, they must go to Jerusalem the doctrines of the Second Advent of Christ. of the doctrines of the Second Advent of Christ, their country. Well, how about the laws of the Levite priests to offer sacrifices the Signs of the Times, the duty of mankind to their country. Well, how about the laws of the Levite priests to offer sacrifices observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of when they are found to be in conflict with ci- there is no such scripture. In the very bevil laws? I suppose if civil power should en- ginning our Creator kept the seventh day, so act a law abolishing immersion "in order to you see God was the first Sabbath keeper. the Kingdom of God, the Atonement and re-deposition by Jesus Christ, the Prophecies the and pouring, "because of the remission of priests to offer sacrifices for him? Yes, he sins," that you and your brethren would call it did if there is any force in what you say con-

[8] You close by exultingly exclaiming hammedan country, you would with your pres- that you are not Moses' disciple. Now, my ent enlightenment bow at the shrine of Mo-dear brother, I desire to ask you a few queshammed. If not, my brother, you can not tions. [1] Where do you learn that keeping believe your own argument, or eise you would the Sabbath of God makes one a disciple of Moses? Now, will you be kind enough to give us book, chapter, and verse, on this point? (5) You talk as though we had but one [2] Did not God keep the seventh day, and was he a disciple of Moses? [3] You say Christ kept it; well, was he a disciple of Moses? and is the servant greater than his master? You also say that the apostles kept He blessed it. [3] He sanctified it. [4] He it. Yes, and the prophets too; were they all named it the Sabbath. [5] He calls it his disciples of Moses? So you see we are in holy day." [6] Moses and the prophets kept good company. We stand identified with it. [7] Christ and the apostles kept it. Ques- God, Christ, the apostles, and the prophets, tion: Can you say this of the first day? No, as Sabbath keepers. Can you not go with my brother, not one word of it, and tell the this company? if not, on what side do you wish to be found?

[6] That the apostles kept the ceremonial [4) Where do you learn in the Bible that and sacrificial laws up to the year seventy, is it is a disgrace to be a disciple of Moses? a sad mistake, and reflects discredit upon Now, as the word disciple means a learner, I their faith in Christ. That Paul purified want to ask you why you will not learn of Mohimself, &c., on one occasion is not denied; ses? Is it because you think he did not tell but he did not do so by virtue of any com- the truth? then of course you do not bemand then in force, but simply in compliance lieve the first five books of the Bible, for Mowith a request plainly stated in the 23rd ses wrote them. Or is it because Christ has verse. This is positive testimony that Paul come, and you think now that we must throw was not keeping the ceremonial and sacrifi- Moses away in order to accept of Christ? If cial laws, for had he been they would not so, where is your authority for this? Was have so earnestly requested him to have done Christ out of harmony with Moses? If so, that which he was already doing. Did you then your gospel preacher, Peter, made a ever ihink of that? Come, my brother, read mistake when he endorsed the prophecy up on the 21st chapter of Acts, and see how which said Christ was "like unto Moses," completely the circumstance you refer to Acts 2: 22. But if you are not a disciple, a (4) You say, "Bro. B., all Christians are overthrows your position that the sacrificial learner of Moses, how can you be a disciple, a strictly bound by the laws of God and man." and ceremonial laws were in force at that learner of Christ? You can not, if our Sa-Well, Bro. W., Why do you not keep the time, and continued up to 70. Well did our vior tells the truth, for he emphatically says seventh day Sabbath then? The law of, God Savior tell the truth but all for the not his (March) is plain commanding the observance of the do nothing against the truth, but all for the not his (Moses) writings ye can not believe seventh day. Here it is, open out heaven's truth." Your effort here makes the truth his (Christ's) words, John 5: Paul was a

enth day is the Sabbath of the Lord thy God; the four already under it, and supplied the say you had better reconsider many of your enth day is the Sabbath of the Lord my dod, oost of their offerings; and all this he did be-statements and especially the one, "I am not in it thou shalt not do any work." Now, as cost of their offerings; and all this he did be-statements and especially the one, "I am not in it thou shalt not do any work." Now, as cost of their offerings; and all this he did be-statements and especially the one, "I am not you think the constitution requires us to keep cause he was requested to do so by parties a disciple, a learner, of Moses." It seems to you think the constitution requires us to keep who knew that the sacrificial and ceremonial be casting odium upon the worthy prophet of the first day, you see you stand between two laws were not in force. It were an easy mat. God-one who fail to the worthy prophet of laws, and to be "law abiding" you should keep laws were not in force. It were an easy mat- God—one who faithfully endured the affliclaws, and to be "law abiding" you should keep the afflication that the seventh day the same as you do the first. ter to present other scriptures showing that tions of this life, being strengthened by the The seventh day the same as you do the mist. You say we should keep Sunday the same as your position that these laws were binding up faith he had in Christ. The great fact is ADVENT & SABBATH ADVOCATE. What is the Soul?

am not Constantine's disciple. Fairfield, Neb.

Science and Christianity. THERE has for several generations been a class of men who claimed that science over threw Christianity. Christians have not been slow to reply that the Bible was capable of being interpreted so as to harmonize with science, and many are the books which have been written to establish this harmony. Each new discovery in nature and each new theory of science are arrayed against our religion, and Christians busy themselves to harmonize the Scriptures with them, claiming that between true science and the Bible rightly understood there is no conflict. While this is true, yet Christians foolishly allow themselves to be thrown upon the defensive, and they forget the history of the conflict. There is not now and has not been any conflict between science and religion. The conflict has been between the science of one age and the science of a previous age. Take the religion or any doctrine of Scripture, but volcano? with the science of a previous ago. It was It is worse than of no avail to sing the If the theologians of the past were to blame ted no law? science. Sel.

The Gospel Without the Law.

THERE is what is properly enough ca.led

de Maria

ings. To reject one is to reject all. God tively powerless to the conversion of sinners.

lay that holy law along side of all the dark the elements of earth that became a soul or past of his life, from the beginning till now, being. We do not strip sinners of the thousand and one refuges of lies to which they flee to justi fy or excuse themselves for not having kept the law, or even to make it out that they have kept it sufficiently well. We do not, pit before their eyes, and make them read for themselves the inscription written in letters of flame, "This is the place of torment."

habitually feel and deliver.

was when it was "contrary to science" to de- the absorbing worldliness of the many, and ny the Ptolemaic system. Galileo's contro the fraud and violence perpetually breaking versy, therefore, was not with an article of out over all the land, like the eruptions of a

simply science against science. The fault of song of redeeming love, unless the trumpet Galileo's persecuters was that they believed has first rung effectually the thunders of

ionable religion, along with fashionable vice, they would shun the fires of perdition; the

HAVING established the fact that man has a day, and with the majesty of his own voice portion of additions to losses turn in their Those who are at all familliar with the commanded man to keep it. But you will favor and that commanded man to keep it. But you will favor, and that soon? And why, it is with ligious literature of the day are not keep it for fear of being "Moses' disciple." reason asked in the not keep it for fear of being "Moses' disciple." reason asked, is there so general an indiffer-But you will keep the first day, which neither God nor Christ set apart; but, you say is at least not of the little of that real seriousness, which er God nor Christ set apart; but, you say is at least part of the essence of a religious dependent of the literal man or bodily organyoursen, and that too truly, that Constantine set it apart. So then, you see, if keeping the toron forefathers and the character of the constanting temper, which certainly marked the character of the character ways accompany the fear of God, and a just theory, endowed with all the attributes of the keeping the first day makes you and your sense, of eternal things?

brethren disciples of Constantine. So if I Probably one great reason of all this is etc. Now I want to say that the Bible does etc. Now I want to say that the Bible does etc. Now I want to say that the Bible does etc. were a first day man I could go down to the that the law of God and the truths that cir. not so define it. There are two general that the law of God and the truths that cir. council of Nice, A. D. 321, and get Constance of the round it, are not fully and forcibly enough meanings of the word soul in the Bible, but tine's law for the observance of Sunday, and preached. We who are ministers do not precould quote from all the creeds in Christen-sent the law in all its demands. We do not popular definition in the religious world. The dom in proof of keeping the first day, but not enough, make it seen and felt that God's primary definition of soul is person or being. one word from God, the prophets, Christ, or law claims every one's entire and unquali- Thus it is said, Gen. 2: 7: "And the Lord the apostles, could I quote in its favor; but I fied obedience and submission, even to the God formed man of the dust of the ground, not carry back the demand to the first dawn life; and man became a living soul." Here of the hearers reason and conscience, and we see that it was the man formed of dust or

But, says one, did not God breathe an immortal soul into this dust man? Answer: The record says no such thing. What was it that God breathed into this man? Answer: The breath of life. This term, breath of life, in the Hebrew is breath of lives; that is, the breath of any living creatures, both man and beast that live by inhaling and exhaling the Again, we are apprehensive that we do atmospheric air. Solomon speaking of man not realize and set before men, as fully as we and beast says: "They all have one breath." ought, the utter alienation of their hearts by Eccl. 3: 19. But where did God breathe this nature from all that God requires. We be- breath of life? Answer: Into his nostrils. lieve the doctrine; that is, it is in our creed; A singular place to breathe an immortal soul and so, according to the rules of the world, or being, certainly; but when we take into the credit of believing the doctrine belongs consideration the fact that the nostrils are the to us. And sometimes perhaps we do not organs of breath and that God imparted life to this man by the process of breathing, it is Are not these the true reasons why our all very plain and simple. The apostle Peter churches, instead of filling up with humble also speaks of eight souls that were saved by case of Galileo, which skeptics are so fond of converts, are diminishing? Does not this water at the time of the flood, 1st Pet. 3: 20. citing. True, those who claimed to be Chris account, in part at least, for the exceeding Query: Did God save eight immortal souls tians persecuted him for denying the Ptole. distance of men's minds and thoughts from from drowning by getting them into the ark? maic theory of astronomy. But where did God and eternity? Does not this, in a meas No; but he did save eight living souls by so that theory come from? Was it not invent- ure, account for merely decent religious ex- doing, while those who were left out became ed and advocated by scientific men? Time terior of some, the open irreligion of others, dead souls, by drowning. These two cases will suffice for this meaning of the word.

