

Advent and Sabbath Advocate.

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

NO. 9.

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The Advent and Sabbath Advocate,

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to whom all communications should be addressed.

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

The Savior soon will Come.

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

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

The Savior of mankind will come, his sign will soon appear,
Then all the kingdoms of the earth shall own Messiah here;
He comes not as he once did come, a man of grief and woe,
He comes a mighty conquering King, to scatter every foe.

The Savior of mankind will come, to take his children home,
To crown them heirs of life and joy, and they no more shall roam.
O do we all believe this truth, that Christ is coming soon,
To gather all his ransomed ones, and seal the sinner's doom?

The Savior of mankind will come, the tidings onward bear,
To every nation, every tongue, the joyful news declare.
And let our acts and lives make known the truth of what we say,
That when the Lord in glory comes he'll own us in that day.

O yes, the Savior soon will come; rejoice, ye sons of God,
Ye who have tried his will to do, nor spurned the chastening rod,
But struggled on through trials here, to gain an endless life,
Rejoice that Christ is coming soon, to end this mortal strife.

The Savior of mankind will come. O sinner, do you hear?
How doth these solemn tidings sound? do you his judgments fear?
Then to the great Redeemer fly; he'll give you pardon now,
If you accept his offered grace and at his footstool bow.

The Savior of mankind will come—my longing heart cries come;
The whole creation groans for thee, thy children wish thee home.
Come, renovate this sin cursed earth, and make it thine abode.
Come wash away each spot and stain, and lift the iron load.

S. E. BRINKERHOFF.

THE greatest saint cannot live without Christ,
yet the weakest may live by him.

Which is It?

SAMUEL DAVISON.

YES, friendly reader, let us think a little; which is to be preferred as agreeable to divine truth, the iron theology of Alexandria, Rome, and Geneva, or the Bible doctrine of all men mortal in Adam, and immortal only in Christ? The ancients regarded the blue heavens as a solid vault in which the sun, moon, and stars were moveable lamps, and in which windows or doors might be opened. The moderns know that the canopy above our heads broadens outward to infinity; and this philosophy no man disputes now, because it is being constantly confirmed by the accuracy with which modern astronomers foretell all the eclipses and occultations of the sun, moon, and of all the stars in the sidereal heavens. The old theology was, in like manner, a solid vault inscribed with unchangeable decrees, in which fixed lamps of dogma shed a limited and harsh illumination, above which glimmered the happy fields of heaven's rest for the eternally elect, while beneath burned eternally the red fires of hell for all reprobate sinners. It is no longer possible for intelligent people to believe these dogmas. To such persons the "blue ethereal sky" is not a boundary of space or a place; it is penetrated by modern telescopes, millions upon millions of miles distant, and worlds beyond worlds; and suns and systems beyond this in which we dwell are descried in unmeasured distances beyond one another, and in this infinitude of space there is no above nor beneath. Above and beneath are relative terms, and apply only to the locality we occupy, and are limited by the relations of the places spoken of.

The sacred writers speak of God as dwelling in the heaven of heavens; but that is not a place limited by the blue expanse we seem to see; but space in infinite lengths beyond the bounds where stars revolve their little rounds! Hell (in Hebrew Sheol,) is the grave which swalloweth up all the living. To men this is covered with impenetrable darkness; but Job says of God, "Hell is naked before him, and destruction hath no covering."—Job 26: 6. To man the dead seem as if lost while they are in their graves; but it is not so with God. The Psalmist says: "My body was not hid from thee when I was made in secret. In thy book all my members were written, and in continuance were fashioned when as yet there was none of them."—Ps. 139: 15; and this is said in assurance of being raised up again from the dead. "When I awake I am still with thee."—v. 18.

All the sacred writers speak of the heavens as the Lord's, but of the earth as made for the children of men; and this is perfectly consonant with all the real discoveries of modern science. And this is so obvious that no Christian scholar disputes it now; consequently it is impossible for them to believe as they did at Alexandria in the second and third centuries; as they have always done at Rome since it set up for supreme arbiter of faith, or as they did at Geneva two or three centuries ago. Aye, within our own time

leading theologians have modified their ideas of heaven and of hell so much that our fathers would no longer look upon their children as orthodox in the faith of a future state of being. To write or preach as great men did fifty years ago, of God being glorified by sinners suffering everlasting torments, of good men being willing to go to hell to glorify God, and of the contrast of hell torments being necessary to the happiness of the redeemed in heaven; and to represent this as justice—and such justice—vindictive justice—as an amiable feature in the divine character, is to insult the human understanding when set free from the shackles of superstition and sectarianism. No such sentiment appears in the holy oracles of Old or New Testament.

When God would destroy the Old world he justified the proceeding himself by a specific statement of the exceeding wickedness of that generation; and when he determined upon the destruction of Sodom and Gomorrah he justified his ways by showing to Abraham and to Lot the great wickedness of the men of those places. And so far as appears in the divine narrative, there has never been an exhibition of vindictive justice that was not warranted by the aggravated wickedness of the victims thereof; and God explicitly declares that he hath no pleasure in the death of a sinner. As to a place of eternal torment beneath a place of eternal felicity, this called heaven, that called hell, neither has any more reality than Dante's fires of purgatory in the infernal regions.

