

Advent and Sabbath Advocate.

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

NO. 8.

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The Advent and Sabbath Advocate,

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

We have Heard.

WE have heard of that beautiful city,
With streets paved with glittering gold,
With walls made of jasper, all glorious,
And Jesus we there shall behold.

We've heard of the people who'll dwell there,
And sing their glad praises and songs;
'Tis the righteous whose sins are forgiven,
Will make up that heavenly throng.

There sorrow and sin cannot enter,
No sickness or death will be there,
To mar the sweet peace of the dwellers,
Where all is immortal and fair.

Oh! may I be one of that number,
That will worship at Jesus' throne,
And enjoy the sweet rest he has promised
To those who "by faith overcome."

Then may I be found ever faithful
To him who's so faithful to me!
That I may be ready to meet him,
And dwell in that home of the free.

Press on, then, dear pilgrim, yet longer,
The home you are seeking is sure;
And Jesus will come and deliver,
And you shall be blessed evermore.

L. F. CARVER.

Marion, Iowa.

A Review.

A. F. DUGGER.

(Concluded.)

ELDER Sheldon admits that the "Sabbath was
made for man." Of course this he is compelled
to do, for Christ in plain words says so. Mark
2: 27, 28. But he says, "Not in a universal
sense." Of this he gives us no proof. Perhaps
he thinks his simple statement is sufficient. We
read—"Shall mortal man be more just than
God?" Job 4: 17. Does this mean the whole
race or only a part? All admit that the term
man in this connection is used in a universal
sense. For this same man Christ says the Sab-
bath was made. Man was made at creation
(Gen. 2: 7) and so was the Sabbath, Gen 5: 3.
From Nehemiah 9: 14 where Nehemiah affirms
—"Thou madest known unto them thy holy
Sabbath . . . by the hand of Moses"—he thinks
it a fixed fact that the Sabbath was unknown to
Israel prior to the time of Moses. Reader, this
is a mistaken idea, as you will see from Ezekiel
39: 7—"So will I make my holy name known
in the midst of my people Israel, and I will not
let them pollute my holy name any more; and
the heathen shall know that I am the Lord, the

holy one of Israel." Had they not known his
holy name before? They certainly had. They
had polluted it; therefore he says, "I will not
let them pollute my holy name any more."

It is a settled fact that no upright or intelligent
writer or speaker will contradict himself.
There is a wrong somewhere. Eld. S. is against
himself. He says, "To make known a certain
thing is not to repeat something already known,
but to impart some new information." After
having claimed that the Sabbath was set apart
in the Wilderness of Sin, his language is, "God
set apart the seventh day as a rest day for Israel.
This was done in the Wilderness of Sin, not in
Eden. After six days work in gathering manna
the seventh was designated as a rest day for Is-
rael, and styled the Sabbath." Now keep in
view the fact that this was before they reached
Sinai, hence according to Elder Sheldon's own
reasoning they possessed a knowledge of the
Sabbath before the giving of the law from Sinai.
Nehemiah says, "The Lord come down on
Mount Sinai." Yes, it was after that he had ap-
peared on Mount Sinai that the prophet affirms
that he made known unto them the holy Sab-
bath. See Nehemiah 9: 13, 14. Now according
to Elder Sheldon's reasoning on the expression
"madest known," while in the Wilderness they
knew nothing of the Sabbath, we have
Sheldon against Sheldon. When doctors disagree
who is to decide? The expression "madest
known" does not always mean to impart new
information, but it often means to more deeply
impress. This is its signification in Ezekiel 39:
7. We could cite other examples were it neces-
sary. With this idea we can easily discover how
the Lord could make known his holy Sabbath
to the children of Israel from Sinai, though they
had observed it before in the Wilderness of Sin,
as Elder S. has already shown.

The Elder further remarks—"It is true that
the Decalogue includes the command, 'Remem-
ber the Sabbath day to keep it holy,' but it is
not true that it is a perpetual law." Now I
would ask in all candor, Is it not passingly
strange that he should make this unfounded as-
sertion after just quoting a text which proves it
a perpetual institution. I will here give the
same text: "Wherefore the children of Israel
shall keep the Sabbath to observe the Sabbath
throughout their generations, for a perpetual
covenant. [Mark the word perpetual, for it is a
Bible term and applies to the Sabbath.] It is a
sign between me and the children of Israel for-
ever; for in six days the Lord made heaven and
earth, and on the seventh day he rested and was
refreshed." Ex. 31: 16, 17. Here the Sabbath
is declared to be perpetual, and points back to
creation, hence a sign of creation—a sign be-
tween God and his people. Had Israel always
been mindful of God's commands which em-
braces this sign they would have been a peculiar
treasure above all people. Elder S., when he
writes against the claims of the seventh day
Sabbath, explains Israel to mean the literal
Jews, and says the seventh day Sabbath was
limited exclusively to the Jewish people; but
when he writes against the "Age to Come," and

"Restoration of Israel," he explains Israel to
mean all true Christians. See his work entitled
"Next Dispensation," also his work entitled
"Adventism," page 130, where he talks about
Christ reigning over the house of Jacob, mean-
ing both Jews and Gentiles. In Rom. 11: 26,
where it is said "All Israel shall be saved," he
says this means all true Israel. Very well, then
the Sabbath has been given to all true Israel to
be observed by them throughout their genera-
tions, for a perpetual covenant. Out of thine
own mouth will I condemn thee; just prove
true to your own expositions, and you will find
no trouble in finding the Sabbath under what
you call the new covenant. The scriptures you
have quoted from the New Testament fully es-
tablish the truth of the Sabbath. What can be
plainer? "The Sabbath was made for man."
Mark 2: 28. That it is a perpetual institution
you have most clearly proven from Ex. 31: 16,
where it is said to be perpetual.

The Elder points out a number of principles
which he thinks are contrary to gospel liberty,
such as God's visiting the iniquity of the fathers
upon the children unto the third and fourth
generation, &c., which is too light and chaffy to
deserve notice. However we might ask, How
can such principles set aside a primary institu-
tion, an embodiment of moral principles? As
all moral principles are unchangeable, it there-
fore follows that the command to keep holy the
Sabbath has not been abrogated. The Sabbath
institution is founded, not upon the acts of man,
but wholly upon the acts of the Creator. It
existed before man fell from his estate in the
garden of Eden, and would ever have existed
even if our first parents had not sinned. "It is
the Sabbath of the Lord thy God." Christ says
it was made for man. Reader, will you please
take your Bible, open to the 20th chapter of
Exodus, read carefully the commandments. Af-
ter you have read, ask yourself this question,
What one is contrary to the principles of Christ?
and if you can with a clear conscience reject
one, do so, but remember thy duty stands clearly
written in these words: "Let us hear the con-
clusion of the whole matter: Fear God and
keep his commandments, for this is the whole
duty of man." Eccl. 12: 13.

The commandments of God are connected with
the faith of Jesus.—"Here is the patience of the
saints: here are they that keep the command-
ments of God and the faith of Jesus." Rev. 14:
12. If you do his commandments you shall be
blessed, for it is written, "Blessed are they that
do his [God's] commandments, that they may
have right to the tree of life and may enter in
through the gates into the city." Rev. 22: 14.
Can it be possible that the commandments of
God are contrary to the principles of Jesus, and
connected with his faith? Reader, do you be-
lieve this? Can you believe it? Is it supposable
that Christ and the Father are opposed to each
other, that Christ's mission was to undo the
work of the Father?