But the term soul also has a secondary meaning which we wish to examine. This meaning of the soul is life. We have a notable instance of this in Lev. 17: 12. The life (in the Hebrew soul,) of the flesh is in the what science had taught them. Scientific Smai! Of what use to assure forgiveness to blood. The life of both man and beast is premen advance their theories. Theologians be- one who feels no particular need of forgive- served and perpetuated by the blood. Hence lieve them. Presently the scientific men ness? What is a feast to a full man? What the two words blood and life are so closely change their theories, and then a small class is wine to him that has "well drunk?" What connected in their meaning and import in the of them attack the theologians for believing is the best physician to the hale and hearty. sacred Scriptures as to be nearly, if not quite, what science has taught them, and say that to whom sickness and death are not only dis- of the same meaning. Isaiah, in his prophecy the Bible is overthrown, and Christianity tant, but unrealized? What is civil pardon concerning the coming Messiah, says of him: must go. A more absurdly ridiculous per- to the good citizen, who is at large and about "When thou shalt make his soul an offering formance it would be difficult to conceive. his business as usual, and knows he has viola- for sin, he shall see his seed' he shall prolong his days," Isa. 53: 10, also in verse 12, "befor believing what the scientific men of the Not only the gospel, but even the office of cause he hath poured out his soul (life) unto past taught, then the proper thing for us is preaching is made contemptible, by sink- death." We read in the Scriptures that the not to believe what scientific men of the ing the moral law out of sight. Restore the blood of Christ cleanses from sin, but it is bepresent teach; so that we will not be blamed law to its place; make its terms the actual cause the blood contains the life, hence Christ in the time to come, and so that no contra terror of men's hearts, and pentecostal died for our sins. It took his life to meet the diction can be made out between our scien- seasons will return; converts will be multi- demands of justice, to atone for sin, and without his life being forfeited or taken there will hide its diminished head; public men Paul says: "Without the shedding of blood there is no remission," which would be work of preaching the gospel with all its equivalent to saying without the taking of preaching the gospel. There is a great deal self-denials, will be in honor, and the best life. Heb. 9: 22, In Matt. 16: 25, 26 we read: of it in all Protestant countries. Yet for talent as well as the purest piety will offer "For whosoever will save his life shall lose many years it seems to have been compara- itself for the service. - Oberlin Evangelist. it; and whosoever will lose his life for my

sake shall find it. For what is a man profited 21st verse whole world, and lose his own his is a man profited 21st verse by did not King James is own his is sake shall find whole world, and lose his own his body.

If he gain the why did not King James' translation brody.

The shall find the whole world, and lose his own his body.

The shall find the whole world, and lose his own his body. be gain the why did not King James' transla- predicted predicted translate these two words alike? The word referred predicte predicte predicte predicte predicte predicte presence pre por translate the word soul in verse 26 the latter of in the from the same Greek word. Their of a life in verse 25 the same Greek word. Their of the lat of the for are both from the doubtless gave a coloring to contract the for the souls faith doubtless gave a coloring to contract the form the souls faith and they transit the form the souls for the form the souls faith the same Greek word. Their of the late of the form the souls faith doubtless gave a coloring to contract the souls faith the same Greek word. ple both from the doubtless gave a coloring to construct religious faith doubtless gave a coloring to construct religious faith. Had they translated both sage. A their translation word life it would have been follow their translation the word life it would have been fulfilled, alike by the word life it would have been fulfilled, alike by the word: and as they could much promuch easier understood: and as they could much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much promuch easier the word soul in verse 25 and much ea much easier the word soul in verse 25 and and night translated it any sense, hence they translated it and night not translate the sense, hence they translated it vened be make in the revised version we have it life in the revised version we have it life. make any somethied version we have it life since we life. In the which is much better. There first-day in both cases where the term soul as said, "I we have a clear case where the term soul as said, "I we have a crown Scriptures means nothing the state re find it is the life and for a man to lose an adva his soul would be equivalent to losing him-says; " his soul wor a way as Luke has it, Luke says; "
self or being cast away as Luke has it, Luke things" gelf or being iman has lost his soul, his very the prec 9: 25. Alter himself, been cast away, how diction, life, has lost himself of him?" He will be much will there be left of him?" He will be invincil much will he had not been," Obadiah 16 full day And now dear reader I leave this part of the subject with you, and in another three d part of will try to answer the question: Is the ear the soul immortal ?—M. B. SMITH—in Jewel there the Republican.

"The Resurrection Day, Again,"

A. HALL.

Bro. Brinkerhoff:-On account of the it righ many errors in my article in the ADVOCATE of April 29th, under the above heading, I desire its republication, and herewith send John you a corrected copy for that purpose, with not all such alterations, and such only, as I request ed previous to its publication.

I need only add that the alteration of the first sentence was not made on account of about any incorrectness of the omitted portion, (which is strictly true,) but on account of its reference to personal matters which the writ er thought best to leave out; and that the follow said article with the alterations named above, is as follows:

Bro. Brinkerhoff: With your permission, done. I desire to reply briefly, through the ADVO. count CATE. to your strictures on my former com- reaso munication, which appeared in the paper of Mon Jan. 29. I am sorry I have occasion to make rect; any such response: but for truth's sake I the must say a few words, if space to do so, is his allowable.

You say, "It seems strange that Bro. Hall the should contrast Luke 24; 21, 'This is the Thur third day,' with all the other statements con- and cerning the time of the resurrection, making Thu it the pivotal point in the testimony." Many day. strange things occur nowadays; and, Inasmuch as Cleopas' statement in Luke 24: 21, is in perfect agreement with Mark 16: 1-9; Luke 24: 1-7; John 20: 1-18; Matt. 16: 21; 17: 23; and 20: 19; Mark 9: 31; 10: 34; Luke 18: 33; 24: 46; and 1 Cor. 15: 4; it he i When strange that I should be thus accused. acc Whereas: If I had taken the position that less the resurrection of Christ was on the Sab has bath, and was accused of contrasting Matt. Thi 28: 1, "In the end of the Sabbath," with all ces the above named passages, the accusation for Would be much more reasonable.

You ask; What reason has Bro. Hall for po Which I hat reason has Bro. Hall los wr Which Jesus was to be in the grave, does as hot imply three full days and nights?" I an hoply, I have a prediction of Jesus, which if no Une full cof that he was not in the grave ch Use full days and nights." It is in John 2: 19, and reads thus; "Destroy this temple the and in three days I will raise it up." The as

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DVOCATE.

What is the Soul?

HAVING established the fact that man has a pro soul, we wish to enquire what this soul is? Those who are at all familliar with the re Those who soul is supposed to be a personal that ligious me ligious me supposed to be a personal entity the soul is the soul is the soul in the soul in the soul in the susceptible of conscious existence entirely in thick is susceptible of the literal man or bodily in the soul i dependent of the literal man or bodily organ, dependent of the literal man or bodily organ, gious dependent It is also defined as the thinking arac and hence must be, according to part and hence must be, according to this just theory, endowed with all the attributes of this human mind, such as love, hatred, perception is is etc. Now I want to say that the Bible does cir not so define it. There are two general ough meanings of the word soul in the Bible, but pres neither of them are according to the present not popular definition in the religious world. The hol's primary definition of soul is person or being mali- Thus it is said, Gen. 2: 7: "And the Lord the God formed man of the dust of the ground e do and breathed into his nostrils the breath of dawn life; and man became a living soul." Here and we see that it was the man formed of dust or dark the elements of earth that became a soul or now. being.

But, says one, did not God breathe an im. d and mortal soul into this dust man? Answer: The kept record says no such thing. What was it that they God breathed into this man? Answer: The read breath of life. This term, breath of life, in en in the Hebrew is breath of lives; that is, the f tor breath of any living creatures, both man and beast that live by inhaling and exhaling the we do atmospheric air. Solomon speaking of man as we and beast says: "They all have one breath." rts by Eccl. 3: 19. But where did God breathe this Te be breath of life? Answer: Into his nostrils creed; A singular place to breathe an immortal soul world. or being, certainly; but when we take into elongs consideration the fact that the nostrils are the le not organs of breath and that God imparted life to this man by the process of breathing, it is y our all very plain and simple. The apostle Peter numble also speaks of eight souls that were saved by ot this water at the time of the flood, 1st Pet. 3: 20. eeding Query: Did God save eight immortal souls from from drowning by getting them into the ark? meas No; but he did save eight living souls by so us ex- doing, while those who were left out became others, dead souls, by drowning. These two cases y, and will suffice for this meaning of the word. eaking

But the term soul also has a secondary is of a meaning which we wish to examine. This ng the meaning of the soul is life. We have a notasumpet ble instance of this in Lev. 17: 12. The life ers of (in the Hebrew soul,) of the flesh is in the ness to blood. The life of both man and beast is preorgive. served and perpetuated by the blood. Hence What the two words blood and life are so closely What connected in their meaning and import in the hearty. sacred Scriptures as to be nearly, if not quite, aly dis- of the same meaning. Isaiah, in his prophecy pardon concerning the coming Messiah, says of him: about "When thou shalt make his soul an offering for sin, he shall see his seed' he shall prolong his days," Isa. 53: 10, also inferese 12, "besink. las days, Isa. 53: 10, also ingverse is unto re the black." We read in the Scriptures that the actual blood of Christ cleanses from sin, but it is beecostal disass the blood contains the life, hence Christ multie fash.

cause the blood contains the life, hence died for our sins. It took his life to meet the demands of justice, to atone for sin, and with out his life. e vice, out his life being forfeited or taken hence e vice, out his life being forfeited or taken hence could have been no remission of sin, blood could have been no remission of sin, head and, as his there is no remission," which would be equivalent to remission, which would be taking of all its equivalent to saying without the taking of life. Heb 0 co e best life. Heb. 9: 22, In Matt. 16: 25, 26 we read:
offer For whosoever will save his life shall lose
it; and whose the save his life shall my elist. it; and whosoever will lose his life for

"as though he had not been," Obadiah 16 full days and nights in the grave.

"The Resurrection Day, Again."

Republican.

A. HALL.

Bro. Brinkerhoff:—On account of the many errors in my article in the ADVOCATE of April 29th, under the above heading, I desire its republication, and herewith send you a corrected copy for that purpose, with such alterations, and such only, as I request ed previous to its publication.

