the first in the garden of hart or destroy in all God's coule too "will be all There will be no more arth's inhabitants. "And death, neither sorrow, nor ere be any more pain; for assed away. And he that Behold I make all things Behold I make all things All the great calamities earth shall be no more. nd the vail that is spread en be removed. O haste estitution of all things; d the solitary place shall rejoice and blossom as mabundantly and rejoice ng; the glory of Lebanon excellency of Carmel r God. Isa. 35: 1, 2. Then be realized: "And he of water of life, clear as a f the throne of God and idst of the street of it (the side of the river was fruit every month, and e for the healing of the all be no more curse, but he lamb shall be in it and im." Rev. 22; 1-3.

le lower than the angels, ove all the creatures of n to have dominion over controls human hearts kingdom that God has the foundation of ment of God is a genera s works. He rules in "His kingdom is and all dominions shall The Most High ruleth and giveth it to whom-kingdom of earth is has learned that the

t man, to whom it was st his ability and right s taken away and given ign of terror and death nit has been set by the s have acomplished s, to bring order and And when his work the kingdom to the all in all." 1 Cor. 15; 20. lominion in harmony lighting continually to is life, and at whose res forevermore.

laste along promised ve glory and honor to m into such fulness aring of the great God who gave himself sweet are the tidings as hewanders an exile Saviour appear; soon watch and be siah's Herald.

Received. has Blackinton \$2.30, M B Smith.

ent by Mail. Dagger.

# Advent and Sabbath Advocate.

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

Marion, Iowa, Third Day of the Week, 20th Day of the 11th Month, 1881. (Feb. 7, 1882.) NO. 44-VOL. XVI.

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week.) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and reamption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

# The Mummy Dahlia.

MRS. J. C. FIELD

O wondrous bulb; what mystic germ Was prison'd in thy heart? To lie inert so long a term, Then into being start; With power to bring King Pharaoh's days Before the nineteenth century's gaze?

And, looking on that strange, strange tomb.
A whilom human hand,
We see the gorgeous garden bloom
In that old fabled land,
Which erst has seem'd so far away,
But brought so strangely near today.

Two thousand years that hand has kept Its faithful hold on thee: Two thousand years the eyes have slept, That loved perhaps to see Thy beauteous flower in autumn's pride, And may be, gazing on thee, died.

They little dream'd, who placed thee there, That thou would'st bloom again, In other lands, in other air, When they who pluck'd thee, then, Would, in their last descendants' thought Be unregarded, or forgot.

But bloom again, bright flower, for us,
Who live our little day;
We soon shall be forgotten thus,
And pass more swift away.
Than Egypt's mummies passed from sight,
Nor would we crave so long a light.

For we believe another morn
Shall greet our raptured eyes;
We see it in each grain of corn,
And in each flower that dies.
They die, to bloom again more fair,
So we shall live immortal there.

Igo, Shasta Co., Cal.

The above poem was written by Sister Field twelve or more years ago, on the finding, by Lord Lindsay, of the bulb of a dahlia in a mummy's hand, when the incident was published. Sister Field had never seen the similar the same subject, which was published in the ADVOCATE of last Nov. 22, until she saw it in that paper .- EDITOR.]

## Doctrine.

B. G. STJOHN.

DOCTRINE. This word is defined by lexi-

of the word as understood by the writers of the New Testament, but the exposition of preachers and theological writers of the present day is, "That branch of theology that treats of the systematic arrangement of the doctrines of Christianity;" so that the word doctrine has come to mean dogma, creed, beimparting knowledge, teaching, etc. In 2 John 9 is written, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "He that abideth in the doctrine of Christ he hath both the Father and the Son." In his epistle to Titus 2: 7-10, Paul exhorts to faithfulness, sobriety, to be examples of all good works, and in doctrine, un corruptness, gravity, sound speech that cannot be condemned, etc., that they may adorn the doctrine of God our Savior in all things. Jesus said to the Jews, in reply to their query as to his knowledge of letters-having never learned, "My doctrine is not mine, but his that sent me; if any man will do his will he shall know of the doctrine whether it be of God or whether it be of myself." When Jesus ended his sermon on the mount, the people were astonished at his doctrine, for he taught them as having authority, and not as the Scribes, Matt. 7:28.

From these quotations and definitions it is pretty clear that teaching and doctrine were synonymous terms in the days of the first Christians, and the use of the word then had no reference whatever to creed, sect, or belief, as it is now applied. To "have both the Father and the Son," is to have implicit faith in the teaching of the Lord's prophets-both of the Old Testament scriptures and the New, and the fruit of that faith will be in harmony therewith in all right doing. To know what is right, we must have a knowledge of His will who has a right to command obedience, and that has graciously been given to us by the great law-giver Himself, in the ten precepts of the decalogue. This is the standard which actions are weighed, and the law pass from the law till all things be accomplished." (New Version.)

They who transgress one precept of the

apostles." This is a right and just definition professed Christians incurred and taken upon them this terrible penalty-the curse of Almighty God, (I speak that great and holy Name with deepest reverence), in turning their backs upon and entirely disregarding his holy day? It seems to me that if these people would but consider the situation a little they must see that they are in next to a lief, tenet, or any particular faith, instead of hopeless condition. It is urged by some that we are not now under law but under the gospel; Well, whom does the gospel benefit? They and they only who repent, stop sinning; and what is sin? Transgressing the law. What law? That law which Paul defines to be holy, just and good, and is firmly established by faith. That law which he alludes to in his defense before Ananias, the high priest, wherein he says, "Believing all things written in the law, and the prophets;" that law written by the great law-giver Himself, on the tables of stone-the foundation of all law governing human action, and by which he

is to be judged at the last day.

May it not be justly said of the majority of preachers at the present day, as of the priests in the time of the prophet Ezekiel, "Thou hast despised mine holy things, and hast profaned my Sabbaths." "Her priests have violated my law, and have profaned my holy things; they have hid their eyes from my Sabbaths and I am profaned among them." Read the 20th, 21st, and 22nd chapters; and because no one could be found to stand in the gap to make up the hedge, the Lord destroyed them. Will he deal otherwise with us Gentiles? I think not. While preach ers reject important Bible truths and are filled with the doctrine of demons, they do not, neither oan they, preach the gospel of Christ; the Holy Spirit of God does not employ such instrumentalities; the children they beget are spurious children, and as such are not admitted into the congregation of

the Lord, Deut. 23: 2.

Have not the preachers of our day hid their eyes from the Sabbath of the Lordthe same as they did in the days of the prophwhich the New Testament pronounces "holy, et, and which resulted in their final overjust, and good." "Till heaven and earth pass throw? The priest's lips should keep knowlaway, one jot or one tittle shall in no wise edge, and they should seek law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way, ye have caused many to stumble at the law; ye have law, set at defiance the whole law, and incur corrupted the covenant of Levi, saith the law, set at denance the universe who conits penalty. "Cursed is every one who conits penalty." Lord of hosts. Therefore have I also made its penalty. Cursed is every made in the book of you contemptible and base before all the the law to do them." One precept of the people, according as ye have not kept my law is, "Six days shalt thou labor and do all ways, but have been partial in the law. Mal. DOCTRINE. This word is defined by lexi-law is, 18 ways, but the seventh is the Sabbath of 2: 7, 8. Does not this apply to nearly all the professed people of God now as in the professed people of God now as in the proph-"The doctrines of the gospel are the princt; the Lord and his work," etc. Have not then the great body of et's day? But this stumbling and being par-

# ADVENT & SABBATH ADVOCATE.

San Francisco, Cal.