Elder S. says: "Everywhere the abrogation
of the law is affirmed." And this he says in
answer to the direct question, "Where is it said

that Christ abolished the Sabbath?" In turn I ask, Where is it said that Christ destroyed the law of which the Sabbath was a part? Christ says himself that he came not to destroy the law, but to fulfill it, Matt. 5: 17. To fulfill does not mean to abolish. Says the apostle James: "If ye fulfill the royal [kingly] law according to the scriptures, thou shalt love thy neighbor as thyself, ye do well." James 2: 8. Are we to understand the apostle James as teaching that they were to abolish, destroy, the law in order to do well? David says "The law of the Lord is perfect." Ps. 19: 7. Would Christ destroy a perfect law?

Elder Sheldon's argument is that the Sabbath expired at the cross. Give us book, chapter, and verse. If the Sabbath died on the cross, then the women who accompanied our Savior from Galilee kept it after it was dead; and Christ after his resurrection never once corrected them. In Luke 23: 56 we read, "And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment." If the Sabbath expired at the cross, then after the crucifixion there was no Sabbath; yet Christ instructed his disciples who lived 40 years this side of the cross, and 70 years after his first advent, to pray that their flight might not be on the Sabbath day. Matt. 24: 20. And Paul, who was not converted until after the ascension of Christ, preaches on the Sabbath day by the river side. Acts 16: 13. Did Sunday take the place of the seventh day? If so, just give us the record of its appointment.

You say the Lord's day in Rev. 1: 10 is Christ's day. I have no objection to this, for I read that "the Son of man is Lord also of the Sabbath." Mark 2: 28. This word "also" implies that he and the Father are Lord of the same day, which is the seventh day, it being the Sabbath; hence the seventh day belongs to the Father and the Son. If he is Lord of the first day, how are we to know it? If the first day is Christ's day, where shall we learn it? Where does Christ, or any of the prophets or apostles say so? Chapter and verse is very much desired.

In relation to the future restoration of Israel he says but little, simply denying it by saying that such prophecies as Jer. 29: 5-8, can be fulfilled without crowding them into the future. The question is not whether they can be, but will they be thus fulfilled? Let Elder Sheldon answer: he says, in his writings which I have in my possession, when commenting on this very prophecy, that it points to the future for its fulfillment, and that all who admit the predicted reign of this predicted king to be in the future are compelled to admit a chance for Israel and Judah, yet in the future. This is the sum and substance of what the Elder says on this topic, and he dare not deny it. Thus out of thine own mouth thou hast condemned thyself. The doctrines of the Age to Come are as clearly revealed in the Bible as that Jesus Christ is the Son of God, or that the seventh day is the Sabbath of the Lord thy God, a standing memorial of creation, instituted at creation to be observed under each and every dispensation, even in the "ages" yet "to come." Eph. 2: 7. When the eyes here spoken of shall have dawned on our world, the immortalized host shall sing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of (ages, margin). Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest." Rev. 12: 3, 4. This scene is beyond the second advent, and it is quite evident that the saints and nations are not identical, from the fact that the saints

are singing the song of triumph, while the nations worship. Inspiration makes a plain distinction between the two. Isaiah, in speaking of the same time, introduces the Sabbath; and the same time, introduces the Sabbath. Isa. 66: 23.

What I have written I have written in love. My only object has been to elucidate the truth. I know I am not infallible, but I hope I am honest, for I know that none but the honest and upright in heart who obey the gospel of the kingdom can share in the glories of the ages to come. Let us then buckle on the whole gospel armor, and having the love of God established in our hearts, let us with unbroken tread march forward, knowing that the prize is in view.

This and That.

"Thus know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof."—2 Tim. 3: 1-5.

"THE PERIL OF THE UNITED STATES.

Let us honestly admit the truth, and manfully apply the remedy. The peril in our American life is dishonesty. This produces the lack of confidence which is the root of panics. Slavery involved us in the flames of a civil war. Better it should have burned us to ashes than we should survive to perish hereafter in corruption. The urn is less offensive than the putrescence of the grave. Our very existence is at stake. American life presents an anomalous spectacle. We are socially pure and commercially depraved. Men, who are upright in their homes, will habitually and knowingly and systematically do wrong in their business. Nay, even churches, to draw crowds, rent pews and raise revenues, will resort not only to sensationalism in choir and pulpit, but make earth blush and heaven weep over tricks which are degrading, demoralizing, and insulting to all manliness and religion.

Nor is the malady confined only to men in distinguished position; it affects all classes of our Republic, the tainted streams of the summit percolate the entire mountain. Of all the sins of humanity bribery is perhaps the meanest. Most other crimes are possible to a single transgressor. Here there must be two parties to the guilt, the man who gives and the man who takes. Both are debased. There may be daring in robbery, and courage in murder. The peculiarity of bribery is its own cowardice; it sneaks, it cringes, it hides, it winks, it twists, it wriggles, it skulks. It is not a lion roaring and rushing on its prey, but a serpent lurking in the grass to infuse its poison before crushing with its coils. A man who abuses his office, warps his judgment and twists his conscience for a bribe, sells his soul by his act, and ever after lives expecting a higher bidder for himself; and he is like nitro-glycerine, dangerous to his purchasers.

Now, it is a painful and mortifying fact that nearly everything in our country, has, in some way, directly or indirectly, been controlled by bribes. Mechanics, overseers, builders, contractors, architects, have been bribed. Constables, policemen, collectors, inspectors, weighers, measurers, postmasters, have been bribed. Lawyers, doctors, chemists, surgeons, witnesses, have been bribed. Judges, jurors, legislators, governors, have been bribed. We have sometimes feared that it would be difficult to place a stone, or a timber, or a lock, or a screw, or a nail, in your house, that has not somewhere in its passage felt the stain of a bribe. It is doubtful whether the food that supports our lives, or the coffins which will convey us to our grave, can wholly escape contamination. The consequence is disturbed faith in each other,

and sometimes a distrust of our country and humanity, with a fear like a shadow that on all modern European and American societies is but the old doom of ancient Babylon and Rome.

Our faith alone saves us from despair. That is sufficient, but not here to be discussed. Certain it is that panics and other evils we have named are but eruptions of disease on the surface of the body politic. Our country from our civil war has been preparing for our recent commercial disaster. The timbers of the edifice of our public credit had been decaying long before the weakened structure was threatened with its crash. Many underlying sands must be washed away to make the mountain fall.—*The International Review.*"

I copied the above from the *State Journal* of May 1st, 1874, published at Des Moines, Iowa. It has frequently been stated that infidel writers have, in writing history, often unwittingly verified the truthfulness of some of the predictions contained in the sacred Scriptures, as the prophets declared that certain nations should, in the future, occupy certain positions among the nations of the earth. Volney, Gibbon, and others declared that the same nations did, in many instances, occupy exactly the same positions assigned to them by the prophets. Even so in like manner the writer in the *International Review* has (unintentionally and unwittingly, no doubt,) testified to the truthfulness of the apostle Paul relative to things and events that he said should transpire in the last days. The apostle declared, eighteen hundred years ago, that perilous times should be caused by mankind becoming exceeding covetous in the last days; and he then enumerates some of the evils resulting from this covetous disposition; while on the other hand the writer in the *International Review* declares unequivocally that all classes have been corrupted by the avaricious spirit that induces the giving as well as the taking of bribes. But perhaps some may think that those who give bribes are not covetous, but rather liberal, to give so freely of their means to others. Here let us ask, What is the object of the giver? Of course it is for the purpose of accomplishing an unjustifiable end whereby he expects to be able to add much more to his ill-gotten gains or fame than the amount he expends.