I need only add that the alteration of the first sentence was not made on account of any incorrectness of the omitted portion, (which is strictly true,) but on account of its reference to personal matters which the writer thought best to leave out; and that the said article with the alterations named above, is as follows:

allowable.

it the pivotal point in the testimony." Many day. Featernally Yours. strange things occur nowadays; and, Inasmuch as Cleopas' statement in Luke 24: 21, 18 in perfect agreement with Mark 16: 1-9; Luke 24: 1-7; John 20: 1-18; Matt. 16: 21; 17: 23; and 20: 19; Mark 9: 31; 10: 34; would be much more reasonable.

fulfilled is proof that he was not in the grave child of God. and in three days I will raise it up." The as their life and works make manifest. They er the mandate will be complied with.

we have a clear case where the term soul as said, "He is not here, but is risen;" and more than you can carry fire and water in we find it in our Scriptures means nothing the statement of Cleopas (in Luke 24: 21) at the same vessel.

the soul immortal?—M. B. SMITH—in Jewel there three full days and nights, any more them.—Gospel Banner. than the words, "abode with him that day, in John 1: 39, implies that the two disciples of John who followed Jesus, abode with him all day." In thus saying, I did not claim that John 1: 39, was "a parallel." I think to the church at Galatia, may be of benefit it right and proper to use a passage as an to us. Deception has been a characteristic illustration, that "is not parallel." You say; of human nature ever since Adam's trans-"In the text which he quotes as a parallel, gression; and we find ourselves surrounded John 1: 39, how does he know that it was in this life by deceivers awaiting an opportunot all day?" I answer, the reason given in nity to lead us astray. Our eyes may be the context, why they abode with him that blinded here, but when "He who is our life day, is how I know that they did not abide shall appear," then the mask will be withthe place. In order to be brief, I pass over and know as we are known. the most of your illogical reasoning, and will only notice the last sentence. It reads as gone, or the whole day past; so it would not be the third day since these things were third, by not bridling our tongues with the Bro. Brinkerhoff: With your permission, done, which would not be correct on Sunday, gospel bridle; fourth, by not living a self-I desire to reply briefly, through the ADVO. counting from Thursday." Now if the above denying, godly, sober Christian life in this CATE. to your strictures on my former com- reasoning, making Sunday the second, and munication, which appeared in the paper of Monday the third day since Thursday, is cor-Jan. 29. I am sorry I have occasion to make rect; then of course, if the resurrection was on any such response: but for truth's sake I the Sabbath, and on the third day after must say a few words, if space to do so, is his death, the crucifixion must have been on Tuesday. But it is clearly apparent to You say, "It seems strange that Bro. Hall the candid reader that, the first day since should contrast Luke 24; 21, 'This is the Thursday commences and ends with Friday; third day,' with all the other statements con- and consequently that the third day since cerning the time of the resurrection, making Thursday, commences and ends with Sun-

Transit, Minn.

Changing the Nature.

sake shall find it. For what is a man profited 21st verse says, "he spake of the temple of have the same love for the world they ever if he gain the whole world, and lose his own his body." And hence, the destruction and had. They are not satisfied with a trade unsoul?" I ask why did not King James' transla- predicted raising up of the said temple, have less they have the best of the bargain. They are translate these two words alike? The word tors translate these two words alike? The word reference to his death and resurrection; and are just as shrewd at laying plans to amass reference to his death and resurrection; and are just as shrewd at laying plans to amass reference to his death and resurrection; life in verse 25 and the word soul in verse 26 the latter was to be within three days wealth as any one. If there is a change wealth from the same Greek word. The are both from the same Greek word. Their of the former. This is the only reasonable where is it? When angels come to minister of the former. This is the only reasonable where is it? religious faith doubtless gave a coloring to construction that can be put upon the pasto to those who shall be heirs of salvation, do their translation. Had they translated both sage. And in order that the prediction be you think you could persuade them to active by the word life it would have be sage. And in order that the prediction be you think you could persuade them to active by the word life it would have be sage. alike by the word life it would have been fulfilled, he must arise from the grave as company you to the opera or theatre or much easier understood: and as they could much prior to being therein three full days dance? Did Christ recommend any such not translate the word soul in verse 25 and and nights, as the length of time that inter- thing to his followers? No he told them, "If make any sense, hence they translated it vened between his death, and his burial. And, any man love the world, the love of the life. In the revised version we have it life since we have the testimony of angels, on Father is not in him." The love of God and in both cases which is much better. in both cases which is much better. There first-day morning, (see Luke 24: 4-6) who the love of the world cannot go together, any

more nor less than life and for a man to lose an advanced hour of the same day, which Man is a sinner and loves sin, but when his soul would be equivalent to losing him- says; "To day is the third day since these the change takes place that makes him a self or being cast away as Luke has it, Luke things" (refering to the things specified in child of God, this change is apparent to all 9: 25. After a man has lost his soul, his very the preceding verse,) "were done:" the pre who know him. Any one who has this life, has lost himself, been cast away, how diction, and these testimonies combined, are change is careful to avoid all appearance of much will there be left of him?" He will be invincible evidence that he was not three evil. They will adhere to all the precepts of the Bible as the law of their life. If the verse. And now dear reader I leave this I Said, "His prediction that he would be Bible tells them to dress plainly they will do part of the subject with you, and in another three days and three nights in the heart of it. They will look upon pride and vanity as article will try to answer the question: Is the earth, does not imply that he would be things that God hates, and they will hate

"Be not Deceived."

This injunction of the apostle Paul, given with him all day; namely: because "it was drawn, and our true character will be reabout the tenth hour" when they arrived at vealed. Then shall we see as we are seen,

Among the various means by which we are deceived, we notice prominently the folfollows: "The day following the crucifixion lowing: first, by joining the church for self would not be one day since until the day was ish motives; second, by having a form of godliness, but denying the power thereof; present evil world.

> Let us remember that "God is not mocked; for whatsoever a man soweth that shall he also reap." Let us "make our calling and election sure;" knowing that "he is able to keep that which we have committed unto him against that day."-A. J. WHEELER.

FRENCH papers are calling attention to the large and rapid increase of immigration into the Holy Land. Some years ago, Jews could be found only in Tiberiadis and Jaffa, and in Jerusalem there were a few hundred families, who had gone there to die in the land, ESTRANGED as man is from God, perverse as of their fathers. Now the Jews in Jerusa-Luke 18: 33; 24: 46; and 1 Cor. 15: 4; it he is in thought and action, and with all his lem alone are considered to be at least 50,000. seems strange that I should be thus accused. accumulated vileness, it would seem a hope- or about one-third of the entire population. Whereas: If I had taken the position that less task to change his nature, but it can and At first they all settled in the Jewish quarthe resurrection of Christ was on the Sab. has been done and is being done continually. ter; but this was soon found too small to acbath, and was accused of contrasting Matt. This change does not come through the pro-28: 1, "In the end of the Sabbath," with all cess of taming or by the constraints of in the Mohammedan and Christian quarters the above named passages, the accusation force, but by instructing the mind and also. As in Europe, they devote themselves conscience together with the spirit and almost exlcusively to mercantile business. You ask; What reason has Bro. Hall for power of God. Man that has this change The new comers are mostly from Bulgaria, Baying that the three days and three nights wrought in him is a new creature: his form Russia, and Hungary, and the immigration is in which Jesus was to be in the grave, does and there is a radical change, and now he is it. He is the line is a radical change, and now he is it. He is the same is a radical change, and now he is it. He is the same is a radical change and now he is it. He is the same is a radical change and now he is it. not imply three full days and nights?" I and there is a radical change, and now he is ite Universelle, which society looks first to reply, I have a prediction of Jesus, which if abild of God ment toward Palestine has attracted the at-"three full days and nights." It is in John But I want you to bear in mind the fact tention of the Porte, and has been officially 2: 19, and reads thus; "Destroy this temple that thousands have only an apparent change, forbidden; but it is more than doubtful wheth-

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ADVENT & SABBATH ADVOCATE.

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The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, grd day of the 7th month, 1884.

JACOB BRINKERHOFF, Editor. A. C. LONG, JOHN BRANCH, W. C. LONG, J. A. NUGENT. A. F. DUGGER, Special Contributors.

The Sunday Law.

"THE COMING ECLIPSE-not of the sun but of Sunday-says the New York Weekly Witness, can be read in the signs of the times. "One star of the United States flag has al ready lost its sacred light, and passed under the coming shadow. California has blotted) the Lord's day from her statute book. The

the mass of people go heedlessly on, while that Sunday never had any sacred light. Its observance came from a usurped authority, which "thought to change times and laws," and so brought the counterfeit Sabbath before the people. But the Papacy has lost its power, the Reformation is going on, and the validity of Sunday sacredness is called in people are convinced of the obligation of the ancient Sabbath, besides those who folthe day holy. The above item is a prominent expression of the public state of affairs concerning Sunday keeping.

But the other sign of the times which this portrays, is that the Sunday law to enforce its observance by Constitutional enactments is not advancing, but the probabilities are are employed as above cited, they are not to see the day of Christ, by faith. likely to vote against it. While the mass of the

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their own ideas of the matter may dictate; himself the archangel, nor the trump of God bers, are not likely to join in the matter of There is one idea in the ways of God, re-

Was Christ an Angel?