# Shall We Have a Name?

M. B. SMITH.

PERHAPS the readers of the Advocate will think this a singular question, and will reply call ourselves as a people or sect, by the Bible name, "Church of God." Now, I have no objections to the name, "Church of God," that we have a name already. when properly used; but when used in a limited or sectarian sense I deem it altogether inappropriate. I understand the term, "Church of God," was applied to all true be-lievers in Christ, as a body in its entirety. In this sense the church of God has existed ever since a people existed who worshiped God in harmony to his revealed will. Please see Acts 7: 38. When used in this sense the term is very appropriate and beautiful; especially so when used with reference to believers in Christ, organized under the new covenant, or gospel dispensation. Had be-lievers in Christ always remained in the one apostles, the term would have remained eminently fitting; but to apply it now to any one sect or party, as a denominational name, we constituted the church of God exclusively then it would be proper; but I suppose none of us believe this.

The Roman Catholic church often uses this for they believe the church of Rome to be one of the numerous Protestant sects constitute the church of God in its entirety, and one of them, as a distinguishing name, is very much out of place, and inconsistent.

Besides this, the name when applied to us

does not answer the purpose for which it is used; from the fact that two or three other sects use the same term with reference to themselves. The Christian church (so called,) is nearly always called Campbellite church, outside of their own ranks, because they take a general name and use it in an excluchurch is confined to our organization, a task life. I hardly think we will undertake.

not call the Christain church by that name, of which have been reput to the completite instead, So we are called by outsiders, 'Advents's, 'Sab batarians,' 'Soul Sleepers,' &c. Sometimes batarians,' 'Soul Sleepers,' &c. Sometimes our Christian church brethren feel themselves our Christian church brethren feel themselves of the law to the l illtreated if we call them Campbellites, when really the fault is with themselves. them take a name, if they want one at all, to distinguish them from other sects, that is appropriate, that answers the purpose for he that answers the purpose for not pass over or ignore Matt. 28: 1–6, that he that answer intended and we will call them by that name, instead of taking a general people shall call me an Adventist, or a Sabbatarian, or anything that is appropriate; but for me to tell people when they inquire of me what party or sect I belong to, that I belong to the church of God, I never shall, unless I change a great deal from what I am

If we want to reject all sectarian names, and have no name, but as individual members, claim to belong to the church of God, I have no objection; but if we want a sectarian name at all, let us have one that is sensi faith, as delivered to them by Christ and his ble and appropriate. It is not consistent to cry out against sectarian names. If it is right to have sects it is right for those sects to have names to distinguish them from others. I do I think is presumptuous. Did we know that not believe that the Methodists, or Baptists. or Seventh Day Adventists, are any the worse because they have these different names. Nor do I believe if they could be persuaded to throw away these names altogether, that term, applying it exclusively to those of that it would necessarially make them any better; faith, and with them it is at least consistent, but rather that it would be highly inconsistent and unwise. To have persons or emphatically and exclusively the church of things named serves a good and wise purpose; God. I suppose we do not believe that any and hence immediately after the creation God had Adam give names to all the animate creation; and this great plan has been pursued consequently the term, when applied to any through all time, as a matter of convenience. Let us have a name.

Jewell City, Kansas.

# The Sabbath Question.

ANSWER TO ELD. WARNER.

You claim that I fail to mention some of the main objections urged against my assertion, that the decalogue is still binding on us. Did I not notice your argument was garsive sense. Is that organization entitled to bled, making no difference between the dec the name "THE Christian Church?" certain alogue, or ten commands, written on two ly not, unless she can demonstrate the fact tables of stone, and the law written on the that the church of Christ is confined to that altar of plastered stones, which was a law of organization. Is our organization entitled types and shadows, that pertained to the law to the name "Church of God?" I think not of sin and death, that reached its end, or was unless we can establish the fact that God's fulfilled in Christ's death and resurrection to It is evident that your doing away with the decalogue is only to get rid of the Some people are greatly opposed to taking seventh day Sabbath. This you do by as-

tial in the law will continue until the return of our Lord, who will then terminate all this stumbling, and will vindicate his holy law from all the aspersions cast upon it.

San Francisco, Cal.

belief of that sect? People outside of our of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be manifest to a candidate of your position will be mani the law nor the prophets, and that he came then the law hot the polynomial, but the will of him that sent him, who is the one law giver, says James. Please give chapter and verse that says that Chase Tose on the Little 17. Do not pass over or ignore Matt. 28: 1-6, that the disciples came in the end of the Sabbath, and name applicable to any or all Christian he was risen before the first day of the week, and that they rested on the Sabbath accordance. Now I am perfectly willing that ing to the commandment, Luke 23: 56, after preparing the spices and ointments on the sixth day, or day before the Sabbath of the decalogue, after the high sabbath of the passover was past, Mark 16: 1; John 19: 31, which was fifth day. Is it not three days from in the end of the fourth day (not commence ment) to the end of the seventh day, Sabbath before first day, three days?

On what day of the week do you claim that Christ was crucified and buried? How claim you that Christ was three days and three nights in the earth, and then go to show that he was not three full days in the earth? What do you mean by 'eve? when does it commence and end? does it not commence at the setting of the sun, and end at the rising, and the morning from sun rise to sun Is not the evening or night the first set? part of the day, and the morning the last part? How assert that Christ was a day and a night in the earth on the day on which he was buried? Do you not disregard the record that claims he was buried in the end of the day, before another day commenced? Where are you required to observe first day? Are you not adding to and taking from the word? Wherein are you proving your fidelity? Do you no tdo so, and do well, when you do what you are told? Have I not given positive testimony that the faithful, both Jew and Gentile, observe and recognize the seventh day Sabbath, according to the law, Paul, and these under the gospel not excepted, nor yet Christ, who is Lord of the Sabbath, who magnified and made it honorable by observing, teaching, and doing good according to the law? Did he not?