I need not add to what the writer has said, the picture as he has made it is surely black and full enough to fill the blank the apostle prepared for filling out in these last days. Surely the writer is correct in making bribe giving and the taking of bribes among the blackest of sins; but still its basis is a transgression of the commandment which says, "Thou shalt not covet." This is the first sin enumerated by Paul among the causes of the perilous times of the last days. It was covetousness that induced our first parents to take the bribe offered to them, and whereby death was brought into the world.

But the greatest bribe ever offered proved a failure, because it was not accepted; as Jesus, after being shown the kingdoms of the world and the glory of them, was offered them all by Satan on condition of his worshipping him, he promptly replied that he could not take the bribe, as the conditions would require him to disregard the requirements of God, which he could not do. Unfortunately for the world at the present time people are rarely found who have sufficient regard for the commandments of God to prevent their giving or taking bribes. Almost all the papers at the present time are continually referring to the universal corruptions of the present time. Surely then these are the perilous times of the last days.

Xenia, Iowa.

E. S. SHEFFIELD.

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Sin---Repentance.

WE fear that with many who in the judgment of charity we may regard as Christian persons, the nature of sin is little understood. If not in our theological books yet in much of the public instruction to which we listen and in private conversation, as often carried on, we hear such formal and legal definitions of sin given as causes us pain. It is too much regarded as an act. Sin, it is said, is the transgression of the law, and then law is defined as a word, a rule of conduct. To us this seems arbitrary and formal, and does not reach the fact that a state of sin primarily is a state of the mind. It characterizes the fountain in us, whence our actions spring, and equally the fountain whence our thoughts come. Hence it is that we are exhorted to keep the heart with all keeping, for out of it are the issues of life.

The deficiency we here mention involves also defective views of the law of God, overlooking as it does its attribute of spirituality, which is its life-principle. Whoever regards the law as simply a rule of action, utterly misconceives it. It is deeper and broader than this, reaching down to our inmost life. We need to bring our hearts before the law as defined in the seventh chapter of Romans, as we present our persons before a mirror. We should study it in the light of our feelings, the primary dispositions of the mind. We should also remember that we can no more go beyond it than flee from the presence of God. As God is everywhere so is his law. Nor can we circumvent it any more than we can deceive God. Nor again, can we any more resist its power than can we overcome God. But we must not rest simply in the idea of the all-pervasive dominion of God's law, but also in its moral attributes. The declaration, Wherefore the law is holy, just, and good, should be duly weighed by us, and we should consider that these qualities are natural to it, and exist in it in their perfection. The law was not by a divine act made holy, but is so in its nature, as in his nature God is holy. This view of the law at once reveals the moral state of the heart that rebels against it. He who has any just comprehension of the law and the state of his own heart, will not stumble at the declaration of Scripture, which says, "The heart is deceitful above all things, and desperately wicked," and that God only can know it, and also that he does know it. How important then that we be impressed with the utter wickedness and inexcusableness of sin! It is rebellion against God the good! Do not let us fear to study this question, carrying the investigation to its depths, even though as the result of it we come to loathe ourselves, for it is essential that we make a personal application of the matter to ourselves. We are interested in it more than tongue can tell. It covers every question of time and reaches on into the depths of eternity. We should know ourselves. It is essential that we do. Shall we pass our lives in ignorance of our real character, and rush with deception upon us into the presence of God at last?

But if our views of sin are defective so will our repentance be. Repentance is for sin, and in the nature of things must be conditioned by our views of it. He only can repent who is convicted of sin, and according to the depths of his conviction will be his repentance. But further: If his repentance be defective then will his whole life be. Repentance begins with the sinner when grace does, and only ends when he is delivered from the weaknesses of the flesh. While to the gracious soul sin is bitter, repentance is sweet. A soul under a sense of sin longs for repentance and cries unto God until he

grants it. The soul from whom the grace of repentance is withheld is doomed. Let then the penitent sinner rejoice in this sure evidence of divine favor that repentance is granted him.

But another thing should be carefully noticed, and that is, that a man's repentance is always equaled by his reformation. An unreformed man is an unrepentant man. Groaning is not repenting, neither is shedding tears, nor even tears, and are also terrified, but with these there is in exercise another quality of mind, one that produces reformation. Only when we amend our lives have we repented. Reformation is both the fruit and the proof of the exercise of godly sorrow. Let then no man rest in the belief that he has repented unless he is reformed. Repentance implies a renewed heart, and a renewed heart implies a renewed life. Dear reader, be not deceived in regard to your repentance. Make thorough work of it.—*Sabbath Recorder*.

Spiritualism.

It is a fact patent to all that the great body of Spiritualists openly repudiate Christianity and the New Testament. It is therefore refreshing to meet with the following admissions from Gerald Massey, one of the most prominent and consistent Spiritualists. In his closing lecture in this city (Chicago,) on "The Coming Religion," Mr. Massey said Spiritualism was bound to conquer, because it substituted new facts for old ideas and faiths. The lecturer criticised Catholicism because it was superstitious, and Protestantism as a religion which had done much good but stopped short of the perfection which Spiritualism would provide. In the conclusion of the lecture Mr. Massey showed that the coming religion was nothing more nor less than the Christianity of Christ as laid down in the New Testament, a religion with charity as its basis, with all the shortcomings of latter-day Christianity removed, and the beauties of Spiritualism substituted.

It is certain that Spiritualism teaches no new moral truths, has not given to the world anything so simple and beautiful as the Christian faith, as taught in the New Testament. We are at a loss, therefore, to know what beauties Spiritualism expects to add to the words and life of Christ.—*Millenarian*.

A Universalist Answered.

In the Broadway Tabernacle, New York, many years ago, an eloquent Universalist preacher who had addressed a large audience, at the close of his remarks said that if any one present wished to ask any questions, or reply to his arguments, he would be heard.

The invitation was accepted by the Rev. John Hendricks, a minister of the Reformed Church, a pious but eccentric old gentleman, who left his seat, and standing in one of the aisles, addressed the audience substantially as follows:

"My friends, I have a few words to say in confirmation of what has already been said. No doubt you have all heard of the inhabitants of the world before the flood, how wicked they became, and what violence and bloodshed polluted the earth, until God in wrath sent the waters of the deluge, and swept them from the face of the earth, and took them all up to happiness in glory. But there was poor Noah, a just man, who vexed his righteous soul with their filthy communications; the Almighty shut him up in an ark with a great lot of beasts, birds, and reptiles, and he was buffeted about by the waters of the flood until the ark rested on Mt. Ararat, and then he did not dare to come out of the ark

until he had first sent a raven and then a dove to see whether the waters had subsided. And, my friends, there were also Sodom and Gomorrah, the cities of the plain, whose inhabitants were corrupted, and were guilty of abominable iniquity; the Lord rained down fire and brimstone upon them in wrath, and then took them all up to happiness in heaven. But poor Lot, who was vexed with their filthy and wicked condition, the Lord sent out of the city of Sodom, and he went wandering about in much fear and perplexity.