States having lost its sacred light." The Sun he never was an angel; and by saying that he was not the son of Joseph, as some claim. day people deplore this state of affairs, but was "better than the angels," 1: 4, we take it Now these are facts that cannot be over-

people are secularizing Sunday they are not of Daniel's people, and Christ is Messiah the to their veneration and worship. going to make a prohibitory Sunday law. And prince, makes a show of argument for their Dear brethren, examine this subject calmly while the ministers of some of the churches identity; but in Daniel 10: 13 we read and scripturally. One advantage over the

may keep the first day, or the seventh, as Thess. 4: 16 is not evidence that Jesus is

vealed to us in the Scriptures, that should And then, there are in these United States be borne in mind, and that is distinctness, evquite a goodly number of people who ob- ery person to his work or office, and this is serve the seventh day, the original and only clearly set forth. We have the self-existent Sabbath of the Lord our God, who are not God, who is repeatedly set forth in the dilikely to help make a law to oppress them- vine word as the creator of all things. Those selves; and with all these circumstances, and of us who were educated in the so-called orthe indications, as pointed out in the above thodox faith were taught to believe in "a God item, we think a National Sunday law, of without body or parts," which we could not compulsary observance without protection to comprehend, neither could we understand Sabbath-keepers, is not likely to be enacted. that he, the Father, and his Son were one "in personality, and Jesus was distinctly a person on earth. That the Creator made man in In the course of our Christian experience his own image and likeness proves the perwe are to grow in knowledge of the truth as sonality of God, like unto man. When man bath. The theatres in Chicago, Cincinnati, well as in grace; and looking back over our had sinned and God would be merciful to him etc., are all open Sundays. The daily papers experience we see that in several particulars a Savior was promised; nothing said about we have given up error for truth. We be- his being already provided beforehand, neith-Sabbath. The base-ball clubs have no Sab- lieve and teach, in the points of doctrine we er would such a view of the matter be conhold that we should understand them for our- sistent with divine reason or man's agency stores are open now for Sunday trade where son for our bone but also the magnetic for or one was open ten years ago. What will it be son for our hope, but also the reason for everywhere spoken of as distinct from ten years from now? What class of people ery doctrine we hold. As we write for the every other personality, neither is his office are most, responsible for this condition of dispersional description of dispersional description and the condition of dispersional description and description are description and description are description and description and description are description and description are description things? How can a reaction be brought tions we take, offering them for truth's sake, birth is several times prophesied of; the gothings? How can a reaction be brought and not because we want to hold a controverabout? Such questions force themselves on sy with some one, or disagree with some broevery thoughtful mind. Meanwhile the them. No we hold every truth for the love of them. heavens are darkening, and the earth grow ther. No, we hold every truth for the love of Bethlehem Epratah, of Judah, Micah. 5: ing ghastly and chill with the coming eclipse the truth. So with Bro. Ebert in No. 23, 2, born of a virgin, Isa. 7: 14, the seed of the Lord's day."—Evangelical Messenger. saying that Michael and Christ were identic- of Abraham and the son of David. The al; not to controvert some one, but because promise was realized, John 1: 14, the only be-The above item from an Exchange paper he has believed that the Scriptures teach it. gotten Son of God, which term signifies the does more than show what the condition of Now, not for controversy, but for truth's sake, beginning of existence; and were this not the the country is respecting the observance of do we offer a few remarks to show that we case this term would not have been used in Sunday and its sacredness. The truth of the think Bro. Ebert has misapplied his proof the divine writings; and all this certifies the Sunday being devoted to business, pleasure, texts, and ask him to reconsider his position. previous existence of his mother, Gal. 4: 4; excursions, etc., is patent to all observers, When Paul says to the Hebrews that Jesus nor is there in the annunciation or record of which the New York Weekly Witness calls took not on him the nature of angels, 2: 16, Jesus' birth any intimation of previous exista sign of the times, and "a star of the United | we believe it to be equivalent to saying that ence. Matt. 1: 18, 25, is evidence that Jesus

also for direct evidence in the case; and if he looked, and are in perfect accordance with Bible students see from the Sacred Word had ever been, one, it is not likely that it our other views of the unity of God and the would be said he took not their nature, with- distinctness of all his works and purposes; out saying he once had such nature. To be and as this is investigated, and we have the en-"better than the angels" does not mean "bet- treaty of God to "come and reason together," ter than the other angels," but that he was light from the divine majesty is spread better, superior to the whole race of angels. abroad, which we are glad to see. Do not Now without taking into consideration the fail to observe the distinctness of persons and question by Bible students, and very many question of Jesus pre-existence before being things in the divine economy; God the Creaborn into the world, Acts 7: 38 does most tor, Christ the Redeemer. Observe that in surely refer to Moses and not to Christ, for, the psalms and all the prophets the glory of low the commandment of God in keeping besides being "in the church in the wil- Christ was all in future—all in his kingdom; derness," this text also says he "received the and another thing not to be overlooked in lively oracles to give unto us." Now this is John 17: 5, is that the last verb in the text, certainly known to be Moses, Ex. 31: 18. in the original is future—to be, and not past And for the church in the wilderness to drink -was. Although not a Greek scholar we can of the spiritual Rock, which was Christ, 1 read its word for word translation when it is Cor. 10: 4, represents their work of faith in laid down for us; and if this can be shown looking for him to come as the antitype of to be different we will be very glad to have against it, for it would have to pass by vote their sacrifices; not that he was there, as an some one show us. Remember also that of the people; and while so many of them angel; a work of faith, as Abraham rejoiced Christ told the Jews that he was greater than (superior to) the temple, than Moses, and al-That the angel Michael is called the prince so than Abraham, and therefore was entitled

are laboring in behalf of a Sunday law, to that Michael was one of the chief former view is that it does away with the neenforce the importance of the Sabbatic in- princes; hence the princes that Michael cessity of saying that the Bible teaches this stitution, very many of that class of people was one of the order of consisted of several subject to be a mystery, for we hold the Bible who are members of the Protestant churches persons, and the term prince as applied to be a revelation, and a revelation of Jesus recognize the importance of it, but can not Michael does not designate the one prince, Christ. We believe this view to be a plain tively placed upon the first day of the week, Now, we read that when Jesus comes in tion, and displays the goodness, mercy, and saying that the Sabbath command does not his second advent "all the holy angels come love of God toward men. In our arguments point out a definite day, but that individuals with him," Matt. 16: 27; 25: 31, hence 1 on the atonement it is frequently said that an

pressing better; now if we say earning or had been an angel pressing better; now if we say earnest earnest that Christ was or had been an angel we can every object that christ reasoning. We were obliged to the idea of the lines of the idea of the that Christ was or reasoning. We were obliged Look 1 that use such receives of the idea of the ortho- onward to divest ourselves the distinctness of Fath- will to divest, and see the distinctness of Fath- will Trinity, and see the distinctness of Fath- will gain and Holy Spirit, with the separate contract Trinity, and Holy Spirit, with the separate continuates, and office of each, all in harmony, all the series and office of each, all in harmony, all the series and office of each, all in harmony, all the series and office of each, all in harmony, all the series and office of each, all in harmony, all the series and office of each, all in harmony, all the series are series and office of each, all in harmony, all the series are series and office of each, all in harmony, all the series are series and office of each, all in harmony, all the series are series and office of each, all in harmony, all the series are series and office of each, all in harmony, all the series are series and office of each and office of of gon, and office of each, all in harmony, all therein. work and once and glory of God, and pain, no what final event of the ingathering of recommendations. winding to the line of the ingathering of re. Which p to that final into the kingdom prepared from principle deemed man into the world. In all the view principle to the man of the world. In all the view principle to the total deemed man into the world. deemed man of the world. In all the views pressing the foundation of the divine economy of interesting the foundament the divine economy and inherita human redemption we love to see the love of to which God exemplified, and we want that love to be for whi god exemption our hearts; we want also to ed all to shed abroad and the knowledge of the truth, grow in grace and the knowledge of the truth, and when Jesus comes we want to meet in and when Jesus comes we want to meet in peace he whom our souls longeth for. comes v of his

Onward, Press Onward.

S. E. BRINKERHOFF.

Occasionally it becomes necessary for the ward to Christian soldier to stand still, but his motto shall s should ever be onward, still onward to victory Prince and unending glory. Sometimes it may be Lord of that all we possibly can do, and do it right, is of the to stand still and see the salvation of God. It the ki may be, also, that at times we know not the as he right way, then it is best that we should stand lovely still until we enquire the way, and with one of blo of old pray,"Lord lead me in the way I should we m go." At times our way may be hedged up hands so that to stand still is victory. But all these we m are only occasional occurrences, and in no grave case should we be found standing still when deem duty calls us onward. When the way is open see h and duty plain before us, then onward, press In enward should be the earnest, heart throbing to en ery of every true child of God. Onward to Fath renewed diligence in the cause of our divine most Master. Onward to overcome the world, the see i flesh, the devil, and all the evil besetments it ro of our nature. Onward to the battle, "for and we wrestle not against flesh and blood, but rans against principalities and powers, against joy the rulers of the darkness of this world, against fore spiritual wickedness in high places."

There is great danger in standing still when tho we should be pressing forward. The enemy's to army, whose name is legion, is pressing on- is t ward, and preparing for the closing scenes of me the present age. Are we ready to meet that to army at every point, and in the strength of the Israel's God come off more than conquerors! spe Truth has fallen in the streets, Are we ready have to lift it and carry it aloft so all the world sai can see and obey it, if they will? In pressing tro onward we gain strength and courage, and sa every victory gained gives fresh courage to pr press onward to the next conflict. In press w ing forward we have no time to taink of the us toils and trials of the way; on, on, to victory p is our watchward. In pressing forward we tain almost hear the sweet voice of our Cap w tain, saying, "To him that overcometh will I c grant to sit with me in my throne, even as I v in his and am set down with my Father s in his throne." And often too in pressing forward we can almost hear the music of the he company our King as he comes to take the throne of David and in our hoos to take the throne of David and the the often swell with rapturous joy at the thought of being almost home. There is cannot pressing forward that we do not nor may gir pressing forward that we do may may gir bare in standing still. Standing still for that us patience, and it may be necessary for that purpose, for we read that "patience" worketh experience, and experience hope, love of C maketh not ashamed, because the love of God is shed abroad in the heart." In DVOCATE. Thess. 4: 16 is not evidence that Jesus is the archangel, nor the trump of the state of the stat th, as himself the archangel, nor the trump of God

mem either.
There is one idea in the ways of God, reight of the scriptures, that of the scriptures, that of the scriptures is one idea in the scriptures. There is one the Scriptures, that should realed to us in the Scriptures, that should states be borne in mind, and that is distinctness, er, States be borne in to his work or office, and this is er, ery person to his We have the self-ori is only clearly set forth. We have the self-existent only clearly set is repeatedly set forth in the dithem who were educated in the so-call those them vine word to were educated in the so-called or sand of us who were taught to believe in " above thodox faith were taught to believe in "a God above thodox mind or parts," which we could not on to comprehend, neither could we understand non to comprehence, and his Son were one in person, when there essence," or in person, when there was no personality, and Jesus was distinctly a per. personanty, a person on earth. That the Creator made man in ience his own image and likeness proves the per. thas sonality of God, like unto man. When man our had sinned and God would be merciful to him ulars a Savior was promised; nothing said about e be- his being already provided beforehand, neith. ne we er would such a view of the matter be con. rour- sistent with divine reason or man's agency rea- and responsibility. The promised Redeem. or ev- er is everywhere spoken of as distinct from the every other personality, neither is his office posi- partaken of by any other personality. His sake, birth is several times prophesied of; the go. rover- ing forth (or coming forth) of him that was bro-promised from of old should be from ove of Bethlehem Epratah, of Judah, Micah. 5: o. 23, 2 born of a virgin, Isa. 7: 14, the seed entic- of Abraham and the son of David. The promise was realized, John 1: 14, the only beach it. gotten Son of God, which term signifies the sake, beginning of existence; and were this not the at we case this term would not have been used in proof the divine writings; and all this certifies the sition. previous existence of his mother, Gal. 4: 4; Jesus nor is there in the annunciation or record of 2: 16, Jesus' birth any intimation of previous exist that ence. Matt. 1: 18, 25, is evidence that Jesus hat he was not the son of Joseph, as some claim.