Does the decalogue mean ten commandments, and no more, no less, and written by Jehovah on two tables of stone? Where do you learn anything about sacrificing in the decalogue, or penalties for violating laws? Does a change in the administration destroy the law? Do you not disregard the Author of the decalogue by ignoring it, and claiming it to be remodeled by another? How claim, according to my theory, we should offer burnt offerings and slay a lamb? Have I not a sectarian name. They seem to have no suming that there was only one law. What claimed that Christ died, and has freed us misgivings about forming sects, but for a a sacrifice you make by your vain and con- from the law of sin and death, by faith and sect, after it is formed, to take a distinguish- fused attempt, disregarding the word de obedience in the way of rectitude? How can ing name, in their minds, is as bad as Bab-clared by Christ to be as true as there is a Christ be a law-giver and a mediator? While ylon. Question: Which is the worst; to heaven and earth, and that the law shall not in his humiliation did he not claim to be a form a sect, or take a name indicative of the fail till all is fulfilled? Is not the work of prophet, taught, and that he learned obedience

the things that he suffered, even t by the cross. Thus do we not learn the cross. wn will, but the will of hot his own we are called to wo and him, whom we are called to wo and him, and him only? Thus do we erre, and fidelity to one I true fidelity to one Lord, a ifest mediator (Christ); one faith;

How is redemption greater that and what has redemption to do w and wither to change or disannul? law, not baptized into Christ's death, a not base death, a to justification through faith, hav to Justin that mortality shall be c immortality, being born of the sp mortality, so that we may go and the wind, as Christ did when he the dead, and had victory over the and death (mortality or dying c account of sin)? Shall we cease theme engraven by Jehovah on st and observed by the apostles and I trust not, but that we faithfully commandments, that we may have the tree of life, and may enter in gates into the city, Rev. 22: 14. call a conference, as I have called times from your party? Are w that without controversy great is of godliness? We are not in far matizing; we claim to be learned infallible. Please reply. I trust you manifesting fidelity.

Yours for the truth in the Lo our investigation of Bible theme profitable. Submitted in love

To my comrads, CHEER. vaunting and the enemy's ruth destruction and trouble will, stayed; their boasting turned the evil hand to trembling wes the Lord doth lift the hand of the rebels shall flee and be afr chase a thousand, and ten shall and to flight, as the Lord ha designed to show his sore disp these, his cruel enemies, and tory bestow to his beloved fear not to go the rugged wa suffered death that we may bound by the tyrant death. be with him whose ways: who endureth ever. With us shall we not ever manif serving our gracious Maste

To those claiming the of Christ: Is not the first earth earthy, and the seco who was raised up to rede or was not the first Adam last Adam was made a Do we not learn that the by the Lord, who cannot the second Adam exist i first Adam? and was he I claim Christ to be a birth otherwise his life our sins. I remain you Allenwood, Ont.

Egypt is reported to be lution, and one is already lately possessed by Austr

I presume the fallacy ion will be manifest to a candid mind, by a few questions, most e been repeated and repeated. to notice. How assert that the the decalogue, is done away, rist has devised a better one, eclares he came not to destroy he prophets, and that he came own will, but the will of him who is the one law giver, says se give chapter and verse that ist rose on the first day. or ignore Matt. 28: 1-6, that the e in the end of the Sabbath, and before the first day of the week, rested on the Sabbath accordamandment, Luke 23: 56, after spices and ointments on the day before the Sabbath of the ter the high sabbath of the passt, Mark 16: 1; John 19: 31, which Is it not three days from in fourth day (not commenceend of the seventh day, Sab. irst day, three days?

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How is redemption greater that creation? How hat has redemption to do with moral an, either to change or disannul? Are we of baptized into Christ's death, and raised a justification through faith, having the asgrance that mortality shall be changed to mortality, being born of the spirit or imnortality, so that we may go and come like be wind, as Christ did when he rose from he dead, and had victory over the law of sin and death (mortality or dying creatures on scount of sin)? Shall we cease to agitate a heme engraven by Jehovah on stone, taught and observed by the apostles and prophets? trust not, but that we faithfully observe the ommandments, that we may have a right to he tree of life, and may enter in through the ates into the city, Rev. 22: 14. Why not all a conference, as I have called for so many imes from your party? Are we not told hat without controversy great is the mystery godliness? We are not in favor of dognatizing; we claim to be learners, and not nfallible. Please reply. I trust I may find rou manifesting fidelity.

Yours for the truth in the Lord, trusting our investigation of Bible themes may prove profitable. Submitted in love for the truth. To my comrads, CHEER. The skeptics vaunting and the enemy's ruthless hand of destruction and trouble will, ere long be stayed; their boasting turned to fear, and the evil hand to trembling weakness; when he Lord doth lift the hand of his oppressed. the rebels shall flee and be afraid so one shall hase a thousand, and ten shall put ten thousand to flight, as the Lord hath spoken, and designed to show his sore displeasure against these, his cruel enemies, and a glorious vic tory bestow to his beloved followers, who fear not to go the rugged way with him who suffered death that we may live, and be not bound by the tyrant death, and in concord be with him whose ways are uniform and who endureth ever. With this boon before as shall we not ever manifest our fidelity in serving our gracious Master and Benefactor? To those claiming the pre-existence of of Christ: Is not the first man who fell of the earth earthy, and the second Adam (Christ), who was raised up to redeem the first Adam; or was not the first Adam a living soul? The last Adam was made a quickening spirit. Do we not learn that they were both made by the Lord, who cannot lie? Thus how can the second Adam exist in person before the first Adam? and was he mortal or immortal? claim Christ to be a second creation at birth otherwise his life could not avail for our sins. I remain your brother in Christ.

Allenwood, Ont.

# Soul and Spirit.

J. M. BEEDLE.

It is our purpose in the investigation of this subject to introduce the Bible view of the words, Soul and Spirit, and immortality. We shall also endeavor to show the absurdity to the comonly used terms, Immortal soul and deathless spirit, which terms are not once found in the word of God, but are intermingled and mixed up with all of the teach ings of all orthodox writers of the present day. We shall also endeavor to answer such objections as will naturally arise in the minds of the readers of this article, as we have found by experience that you may collate any amount of testimony of the plainest and most obvious import bearing upon man's condition, creation, death, and resurrection, and still an objection will arise in the minds of many from the supposed signification of soul, spirit, and immortality, as it is revealed in the Bible. Any objection to man's unity, mortality, and materiality, originating from this source, must, I think, have foundation more convey to the ear, than the sense conveyed to the understanding by a faithful and critical investigation of them.

Soul and spirit are words that occur a number of hundred times in the Old and New Testaments, and undoubtedly mean some thing. But that they point out such a little embryotic angel in man as they are supposed to by those embracing modern theology, is not quite so certain. Popular theology assumes by far too much on this very importto quote the words soul and spirit; this is whole labor in the matter is still to come. All classes of Bible students believe in the what is intended by these oft repeated expressions.

Immortal and immortality are words which occur much less frequently in the Scriptures of divine truth than one would suppose from the very common use made of them by the teachers of modern theology of the present to impress upon the mind of the reader, as we before stated; that is, that in all the numerous instances in which soul and spirit oc cur in the Old and New Testaments, not one single instance can be found where the soul is said to be immortal, or the spirit deathless.

Let us for a moment contemplate the re lation that popular theology sustains to this one fact. The immortal soul lies at the very foundation of modern orthodoxy. The whole Egypt is reported to be on the verge of a revolution, and one is already on hand in Herzgovina, the first and the last; and yet after all this that eateth of the flesh of the sacrifice of lately possessed by Austria.

parade and talk about it there is not one single thus saith the Lord in the entire foundation.