Brimstone and fire have long been agents in the destruction of ungodly men; and in the predicted judgments of the last days of the apostate nations of the earth they are threatened with torments by fire and brimstone until the plague becomes a lake that swallows up all that war against the Lamb, who will acquire the dominion of the whole earth. Rev. 14: 10; 19: 20; 20: 10; 21: 8. That all this is done upon the earth is manifest, because it is stated to be in judgment upon the nations, and is followed with new heavens and new earth, in which shall dwell righteousness and peace forevermore. In John's day gunpowder was unknown; now it is the chief plague of the nations of the earth by which they torment each other day and night, and that by which they threaten to destroy each other; and when the present resources are brought together in the great conflict which all statesmen say is now impending, the streams of fire and brimstone they will belch forth may well be supposed to make a lake in which the wicked powers of the earth will perish forever.

These thoughts are forced upon us by the irrepressible logic of current events. All the great journals of the present month, as far as we have seen them, are full of prognostications of the results of the present complication of the nations of Europe. The old Roman earth—the fourth beast of Daniel's chapter 7, and the grim power that long presided over them all, but is now hated of them, and deprived of his dominion over them; and the struggles which are now in progress for regaining their lost power over the

inspiration uses the terms soul and man interchangeably, the one for the other, thereby proving that they are identical.

Souls can be destroyed. "And they took it on that day and smote it with the edge of the sword: and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish." Josh. 10: 35. "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not one left to breathe, and he burnt Hazor with fire."—Josh. 11: 11. Here are two texts which teach the utter destruction of the soul. As that which is immortal cannot be destroyed, we therefore conclude that the soul is not immortal. In all these texts examined the word soul is used in the sense of person, man, or creature.

The New Testament writers use the word soul in the same sense. For instance, read Acts 2: 41. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (or persons). Christ explains the soul to mean the man himself: "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Matt. 16: 26. In reference to the same, Christ says in Luke 9: 25, "For what is a man advantaged if he gain the whole world, and lose himself or be cast away?" Then according to the teachings of Christ, for a man to lose his soul is to lose himself, or be cast away. Christ here used the word soul in its primary sense, meaning the man, or person himself. But the word soul in Scripture is also used in a different sense, signifying life; but it is nowhere used in the sense of an immortal entity. The reader will please bear this in mind.

Has the Sanctuary Two Vails?

WE have the most direct and positive testimony in Heb. 6: 19, 20, that our great High Priest entered "within the veil" at his ascension. In speaking of the hope of the gospel, the apostle says, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth to that within the veil, whither the forerunner hath for us entered, even Jesus, made a High Priest forever after the order of Melchisedec." Here, then, it is clearly stated that Christ entered within the veil in Paul's day. But we are told by some that this was the first or outer veil, but the inner veil, dividing the holy and most holy, was not entered by him until the tenth day of the seventh month in 1844, and that a knowledge of this change is absolutely necessary in order to be benefited by his ministration. Hence it will be seen that the question heading this article is one of vital consequence. If the sanctuary has two vails the claim herein set forth may be true; but if only one, the claim is false and should be exposed as such. The Scriptures alone must determine this question, hence I propose to briefly examine their teachings in relation to this subject.

I would first remark that a correct understanding of the earthly sanctuary is of the highest importance in settling this question, as the earthly was a true pattern of the heavenly. That the sanctuary built by Moses had two curtains of blue, and purple, and scarlet, one at the entrance of each apartment, no one with any knowledge of the Scriptures will attempt to deny. See Ex. 26: 31-37; 40: 3-9. But that these curtains are both called *vails* is not to our mind a Bible doctrine. Inasmuch as the curtains were alike, with the exception that one had cherubim wrought thereon while the other had not, it is argued that whatever one could be called the other could be called also. If one

could be called a veil so could the other. We are told that Josephus calls the hanging at the door of the first apartment a veil just like the other. It matters not what the historian calls it, or what any one else calls it, we want something more than human testimony on this point. We want to know what God calls it,—what the Bible calls it. Testimony of this character is what must settle the question. It does not follow because two vessels are built alike, and one is called Gen. Grant, that the other must be Gen. Grant also. I see no reason why one may not be called Gen. Grant and the other the Virginus, or some other name, providing the owner saw fit to name them such.

The Scriptures nowhere call the hanging at the door of the first apartment a veil, (and Heb. 9: 3 is the only text from which such an inference can be drawn,) while the one separating the holy and most holy is always called such. The name which inspiration has given to the curtain at the door of the tabernacle is a "hanging." See scriptures already referred to. But right here we are gravely informed that the translators were at fault, that they should both have been rendered vails. What a pity it is that our translators were men of such ignorance. Had they been as wise as some of our day we might have had something like a correct translation of the Scriptures. The falsity of such a claim will appear as we proceed in our examination of this question.