Now, my friends, my advice to you is, Go home, lie, steal, swear, profane the Sabbath, and do all manner of iniquity, and then the Almighty may, in wrath, take you away from this world of trouble, and, if what the speaker said is true, take you up to glory, like the inhabitants of the Old World before the flood, and of Sodom and Gomorrah. But if you obey God and keep his commandments, repent of your sins, and trust in Christ for salvation, God may keep you here a long time in this troublesome world before you are called away and he takes you to himself in heaven."

The audience, pleased with these remarks, laughed heartily, and no converts were made to Universalism.—*Presbyterian Weekly*.

Confirmation of Scripture.

THE testimony from old monuments to the truth of the Bible is already wonderful and abundant. The following is a strangely interesting instance of this, confirming the story in the 12th chapter of Exodus, of that awful morning when the oldest child of every Egyptian family was found smitten by the angel of wrath, "from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon," and "there was not a house where there was not one dead."

Dr. Cumming, of London, says: "There are monuments to be found to every Pharaoh save the one who perished in the Red Sea. Concerning him two stones have been found narrating many of his exploits, but each ends with 'and ---,' a long black line succeeding. Every other of the Pharaohs we find was succeeded by his eldest son, according to the law of Egypt; but of this Pharaoh it is expressly said that he was succeeded by his second son; while no account whatever remains of his first son." What an astonishing confirmation of Scripture is this!—*J. A. Woodman, in Advent Review*.

Prophecies Fulfilled.

No intelligent person can carefully examine the Bible without being convinced that it bears the impress of the Mind that controls the destiny of mankind.

The history of the world is but a repetition of scenes that passed before the prophet's vision.

Babylon with her strong walls, her majestic columns, her hanging gardens, her unparalleled wealth, extent, and grandeur, has fulfilled the dreariest predictions of Isaiah. Ninevah, with her frowning towers and colossal structures, has her history in the sad pictures of Nahum. The story of the Arabian nation is briefly told in the wonderful prophecy concerning Ishmael. The succession of the Persian, Grecian and Roman monarchies, the establishment of the Papal kingdom, the dispersion of the Jews and their wonderful unhappy destiny, exhibit the scope and accuracy of the prophet's vision. The ships of Tarshish have howled for Tyre, and the ocean sings above her a perpetual dirge. Capernaum, once exalted to heaven, is brought down to hell. The foxes have walked upon Zion. The prophecies of Jesus, the world is fulfilling.—*Independent*.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JULY 7, 1874.

JACOB BEINKERHOFF, Editor.

The Wicked Recompensed on the Earth.

THE words of Solomon, the wise man, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner," (Prov. 11: 31), are considered by some to teach universal salvation, and that all the punishment the wicked receive is in this life. Also believing that after death the disembodied spirits of all, enter a state of happiness, or as others term it, go to heaven; the righteous and the wicked being in different degrees of happiness. This doctrine is taught and believed by many who respect God's word, and believe that he is so merciful that he will not destroy his creatures, or deprive them of final happiness. The argument is principally against the doctrine of eternal torment, where it has most force; and is used to show that if the wicked are recompensed in the earth they cannot be consigned to the eternal torments of hell as their punishment, which would be very true.

But the recompense of both righteous and wicked is represented as being in the same place, in the earth; and if this text proves that all the punishment the wicked receive is in this life, it also proves that all the reward or recompense the righteous receive would be in this life too, which to our mind would destroy the argument for that position. But with the scriptural view that the earth, renewed and restored, will be the recompense of the righteous, with an everlasting enjoyment of life therein, and that the recompense of the wicked will be their annihilation, or eternal destruction, and that it will be on the earth too, all is harmonious and clear.

The inheritance of the saints is to be the earth, as has previously been shown, and we will refer to a few texts to show that the recompense of the wicked will also be on this earth, but that it will end in their destruction or cessation of being. The first testimony that occurs to our mind is the sentence pronounced on Adam, for his disobedience, consigning him to mortality and death. "In the sweat of thy face shall thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3: 19. Though this is spoken of in reference to what is called temporal death, and there is to be a resurrection from it, yet had there been no atonement made by the Savior, it would have been an eternal death, a return to earth, or original dust. The punishment of the wicked is declared to be death, simply death, and in Gen. 3: 19 is defined to be a return to dust or earth, which of course must be where the element exists, and they would then be as though they had not been.

The word of the Lord by Malachi (chap. 4) declares that "all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall grow up as calves of the stall; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Those who fear the name of the Lord and to whom the "Sun of righteousness" arises with healing in his wings, grow up as calves of the stall in the kingdom of that "Sun of righteousness," which we have

seen is located on the earth; and for them to "tread down the wicked," they being ashes under the soles of their feet, the scene must be located in the same territory, on the earth. It occurs in the closing scenes of the great judgment day, when "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, and the works that are therein shall be burned up."—2 Peter 3: 10, 12. This cleansing fire purifies the earth from sin and its works, and in its intensity the finally impenitent are consumed; and out of its fires come the new heavens and earth, the earth thus purified to be restored to its original grandeur and beauty, to be the abode of the redeemed, who "shall come to Zion with songs, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

After the New Jerusalem had been shown to John, descending from God out of heaven, a blessing is pronounced on those who "do his commandments [now], that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and whosoever loveth and maketh a lie."—Rev. 22: 14, 15. The idea of these wicked characters being outside of the holy city, in the kingdom of God, is considered by some as evidence against the positions here advanced, and also against the New Jerusalem being a literal city. But a careful examination of the text with its connections will show to the contrary. It is not until the close of the thousand years, or the restoration age, that the New Jerusalem descends from God out of heaven. They meet their doom in the fire that comes down from heaven, which is the second death. The righteous are saved in the city, while those wicked characters spoken of in the 15th verse perish in the fires of the judgment, and the earth is purified of sin and sinners, and the author of sin, too. Then shall the kingdom of God be fully established, and the "righteous shine forth as the sun in the kingdom of their Father." All this takes place on the earth, confirming Solomon's words, "The righteous shall be recompensed on the earth, much more the wicked and the sinner."

A merciful God has prepared a glorious inheritance for his people; and although man disobeyed him and fell from his favor, our kind Father provided a way by which the sinner may return to him and be pardoned, and still receive the "kingdom prepared for them from the foundation of the world." This mercy and royal bounty is held forth to all, all who will may come, but those who do not accept the offered grace, are left to perish for their neglect of "so great a salvation." They are left to perish, simply to suffer a cessation of being, which will be eternal, never to be revived from, and is their everlasting destruction. Though the doctrine is held to a considerable extent that the finally impenitent are to be kept in a state of eternal suffering, yet the Bible is entirely free from any such terms as eternal torments, unending misery, &c. This theory of the eternal torment of the wicked is not preached by the orthodox churches of the day to the extent that it once was, to terrify sinners and harden them against God. The Bible is very explicit on their reward, as it is also on the reward of the righteous, defining it in plain terms to be death—destruction—a cessation of being, and their condition being "as though they had not been." Is God unmerciful then? He has provided for their happiness if they will accept it. He has offered it to them freely and of their free will they may receive it or neglect it. His wisdom is seen in giving

them their choice of salvation or death, and if they neglect so great salvation, his mercy is seen in placing them out of existence, free from all suffering, back to their original elements, as though they had not been. But what great inducements are held out to serve the Lord, and have eternal life! "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"I Will Come Again."