This mighty structure, this stupendous edifice, in all its towering hight has not upon one single stone 'immortal soul' written by the finger of the Most High God and Creator of the teachings of modern theology in regard of the universe. Is not this truly building upon the sand, where the fleods of God's vengeance will sweep it all away, and with it its many advocates who think they are dwelling in security, but are following the cunningly devised fables of the enemy of righteousness, which is the devil, who deceived our first parents, and thus brought death and misery upon all of their posterity? We do most earnestly and affectionately entreat its friends to take it down and build upon the rock of eternal truth, before the winds and flloods come and sweep it all away, and millions perish in its ruins.

The word soul, as popularly used, has one uniform and stereotyped definition, and conveys to the minds of most, invariably an idea, viz., the immortal spirit of man, or the deathless principle in man, the immortal mind of in sound, which a repetition of these terms man, or some other phrase meaning the same thing, which is used to point out an immortal conscious intilligent entety in man's body while living, and out of his body when dead.

That the popular definition is not the Bible signification of this term, we shall endeavor to show, and that, too, so plain that no unprejudiced mind can doubt it. First, by citing instances where the soul is represented as being in danger of the grave. "Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominant and vital point. It is not quite enough ion over them in the morning, and their beauty shall consume in the grave from their doing absolutely nothing in the case. The dwelling. But God will redeem my soul from the power of the grave; for he shall receive me," Ps. 49: 14, 15. "What man is soul and spirit, but all are not agreed as to there that liveth and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89: 48. "He keepeth back his soul from the pit, and his life from perishing by the sword, so that his life abhoreth bread, and his soul dainty meat; yea, his soul draweth near unto the grave, and his life to the teachers of modern theology of the present destroyer," Job 33: 18, 20, 22. See the case time. But there is one fact which we wish peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption, for thou cast all my sins behind my back," Isa. 38:17. These quotations are only samples of what might be adduced under this head, but are sufficient to show any candid mind that the popular definition is not admissible.

In the second place by citing instances where the soul is killed, or destroyed. "And superstructure is built upon it. It enters into and contributes the very essence of all his foreskin is not circumcised, that soul shall good orthodox sermons and prayers. It furn-be cut off from his people; he hath broken ishes a most prolific source of consolation to my covenant," Gen. 17: 14. "Ye shall keep those who are mourning the loss of friends the Sabbath, therefore, for it is holy unto who have died. They contemplate their diswho have died. They consider the shall surely embodied souls in realms of glory with infibe put to death; for whosoever doeth any nite satisfaction and delight. It is the Alpha work therein that soul shall be cut off from and Omega, the beginning and the ending, among his people, Ex. 31: 14. "But the soul

# The Advent and Sabbath Advocate.

peace offerings that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people," Ex. 7: See also verses 21-25,27. "And Joshua, at that time, turned back and took Hazor, and amote the king thereof with the sword, for Hazor beforetimes was the head of all these kingdoms. And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe; and he burnt Hazor with fire. Please turn to Ezek. 18: 4. It reads as follows: "All souls are mine; as the soul of the father so also the soul of the son is mine; the soul that sinneth it shall die." Also 20th verse. Numerous other instances might be sword, loses its blood, its life, &c., how, in the name of common sense, can it be immor-

tal or deathless? Without spending more time and space in showing what the soul is not, we will come directly to the question, What is the soul, or what signification, or significations, has the word in the Scriptures of divine truth?

We will make a few statements in the beginning, upon the authority of authors. which we doubt not are unquestionable, and various connections, in the sacred text. judgment is made manifest. Jehovah is suthen proceed to investigate the word in its Nesme and nephesh are the only words in the original of the Old Testament which are translated soul. Taylor in his Hebrew Concordance, says that nesme signifies the chameleon,a kind of lizzard which has its mouth always open, gaping for air, upon which it is said to live. It is rendered breath and breathe in the following texts, and expresses natural life, whether in men or beasts: Deut. 20: 16; Joshua 11: 11-14; 1 Kings 15: 29; 17: 17; compare verse 21, where the breath of the child is called his soul. The Hebrew word nephesh, of the Old Testament, occurs about seven hundred times, and is rendered soul four hundred and seventy-one times; life and living about one hundred and fifty. The same word is also rendered man, a person, self, they, me, him, any, one, breath, heart, mind, appetite, the body (dead or alive), lust, creature, and even a beast, for it is twenty-eight times applied to beasts and to every creeping thing. Parkhurst says, "As a noun nephesh hath been supposed to signify the spiritual part of man, or what we commonly call the soul. I must, for myself, confess that I can find no passage where it hath undoubtedly this meaning. Gen. 35: 18, 1 Kings 17: 21, 22, Ps. 16: 10, seem fairest for this signification. But may not nephesh in [ To be Continued.]

Bangor, Mich.

THE situation is very much disturbed in Egypt, the people being apparently unwilling will lead to his own destruction. to submit to the joint protectorate arrangeby England and France. bloody revolt is not impossible.

"The Entrance of thy Words giveth Light." Marion, Iowa, 20th day of the 11th month, 1881. JACOB BRINKERHOFF, Editor. C. LONG. JOHN BRANCH. W. C. LONG, A. F. DUGGER, Special Contributors.

# Restitution and Judgment.

Gop has "appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead," Acts 17: 31. Several important items of Scripture interest are apparent from the text; many might be fice. If the soul goes into the grave, the pit, is cut off, destroyed, dies, is slain with the advanced. Man's free agency in his salvation advanced. Man's free agency in his salvation of evil in the world; the sufficiency of gospel, or faith in Christ, to save the world, to whom the judgment is committed, and who shall judge or rule the world in righteousness; and that the resurrection of Jesus from the dead is a pledge that this shall be brought to pass.

The fact of a judgment following the course of man is proof, self-evident, that he is left to his own free choice, to his conduct, whether he will serve the Lord or not, and hence what kind of reward he will receive when the preme over all, and when he placed man upto himself the prerogative of a Judge, to accordance with Ps. 115: 16, "The heavens are the Lord's, but the earth hath he given to the Having given men the children of men." earth and its dominion, to enjoy and to rule, the fact that he will call him to account for his course is evident from Eccl. 11: 3, where be an inconsistent course if Jehovah had marked out man's course for him, foreordaining and predestinating every event of his life, as is the theory of some people, in which it would be impossible for man to do otherwise, course of life.

Hence, man left to his choice must choose own destiny, for he may work out his own salvation by the day and means of grace offered him, for whosoever believeth in the onthese three passages be most properly render'd have everlasting life, John 3: 16; and whosobreath, or in the last a breathing or animal ever feareth God and worketh righteousness is accepted with him, Acts 10: 35. Hence the salvation that God hath promised whereby mankind may be saved is sufficient, and man is inexcusable for taking a course of life that

ment recently consummated with the Khedive the text which says, "whereof he hath giv- earth. A general and en assurance unto all." The marginal read-

ance," and the word men is not in the origance, and the reader will notice by its being printed in italic letter, which the translators supplied to make connection of the language, according to their judgment. The judgment had been appointed in which a ra judgment had accountable man will be judged for his course of life. In order that man may stand when the judgment is made manifest, Rom. 2: 5,God hath given him a Savior,an intercessor, an advocate, whereby, through faith in him, we may be saved, and stand the test in the manifestation of the righteous judgment of God.