take it Now these are facts that cannot be overlifhe looked, and are in perfect accordance with that it our other views of the unity of God and the with- distinctness of all his works and purposes; To be and as this is investigated, and we have the en-"bet- treaty of God to "come and reason together," was light from the divine majesty is spread ngels. abroad, which we are glad to see. Do not the fail to observe the distinctness of persons and being things in the divine economy; God the Cresmost tor, Christ the Redeemer. Observe that in t, for, the psalms and all the prophets the glory of wil- Christ was all in future—all in his kingdom; ed the and another thing not to be overlooked in this is John 17: 5, is that the last verb in the text, 1: 18. in the original is future—to be, and not past drink -was. Although not a Greek scholar we can rist, 1 read its word for word translation when it is ith in laid down for us; and if this can be shown pe of to be different we will be very glad to have as an some one show us. Remember also that Christ told the Jews that he was greater than (superior to) the temple, than Moses, and al rince so than Abraham, and therefore was entitled

the to their veneration and worship. their Dear brethren, examine this subject calmly the read and scripturally. One advantage over the chief former view is that it does away with the ne this chael cessity of saying that it does away with teaches this veral subject to saying that the Bible teaches Bible ed to to be a mystery, for we hold the Bible to be a revelation, and a revelation of Jesus truth a redelieve this view to be a redemp. truth, a part of the glorious plan of redemption, and discontions plan of redemption, and discontinuous plan of redemptions. es in tion, and displays the goodness, mercy, and love of Cold love of come love of God toward men. In our arguments ace I on the atonement it is frequently said that all

God exemplified, and we want that love to be shed abroad in our hearts; we want also to grow in grace and the knowledge of the truth, and when Jesus comes we want to meet in peace he whom our souls longeth for.

Onward, Press Onward.

S. E. BRINKERHOFF.

duty calls us onward. When the way is open | see him as he is. spiritual wickedness in high places."

toils and trials of the way; on, on, to victory peculiar people zealous of good works. is our watchward. In pressing forward we Brethren and sisters, Shall we press on-

tending to the honor and glory of God, and pain, nor death can never enter. A land in our Lord should prompt us to walk worthy of which which to that final event of the ingathering of re- which peace, love, and joy shall be the ruling our high and holy calling. deemed man into the kingdom prepared from principle of every dweller. In a word we are Then, let us onward press, the prize is near, right way, then it is best that we should stand lovely face that sweat as it were great drops glorious home with all the ransomed in the still until we enquire the way, and with one of blood in the garden of Gethsemane that kingdom of God. of old pray,"Lord lead me in the way I should we might have a home with him, clasp those go." At times our way may be hedged up hands that were nailed to Calvary's cross that so that to stand still is victory. But all these we might be ransomed from death and the are only occasional occurrences, and in no grave; yes, onward to be with our dear Re case should we be found standing still when deemer, be like him, partake of his glory, and

and duty plain before us, then onward, press In view of the future we have everything onward should be the earnest, heart throbing to encourage us onward, ever onward. Our ery of every true child of God. Onward to Father's house with its many mansions is al renewed diligence in the cause of our divine most in view, and by the eye of faith we can Master. Onward to overcome the world, the see it even now, hear its heavenly music as flesh, the devil, and all the evil besetments it rolls in sweetest harmony from ten thousof our nature. Onward to the battle, "for and times ten thousand tongues, and see the we wrestle not against flesh and blood, but ransomed as they go forth with everlasting against principalities and powers, against joy upon their heads, all sorrow and sighing the rulers of the darkness of this world, against forever done away. Onward to the grand reunion of our Father's family, Oh glorious There is great danger in standing still when | thought! how it inspires us to press forward we should be pressing forward. The enemy's to that glad day! We know how cheering it army, whose name is legion, is pressing on- is to meet with loved ones here, although we ward, and preparing for the closing scenes of meet to part again, but then it will be "meet the present age. Are we ready to meet that to part no more." How the very thought army at every point, and in the strength of thrills our whole being with a joy that is un-Israel's God come off more than conquerors! speakable and full of glory. Meet those who Truth has fallen in the streets, Are we ready have toiled and stuggled with us here, in the to lift it and carry it aloft so all the world same blessed cause, in advocating the downcan see and obey it, if they will? In pressing trodden cause of truth, in looking for the onward we gain strength and courage, and same blessed hope, meet with patriarchs and every victory gained gives fresh courage to prophets, apostles and martyrs, and above all press onward to the next conflict. In press with him who loved us and gave himself for ing forward we have no time to think of the us, that he might sanctify us unto himself a

can almost hear the sweet voice of our Cap | ward? We have been standing still, or just tain, saying, "To him that overcometh will I creeping along, for some time; in that time grant to sit with me in my throne, even as I we have learned a lesson in patience and overcame and am set down with my Father steadfastness, now let us go forward. The in his throne." And often too in pressing cause of God is calling aloud for more earnest forward we can almost hear the music of the energetic labor. The way is opening all angel bands that will accompany our King as around us to proclaim the truth to a perishing righteousness reign over all the earth; and more laborers into thy harvest," let us one our hearts often swell with rapturous joy at and all, dear brethren and sisters, pray earnthe thought of being almost home. There is estly, honestly, and heartly, "Lord, move upa joy in pressing forward that we do not nor on our hearts to provide the means necessary cannot have in standing still. Standing still to sustain the laborers," for Paul says, "The may give us patience, and it may be necessary laborer is worthy of his hire." We love the for that purpose, for we read that "patience cause in which we are engaged, and for this and hope maketh not ashamed, because the we do in the cause the more we shall love it, sure and come. Yours for the truth. love of God is shed abroad in the heart." In and the more we love it the more our hearts!

angel could not make the necessary sacrifice, pressing forward there is life, joy, and an will be drawn out in love to God, to one and required something better; now if we say cornected it required something better; now if we say earnestness and courage that will overcome other, and to the world that is lying in wicknot use such reasoning. We were obliged Look for a moment at what we are pressing could feel more and more of our responsibility could feel more and more of our high and the divest ourselves of the idea of the orthogonal countries. to divest ourselves of the idea of the ortho- onward to.—To a land that is free to all who in the sight of God, more of our high and lar Trinity, and see the distinctness of Fath will assign. dox Trinity, and see the distinctness of Fath- will gain it; to all who will seek "by patient exalted privileges in the gospel of Christ, and so, and Holy Spirit, with the separate continues." er, Son, and Holy Spirit, with the separate continuance in well-doing for an inheritance more of that love that purchased our redempwork and office of each, all in harmony, all therein. To a land where sorrow, sickness, tion! Surely the love of God in Christ Jesus to work worthy of

the foundation of the world. In all the views pressing to our Eden Home; to the heavenly the race is almost run, and victory will some inheritance, for which Abraham sought, and be ours, if faithful. Soon the Lord will come human redemption we love to see the love of to which patriarchs and prophets looked, and to reward his servants, then blessed are those to reward his servants, then blessed are those for which patriarchs and prophets looked, and to reward his servants, then blessed are those for which the saints of every age have count to whom he shall say, "Well done." Soon ed all things else but dross that they might the last battle will be fought with the powers be numbered among the ransomed in that of darkness, but oh! Are we ready for that fair clime. Onward to meet our Savior as he conflict? We are living in solemn times, in comes without a sin-offering to the salvation the great day of the Lord's preparation, in of his people. Onward to that great-and the closing hours of this world's history, and dreadful day when many shall call on rocks just before the ushering in of the great and and mountains to fall on them and hide them notable day of the Lord. Do we realize these from the presence of the Lamb, for the great facts, and live accordingly? May God help day of his wrath will then have come. On us from day to day to feel the importance of Occasionally it becomes necessary for the ward to that glad day when saints and angels the times in which we live—to work, watch, Christian soldier to stand still, but his motto shall see our Jesus-Jesus of Nazareth-the and pray, in patient waiting for the bright should ever be onward, still onward to victory Prince of peace-crowned King of kings, and appearing of our Lord, while we gird on the and unending glory. Sometimes it may be Lord of lords. Onward to the consummation whole armour, and with renewed courage and that all we possibly can do, and do it right, is of the Christian's hope—a glorious home in zeal press onward to the conflict, to victory, to stand still and see the salvation of God. It the kingdom of God, be with Jesus, see him to the grand and glorious consumation, to may be, also, that at times we know not the as he is, hear his gentle voice, gaze upon that the general assembly of the saints, and to our

Be Sure to Come to Conference.