H. B. PERINE.

WHEN our blessed Savior spake to his disciples concerning his approaching departure into the heavenly sanctuary, their loving hearts were exceedingly troubled at the thought of a separation from their divine Lord and Master. For years he had been with them as their instructor in all things which concerned himself and the kingdom of God. He had proved his Messiahship by signs, wonders, and many mighty miracles, by words of wisdom and by a holy life. In view of his wonderful works and God-like life the apostle Peter exclaimed; "Thou art the Christ, the Son of the living God." Matt. 16: 16. In the midst of their sorrow the Savior gave the apostles this cheering promise, which has ever been the hope of the church of God: "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 2. More than eighteen hundred years have passed away since our blessed Lord gave this promise to his disciples, and ascended into heaven. Millions of saints have, in the meantime, descended into the grave in hope of receiving the gift of eternal life at the coming of him who left this promise to his disciples, and to all who should believe on his name through them.

"I will come again and receive you unto myself; that where I am there you may be also." Oh cheering thought! that Jesus will remember his promise. Oh cheering hope, that we, the faithful, may be among that happy number for whom he has gone to prepare a place. To him who has spent the best part of his life in the service of his Lord, this is an exceeding great and precious promise. The signs of the coming Christ to take his ransomed children home are greatly and rapidly increasing around us. The prospect of soon seeing the Son of man coming in the clouds of heaven with power and great glory is certainly encouraging to all those who love his appearing. As this doctrine of the proximate advent of the Life-giver is gaining prominence in the world, and as its advocates grow bolder and louder in their warning cry that "time shall be no longer," the enemies of the cross are ever ready with the scoffer's cry, "Where is the promise of his coming?"

Perilous times are indeed upon us as evidence of the approaching end of the world or age. Famines and floods depopulating large districts of country; a frightful increase of crime during the past few years, and stormy winds fulfilling his will, are a few among the many ways our heavenly Father is taking to make us fully realize that we are living in the last days. Blessed God that he has taught us to love the appearing of his Son and strive to meet him with joy and not with fear! The whole hope of God's people centers in the fulfillment of this promise of the Life-giver, to return to this earth again and receive the righteous unto himself. The ancient patriarchs, and other worthies of their time looked forward, by the eye of faith, to the time in which their Savior and Redeemer should stand upon the earth. Far back in the distant past Job made use of this language, "For I know that my Redeemer liveth and that he shall stand

at the latter day see for myself I am not another." Many of Israel behold thy face i-fod, when I 17: 15. W Christian so of a speedy re sinful natures ourselves, wai redemption of What mult brought to m the coming of for mentioni world where unknown. " they are equ children of G rection. " like him; fo of God and j why try to c in store for commandm the truth as temptation, "when Chris shall ye also 4. Your brot Denver, M

Sabbath

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salvation or death, and if salvation, his mercy is seen in his existence, free from all their original elements, as seen. But what great intent to serve the Lord, and that men would praise his name, and for his wonderful works of men!"

Come Again."

PERINE.

avior spake to his disciples, bidding them to depart into the world, their loving hearts were at the thought of a separation from the Lord and Master. For the Lord had proved his Messias, and many mighty works, and by a holy wisdom and by a wonderful works and God. Peter exclaimed; "Thou art the living God." Matt. 16:17. Of their sorrow the Savior gave them a cheering promise, which was the promise of the church of God: "I will be a place for you, I will receive you unto myself; that may be also." John 14:3. Two hundred years have passed since the Lord gave this promise, and he has ascended into heaven. Meanwhile, descended from heaven, he is waiting for the gift of the Holy Spirit, and to all who should receive him.

and receive you unto myself, where you may be also." That Jesus will remember his promise, and that happy number for whom he has prepared a place. To him be the glory of his life in the service of God, exceeding great and glorious, and the signs of the coming of the Son of man are being fulfilled around us. The Son of man coming with power and great glory, and giving to all those who believe in this doctrine of the life-giver is gaining, and as its advocates in their warning cry, "The enemies of the Lord are coming?"

upon us as evidence of the world or age, and that large districts of crime during the many winds fulfilling the many ways our Lord will make us fully realize the last days. Blessings be upon the appearing of the Lord with joy and peace of God's people, and the promise of the Lord to return to earth again and receive us. The ancient prophecies of their time, and the Redeemer should be in the distant future, "For I know that he shall stand

at the latter day upon the earth—Whom I shall see for myself and mine eyes shall behold, and not another." Job 19: 25-27. Hear the testimony of Israel's Psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Ps. 17: 15. What joy should spring up in the Christian soldier's heart at the glorious prospect of a speedy redemption from the bondage of our sinful natures! "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

What multitudes of precious promises are brought to mind while writing or speaking of the coming of the Prince of Peace! Pardon me for mentioning a few. An endless life—in a world where sickness, pain, and death will be unknown. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." "When he shall appear, we shall be like him; for we shall see him as he is." "Heirs of God and joint heirs with Jesus Christ." But why try to enumerate the blessings and honors in store for those who love God and keep his commandments? Brethren, let us hold fast to the truth as given us in his word. Let us endure temptation, live exemplary Christian lives, and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. Your brother in Christ

Denver, Mo.

Sabbath at Abraham's Oak and Well.

J. L. BOYD.

WITHIN a mile from Hebron and near the road leading to Bethlehem, and in view of the Moslem mosque which covers the "cave of Machpelah," is a very venerable, ancient looking, and large oak tree, which grows within a stone's throw of a well, cut through rock, some eighty feet deep, and contains a never-failing supply of clear, cold, and delicious tasted water. Israelitish and Ishmaelitish tradition adheringly affirms that the first sheltered Abraham's tent, and the last was "dug by his servants" for the use of his household and flocks while dwelling here, in the "Plain of Mamre."

For the tree, though there is no other like it for size and ancient appearance in all Palestine—we measured (four of us,) with outstretched arms, at their height from the ground, and they scarcely sufficed to girdle its trunk. Other travelers have ascertained its girth to be twenty-three feet in circumference—it is scarcely probable that such a tree has survived nearly "forty centuries" since the days of Abraham; yet as it stands in the undoubted "Plain of Mamre,"—and Josephus, the Jewish historian, mentions that such a tree was growing here in his day, which tradition ascribed to have been primeval from the days of Adam,—it is possible that it has sprung from the root or an acorn of the original (oak) tree, beneath whose shelter tradition says "the father of the faithful" so long dwelt, and where, it is believed by both Israel's and Ishmael's sons, that he entertained the Lord and two attendant angels, when they came to announce to him the destruction of the neighboring "cities of the plain," Sodom and Gomorrah, and of the birth of Isaac. Viewed in this light it is a "memorial tree."

It is more than probable that this old well was "dugged by Abraham's servants," for several reasons that could be rendered, if space admitted; for one, the wearing of the rope on the ancient curbing stone, is deeply—more than a foot deep—indented by the "drawers of water." The Arabs are proverbial in this special respect for preserving the landmarks and ancient names

of all the noted wells mentioned in all the Scriptures of Israel; and this one most especially in their highest estimation, as its origin is traceable to Abraham. They are proud of being the custodians of his Well, his Oak, and, above all, his "resting-place," the "cave of Machpelah," and most jealously guard them from injury, because they belonged to ABRAHAM. In confirmation an incident occurred while we were lunching and resting under the shade of the oak, which we here relate.