Having shown that the Scriptures recognize but one veil in the sanctuary built by Moses, let us see if they recognize *two* in the temple built by Solomon. In the historical account given of this magnificent structure we read in 2 Chron. 3: 14 as follows: "And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon." Mark, it does not say he made the vails (plural), but the veil, (singular); showing conclusively that the temple had but one veil, so-called. In support of this position we call the reader's attention to the testimony of three inspired writers, Matthew, Mark, and Luke. In their account of our Lord's crucifixion they tell us that "the veil of the temple was rent in twain from the top to the bottom." Now, I inquire, how many vails do these inspired writers recognize the temple as having? Perhaps those who advocate the two veil theory and teach that Christ entered within the second veil in 1844 can tell us which of their two vails was rent at the crucifixion of our Lord.

The record does not say that the vails (plural) of the temple were rent; neither does it say a veil, or one of the vails, but "*the veil*" was rent in twain; showing beyond all controversy that the temple had but one veil, and that divided the holy and most holy places. The numerous expressions, "Within the veil," and "Without the veil," prove that the Scriptures recognize but one veil, either in the sanctuary built by Moses or in the temple built by Solomon. Therefore it is but reasonable to conclude that there is but one veil in the sanctuary above. And when our High Priest entered "within the veil" at his ascension he entered the "holy of holies," "there to appear in the presence of God for us."

That the dwelling place of the Most High is between the cherubim overshadowing the mercy-seat is conceded by all; yet we give a few scriptures on this point: "And David arose and went with all the people that were with him from Baale of Judah to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim." 2 Sam. 6: 2. We next call attention to the prayer of king Hezekiah. "And Hezekiah prayed before the Lord and said, O Lord God of Israel, which dwelleth between the cherubim."—2 Kings 19: 15; Isa. 37: 16. Let

us now hear the Psalmist on this point. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubim, shine forth."—Ps. 80: 1. Again, "The Lord reigneth, let the people tremble; he sitteth between the cherubim, let the earth be moved."—Ps. 99: 1. This testimony proves beyond all doubt that the dwelling place of the Most High God has ever been between the cherubim in the holy of holies of the heavenly sanctuary. Now if Christ, when he ascended up on high, went into the immediate presence of his Father, there to appear, or minister in his presence for us, as taught by the apostle, how can it be true that he "came with the clouds to the Ancient of days" in 1844, when he was already in his presence, seated at his right hand, as the Scriptures declare?

We have by no means given all the testimony which can be produced in favor of the position that Christ entered the most holy place more than eighteen hundred years since. In Heb. 10: 19, 20, we hear the apostle speaking to his brethren about having boldness to enter the "holiest" by the blood of Jesus. How could Paul's brethren enter the "holiest of all" had not Christ entered there at his ascension? In order to dispose of this testimony we are told that the word "holiest" in the original, is in the plural, and should have been rendered holy places. But this by no means helps the matter, for the language with such a rendering would teach that the second apartment as well as the first could be entered by the blood of Jesus in the apostle's day.

We confess our lack of ability to harmonize the Scriptures with the view that our High Priest did not enter the holy of holies until 1844. If any feel qualified to do so we are ready to lay down our pen and give the work into abler hands.

Washington, N. H.

[The above article was also published in the "World's Crisis" of June 24th.—Ed.]

W. H. BALL.

A True Picture.

ABOUT a year ago, one of the Chicago papers drew the following graphic picture of matters and things in the United States. Time advances and its truthfulness is made to appear with greater force as reform is becoming impossible, and things are growing worse and worse:

"There is no necessity for entering upon an argument to show the necessity for a general and most radical purification of public morals. The minds of the thinking men of the country are filled with consternation at the evidence of wide-spread debasement of conscience; the moral sense of the people of the whole land is horrified at the oft-recurring disclosures of a general degradation of virtue, and the unhappy ghost of our national pride is robed in the garments of shame and mortification at the terrible disgrace we have encountered upon the scene of a world's gala day.

A general spirit of corruption pervades life in all its forms, commercial, domestic, political, and religious. The operation of business corporations, the delicate conditions of social existence, the management of parties, and the schemes of churches, are all affected with the poison, which is rapidly enervating all that is good in human nature. The country is in imminent peril. Never before in history was a nation's downfall so clearly apparent, or its approaching ruin so manifestly susceptible of scientific demonstration."—*Bible Investigator*.

THE first division of divine oracles into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century or the beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the sections of Hugo into verses as we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses as they now are.

The Happiest Life.

FATHER, I know that all my life
Is proportioned out for me;
And the changes that will surely come
I do not fear to see:
But I ask thee for a present will
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles
And wipe the weeping eyes;
And a heart at leisure from itself
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know.
I would be treated like a child
And guided where to go.

Wherever in the world I am,
In whatsoever estate,
There is a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait.

I ask thee for daily strength,
To none that ask denied,
And a mind to blend with outward things,
While keeping at thy side;
Content to fill a little space
So thou be glorified.