JOHN BRANCH. DEAR readers of the ADVOCATE: You will see that the notice of the Michigan Conference is being published, and soon we will be permitted to meet in praise to the worthy name of our Redeemer. And now comes the question of importance, which of us are going to miss being present at the meeting. Many of our dear brethren have read of W. C. Long of Missouri, and read his articles in the Advocate, which were filled with many grand thoughts Well, dear brethren W. C. Long is expected to be present at our coming Conference, and you want to hear him preach; you will miss a great feast if you don't come. And Bro. A. C. Long, of Iowa, who was here last fall, whom you and I listened to with so much interest, and was, refreshed with his preaching, and so much desired him to come again to Mich. He will be present at our meeting, the Lord willing, and if you do not come you will lose a second feast; and we somewhat expect other visiting brethren from other States at this meeting. And one more thing which is important about this is that it is the only Annual Conference this year; and if you do not attend this meeting you will miss the Annual Conference. So come, yes, come, and bring your wife, your children, your neighbors, and their children, with you, and come praying. Why not sacrifice for the cause a little. The Lord has blessed you this season; given you health, and crops and food to eat; now come to conference, and let us just have a good time in praising the name of the Lord. It is within our power to advance the cause a little; and dear brethren, why not come and do so. Yes, he comes to take the throne of David and in world, and while we pray, "Lord, send forth like preaching this coming year. Well, come and have a voice in the matter. You think you see new fields of labor somewhere. Well, come and see about sending some one there. And then, we have a desire for a more united effort between the brethren of the West and Mich., and if so, come and see about it. And worketh experience, and experience hope, reason let us work in it and for it. The more let us say we will go to conference. Now, be

Hartford, Mich.

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Oh, love of Christ! so lofty and grand, Lift us up to thine unlimited height; Fill us, o'erflow us until we expand With unselfesh devotion to God and the right.

On, love of Christ! so potent and strong, Subdue our souls till we own Christ as King, As our salvation, our strength, and our song;

Of life everlasting, beyond the grave's goal.

Oh, love of Christ! that forever is reaching Out for us, sin-sick and world-weary souls; Breathing sweet peace, and by thy pure teaching Providing escape from satan's control.

Oh, loye of Christ! pure, tender unfailing: As affrighted, the bird flies away to its nest, So would we flee from the care, spite and railing Of this cruel world-to thee, our sure rest. -Selected.

trance into his everlasting kingdom.

stand the word of God.

the provisions of the mere present time, as is bestowed upon the righteous.

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*cape the corruption that is in the world, and this hope the believer purifieth himself by earth, the future kingdom of God. also to escape that which results from living the word of God, having obtained the remis- On First day afternoon Bro. John Branch of the service of the day and a help to under- read of this change, both of the living saints ished its session, and and those who sleep in Christ, and in the fol- In the evening Bro. A. C. Long gave ma-

mon was eminently practical in pointing out to continue until Christ should come; and upon our lives.—EDITOR.] Christian duty, and our course of life toward that that law was the one that ceased when each other, that it becometh those professing Christ was offered, and was then done away.

From Deut. 27: 1-10, and 29: 1, and 31: 9, digest, that makes them strong. It is not what people eat, but what they The next sermon, at 3 o'clock, from James he showed a law of Moses distinct from the 1: 26, 27, by Bro. L. J. Branch, was of the law of God; also from Neh. 8: 1, and from same nature, of practical duty, very timely on Deut. 31: 26 showed that the book of the law rects, the tounge of the believer should be, as covenant of God, while in the ark itself was them Christians.

it were, bridled, lest we deceive our own put the two tables of stone containing the hearts, and our religion be vain. By words ten commandments, Deut. 10: 2-5, Ex. 40: 20, and improper conduct toward our brethren and nothing else was put into the ark,1 Kings Touch every cord of our souls till they chime we deeply injure the cause of Christ; hinder himself on stone Dent 10: 4 while Monthly With echoes of the divine melody. fore others; but, as "out of the abundance of wrote the book of the law, which was put inthe heart the mouth speaketh," so our hearts to the side of the ark. Bro. Branch showed should be right before God, and our feelings a plain distinction between the law of God will be right toward all and our words also. of ten commandments and the law of Moses, This sermon was followed by a social or and from 2 Cor. 3: 6-11 he showed that the testimony meeting, in which many took part, ministration of the law of God, which the time being well occupied, in which the ministration was the law of Moses brethren and sisters testified of their love for was done away by the gospel of Christ, inthe cause and its hopes, and their determin-stead of the law of God being done away. Thrilling our hearts with thy whispers divine, ations and desires to live for the coming kingOf life everlasting, beyond the grave's goal dom of God. The testimonies were prompt, of Moses, or ceremonial law, here called the full of rejoicing in hope and in the truth, and handwriting of ordinances, ceased to be of showed the love of God abounding in the any value in the estimation of God, at the In the evening after the Sabbath Bro. that Christ set the believers free from that John Branch spoke from Heb. 9: 28, "To law which had previously been a yoke of them that look for him shall the Savior ap-bondage. From Heb. 9: 8 that Christ, at his pear the second time without sin [a sin offer- ascension had shown the way into the holiest, ing] unto salvation." As a separate people which way was not manifest under the law of we are distinguished from the world as Ad- Moses. From Ps. 89: 27, 28 it was shown ventists, which means a people believing in that the law of God was continued unto the soon coming of Christ, and the fact of his Christ, and from verse 34, that the Lord will THE Conference meeting commenced the second coming as the Christian's hope. To not break his covenant; from Ps. 111: 7, 8, evening before the Sabbath with preaching this we have the testimony of Enoch, of an- that his commandments will stand forever. by Bro. L. J. Branch, from 2 Peter 1: 4-11, cient time, who testified that the Lord com- From Matt. 5: 17, that Christ came not to dethe apostle's exhortation to the disciples to eth with ten thousand saints, to execute judg- stroy or do away with the law of God; and add to their faith virtue, knowledge, temper- ment upon all. At the time of the ascension therefore it is still perpetual, always to endure. ance, patience, godliness, brotherly kindness, the Savior left a promise of his return, which is The same appears from Matt. 19: 16-21, 22: and charity. Faith was shown to be the to be as literal as was the going to heaven; not 36-40, and Rom. 13: 8-10. The law of Mofoundation of the Christian life and hope, and a spiritual and invisible coming and presence ses is called a law of bondage, while the law to the Christian life belongs great and pre- with his disciples, but the actual coming and of God is called a law of liberty. And the cious promises. By these promises we hope presence of Christ to save his people and raise apostle John sums all up with, "This is the for life and immortality to come, and having them from the dead; showing us the promise love of God that we keep his commandments." this hope within us, that we may be parta- of Jesus as found in John 14: 3, to come And from Isaiah 66: 22, 23, it is shown that kers of the divine nature, we also hope to es- again and receive us to himself. Receiving the Sabbath is to be observed in the new

such a life. It was shown the importance of sion of his sins in the blood of Christ, and spoke on the Sabbath question, in its general advancing in the Christian life, not a mere thus prepare to meet the Lordin peace. From and obligatory features from Mark 2: 27, profession of faith, but after that profession I John 3: 2 it was shown that as now we are "The Sabbath was made for man;" that it to add the graces of the Christian character, the sons of God according to the gospel terms, should be observed all over the world by all and to abound in them, to bear the fruit of yet when the Savior appears we shall be more mankind; and the unchangeable God, who good works to the glory of God. To be dili- fully so, "being the children of the resurrec- will not alter the things that have gone out gent—earnest and zealous—to make our call- tion;" immortal and glorified. Every eye of his lips, Ps. 89: 34, has not changed his ing and election sure, and for this service our shall see the Savior. To those who sorrow law and his Sabbath, nor commissioned others Lord and Savior will give us an abundant en- for the dead, the apostle bids not to sorrow to do it; and that faith in Christ has not browithout hope, for the Lord himself shall de- ken down the law, or made it void, but has Our usual Sabbath School exercises were scend from heaven and the dead in Christ established it, Rom. 3: 31, and therefore we held on Sabbath morning, at 10 o'clock, which shall rise, and with the living saints to forev- should be both obedient to faith and to law-

we all enjoy and consider an important part er be with the Lord. In 1 Cor. 15: 51 we Following this sermon the Conference fin-

At 11 o'clock there was preaching by Bro. lowing verses the resurrection is plainly set ny reasons for our being a separate people, John Branch from the text, "Remember forth, to transpire at the coming of Christ. contrasting our faith and doctrine with the Lot's wife," Luke 17: 32, that the Christian In Matt. 25: 31 we read a good testimony other theories of the day, and the tendency professor should not be looking back with from the Savior himself concerning his se of the times away from God. On the law longing eyes toward the pleasures of life or cond coming, when an eternity of blessing and Sabbath it was shown that moral law is always right, and on the moral law we should did the Israelites toward Egypt, but should On First-day morning at 9 o'clock Confer-stand firmly, for the tendency of the time is look forward to the promised land for lasting ence assembled for business, and shortly af- toward lawlessness and no Sabbathism. And benefits; and by the example of Lot's wife ter adjournment at 11, there was preaching while no other people or denomination can for disobedience, in losing her life for disre- again by Bro. L. J. Branch on the Sabbath forbid us holding our faith and hopes, we garding the divine command, we should learn question, showing us the distinction between should labor earnestly to spread the truth to expect punishment and destruction for the law of God and the law of Moses. From and convert people to God and to the gospel turning back, or loving the things of the Gal. 3: 19 he showed that there was a law of Christ. Our duty is to let our light shine, world more than the things of God while that was perpetual and one that was added that people around us may see that we have professing to be on the Lord's side. The ser- or given afterward, because of transgression, truth, and it should have a sanctifying effect

what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes a Conference occasion; that as the apostle di- of Moses was put in the side of the ark of the fess, but what they practice, that makes

Christ's Coming a Motive to Holiness and Usefulness.

The second coming of the Redeemer is age believers tion for the sale in various forms of words, as one of assembly assembly the The second common of words, as one of tion for the a second in various forms of words, as one of tion for the a second in various forms of words, as one of tion for the a second in various and the second in the s asmuch as ye many preach. Se many preach. be most por But this motive, to a great benevolence. But this motive, to a great and benevolence is lost sight of by many produced in the second seco benevolence.

sol benevolence.

sol benevolence.

sol benevolence.

ye may be g

(1 Pet. 4: 13.)

The conversion at the prineffect, is stead death is set forth as the prinand in its steam repentance, conversion, and believers will in Jesus.

The coming of the Lord is used as a motive faith, being m The coming "Blessed are those servants, faith, being no watchfulness. "Blessed are those servants, that perishet to watchfulness. that perished the Lord when he cometh shall find might be four whom the Lord when 12: 37.) "But ye, brethwhom the Lord "But ye, breth- glory at the satching." (Luke 12: 37.) "But ye, breth- glory at the atching in darkness, that that day should Pet. 1: 7.) nea, are not in a thief. . . . Therefore let us Pet. 1: 7.)