Although Adam voluntarily sinned and brought death upon himself and his posterity, the great God hath not left him to perish, but hath offered him the chance of standing in the day of judgment, by means of faith in Christ. In the text both terms, given assuraace,' and 'offered faith,' are good, for by the offer of faith we have the assurance that we may stand the judgment of that day, and enter into life.

Another noticable feature of the text is that the judgment of the world is given to Christ. This was not so in the beginning, but when Jesus came upon his ministry and purchased the redemption of man, and with him his forfeited dominion, it became his prerogative to rule, or to judge the rebellious subjects, and to relieve his kingdom of sin and sinners. With this corresponds the declaration of on earth and gave him dominion, he reserved Jesus, when he says to the Jews, "The Father hath committed all judgment unto the whom man should render an account of his stewardship, or the holding of the dominion of earth under the Supreme Judge. This is in things into his hand," and "All power is given unto him in heaven and in earth." Jno. 5; 22, 27; 3: 35; Matt. 28: 18. When he takes to himself his great power, and comes his second advent, he will establish his kingdom, and make his judgment manifest. He comes and brings his reward with him; to them who man is told to rejoice in his youth, and walk by a patient continuance in well doing, see's in his ways, and in the sight of his eyes; for glory, honor, and immortality, to them "but know thou that for all these things God he will reward eternal life; but to those who will bring the unto judgment." This would obey unrighteousness will he reward everlasting punishment, Rom- 2: 7, and Matt. 25: 46. We must first start in the way of well doing, by professing faith in Christ, and must continue therein; must do the work of God by believing on him whom he hath sent, Jno and then he would not be responsible for his 6; 29, then we may stand in the manifestation of the righteous judgment of God.

The language or statement of the Savior in the good or the evil, and so marks out his Matt. 25: 31-46 shows that the judgment is his, when, like as a shepherd divideth his flock, he divideth the righteous from the wicked, appointing the righteous to eternal ly begotten Son of God shall not perish, but life in a kingdom prepared for a righteous people from the foundation of the world, and appointing the other class unto everlasting punishment-everlasting destruction from the presence of the Lord, and from the glory of his power. When the Savior comes in his glory he commences his rule or reign of righteousness, in which he will put down all This is further apparent from that part of authority, and extend his government over the

He is in the text called a man, although ho ing is "offered faith" instead of given "assur- is the Son of God. He is also called a man,

a mediator between Go 5, and in many other p the second Adam, the of the human race. rect creation from the l ond Adam was begotte woman, who shall redee and rule, a King of rig instances where Jesus is is implied with the firs his innocence and his 31 a contrast is plain; first man the world fe and judgment must fo who will be first or l race, becomes the jud ritory and subjects, an reign; and after they him to reign over tares are burned in th shine forth as the sun Father, Matt. 13: 43. deemer! Bring in t when earth will be as it was at first? S among those who w ces at the right hand the blessings of the k

The pledge of the pledge, on the part of the world by their ac Christ, is given in our raised him from the the dead, by whom h in righteousness. Be he has become the sleep in him shall dead, and has hims of them that slept resurrection order fruits comes those coming. The resu be at the coming o who sleep in Chri statement is gener then it is essential to be in Christ, heaven shall desc archangel, and Thess. 4: 16, the and meet the Lo All the dead in Savior comes in blessed then to Blessed to live hid with Chiist is our life shall him in glory. C

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JAN. 5th too I met Bro. a went rushing to Cunningha we were me Moore, who miles to the where we w object of this Moore was

not in the orignotice by its benich the translaction of the lanndgment. The l in which a ra will be judged er that man may made manifest. a Savior, an inereby, through d, and stand the of the righteous

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f the text is that given to Christ. ning, but when y and purchased with him his foris prerogative to us subjects, and sin and sinners. declaration of ews, "The Fathgment unto the authority to ex-"hath given all nd "All power is nd in earth." Jno.

When he takes and comes his lish his kingdom, nifest. He comes nim; to them who well doing, see'c ortality, to them but to those who he reward ever-: 7, and Matt. 25: n the way of well Christ, and must the work of God he hath sent, Jno. the manifestation f God.

t of the Savior in the judgment is erd divideth his theous from the ghteous to eternal ed for a righteous of the world, and unto everlasting destruction from and from the glory Savior comes in nis rule or reign of will put down all vernment over the

man, although he also called a man, mediator between God and man, 1 Tim. 2: 5, and in many other places, He becomes the second Adam, the second representative of the human race. The first man was a di rect creation from the hand of God; the secand Adam was begotten of God, and born of woman, who shall redeem the world and reign and rule, a King of righteousness. In many instances where Jesus is called man a contrast is implied with the first man, who fell from the flock to have him attack the "wolf." his innocence and his dominion; in acts 17: 31 a contrast is plain; through the fall of the first man the world fell into condemnation, and judgment must follow; the second man who will be first or head of the redeemed said, The hireling fleeth, because he is a hire race, becomes the judge of the rebellious territory and subjects, and sets up his righteous reign; and after they who would not have for his flock, and we think he thought the dochim to reign over them are slain, or as tares are burned in the fire, the righteous shall resident minister, Eld. John Stutsman, was shine forth as the sun in the kingdom of their Father, Matt. 13: 43. Hail, thou great Redeemer! Bring in the glorious restitution, when earth will be free from sin and death as it was at first? Shall we not be found among those who will be appointed to places at the right hand of the Judge, and enjoy the blessings of the kingdom forevermore?

The pledge of the matter, we may call it a pledge, on the part of God, that he will judge the world by their action concerning faith in Christ, is given in our text, "in that he hath raised him from the dead;" raised Jesus from the dead, by whom he will judge the world in righteousness. Being raised from the dead he has become the pledge that those who sleep in him shall also be raised from the apart in the Scriptures, and rest upon it, dead, and has himself become the first fruits of them that slept. 1 Cor. 15: 23; and the resurrection order follows; after the first fruits comes those who are Christ's at his coming. The resurrection is thus shown to be at the coming of Christ, at which time all that we presented the truth, but deferred who sleep in Christ shall come forth. The further action until after the debate. Bro. statement is general; "they that are Christ's;" then it is essential to be of Chris's body, or to be in Christ, then when the Lord from heaven shall descend with the voice of the archangel, and with the trump of God, 1 Thess. 4: 16, the dead in Christ shall arise, and meet the Lord and forever be with him. All the dead in Christ shall arise when the Savior comes in his second advent. blessed then to die in the Lord, Rev. 14: 13. hid with Chiist in God, so that when he who ing. The 16th, in company with Bro. Wells, is our life shall appear we may appear with him in glory. Col. 3: 3, 4.