And if some things I do not seek
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to thee;
And careful less to serve thee much
Than to please thee perfectly.

There are briars besetting every path
Which calls for patient care,
There is a cross in every lot,
And an earnest need of prayer;
But a lowly heart that leans on thee
Is happy anywhere.

In a service which thy love appoints
There are no bonds for me;
For my secret heart is taught the truth
Which makes thy children free;
And a life of self-renouncing love
Is a life of liberty.

Selected by Julia O. Dille.

"Where is the Promise of His Coming?"

PETER predicted that in the last days scoffers should come and say where is the promise of his coming? The fulfillment of this prophecy is a clear announcement that we are living in the last days; that it is being fulfilled at the present time must be apparent to even the most casual observer of the signs of the times. The question of the scoffer presupposes that the announcement of the Lord's speedy return has been made. While one class proclaim that Jesus is coming, the other follow after, saying, "Where is the promise of his coming. That the second coming of our divine Lord is clearly set forth in the Scriptures of truth the following passages will amply testify.

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16: 27.

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

"But we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

"When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. 3: 4.

"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14, 15.

"Behold, I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22: 12.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4: 16.

"Be patient therefore, brethren, unto the coming of the Lord." James 5: 7.

"And if I go and prepare a place for you, I will come again." John 14: 3.

"Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27.

"And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 26.

Thus we find that God's word abounds with the promises of his coming and also the nearness of that event. Paul declares: "Yet a little while and he that shall come will come and will not tarry." Peter exclaims: "The end of all things is at hand," and John says, "Even so, come, Lord Jesus." James admonishes the saints to be patient because the day of their deliverance draweth nigh. Yes, soon "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." The earth is to be purified and made new. God's kingdom to be set up on the earth, and shall stand forever. Then shall the righteous shine forth as the sun in the kingdom of God. Yes, dear reader, eternal realities are just before us. We are on the threshold of great, grand, and startling events. Will we be prepared for them? Will we cast off all doubting, all lingering, all carelessness about our Christianity? Will we shun the very appearance of evil? will we get nearer the Lord, and will we be able to stand in the great day of his wrath? Yes, that glorious day of prediction will soon dawn when Christ shall take upon himself his power and reign over all the earth, when everything will be submissive to his will. Glorious day! Praise the Lord!

WM. C. LONG.

Winstonville, Mo.

Report of the Conference held at Hartford, Michigan, June 26th, 1874.

MET Friday evening according to appointment. Services commenced with prayer by Elder Trowbridge. Preaching by Elder Cranmer, upon the seven stages of the church, from Rev. chapters 1, 2, and 3, showing that they covered seven periods of time, commencing with the opening of the gospel dispensation, and extending on to Christ's second coming. It was truly edifying and instructive. His closing remarks were directed to the church in its present condition, warning them not to be found in a "lukewarm" state. That notwithstanding we were in the last stage of the church, we "should not sleep as do others," but "buy the gold tried in the fire that we might be rich, and white raiment that we might be clothed, and anoint our eyes with the eye-salve that we may see." He also showed us from Rev. 3: 20, 21, that from this on it is an individual work. That Christ stands at the door and knocks. If any one will open the door of his heart, he will come in and sup with him.

The discourse was followed by many warm and cheering testimonies from brethren and sisters. Truly it was good to be there. Sabbath met at half past ten o'clock, A. M. Opened with prayer by the writer. Preaching by Bro. Cranmer from 1 Tim. 3: 16. This sermon was "meat in due season" to every brother and sister present. And while the Elder was speaking of salvation through Christ, "who was manifest in the flesh, justified in the spirit, seen of angels," &c., showed that angels were his constant companions, and guarded him from the manger to the tomb, nor even left him there, but still kept their faithful vigil over the silent sleeper for three full days and nights, unseen by the cruel

guard that vainly thought to keep him in this dark abode, and when the time had fully come, regardless of the king's seal, the weight of the stone, or the band of soldiers that surrounded him, opened the door of the sepulchre and saw him come forth a triumphant conqueror. Still they continued with him during the forty days he remained with the disciples, and then bore him away to the right hand of the Father. Two only of the happy company remained to tell of the happy company that he would "come again in like manner as they had seen him go." Also as he went on to show that these angelic beings were the constant companions of all God's dear children, guarding them and shielding them from danger, comforting them in affliction and encouraging them in distress, we felt to say with him in the language of the poet,

"O! for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

And again many of the brethren and sisters gave in their cheerful testimonies and exhortations, declaring their determinations to press forward to the end of the race. Truly it seemed like other days when we met to worship God, and the sweet flowing Spirit of Jesus filled our hearts and bound us together in one bundle of love. At the close of this interview we repaired to the water where one dear sister signified her faith in Christ by being buried with him in baptism. May the Lord bless her and speed her on her journey home.