The comin overtake you as a thief; but let us watch and to comin orertake you do others; but let us watch and to our abiding sober." (1 Thess. 5: 4, 6.)

be sober." (1 Thess. 5: 4, 6.)

and four abiding of the Lord is used as a second and four abiding of the Lord is used as a second and four abiding of the Lord is used as a second and four abiding of the Lord is used as a second and four abiding of the Lord is used as a second and four abiding and and four abiding and abiding and four abiding and abiding and abiding and abiding and abiding and abiding and ab

The coming of the Lord is used as a motive now, little cl The coming of the Lord. Behold. he shall appropriate the coming of the Lord. Behold. to patience and the coming of the Lord. Behold, and not asha fore, unto the waiteth for the precious and not ash fruit of the earth, and hath long patience for fruit of the receive the early and latter rain. used as a m Be ye also patient: stablish your hearts: for of soul, to the Be ye also ? Or soul, to the die coming of the Lord draweth nigh." (James lence; to ex

5: 7, 8.) The appearing of Christ is made use of as all men. The a motive to mortification, or self denial. When Christ, who is our life, shall appear, would draw then shall ye also appear with him in glory. hope; for I Mortify therefore your members which are not much h upon the earth." (Col. 3: 4, 5.)

The appearing of the Savior is used as an Prophecy. incentive to sobriety, righteousness and godliness. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts. we should live soberly, righteously, and god. presented ly in this present world, looking for that reappears blessed hope, and the glorious appearing of Christ-th the great God and our Savior Jesus Christ." tractive, si (Titus 2: 11-13.)

The appearing of Jesus is used as a motive to punty. "Beloved, now are we the sons of him of N 60d, and it doth not yet appear what we solemn an shall be: but we know that, when he shall appear, we shall be like him; for we shall as it was t see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 2, 3.)

The coming of Christ is used as a motive to love of the brethren. "And the Lord make you to increase and abound in love one toward shine! another, and toward all men, even as we do toward you: to the end he may stablish your the natu hearts unblameable in holiness before God, that co even our Father, at the coming of our Lord springs f Jesus Christ with all his saints." (1 Thess. 3: The se 12, 13.)

The grace that is to be brought to believers much w at the revelation of Christ, is referred to as a It is not motive for girding up the loins of their mind, one feel or to have their minds in a suitable frame will, en and disposition; for sobriety, or calmness, or complis composedness, and continued hope. "Where, ical sen fore gird up the loins of your mind, be sober no criti be have to the end for the grace that is to of hum be brought unto you at the revelation of Je and lar ** Christ." (1 Pet. 1: 13.)

The appearing of Jesus is used by Peter as ance, a amotive for sustaining the church, or the vice to of believers; for nourishing them with ent ele and Christian doctrine, and putting affective them on their guard against false teaching; tion to for doing whatever is necessary to their did, or the flock of the bish leading and holiness. "Feed and co the flock of God which is among you, taking bish b Oversight thereof. . . And when the beauty Dief Shepherd shall appear, ye shall receive equiv onepherd shall appear, ye shall receive ward-2,4) glory that fadeth not away." 1 Pet. ward-of co

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ADVENT & SABBATH ADVOCATE

christ's Coming a Motive to Holiness and Usefulness.

THE second coming of the Redeemer is niged, in various forms of words, as one of extent, is lost sight of by many preachers, (1 Pet. 4: 13.) and in its stead death is set forth as the prinfaith in Jesus.

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the husbandman waiteth for the precious (1 John 2: 28.) fruit of the earth, and hath long patience for it, until he receive the early and latter rain. used as a motive to moderatton, to calmness Be ye also patient: stablish your hearts: for of soul, to the shunning of party strife, or vio the coming of the Lord draweth nigh." (James lence; to equanimity, economy, and frugali 5: 7, 8.)

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The appearing of Jesus is used as a motive to purity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 2, 3.)

The coming of Christ is used as a motive to love of the brethren. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do even our Father, at the coming of our Lord springs from this, and reveals it in action. 12, 13.)

sus Christ." (1 Pet. 1: 13.)

4: 2, 4.)

ployed by the apostle as a motive to encour- yoke which is easy, and the burden which is age believers to endure suffering or persecu- light.-R. S. Storrs. tion for the sake of Christ, "But rejoice, inthe most powerful motives to virtue, godliness ings; that, when his glory shall be revealed, asmuch as ye are partakers of Christ's suffer-

The coming of the Lord is used as a motive now, little children, abide in him; that, when serve who only stand and wait." to patience and stability. "Be patient there he shall appear, we may have confidence, fore, unto the coming of the Lord. Behold, and not ashamed before him at his coming."

> And the nearness of the Lord's coming is ty. "Let your moderation be known unto

From these motives and incitements we "When Christ, who is our life, shall appear, would draw an exhortation to hope,-perfect then shall ye also appear with him in glory. hope; for He who has promised to come will Mortify therefore your members which are not much longer delay. We are waiting and looking with expectation. - Quar. Jour. or

Christ or Ceasar.

"Valley of Decision," will be memorable in not God nor keep his commandments. our history when suns for us have ceased to

a motive for sustaining the church, or the vice to Christ, have in them a radically differbody of believers; for nourishing them with ent element—that of loyalty to a person; of for doing whatever is necessary to their did, one suffers gladly the loss of all things, wowth in knowledge and holiness. "Feed and counts them but meanest dust and rubthe flock of God which is among you, taking bish beside the approval of this "King in his the oversight thereof. . . . And when the beauty." It is not therefore an exchange of Thief Shepherd shall appear, ye shall receive equivalents, so much service for so much re-

The revelation of the Savior's glory is em- you must"—that one takes upon him the

Stand.

When you can do more, stand, "Having ye may be glad also with exceeding joy." done all things, stand. "Stand fast in the faith." Stand on covenant ground. Stand The great end to be gained by the trials of with face to the foe. Stand watching, waitcipal motive to repentance, conversion, and believers will not be fully manifest till the ing, victorious. "Stand still, and see the sal-Saviour's appearing. "That the trial of your vation of God." Stand not in your own The coming of the Lord is used as a motive faith, being much more precious than of gold caprice, or by human order. Even though to watchfulness. "Blessed are those servants, that perisheth, though it be tried with fire, Red Sea barriers lie across your way, it may the Lord when he cometh shall find whom the Lord when he cometh shall find might be found unto praise and honor and be the will of God that you go forward with the tabing " (Luke 12: 37.) "But we broth might be found unto praise and honor and be the will of God that you go forward with watching." (Luke 12: 37.) "But ye, breth- glory at the appearing of Jesus Christ." (1 out a halt. It is easier to march than to the stand. It is easier to rush forward to the overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and to our abiding in him to a stand as a motive fiery assault. The good soldier must be ready fiery assault. not sleep, as do others; but let us watch and to our abiding in him, to our continuing true for both. They serve well, who maren for both. They serve well, who maren and faithful, steadfast and unmoveable, "And and fight for their king. But "they also

Zetter Department.

From Sister Mary E. Wheat.

BROTHER BRINKERHOFF: For a long time I have thought of writing to the ADVOCATE, and tell you how I love our paper above all other papers; how it cheers my heart to read the many letters from the Brethren and Sisters, and to tell you that I am trying in my weakness to keep the commandments of God and the faith of Jesus; and that I am a lone one indeed, for I have no one of my family to go with me in the good cause; husband and children all against me, and I have many trials to encounter as I journey along in hopes of a promised land, if I only hold out It is really the old choice which still is faithful to the end. Some times my sorrow presented to every soul; the old crisis which is so great that I have been on the point of reappears in every existence. Caesar, or giving up all; or I think, What is the use try-Christ—that is the question; the vast, at ling when they are so opposed to my keeping tractive, skeptical world, with its pleasures the Sabbath? and then it will come to me and ambitions, and its prodigal promise; or that it is the overcomer that wears the crown; the meek, majestic, and winning figure of and then I will strive the harder and pray to him of Nazareth? And life is to each as God that he will give me strength to endure solemn and momentous, in front of this choice. to the end, for I know then that if I am faithas it was to them who stood upon Calvary: ful to the end that there is a crown laid up as it was to those who heard from Paul the for me, and not me only, but all those that startling tidings, strange, yet true, of anoth- love his appearing; and I think it will not be er king of the world-one Jesus. The elec- long that we shall suffer here. I believe the tion remains for each of us; and the moment Lord will soon come and all his holy angels of that election, in the shaded and solemn with him, taking vengeance on all that know

I tell you, Brethren and Sisters, that I have At the same point opens, also, before us, been strengthened while at our Campmeeting. toward you: to the end he may stablish your the nature of true conversion to Christ, of It was good for me to be there. It was like hearts unblameable in holiness before God, that continuing Christian service which an oasis in the desert to me, for I have had so few privileges of meeting with those of Jesus Christ with all his saints." (1 Thess. 3: The service of a King! It is not then a like precious faith with myself, and I am now commercial service, of so much work for so determined by the assisting grace of God to The grace that is to be brought to believers much wage; labor now, for a heaven to come. press on in the good work. It is not much at the revelation of Christ, is referred to as a It is not a mere service of conscience, where that I can do, but let my days be many or few. motive for girding up the loins of their mind, one feels that he should, and decides that he with God's help they shall be spent in the or to have their minds in a suitable frame will, endure hardness, sacrifice pleasure, ac- service of the Lord. I think sometimes that and disposition; for sobriety, or calmness, or complish toil, because it is right, and the eth- I have not the one talent; but if I can but composedness, and continued hope. "Where, ical sense impels or constrains him. I offer just give a cup of cold water in God's name I fore gird up the loins of your mind, be sober no criticism on either of these familiar forms shall get my reward. Pray for me, Brethren and hope to the end for the grace that is to of human service. Each in its place is useful and Sisters, and for my family also, that they be brought unto you at the revelation of Je and laudable, and the welfare of society has may be brought to a knowledge of the truth been furthered by either. But the accept- as it is in Christ Jesus, that we may make an The appearing of Jesus is used by Peter as ance, and the following prosecution of ser-unbroken family in the new heavens and new earth; that we may live so that we may be affectionate, adorning self-forgetful consecration the city and wear a crown of never fading permitted to enter in through the gates into glory, with all the redeemed, at God's right

Denver, Mo.