# Report of Meetings.

W. C. LONG.

Jan. 5th took the train for Gallatin, where I met Bro. and Sr. Moore, and with them went rushing along on "Nahum's chariots" Here to Cunningham, Chariton Co., Mo. We were met by a relative of Bro. and Sr. Moore, who conveyed us a distance of seven miles to the home of Eld. John Stutsman, ful. where we were made very welcome. The where we were made very well and Sr. and Sr. object of this visit on the part of Bro. and Sr. Me. Ridgeway, Mo. Moore was twofold: 1st, to visit relatives

whom they had not seen for a number of years; 2nd, to have the truth preached to them and others. We expected opposition, and were not disappointed. We found the relatives strong in what is known as the Disciple faith, and bitterly opposed to Sabbatarian views. The hired minister, Eld. Cotton, appeared to be afraid of us. Earnest and repeated appeals were made by a number of Though he was stopping but a short distance from us we could get but one audience, after which he left the neighborhood, and remained away until our departure. The Savior has lin, and careth not for his sheep." It was evident to his members that he did not care trine too strong for him to grapple with. The more brave; he disputed every inch of ground in a kind, Christian spirit, and his earnest zeal would have been very commendable if spent in a good cause. He continued his ef fort publicly and around the fireside, until he was worn out in body and mind. We sympathize with him. He was advised to discontinue his opposition before the audience which he did. We were then challenged to enter into a debate with a "champion." consented, and are araanging, but it appears that they are afraid of the real issue. call Sunday or the first day of the week God's day and refuse to affirm it? Why call it a sacred day and not put it in the framing of a proposition? Why call it a day of rest, set and yet refuse to defend it in a fair investigation. Evidently the tottering institution is about to fall.

Delivered fourteen discourses. Good impressions were made. Nine or ten voted and Sr. Moore rendered valuable and sub stantial aid by paying my expenses there and back, and assisting in the meeting. May the Lord abundantly bless them for their earnest

zeal in the cause of truth.

The 5th Sabbath and Sunday found us with the Mount Hope church. Had good meetings, and one that will long be remembered pleasantly in the memories of the past. Three united with the church. Bro. A. C. Leard and N. A. Wells assisted in the meetstarted for White Oak church, but on account of the bad state of the roads were unable to reach there in time to hold meeting that night; received a warm welcome from Bro. and Sister Walton, where we tarried over night. They are new beginners in the cause of truth, having but recently commenced to keep God's holy Sabbath. May they keeb it keep God's holy Sabbath. May they keeb it with all other obligations until the Lord with all other obligations until the Lord comes. The 27th, came to this place, Ridgeway. Here we were made welcome by Bro. and Sister Preston, snd Sister Rienhart. Found them strong in the Lord and rejoicing in the truth. How cheering and comforting in the truth. How cheering and comforting to see the brethren and sisters proving faith and from there to Mt. Ayr, Iowa. Pray for me. of the bad state of the roads were unable to

# The Divine Authority of the Bible.

Can anything more deeply impress us with 'the truths of the Bible than the literal fulfillment of its prophecies, of which we have certain knowledge? With what awe and wonder do we look at the destruction of Babylon, one of the most renowmed cities of the old world; celebrated for its magnificent buildings, its canals, its impregnable walls of sixty miles in circumference, eighty seven magnificent buildings, its canals, its impregnable walls of sixty miles in circumference, eighty seven feet in thickness, and the three hundred and fifty feet in height, protected on the outside by a vast moat. Her great naval and commercial power rendering her formidable to the surrounding nations. The bridge across the Euphrates edualled the other buildings in beauty and wonderful led the other buildings in beauty and wonderful art, having a palace at each end, with a vaulted communication under the river. Near the old palace on the east side stood the temple of Belus, noted for the prodigious towers in its center and designed for the worship of Baal or Belus, also other deities, as shown by its multitude of chapels. This was brobably the tower built at the confusion of languages, as it accords with the scriptual sion of languages, as it accords with the scriptual description of it. On the western side, seven and a half miles of sculptured wall enclosed the new palace, built by Nebuchadnezzar. In this palace were the celebrated hanging gardens, built in honor of his Median wife Amytis, who so loved the woods and mountains of her own country.

During the rapidly increasing wealth and grandeur of Babylon, Isaiah and Jeremiah were prophesying its complete destruction. The dictions of Isa. 21: 5 were fulfiled one hundred and seventy-five years after-in Dan. 5. So also began the fulfillment of Isa. 13th and 14th chapters where Cyrus entered the city by turning the Euphrates into another channel; his troops being led through the river bed from north and south by two Babylonish noblemen, Gobrias and Gadates, met at the palace in the center, causing the great consternation represented by the prophet

Daniel.

So also Tyre, noted for its immense commercial and naval power, so strongly fortified that many years were spent in besieging by different nations; but at last that, too, was destroyed in exact fulfillment of Isaiah's predictions. Egypt also came in for her share of glory and degrada-tion. To her is the world indebted for its knowledge of architecture, sculpture and painting, she being considered the most renowned school of wisdom and politics. Homer, Pythagoras and Plato here came: while Solon and Lycurgus, when they wished to make laws for Greece, came to learn from that great fountain of learning. is not Jersulem also a standing monument of the fearful predictions uttered against it? enteen denunciations of Moses against the Jews in Deut.28 have been and are being fearfully ver-And long ages since was the destruction of the vast empires, as noted in the vision of the proptet Daniel.

And in the New Testament, do we not find written the life and character of Christ, as so vividly protrayed by the prophet? In view of all the evidence of scriptual falfillment, by profane as well as sacred historiaus, can we for a moment doubt the divine authority of the Bible?--

## Cure for Small Pox.

A correspondent of the Liverpool Mercury says: "I am willing to risk my reputation as a gentle-man, as a public man, if the worst case of smallpox cannot be effectually cured in three days simply by cream of tartar dissolved in a pint of boiling water to be drank cold at short intervals. It can be taken at any time, and ia a preventative as well as curative. It has been known to have cured thousands of cases without a failure. It never leaves a mark, never causes blindness and always prevent tedious lingering.]

often to come from the noise and strife and tunult of life, and enter into our closets and shut the door, that we may pray to our Father in secret. It is there our truest life is lived; it is there strength comes for the toil and wearying of life; it is there we feel the sweet sense of our acceptance with God, which is the blessed privilege of every true child of It makes each day sacred. Although so many are denied the privilege of meeting on God's holy day, we can read the words of Christ that are left on record, and look forward to the time when we shall enjoy each other's society in the new earth. Let us not cease to pray, Thy kingdom come; for if we come to God with a broken, contrite heart,he has promised not to turn us away; for, "with the heart man believeth unto righteousness, and with the mouth confession is made nnto If we do not receive the things salvation." we ask it is because we ask amiss.