Our next meeting was appointed at six o'clock, P. M., but as we were on our way about half past five we were encountered by a dreadful tornado, accompanied by rain, which fell in torrents, and we were compelled to seek shelter in the nearest dwellings. The storm had scarcely abated, when Bro. Letson came for us in great haste, stating that while on his way to meeting a tree had fallen (or rather been hurled by the wind,) across his wagon, badly injuring Sister Field from Rabbit River, who was in the wagon, and unless the Lord helped immediately she could not live. We hastened to the school-house where we found her to all appearance almost in the jaws of death. We did not wait long before we began to call upon God for help. Earnest prayers were offered by the elders of the church, and she soon seemed better, so that she was removed to the house of a friend near by, where she could be better cared for. We then consulted together and concluded inasmuch as many of us had been caught by the rain, and were in an uncomfortable condition to remain, to adjourn our meeting until morning.

We then went immediately to the house of our friend where Sister Field was, and learned that though all had been done for her that kind friends could do, she was still suffering much, and many predicted her death; it was thought she could live but a few hours. We therefore (those of us that could) retired to Sister Branch's for the purpose of engaging in special prayer for her, and those who could not meet with us did not forget to send up their petitions also. Long and earnestly we plead until we felt assured that the Lord had heard. Then we sent a messenger to see how she was, who returned with the glad tidings that she was better, and was resting easy. Next day she was able to walk about the house, for which we felt to "give God all the glory." A more full detail of the storm and this accident will be given hereafter.

Met Sunday morning for business at nine o'clock. Opened by prayer. Elected R. C. Horton Clerk of the Michigan Conference for the ensuing year, after which Elder Cranmer addressed the brethren on the duty of the church

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to sustain the ministry with their means, and our little paper by subscription.

Met at eleven o'clock for worship. Preaching by the writer from Isa. 21: 11, 12, "Watchman, what of the night? The watchman said, The morning cometh, and also the night." From this we endeavored to show that watchmen were placed upon the walls of Zion to give warning to the people, also that the morning here referred to is the glorious morning of the resurrection of the saints, and the night is that of eternal death to the wicked. Sermon was followed by an interesting conference meeting. Evening services commenced at half past five. Preaching by Bro. Trowbridge on the "Destiny of man." It was a profitable season, closing with some good exhortations from brethren and sisters now about to part.

Truly this Conference has been a rich feast to God's children, and can never be forgotten by those who were present. May the good impressions then and there received, remain, the good resolutions be carried into practice, and the good seed sown bring forth fruit which shall tell for the glory of God, is the prayer of your brother in Christ,

R. C. HORTON, *Clerk.*
Lawrence, Mich., July 5th, 1874.

Supposition.

ONLY suppose the Bible to be false—extinguish all the light it sheds on the human race, make void all its promises, annul all its hopes, eradicate from the human breast all the motives which it imparts, and what remains to explain the universe, to develop the moral character of God, to dissipate the gloom which envelops in eternal night the destiny of man, to solace and cheer him during the incessant struggles of life, to soothe the bed of affliction and death, to countervail that inward dread and horror of falling into nothing, of being forever lost in the promiscuous wreck of nature, of sinking down into the grave, the prey of an eternal death? It would be like annihilating the sun in the heavens. An eternal night would ensue. There would be no beauty, form, nor comeliness in creation. The world without the Bible is a universe without the sun. The Atheist is but an atom of matter in motion, belonging to no system, amenable to none, without a destiny, without an object to live or to die. He boasts there is none to punish him; but then there is none to help him—none to reward him. He has no Father, no proprietor, or ruler—no filial affection, no sense of obligation, no gratitude, no comfort in reflection, no joy in anticipation. What an abortion is the system of nature if man lives not again? It is a creation for the purpose of destruction. It is an infinite series of designs, ending in nothing. It is a universe of blanks without a single prize. It cannot be. The Bible is necessary to the interpretation of nature. It is the only comment on nature—on providence—on man. Man without it, and without the hope of immortality, has nothing to rouse him into action. We are compelled then to admit that the Bible is true, unless we put out the eye of Reason, and refuse to hear the voice of Nature.—*Selected.*

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 Bro. Leach.

DEAR BRETHREN AND SISTERS: By the help of my heavenly Father I for the first time take my pen in hand to write a few lines to the SABBATH ADVOCATE. We are trying to show to those around us that we are on the narrow path that leads unto life everlasting, by keeping all the commandments of God and the faith of Jesus, though it is said of us that we break the laws of our country. But my desire is to take the Bible, and trust in the Lord that we may have

a "right to the tree of life, and enter in through the gates into the city. We that hear no preaching but that of the first day churches, need to put on the whole armor of God that we may be able to stand against the wiles of the Devil. We would rejoice to have a preacher of the gospel come over here, as their are a number of young folks that have never had the opportunity of being baptized, who would show our faith in Jesus by being buried with him in baptism, and arise to walk in newness of life. Yours in hope of eternal life,

TEMPLE LEACH.

Utica, Ontario.

From Sister Leach.