The tree grows in the midst of a large vineyard, luxuriant with the most luscious and largest sized grapes our eyes ever beheld, anywhere. When looking upon them we mentally recalled the "cluster" that the "spies" of Moses brought from the "brook of Eshcol," and wishing we might have the privilege of eating one of the numerous clusters. While partaking our meal a tall and venerable Arab, attired in the picturesque and flowing garb of the Orient, and, by the ornamentation of his weapons, impressed us as the Sheik, or ruler of a large feudatory tract of territory, approached to our Mohammedan friend, and inquired in Arabic who we were. Our friend informed him that we were Americans, who had crossed the two seas, (Atlantic and Mediterranean,) 7000 miles from our home in the Occident, for the purpose of visiting the "sleeping-place" of the "katea tiebe Ibrahim" (the great and good Abraham), and we asked the privilege of "hadgis" (pilgrims) to rest under the shade of the "father of the faithful's" oak, and a drink of water from his well. With the courtly grace of a prince he bowed to us and replied to our friend that we were "El fuddah," (most welcome); and that, as the owner of all the valley in view, he accorded to us the privilege of resting as long as we desired. He then stepped among the vines and soon returned bearing in his hands several clusters of the rich and ripened grapes we had longed for, and presented them to us. One cluster we measured; from the stem it reached beyond our elbow from the tip of our middle finger. The largest grapes were of the size of pigeon's, or dove's eggs, and tapered to the extremity as small as the little finger nail. Its weight was a full Arabic rattle, or five and a half pounds. He also permitted us to bring away with us seven of the acorns from the tree, and we abundantly drank of the water from the well.

During the Sheik's conversation with our friend he boastfully mentioned that this valley, as far as the eye could see, had been in the possession of his tribal family more than a thousand years, as a lineal descendant of the "prophet of Allah." In order to test him we inquired, through our interpreter, if the land in this valley could be purchased? He looked at us very gravely as he replied as follows: "This land cannot be bought. It has no price. If you would pave it with silver zechins [the Turkish dollar, worth 80 cts American], and they were covered all over with gold zechins, they could not buy it. My family hold it, in trust, till the time comes for Allah to awake out of his sleep in yonder cave [pointing with his right hand in the direction of Machpelah,] the true owner, our father Ibrahim. He is Allah's rightful owner, and we keep it for him until the day of the resurrection of the righteous dead; then it will revert to him. May Allah's will be done!"

Thus, in marked contrast to modern Christianity, we learned that some, at least, of the so-called "wild sons of Ishmael" more unerringly understand "what is truth" in regard to "the sleep of the dead" than do the major part of Christendom. In many a weary and waiting hour of our own (since then) lonely pilgrimage, has this incident of the Emir (or prince) of

Mamre's Plain been recalled in solacing reflection. It is with thankfulness we testify of this evidence of our Father's "grace and truth" in the heart of this son of Ishmael and Abraham, and that he has not been left without a witness even in the "tents of Kedar."

Verily Abraham "shall rise again;" and as this descendant of him has said, "the possession will revert to him. It cannot be bought. It has no price." The prophet Micah (7: 20) confirms this thought: "Thou [the Lord] wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

We shall ever remember in gratitude our Sabbath-day's rest by the Well and under the Oak of Abraham.

Entire Personal Consecration.

IF anything is taught in the Scriptures concerning the nature of our consecration to God, it is that of completeness. No other than this can meet the conditions of the gospel. God's service always required this, and always will. Nor is this arbitrary but necessary. It is necessary because natural. It cannot be otherwise. There is but one God to love and serve, and therefore in his service the heart cannot be divided. In the universe there are two spiritual beings seeking head ship, so to speak, one infinite and the other finite—God and Satan. To the one we naturally owe allegiance. The claim of the other is founded in injustice, and is also preposterous in every respect. To love and serve God is the highest duty of man. Nor is it any more our duty than our interest. The service of God is our natural condition, and therefore it is the state of well-being with us. But the service which God and our own interests require demands the exercise of all the powers of the heart. The child of God is a worker with him. He is however a worker with him because he loves him, and yet the more he consecrates himself to the service of God the more does he love him. The true Christian feels that he is Christ's body, soul, and spirit, and in his service he finds his highest pleasure. And what a power is the man whose whole soul is given to his chosen work. He seizes upon opportunity and is awake to its every interest. He heeds every call to duty as the voice of God speaking to him, and in its utterances he rejoices. Such a man is loved of his fellows and honored of God.—Recorder.

COME.—If you have led a sinful life, and are now ashamed and weary of it—if you arise and go to God he will receive you graciously, and will abundantly pardon. All his assurances are to the same affecting tenor. "He is long-suffering, not willing that any should perish." "As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways." And here he is represented as the merciful Father, whose pity survives the longest provocation, and whose love is such that, when the prodigal at last returns, he presses him to his bosom. Such is the God and Father of our Lord Jesus, and, if you are wise, you will let no cold suspicions or subtle casuistry cheat you out of the strong consolation. You cannot err in believing what the Lord Jesus says: you cannot err in doing as he directs. Be assured that God is as kindly disposed as in the parable of the Prodigal Son he is represented to be. The calls, invitations, promises which he has given us in the gospel mean the utmost of what they express; and God is as earnestly desirous that sinners should return unto him, and as much pleased when they actually return, as the strongest language of the Gospel declares.—James Hamilton, D. D.

passing events, and let not the world nor the things of the world get between you and a preparation for the great day of the Lord. The Judge standeth before the door, make ready to meet him ere it be too late. All creation groans for redemption and freedom from the curse of sin. The church of God is waiting, watching, and praying for the return of her Lord and Master. She longs to see him as he is, and enjoy his personal presence. She sighs for the time to come when her loud Alleluiahs shall be borne along upon the breeze of the beautiful plains of the earth made new. She waits in patient hope for the fulfillment of the precious promise given over eighteen hundred years ago, "If I go away I will come again and receive you unto myself, that where I am there you may be also." Soon will this promise be verified. Soon prepared or unprepared, earth's sons and daughters will see the Son of God clothed in robes of royalty, attended by myriads of holy angels, coming to judge the living and the dead. Thrice blessed then will it be for those who can with joy look up and exclaim, "Lo this is our God, we have waited for him, and he will save us." May it be the happy lot of both writer and reader, to be found of Jesus when he comes, without spot or wrinkle, so that we may have an inheritance among all them who are sanctified.

S. E. BRINKERHOFF.

Cross Bearing.

"AND whosoever doth not bear his cross and come after me cannot be my disciple." How ready and willing we should be to take up our cross and follow our Master, that we may be counted worthy of being his disciples! Who is there among us that does not want to be a disciple of the meek and lowly Jesus? Certainly none. Then why so backward and unwilling to bear our cross? Remember, dear brethren and sisters, what Jesus bore for us. For a moment fancy him bleeding, groaning, dying, upon the shameful cross! And why? Was it not that you and I might live? Then let us take new courage, ever bearing in mind that what we bear is easy compared with what the Savior bore for us. Though the cross is heavy, yet they that wait upon the Lord shall renew their strength. However small your talent may be let me exhort you not to be ashamed of it. Your talent will never improve by keeping silent. We are not to be heard for our eloquent speaking. If what we say be from the heart, and our daily walk and conversation correspond we need not be ashamed; the Lord will hear, however blundering it may be. We are often tempted, because we can say but little and nothing new, to say nothing at all. But, brethren and sisters, I can tell you by experience this will never do. We must not expect a reward for labor not performed; it is only the willing and obedient who shall eat the good of the land.