In the first place we must feel that we are sinners, under sentence of death, "for the soul that sinneth shall die." Who can tell a troubled heart its misery? Does it not seek some balm for its wounds? what better place can we find than to enter into our closets, where alone with Christ we can pour out our whole souls with confidence and full assurance that he will hear, and come to our res cue; and what gives us boldness is that we have such a high priest that has passed into the heavens, appearing at the right hand of the majesty on high for us; and of the examples left on record for us, of our Savior's prayers while here. It is well for us to often think of the scene in the garden, when he fell on his knees, and being in agony he prayed that not his, but his Father's will be done, and the many other prayers that we would do well to remember, as they are rich gems. How many are saying they are cast down? God will comfort them that are cast down. Why be dejected, but come at once to the conclusion that you will fall down and worship before your Maker. Let your prayers be grounded on the faith you have so often spoken of.

In order that we have assurance in prayer we should be zealous and fervent in our devotions. We should pray without ceasing; ask with confidence; seek with diligence, and knock with perseverance. If professed Christians would heed these admonitions laid down by Christ and his apostles, they would cease to say, How long wilt thou turn away tain to that we seek after, as God is no re- tion. specter of persons; "for he that feareth God

keen eye detect our sins; but love incarnate, love redeeming, is the only helper for our desperate need; 'tis when we put up a Tr is the privilege and duty of Christians represented the privilege and duty of Christians as we often from the point of the largest the privilege and the privilege and duty of Christians as we often from the point of the largest the privilege and duty of Christians as we often from the privilege and duty of Christians as we often from the privilege and duty of Christians as we often from the privilege and duty of Christians as we often from the privilege and duty of Christians as we often from the privilege and duty of Christians are privileged and duty of Christians as we often from the privilege and duty of Christians are privileged and duty of Christians are privil

I would like to encourage those who once professed Christ, but have wandered from the fold. Are you friendless, and slandered by enemies, assailed by the devil? May your eyes be opened to see one truth—the Father himself loveth us through the Son. Remember, no one can harm you if you are followers of that which is good. If we could realize the preciousness there is in trusting in Christ, for by his cleansing blood we can be overcomers, that we may have a right to the tree of life. careful while we pray for others that we regard not iniquity in our own hearts, for the Lord will not hear us. Let us see to it that we let go wrath, malice, and bitterness; for holiness becometh Christians.

There is no time amiss for secret prayer All time is included, morning, noon, and night. Pray without ceasing. with all prayer and suplication in the spirit, and watching thereto with all perseverance. Solomon prayed on his knees, so did Daniel, so did Peter, when messengers came to him from Cornelius; so St.Paul, and for the same cause, may we bow our knee unto the Fath er of our Lord Jesus, for whom the whole family in heaven and earth are named.

# Christ is the Son of God.

# HETTIE L. RIENHART.

It is again through divine favor that I am spared through this portion of time, and I will take the privilege of presenting a few re marks on the duty of Christianity, and how we ought to walk in all godliness, and how we ought to feed the soul with spiritual food. which is the word of God, and bring forth fruits worthy for repentance; for this is the only life we will have to do this in; at the longest period of this life it is short; it only gives us time to make ready for a life that never ends, and that will be in the presence of the Father and the Son, and all the angels. and all the holy prophets, where will be happiness and fullness of joy in the presence of God forever, and eternal. How singular and how true it is that people, when they are in a dying state of affliction, how they will think if they are going from the stage of action and opportunity, prepared or unprepared, if unprepared how miserable will be that death. If we live in the glory and admonition of the thy face from us? We need to pray, Oh Lord it will be a happy deliverance at death Christ help our frailties and keep our thoughts to think that we are dying in Christ, for he on thee; and although we are no Shunamite, says that if we die in Christ, our lives are no Mary Magdalene, no Paul, yet we can at- hid in him; otherwise we have no redemp-

You know you will have to die sooner or and worketh righteousness, is accepted of later; why then not prepare for this coming him." The feeling God has for Christ he has also toward all that are Christ's; for the mighty arm of justice would take us as prisoners before the bar of God, and his prisoners before the bar of God, and his also have not enjoyed this put it off and say I have not enjoyed this but quickened by the spirit; by which also The feeling God has for Christ he has event, which may not be veyy long. Just

world's pleasures enough yet, but think I will live in harmony with the teachings of God's word sometime in the future; but let me tell you this future is just in this life; it is in this life only that God grants us the privilege of turning away from our iniquities. It is only satan that wants you to seek after the world, for he knows such is enmity against WORIG, TOO HE ADON'S SAYS that he is as a raging lion going about deceiving whom he may. Ing non going about you, then, but turn away from evil works and serve the true and living God. Life is uncertain and death is sure. A person seldom lives over the age of seventy, and no telling how soon we may die prior to that time; so if the world should stand many years, we will not; you need not think because the world stands you will have plenty of time to prepare, for you know you are fast fading away. As our lives are to-day tomorrow may not find us here, but laid away in the silent tomb, where it will be but one night's sleep, as it were. When we sleep in the night we wake up in the morning, and know nothing of the time that has passed in slumber; so it will be with the dead, time will not be in action with them, and if so long a time it will be, it will seem no longer to them than if they had died and rose from the dead that moment; and then will they have to give an account for their deeds, whether good unto life, or evil unto damnation.

If men would quit preaching eternal pun ishment and like theories, and teach them the way to get into Christ, there would be more to turn from their sins, I am satisfied, for what God will do with them that will not obey him, it is none of our business; but his only. It is our business to do what he commands us to do to inherit eternal life; for what God will do with the wicked will not save one soul; but let them go and teach the world whereby they may be saved; this is the most important subject, and the most profitable, for they will realize what will become of them when the time comes. It is a duty to teach them what they must do to be saved; and if they will not follow it there is no responsibiliresting on you, nor will you have to answer for what they have disregarded. In John 3: 5, 6, Jesus says, "Except a man be born of water and the spirit, he cannot enter the kingdom of God; that which is born of the flesh is flesh, and that which is born of the spirit is spirit."We are first born of the flesh; but in order to enter into the kingdom of God he says we must be born again; that is, the second time, and this embraces water only; we understand that if we would not go beneath the water we are not born of the water. neither spirit, but if we do believe that Je sus Christ is the Son of God, we are then born of the water and the spirit.

Ridgeway, Mo.