DEAR beloved Brethren and Sisters, scattered abroad: we love to hear from you all, and read your kind and cheering letters through the SABBATH ADVOCATE; and were it not for this welcome little visitor we might think that we were left nearly all alone in the world; but it brings us cheering news from many dear ones. Many of us who are young ought to write. We have a work to do that no other can do for us. We must work out our own salvation with fear and trembling. Phil. 2: 12. We believe that Christ, our blessed Savior, is soon coming to deliver his children from this wicked world. Dear brethren and sisters, ought we not then to love one another dearly? yes, I believe that there is a love that ariseth between Christians that the world knows nothing of. Very many of us have never met each other in the flesh, and perhaps will not meet until we meet at the judgment day. What a happy thought, that if we continue faithful to the end, that we shall meet then and ever be with the Lord. There shall be no sickness, sorrow, pain, nor death; all tears shall be wiped from our eyes, and we shall live together in peace, happiness, and love. What a blessed hope, the hope of soon seeing Jesus, of seeing all the dear ones who have waited for him, then to be made immortal, and to have an entrance into the city, and an inheritance in the earth made new. Yes, the hope of an abundant entrance into that glorious city, to have a right to the tree of life and the river of the water of life. Rev. 22: 14—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Your sister striving for the kingdom,

SARAH A. LEACH.

Utica, Ontario.

From Bro. Chipman.

BRO. BRINKERHOFF: I am glad that I am favored with the privilege of reading the ADVENT AND SABBATH ADVOCATE. O may I profit by its teachings! I have for many years been a professing Christian, and a believer in the soon coming of the Lord; but as yet remaining outside of any religious organization, having no preacher but the ADVOCATE. But notwithstanding, if I know my own heart I do want to so live that I may be prepared for the soon coming of the Lord, and found worthy at that time to enter into his everlasting kingdom. Remember me in your prayers. Yours striving for the kingdom,

ORRIN CHIPMAN.

Richmond, Iowa.

From Bro. Davis.

"WHY do ye spend money for that which is not bread, and your time or labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Here, my brethren and sisters, is a pertinent question, especially to the church of God, who have been said to come out

from the world and be separate from it. Why is it, O why, that the church is so low in the labor of love toward each other, and to the unbelieving part of community? Is it not because their time is too much spent in laboring for the superfluities of fashion, and to gain the applause of a supercilious world? and some to draw the attention of others, who are unstable and unwary, and to appear fine and grand to the frivolous. But oh, dear friends of the advent faith, do not some of the Adventists follow the same practices, and get up, or go to, worldly parties? and does it pass unheard without loving brotherly reproof? If so, is the church traveling free to Mt. Zion, the place that God has chosen for an everlasting inheritance, where the holy saints of all ages will meet to give thanks and praise to the Lamb of God, who so loved a perishing world of sinners that he gave himself into the hands of wicked, malicious persecutors, and suffered the shameful death of crucifixion on Calvary that we might have an advocate with the Father. Can it be possible that after God and Jesus Christ have done so much for a perishing world of sinful creatures, and have given signs of his soon coming to take the throne of his father David and reign over the house of Jacob forever, that any of the Advent brethren should begin to fulfill the prophecy, "As it was in the days of Noah," marrying unbelievers, contrary to the will of God, Josh. 23: 12, 13; Deut. 7: 2, 3; 2 Cor. 6: 14-18. "And as it was in the days of Lot, they bought, they sold, they builded,"—it is right to do right, but when Adventists are selling to enhance riches, or to enlarge farms, or move away alone to get more land where there are none of like faith to meet with on the Sabbath for prayer and devotion to the King of saints, does it not cause unbelievers to think we do not believe in the soon coming of Christ? also when they see the brethren running deep in debt, to get gain or to enlarge their borders? Aye, the apostle says, "Owe no man anything, but love one another; for he that loveth another hath fulfilled the law." Rom. 13: 8.

For this is the love of God that we keep his commandments, and his commandments are not grievous. Thou shalt love thy neighbor as thyself. Do unto all as ye would they should do unto you. Feed the hungry, clothe the naked, do good to them that curse and despitefully use you. Marvel not, my brethren, if the world hate you. 1 John 3: 13. Truly the world will hate and despise you, and cast out your names as evil, unless you join with them in their customs and fashions. But harken diligently to the testimonies and commandments of Jesus, the apostles and prophets, and eat ye that which is good, and let your soul delight itself in fatness, or the truth. For whosoever will save his life shall lose it, and whosoever will lose his life for Christ's sake shall find it. Labor not to be rich, cease from thine own wisdom. Ps. 23: 4. And now, dear friends, I long to see the time when the brethren in every branch of the church, or alone as I am, will arise and labor for the cause of Jesus. Behold what love Jesus hath shown to a perishing world of sinners, and invited you and me into his vineyard, to labor? Will we do it? The prize is ahead. Or will we continue to labor for that which perisheth, and be idlers, and lose the prize, not having our lamps trimmed? Ho, every one that will come to the help of the Lord against the mighty. Help with your prayers, tears, and exhortations; make no excuses, for such cannot taste the supper. Oh come to the feast, and you that have no money, come, buy milk and honey without money or price. Jesus is ready, waiting, are you ready?