O that religion was our whole theme. If we were as ready and willing to converse upon the subject of religion and the prospect of the joys that await us in the future world, as we are upon the present, especially on the Sabbath-day, it seems as if we might have more of the love of God shed abroad in our hearts, and find better access to the throne of grace. My prayer to God is from day to day that I may be weaned from the vain and fleeting things of earth, and have my heart and mind centered upon heavenly things, that where my heart is there my treasure may be also. There is no place in the present world that I can build my hopes upon; it is dark. If there were none in the future life would be of all most miserable. But blessed be God, he has prepared a city that hath

sure foundations. Could we appreciate fully the depths of his love to us poor unworthy worms of the dust we certainly would divest ourselves of everything that is not in accordance with his holy will.

Many are the endearing promises recorded in his holy word calculated to encourage and cheer us on our pilgrimage. Then, brethren and sisters, cheer up and let us awake to a new engagedness to serve the Lord and lay away the weights and sins that doth so easily beset us, and run with patience the race that is set before us, ever having our eyes upon the prize, that the little trifles of life may not cause us to wander away from God, for our redemption draweth nigh. O that every word and action might show to the world that we were the children of God! We, as a people, are weak and small, yet we may become strong in the power of God, through obedience. Though we are tempted and tried on every hand, yet God has promised that his grace should be sufficient. When the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him. What merciful and gracious good that he hath promised, to be with his children in the sixth trouble, and in the seventh he will not forsake them! O for a heart to love him more and serve him better! Thanks be to God that a way has been opened from the dark places of earth which lead like a strait and shining path to the realms of glory. Dear reader, is your name registered in heaven? Do you want to walk the streets of the New Jerusalem, and range with delight the verdant plains of the earth made new? See to it then while there is an intercessor. Soon Jesus will rise up and shut to the door, and then, oh then, it will be too late. May God give us all grace to conquer, is my prayer.

Watervliet, Mich.

L. C.

THE WAY TO HEALTH.—The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, avoid excess in anything, and preserve a conscience "void of offence."

Some men eat themselves to death, some wear out their lives by indolence, and some by over-exertion; others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.—*Sci.*

Letter Department.

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

From Sister Stults.

DEAR BRO. BRINKERHOFF: I am glad the ADVOCATE is making its regular visits to the scattered ones again. I was glad that you had got back in the office. I felt bad when you left. I have thought sometimes that there was a right place for every one, if they could find it; and it seemed to me the office was just the place for you. I hope and pray that God will lead and guide you into the truth and sustain you in your labor of love. It is truly a comfort to us to hear from the dear brethren and sisters scat-

tered abroad. But during the absence of the paper we did not feel discouraged. We felt to say that if it is not the will of the Lord for us to have a paper, his will be done. We are still striving to overcome so that when the righteous heir comes to take his seat on his father David's throne, we, with all the children of God, will have a right to the tree of life and be able to enter in through the gates into the city. May God bless the dear readers and writers of the ADVOCATE, and help them to sustain it, and pay for it, and make it a paper that we can read with interest and lend to our neighbors, is the prayer of your unworthy sister in hope of eternal life when Jesus comes,

JANE STULTS.

Ft. Atkinson, Wis.

From Brother Stults.

DEAR BROTHER: I am glad to see our old friend, the ADVOCATE, on its errand of mercy again, and hope it will continue as long as it is needed. I am glad to see letters from the old and the young who are coming into the truth. I pray God to send out more laborers into his vineyard, so that all the honest in heart can have the privilege of hearing the truth as it is in Jesus. We would like to have some good brother come out here and preach. I feel it a duty to strive to live a Christian, that I may have a home in the Kingdom of God, when it shall come. May the Lord bless us all. Let us all stand firm, and put on the whole armor, is the prayer of your brother in Christ,

GEORGE STULTS.

Ft. Atkinson, Wis.

From Sister Williams.

DEAR BRO. BRINKERHOFF: I have been reading the ADVOCATE and am much pleased with it. I am a pilgrim journeying to that happy land, advocating and looking for the soon coming of our Lord and Savior. I have for years been a professing Christian; much of the time there would come over me a restless feeling, a longing for something I did not possess. I strove to love my Savior and to do my duty to all, yet there was an unsettled state of mind in relation to many of the teachings of the Bible which I did not then understand; but I can raise my heart to God to-day and praise him, for his grace was sufficient to keep me until I heard the gospel in its purity. I was immersed last March, in full faith believing I should keep the commandments of God and the faith of Jesus. Yours in hope of eternal life,

REBECCA WILLIAMS.

Denver, Mo.

From Sister Cleaver.

DEAR EDITOR: As Bro. Dugger sends me the SABBATH ADVOCATE and requests me to write a letter for it, I thought I would write a few lines. I am only 12 years old, so you must not expect much of a letter from me. I like the ADVOCATE very much; I like to read the letters, and think they are very interesting. I love to read all Advent papers. I take the *Young Pilgrim*, which I think is a very good little paper. My parents are First-day Adventists; they believe in keeping the day our Savior arose from the dead. I do not know which is the nearest right, the seventh or the first day. I am trying to be a good girl so that I may be ready to meet Jesus when he comes. Pray for me that I may see and believe all the truth in God's precious word, and that I may inherit eternal life in God's everlasting kingdom.

EMMA E. CLEAVER.

Coral, Ill.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JULY 7, 1874.

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

THE articles from Bro. Boyd, of sketches of travels and visits in Palestine, add interest to the ADVOCATE. The Bible reader is always interested in that historic country known as the Holy Land, which is the subject of prophecy, and is to be restored to its original grandeur, and become the everlasting possession of Abraham and his seed.

IN ADVOCATE No. 7, in article "John Maxson and Advent Sabbath-keepers," the word "mentioned" should read "maintained."

A MEETING was held last Sabbath and First-day at Pleasant Prairie, eight miles west of Marion. Brethren and sisters from Marion, and those from Palo met with the brethren and sisters of the vicinity where the meeting was held. Bro. Nichols and Everett were present. There were four sermons preached and two social meetings held. Regular or occasional meetings of neighboring churches are beneficial to the common interest of the brotherhood. They tend to strengthen the faith, confirm the hopes, unite the sympathies, and encourage us to go forward in the Christian race.

THE *Bible Investigator* is the name of a new monthly periodical published at Columbus, Kansas, by Amos Sanford, and claims the free investigation of all Bible subjects. It takes the common ground of the First-day Adventists on the Advent faith. In its first number, May, the editor says:

"There are now fourteen papers published in the United States, teaching the unconscious state of the dead, and immortality only through Christ at the resurrection. The *Bible Investigator* is the only one west of the Mississippi River."

Bro. Sanford evidently, had not at that time seen the ADVENT AND SABBATH ADVOCATE, and did not know of its existence, or he would not have made the statement, for the ADVOCATE takes the common ground of Adventists, that mankind are unconscious in death, and have immortality only through Christ at the resurrection. *Messiah's Herald*, published at Boston, Mass., opposes the doctrine of the unconscious state of the dead and the extinction of the being of the wicked, and is the oldest Advent paper published. We make equally prominent with these doctrines the personal coming and literal reign of Christ, and the obligations of God's law and the Sabbath.

Notice.

I WOULD like to correspond with the brethren in Kansas respecting the country, sometime during the Fall. No preventing providence I wish to visit your State with the view of selecting a location on which to form a settlement of seventh day keepers. Please address me, East Nodaway, Adams Co., Iowa, care of Wm. M. Dugger.