Gon will use every consecrated soul for doing two kinds of Christian work-rebuking a crown of glory that fadeth notaway." 1 Pet. ward—it is not under bondage to the mandate conscions influence of example, if in no oth

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The Advent and Sabbath Advocate.

From the Tent.

to other fields of labor. The tent was taken time as can. down and moved to this place (Alanthus). We have spoken twenty times. Ten have accepted of the truth; five were baptized. Others are halting, yet we think a few more will obey. The town and country around are stirred as never before. The truth is mighty and will prevail. Oh for more power from on high! Pray for the cause.

W. C. Long. N. A. WELLS. Alanthus, Mo., Sept. 18, 1884.

An Appeal to the Brethren.

L. J. BRANCH.

I HAVE no doubt but that you have received the notice of the Annual Conference that is soon to take place in Irvington, Oct. 2nd, and we are just wondering how many will be there. No pains will be spared to make it one of the best meetings we ever had in Mich. We have just reached home from Mo. and Marion, Iowa, where we enjoyed some of the best meetings we ever attended in our lives, and we made arrangements while there for W. C. Long, of Mo. and A. C. Long, of Iowa, to attend our meeting, thinking you all would be glad to see them and hear them preach to us, and they are making quite a sacrifice to get here to see you all. And now will you dissapoint them by staying at home?

It is very important that you all should come; but I am afraid some of you have already made up your minds to stay at home, with the excuses too often raised, "Oh! I can not leave home so long." You will only have to be away from home six days, and els. that is but a short time by the side of three weeks. Now don't raise any excuse at all, but come one and all. We expect to have gome on the cars can come with teams.

some bedding for fear that it might be cold at night, and we can help to make ourselves comfortable. There will be three meetings a day after Thursday evening till Sunday eveining, and Monday will be used for conference business and looking after the general good of the cause. We hope to see a delegate from every church, with a report. Now don't fail to fulfil the request.

We want to make some special arrangements for winter labor. There are lots of calls; who is going to fill them? Come, have been the portion of Italy lately. brethren, let us hear from you in this matter. The brethren from the west will select some that another outbreak against the Jews has hear, and if you don't hear them you will can we say to get you all to come? Trusting the disturbance. that you will use your utmost means to get here, may the One whom we are coming to your Bro. in Christ. ' Bangor, Mich.

Our subscribers who may attend the Mich. Annual Conference are requested, if they can make it convienient, to renew their subscriptions at that time, paying them to Bro. AFTER the close of the camp-meeting at A. C. Long, or to any of the other preaching

> had already taken place, and that the "three let us set home, with its cares, aside for a days and nights" of Matt. 12: 40, represent time, and come and enjoy the feast. full time.

THE corn crop for this State and the adjoining ones is spoken of as very large and in excellent condition, largely ripe, and no frost yet.

THE prohibitory law has taken the desired effect in most places throughout the State; we read of the Law and Order League of Dubuque instituting proceedings against the saloons in that hard place of drudkenness and beer drinking.

THE great storm of wind and rain in Northern Wisconsin and Minnesota did immense damage by high water, particularly in the Chippewa River, which raised 27 feet cards, 25 cts. per hundred. carrying out more than 50,000,000 feet of The Bible Student's Assistant; a compend of logs, and breaking the railroad bridges across the river. The same storm swept the towns of Clayton and Clear Lake, Wis., and White Bear Lake, Minn., at Clear Lake five persons were killed, and a greater portion of the town blown to pieces.

the United States give a total of 553,488,000 bushels. The yield of 1883 was 424,590,000 A C Long, 4 pages, 1 cent, bushels, and that of 1882, 505,320,000 bush- Sabbath Desecration-8 pages, 2 cents, by SE

Recent storms have done great damage in Wis., fifteen buildings on one side of the rivthe best conference ever held in Mich., and er and twenty on the other, have been swept pages, 9 cents. one of the most important; and if you don't away. The city will immediately begin the come you will miss one of the greatest bless | construction of bridges. The bridges throughcround for teams, so that those who can't have been carried away. The loss will not - be less than \$1,000,000. Other cities and It would be well for all that could to bring towns have also suffered considerable damage.

WHILE the hot weather of early September has been such a benefit to the corn crop, the heat has been very oppressive especially The Kingdom of Heaven upon the Earth, Its in large cities, from whence we read of many casesof sunstroke, and unfortunate Italy is suffering severely from the cholera, rendered Naples. King Humbert has given his personal attention to the interests of the place and people. Earthquakes and pestilence

TELEGRAMS from St. Petersburgh announce recently occured; this time at Dubrovitza, always wish you had. Now, I think with Semitic mob pillaged twelve shops and cess. Let all that can possibly do so, get to twenty houses. Many Jews were wounded the one o'clock meeting on Thursday, to during the riot, and one woman killed. The look after the Sabbath School. What more police and the clergy were powerless to quell

worship be with us all, is the prayer of shocks were experienced in Italy on the Thursday preceding the earthquake of Sunday, August 10, in this country.

Appointments.

THE Lord willing, the Fourth Annual Conference of the Church of Christ in Michigan, will commence on Thursday, Oct. 2nd., and continue to the 6th, at Irvington, Van Buren Albany we continued the meeting one week, brethern. It is a good thing for subscribers Co., Mich. which is located on the Mich. Cen assisted by the Brn. John and L. J. Branch, to make payments at the Annual meetings; to make payments at the Annual meetings; trail R. R. The name of Station at Irvington it saves you the trouble of sending it to the who did most of the preaching. Six em braced the truth. The parting hand was giv publisher, and is the same to you as if sent to South Haven, making connections with en to Brn. L. J. and John Branch, who went to other fields of labor. The tent, was taken to other fields of labor. The tent, was taken to other fields of labor. The tent, was taken to other fields of labor. THE article on the Resurrection Day, on South will change at Grand Junction for Laanother page, is republished at the writer's cota. We are expecting Brn. A. C. and W. request, which, we hope, is now satisfactory. C. Long from Iowa and Mo., and we hope to Most of the readers of the ADVOCATE under- see all of the Brethren and Sisters in Mich. stand from Matt. 28: 1, that when the visit present, as it is important that you should be ors to the sepulcher, "in the end of the Sab- present for many reasons. Reduced fare will bath," found it empty, that the resurrection be procured on both roads, if possible. Now

M. A. BRANCH, Sect.

L. J. BRANCH, Pres.

Money and Letters Received.

A Yount \$1, Mary E Wheat \$1, Mrs H J Davis \$2, J B Hunter \$2, A G Walker \$2, Justus Hall \$2, J C Kerns.

Books and Tracts Sent by Mail. Mary E Wheat.

Books and Tracts FOR SALE AT THIS OFFICE.

The second of th SABBATH SCHOOL BLANKS for Classes and Reports from Sabbath School Secretaries to State Secretary or Superintendent, 15 cents per set of three class Records and one Report blank. Text

Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, Price, 10 cents.

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THE latest estimates of the wheat crop of The Bible Sabbath Defended, by A F Dugger, 140 pages, Price 25 cents.

The Sabbath for both Jews and Gentiles, by

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Review of J M Stephenson on the Sabbath the West and Northwest. At Chippewa Falls, Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48

Thoughts on the First Day of the Week, 16 pages, by A F Dugger, showing its absence of sacedness in the Bible, 4 cts, 40 cts per dozen. ings you ever did. There will be feed on the out the country, with hardly any exception, Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

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

literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The Rich Man and Lazarus,-by W C Lorg, worse by the hot and dry weather, from 3 to 16 pages 4 cents, showing the falsity of the pop-4,000 persons have already died in the city of ular view of the parable, and also its true appli cation.

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cation of the parable, by H C Blanchard, pages, 2 cents.

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The Advent and Sabbath Advocate, IS PUBLISHED WEEKLY BY Jacob Brinkerhoff. at MARION, LINN COUNTY, IOWA.

TERMS.—Two dollars per year. One dolla TERMS. One doll. Free to those un and a half to Specimen copies sent free.

THE ADVOCATE is devoted to the promulgation THE ADVOCATION of the Second Advent of Chris the doctrines of the Times, the duty of mankind the Signs of the Sabbath (the seventh day of the oliserve the Bible Sabbath (the seventh day of the oliserve the with the other commandates) oliserve the with the other commandments of the reek, together with the other commandments of Man, his Unconscious god, the Nature of Man, his Unconscious state and, the End of the Wicked, the Earth registered original glory and condition in death, the Earth respected to its original glory and condition as the stored to its dance and abode of the redeemed an future inheritance and abode of the redeemed an future Inflorm of God, the Atonement and rethe Kingdom by Jesus Christ, the Proph and re the Kingdon by Jesus Christ, the Prophecies, the demption by Jesus Christ, the Prophecies, the demption Life, and kindred Bible subjects.

He Careth for You.

I was weary of planning and working. And my frame seemed strangely weak, And I took up the old worn volume, As I settled into my seat.

Seeking no special chapter, Drifting just here and there, Listlessly turning the pages To read what the tide should bear,

Feeling that not a creature Knew of the heavy load, Which I was striving to carry Over the rugged road.

And this was the loving sentence, Opening the book I read: "Casting your care upon him," Were the words the writer said.

And then like a strain of music, Came thrilling the language sweet: "He careth for you:" How blest! How beautiful! How complete!

Travel we sad and lonely, Over life's rough highway; Vailing our deepest sorrow, Carefully day by day;

What if our griefs are hidden, E'en from our dearest friend, When the compassionate Savior, Over the soul will bend.

Caring as no one earthly, Ever had love to care, Bearing as no one earthly, Ever had strength to bear.

Beautiful words of blessing! Making the darkness light. He who beholds the sparrow, Keepeth us ever in light. -Selected by L. B. C.

Did Christ Raise from the Dead?

J. C. KERNS.

THE resurrection of our Lord may well considered the chief corner stone of Christianity without with it the Christian religion stan without it, it falls. Yes, just prove the r urrection of Christ; this done, you will he tor it; the Christian religi for it is the great pillar of the Christis lope. One great pillar of the prese If Christ be not risen, then is our preach vain, and your faith is also vain. Then P bream your faith is also vain.

Georgia question; Christ died for our secondia barried beether of the Scriptures; was buried to the Scriptures; was buried to the Scriptures. Here is the day; he was seen of Cephy Here is the testimony of a living witness?