SILAS S. DAVIS.

Corning, N. Y.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, JULY 21, 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 article on another page, "Thoughts on the Sabbath," will be put in tract form and be ready in a few days. May God bless Bro. Russell's liberality in assisting in the work of publishing tracts! Who will do likewise? Brethren, supply yourselves with these little silent preachers, and help to spread the truth.

ON the afternoon of July 8th a heavy storm of wind and rain passed over this section of Iowa, blowing down trees, unroofing buildings, &c. At this place the steeple of the Baptist Church, which stands on the adjoining lot to the one occupied by our meeting house and printing office, was blown down. The wind was blowing mostly from the north, and had the steeple fallen directly south it would have struck our building; but the spire part fell to the south-east, while the tower came to the ground east and west, and we providentially escaped.

Attention.

I WISH to call the attention of the brethren in Iowa, Mo., and Kansas, in reference to the Grove Meeting to be held at Denver, Mo., notice of which you will see in another column. We desire to have as many as possible attend this meeting. A general invitation is extended to ministerial brethren as well as to all others. The object of this meeting is to worship God, help forward his cause, and increase our spirituality. Let every one come, therefore, expecting to assist in the meeting.

I would say to those who live at a distance that this meeting will be held in the south-eastern part of Worth County. The nearest railroad station is Hopkins in Nodaway Co.; a daily hack connects with Grant City, which is nine miles north-west of Denver. Arrangements will be made to convey any from Grant City to the place of meeting, by addressing Bro. S. C. B. Williams, of Denver. Those living near the line of the Chicago, Rock Island & Pacific Road can come on the south-western Branch and stop at Winston, Daviess Co. These should come a few days before the commencement of the meeting as several wagon-loads are going from here, and such as come can find transportation with us. Come, and let us make this a profitable meeting. Come to the help of the Lord against the mighty. Come, praying to the Lord that his blessing may rest richly upon us. Come in the name and strength of Israel's God, and victory will be ours. A. C. LONG.
Winstonville, Mo., July 6th.

Question.

BRO. BRINKERHOFF: Will you or any one else please tell us where the Bible teaches that the Lord's saints will be encamped a thousand years, either on the old or new earth? And will there be two sorts of elect during the so-called millennium? (Isa. 65: 25; Matt. 24: 31), as I have the privilege of reading the ADVOCATE, the *Advent Christian Times*, and the *Review*, and see that they differ in their views. I don't like harsh controversy, but we are told to let our light shine. I hope the commandment keepers will search the Scriptures and try to keep in the unity of the Spirit in the bond of peace. Your sister hoping for eternal life at the resurrection of the just,
JANE L. MADILL.

New Market, Ontario.

BRO. C. P. RUSSELL writes us from Jackson, Mich.: Dear Bro. Brinkerhoff: I received the

package of tracts, and I am well pleased with them, and by the grace of God will try to distribute them to his glory and for the benefit of his children, as such tracts are either a savor of life unto life or of death unto death.—Paul. Enclosed please find \$5.00, a small pittance for so large a work. I am aware that the office should be furnished with material and labor to put into tract form many of the articles that are published in the ADVOCATE while the type is set; but it cannot be done without funds. If the Lord's stewards are faithful there will be no lack, for the earth is the Lord's and the fullness thereof, and the cattle upon a thousand hills belong to him, praise his holy name!

THE ADVOCATE is all that we could ask; it is increasing in interest. God will bless the labors of the faithful. Those that have the privilege of meeting with their brethren of like precious faith cannot so fully appreciate the paper as we do who are living remote from our brethren. Many of the letters and communications are from brethren and sisters who have never seen each other, nor ever will until the resurrection of the just, which will take place in less than six years from the 19th day of last May.—Matt. 24: 31; Gen. 15: 13-16. The promise is that this generation shall not pass till all these things be fulfilled. I think the signs of the times will warrant us, judging the future by the past, that we should look for and expect him, whose right it is to reign long before this generation, or the 100 years, shall close. My prayer is that all the children of God may have grace to stand in this time of great temptation. We shall be tried more and more as we approach the end of time. The enemy of all righteousness will not give us up without a great struggle; but the promise of our blessed Master should encourage us to press on.—"My sheep hear my voice and I know them, and they follow me." John 10: 27; also 28th and 29th verses. 2 Kings 6: 15, 16.—"Alas! my master, how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them." Also 17th v. With these and almost innumerable great and precious promises let us press on toward the prize which is soon to be given to the faithful.

CATERPILLARS have been desolating some parts of the State of Maine the present summer, eating the crops, the leaves from off the trees, and leaving the ground bare of vegetable life in their track. A writer in an exchange from that section applies prophecies from Joel 1st and 2nd chapters to them as follows: "For a nation has come upon our land, strong and without number, whose teeth are like the teeth of a lion. The land is as a garden before them, and behind them a desolate wilderness. They march every one on his way, . . . they run on the wall, they climb up upon the houses, and enter in at the windows like a thief, . . . and before their faces the people are much pained."