A. F. DUGGER.

THE American Bible Society has received and expended upon its great work \$664,436 within the last year, and yet it is unable to meet the demand for the Bible that comes from every part of the world.

THINK before you speak what you shall speak, why you should speak, to whom you shall speak, about whom you are to speak, what will come from what you may speak, what may be the benefit from what you may speak, and lastly, who may be listening to what you may speak.

Oldest Timber in the World.

PROBABLY the oldest timber in the world which has been subjected to the use of man is that which is found in the ancient temples of Egypt. It is found in connection with stone-work which is known to be at least four thousand years old. This wood, and the only wood used in the construction of the temple, is in the form of ties, holding the end of one stone to another in its upper surface. When two blocks were laid in place, then it appears that an excavation about an inch deep was made in each block, into which an hour-glass shaped tie was driven. It is, therefore, very difficult to force any stone from its position. The ties appear to have been the tamarisk or shittim wood, of which the ark was constructed, a sacred tree in ancient Egypt, and now very rarely found in the Valley of the Nile. Those dovetailed ties are just as sound now as on the day of their insertion. Although fuel is extremely scarce in that country, these bits of wood are not large enough to make it an object with the Arabs to heave off the heavy stones.—*Ex.*

Fanatical Credulity.

SOME time ago a German newspaper contained an article on the selling of pretended straw from the dungeon of the Pope. The *Germania* was very vexed at this, and threatened the editor of the aforesaid journal. A Roman gentleman, however, lately returned from Belgium and Bavaria, tells in a letter, incredible stories of the traffic which the priests carry on in those countries with the straw which they pretend to have got from the Vatican, after having served as a couch for the poor, imprisoned Pope. In Antwerp, where the writer lived for many years, he saw not only uneducated nuns, but also people of the highest classes, who kept little bundles of such straw as relics in urns made for the purpose. One can imagine, he continues, how the sight of this straw has made the believing curse the causers of the poor Pope's misery. And if one endeavors to convince these poor people that the Pope is not a prisoner, but at liberty to go where he likes, they will not listen in the least, and, pointing to the straw, assure one that is a positive proof. One Sunday a priest, describing the ill-treatment and indignities which the Pope had to suffer in his imprisonment, said, "How can one doubt this when one sees the straw on which the Pope has laid in chains?" At these words the whole congregation began to weep and to sob, and everybody wished to buy a straw, which cost fifty centimes. Almost all priests sell it and send the half of the money gained to the Vatican as Peter-pence. But, still worse, in Ghent they sell photographs in which the Pope is represented as a prisoner in a cage with iron bars, while an Italian soldier stands as sentinel before it. The people not only believe these pictures to be true, but also that the poor artist has been cast into one of the most horrible dungeons in Rome for daring to take these photographs. They are sold to the members of Catholic Unions at the price of fifty centimes; other people must pay 1½ francs. The sale must be considerable, as the picture in the hands of the correspondent bears the number 45,343, 9th series. The half of the proceeds is also sent as Peter-pence to Rome.—*Ex.*

DRESS REFORM.—Several ladies in Vineland, N. J., have formed themselves into a society for the purpose of agitating and reforming the fashions. They ask women to organize and sustain each other in a combined movement on the works of the enemy, that the sex may be emancipated from the thralldom of fuss, feathers, and foolish fashions.—*Ex.*

Appointments.

Grove Meeting.

THERE will be a Grove Meeting at Denver, Worth Co., Mo., commencing Thursday evening, July 30th, 1874, and continuing over First-day, July 31st, 1874, and continuing over First-day, July 31st, 1874, and continuing over First-day, July 31st, 1874. This is to be a general Advent meeting, and we hope there will be a general attendance of all the brethren. We extend a cordial invitation to our First-day brethren.

We desire at this meeting to consult in reference to the organization of a Conference, and also to appoint a committee to draft Constitution and By-Laws, to be reported at another meeting. Come one, come all, praying for the success of God's cause.

S. C. B. WILLIAMS,
A. F. DUGGER,
A. C. LONG.

Advent Times please copy.

Received on Subscription for Advocate.

Julia O Dille, \$1.50, 10-1. Elisha Starbuck, \$1.50, 10-1. Jesse Conner, \$1.50, 10-1. Silas S. Davis, \$1.75, 10-5. David Tickner, \$1.00, 9-18. J. W. Gentry, 75 cts, 9-21. J. F. Duncan, 50 cts, 9-19. Thomas Combs, 50 cts, 9-19. Mrs M. A. Alford, \$1.00, 10-7. Mrs J. F. Cox, \$1.00, 10-7. Mrs W. A. B. Ryan, 50 cts, 9-20. Mrs F. M. Morehouse, 50 cts, 9-20. S. C. B. Williams for Mary A. Howe, 50 cts, 9-20. E. S. Sheffield for T. Bickle, 50 cts, 9-20; for W. R. Davison, 50 cts, 9-20. Thomas Holloway, \$1.50, 10-1.

Books and Tracts For Sale at this Office.

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

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

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

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

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

A Defence of the Sabbath, first published in London in 1724. 168 pages—25 cents. This is a useful work, showing the state of the Sabbath argument at that time.

Vindication of the True Sabbath, by J. W. Meriton. 60 pages—10 cents.

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

Death Not Life, or the Destruction of the Wicked established and Endless Misery disproved. Price 25 cents.

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

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

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

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

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

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

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

The True Sabbath embraced and observed. 5 cents.

Questions concerning the Sabbath. 5 cents.

Tracts—3 cents—The Destiny of the Wicked; The Signs of the Times.—2 cents—The Second Coming of Christ; Where are the Dead; Man a Living Soul; The Rich Man and Lazarus.—1 cent—Personality of God; Delayed Obedience; Sabbath Controversy.

Advent and Sabbath Advocate

"THY WORD IS TRUTH"

VOL. IX.

The Advent and Sabbath Advocate

PUBLISHED SEMI-MONTHLY BY
JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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

The Savior soon will Come.

THE Savior of mankind will come, the day drawing near,
When in majesty and power we shall behold him here.

With what joy we then shall hail him if his work have done,
If we have God's commandments kept, and his righteous race have run!

The Savior of mankind will come, his second soon appear,
Then all the kingdoms of the earth shall see the Messiah here;

He comes not as he once did come, a man of peace and woe,
He comes a mighty conquering King, to conquer every foe.

The Savior of mankind will come, to dwell in children home,
To crown them heirs of life and joy, and more shall roam.

O do we all believe this truth, that Christ is coming soon,
To gather all his ransomed ones, and seal their doom?

The Savior of mankind will come, to march onward bear,
To every nation, every tongue, the joy to declare.

And let our acts and lives make known of what we say,
That when the Lord in glory comes he will be in that day.

O yes, the Savior soon will come; rejoice in the day of God,

Ye who have tried his will to do, nor sought a chastening rod,
But struggled on through trials here, for endless life,

Rejoice that Christ is coming soon, to end our mortal strife.

The Savior of mankind will come, O how you hear?

How doth these solemn tidings sound, his judgments fear?
Then to the great Redeemer fly; he'll pardon now,

If you accept his offered grace and bow.

The Savior of mankind will come—heart cries come;
The whole creation groans for thee, O wish thee home.

Come, renovate this sin-cursed earth, O thine abode.

Come wash away each spot and stain, O iron load.

S. E. BRINKERHOFF

THE greatest saint cannot live by himself, yet the weakest may live by him.