THE briefness of period in which a city may become buried in the sand of an African desert is illustrated in the case of Ismalia, which was built in 1869, at the time of the opening of the Suez Canal. It then had 10,000 inhabitants. It is now almost deserted, a miserable remnant of 1,000 people only being left. Even the palace built by the Viceroy to entertain his royal guests is becoming dilapidated, and the court-yard is becoming drifting sand. Trains between Cairo and Ismalia are often sand-bound during a storm.

The Sea of Sahara.

THE following item is from the *Chicago Tribune* of June 25, in regard to a proposition of the governor of Algeria to make an inland sea of the Desert of Sahara. The project seems feasible, and after other great enterprises of as large proportions have been accomplished this may also be: Not satisfied with what it has thus far accomplished in the way of railroads, steamboats, proto-

graphs, telegraphs, ocean cables, and spectrum analyses, the restless genius of man is in search of new triumphs over Nature. Having laid the Atlantic cable, built the Mont Cenis tunnel, what is there to prevent its making an ocean out of a desert? Why can it not create a sea and modify the climate of the surrounding country? It is accordingly proposed to put a sea in Northern Africa at a distant future. South of the provinces of Constantine and of the Djebel Aures chain of mountains in Northern Africa lie the vast swamps of the Sahara. That of Mel-Kir is 150 square leagues in area, which communicates with another, the Selem; and there are others all the way to the Gulf of Gabes, a distance of 80 leagues more. The most important of these are the Rharsa and the El-Djerid. The eastern bank of the El-Djerid is only 12 miles from the level of the Mediterranean. Mel-Kir is 90 feet below it. It is supposed that the depression continues all the way to the Gulf of Gabes. A canal from the Mediterranean near would create an inland sea. It is likely that such a sea may be made, for it is probable that there was a sea there before, and the Sahara was its bed. The expense of cutting the canal would not be great. It is estimated that it would not exceed \$3,000,000. The proposed sea would be 350 miles long by 45 in width. Gen. Chauzey, governor of Algeria, has given orders for a survey, and it is expected that it will commence soon. The effect of the change in the climate, consequent on the presence of this large body of water in the north of Africa would be felt as far as Spain and Italy, since these countries would be exposed to the water evaporated by the sun of Africa from its surface. Algeria especially would be benefited by the enterprise.

THERE is a great difference between the two temporal blessings, health and wealth; wealth is the most envied, but the least enjoyed; health is frequently enjoyed, but the least envied; and the superiority of the latter is still more obvious when we reflect that the poorest man would not part with his health for money, but that the richest would gladly part with his money for health.—*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. 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.

Business Department.

A. C. LONG: The article to which you referred and previously sent has not been received. No inconvenience: any writing paper of good quality makes good manuscripts.

Received on Subscription for Advocate.

\$1.50 each. Eld G Cranmer, 10-1. Mrs Martha A Harris, 10-1. Thomas Newton, 10-1. Warren Toby, 10-1. Chester Babcock, 10-1. W H Knickerbocker, 10-1. Wm Jackson, 10-1. Mrs M A Fuller, 10-5. Isaac Ballenger, 75cts, 9-21. A C Long for E C Long, \$1.00, 10-7. Temple Leach, \$2.00, 10-8. Lewis Leach, \$2.00, 10-8. Walter Trobridge, 75cts, 9-15. Mrs Melissa Munro, 80cts, 9-16. H S Case, 60cts, 9-11. Orrin Chipman, \$2.00, (1 yr) 10-1. Almon Hall, 50cts, 9-9; for Howard Lathrop, 50cts, 9-18. E L Trobridge, \$1.00, 9-21. W H Ball, 75cts, 9-13.

Received on Donation to Advocate.

Sarah A Leach, \$2.00. Lewis Leach, \$1.00. Mrs Lewis Leach, \$2.00. Elisabeth Leach, \$1.00. Jane L Madill, to send 'Advocate' to the poor, \$1.00. C P Russell, for publishing Tracts, \$5.00.

Adver

VOL. IX.

The Advent and Sab

PUBLISHED SEMI-M

JACOB BRINKERHOFF
to whom all communicationsTERMS.—One dollar and
to those unable to pay. Spee

The ADVOCATE is designed truths of Eternal life, Immo through Christ; the Perpetu of the Law of God; the seco Christ to judge the world, to and set up his Kingdom upo ture and Destiny of Man; I kindred Bible subjects.

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LEWIS L

SOME tell us that it is die. Nevertheless the Ezek. 18: 4, 18, "The so die." Now here are tw tirely opposed to the o the word for the truth same, if it should spoi faith we are called upo subject is not a blind fa dence. The faith that C his word.

The soul, what is it? asked. The Bible mus the subject much of th account of not adhering of God's word. Hence the Bible has left us in we think not. This w that called my attentio