# Questions and Answers.

he went and preached ur he went and preached upon, which some time wonce the long suffering days of Noah, while the wherein few, that is, eight water." 1 Peter 3: 18 this verse is relied upon prious existence of the services. scious existence of the s death and the resurrect tell me how you unders

There is no evidence exists as a conscious e outside of the human of the conscious exist hnman spirits between rection is not a Bible o origin, and is just as fa as the east is from th Bible evidence that th righteous or the wicker on. Call the prison The Bible teaches the "Then shall the dust re was, and the spirit sh who gave it," Eccl. 12: of man in death return is not confined in a pr spirit of man. This cal and logical The ing of the spirits of all men. This is a should not be overlo of the subject

The text tells us of every man, and it which in life anim righteous or wick aside the heathen of the spirit of ma ness between deat addition to these spirits in the text immortal souls, ar finement, which preached the thr he lay in the tom not true in assert salvation, and th there is no work nor wisdom, Ec then be true, a death as well preached to the tainly preached tains the offer lows that he of pardon upon t he preached. to be used in as in 1 John 4 spirit (or pers sons];" also [or person] s

The prison and twenty Lord said, " with man, fo days shall be Peter says th disobedient in the days that has boy far and no

at think I will hings of God's ; but let me is life; it is in s the privilege quities. It is seek after the nmity against he is as a ragwhom he may. but turn away rue and living leath is sure. ne age of sevon we may die world should you need not you will have you know you ves are to-day but laid away ill be but one en we sleep in morning, and has passed in the dead, time hem, and if so em no longer and rose from then will they their deeds, unto damna-

g eternal pun teach them the yould be more tisfied, for what will not obey : but his only. commands us for what God not save one ach the world his is the most t profitable.for come of them duty to teach saved: and if no responsibiliu have to ans rded. In John man be born of not enter the is born of the is born of the n of the flesh : ingdom of God in; that is, the s water only; ld not go ben of the water; lieve that Je are then born

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uffered for sin, e might bring by which also

he went and preached unto the spirits in prisen, which some time were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." I Peter 3: 18-20. Bro. Dugger, as the control of the suffering and of the glory that should follow, I Peter I: 11, it is represented by the control of the suffering and of the glory that should follow, I Peter I: 11, it is represented by the suffering and of the glory that should follow, I Peter I: 11, it is represented by the suffering and of the glory that should follow, I Peter I: 11, it is represented by the suffering and of the glory that should follow, I Peter I: 11, it is represented by the suffering and by water. I was a book of the sort of the con-tended the sort of the sort of the con-sions existence of the spirit of man between death and the resurrection, will you please tell me how you understand it?" M. D. FAIRFIELD.

There is no evidence that the spirit of man exists as a conscious entity either inside or putside of the human organism. The idea of the conscious existence of disembodied hnman spirits between death and the resurrection is not a Bible one. It is of heathen origin, and is just as far from Bible theology as the east is from the west. There is no Bible evidence that the spirit of either the righteous or the wicked is confined in a pris-Call the prison Hades or Tartarus The Bible teaches the very opposite. Proof: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," Eccl. 12: 7. Now as the spirit of man in death returns to God, and as God is not confined in a prison, so neither is the spirit of man. This conclusion is both Biblical and logical The Bible is not here speak ing of the spirits of good men only, but of

then be true, and man could repent after death as well as before; for if our Savior preached to the spirits of dead bodies, he certainly preached the gospel, as the gospel contains the offer of pardon. It therefore follows that he offered the condemned criminals pardon upon the terms of the gospel which he preached. I understand spirits in the text to be used in the sense of persons, the same as in 1 John 4: 1, "Beloved, believe not every spirit (or person), but try the spirits [or persons];" also in Ezekiel 21: 7, "Every spirit [or person] shall faint."

The prison I understand to be the hundred and twenty years specified in Gen. 6.3. The Lord said, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Peter says that these spirits or persons were disobedient when the patience of God waited in the days of Noah. A prison is something that has bounds to it; the inmates can go so Savior. far and no farther; just so in reference to the Freeland, Michigan.

so it was likewise in Noah, warning and admonishing the world of approaching danger. Hence Christ, through the agency of Noah preached the gospel of salvation to the antediluvians. Peter refers to them in his 4th chapter and 6th verse when he says, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to men in the spirit." First, the gospel was preached to them that are dead, present time, are now dead, but were living when the gospel was preached to them. They lived when the long suffering of God waited in the days of Noah, while the ark was in preparation. Deity does not show wonders to the dead, Psa. 88: 10-12, for the plain reason that the dead "know not anything," Eccl. 9: 5. The living alone can hear, receive, and rejoice in the truth, Isa. 38: 18, 19.

In connection with the facts above stated we also observe that the Gentiles in prophecy were represented as being in prison, and our Savior as visiting them there. Thus Isaiah says, "I, the Lord, have called thee in all men. This is a plain Bible fact which should not be overlooked in the investigation of the subject

The text tells us what death is in the case of every man, and what becomes of the spirit which in life animates every man, whether righteous or wicked. These real fact set aside the heathen notion of the confinement of the spirit of man in a prison of consciousness between death and the resurrection. In addition to these we may also remark that if spirits in the text means wicked disembodied immortal souls, and the prison a place of confinement, which place our Savior visited, and preached the three days and the three nights he lay in the tomb, then the Scriptures are not true in asserting that to-day is the day of salvation, and that man in death goes where there is no work, nor device, nor knowledge, nor wisdom, Eccl. 9: 10. The reverse would then be true, and man could repent after

Enyart, Mo.

# From Bro. Benjamin Madill.

DEAR BRO. JACOB: We receive the SABBATH ADVOCATE regularly, and we still highly appreciate it, as we know of no other paper that its writers have so much freedom in speaking on the different Bible subjects, and discussing them in such a pleasant manner. I think we can decide better for ourselves when we have subjects discussed through our paper. We don't want to let our subscriptions run out, I will send you two (\$2,00) dollars for

our paper.
I wish to say to Bro. John Branch, through the paper, that if he is going to the Bro. in Isabella Co., we would like to have him stop with us a while. He will get off the train at Freeland Station, three miles from us. Isabella is the next county to us, Midland County. Yours in hope of the soon coming of the

# From Sister Elsie L. Robinson.

DEAR BRETHREN AND SISTERS of our faith: Not feeling myself a stranger in my Father's house, I would extend a hearty hand of self introduction and welcome this third morning of the fourth week of January. ducing myself I would say it has been but about seven weeks since my husband and myself embraced the advent faith. Altho' I have been a member of the Methodist church eight years, and all this time through honest ignorance I have been keeping the first day of the week for the Sabbath; but about nine weeks ago I heard a sermon preached on the Sabbath question for the first time in my life, by Bro. John Branch, an able minister of Christ's gospel. And there, dear brothers and sisters, the light broke in upon me., I had the privilege of attending the latter of his series of meetings held at the Chamber's School House, Geneva Township, Van Buren Co., Mich., and my husband and myself, with fourteen others, made up our minds that we would keep the seventh day, God's holy Sabbath day; and those of us that had never been immersed were buried with Christ in baptism, on the last day of the old year, and arose to walk in newness of life, the beginning of the new year of 1882.

We are organized into a little church of sixteen members now. We have meetings every Sabbath at 11 o'clock, and prayer and covenant meeting every other Tuesday night; and I feel that God sends down showers of blessings at times in our meeting; and my soul grows stronger in the Lord, and I feel better prepared to meet temptation and my daily battles with the world. You know Christ says, "Be ye separate from the world;" and I am willing to come out and be separate, and to keep the day God kept without further ceremony. And I am determined to make my calling and election sure; and the best way to do this, I believe, friends, is to keep all of God's commandments, the fourth command as well as any other. The 19th verse of the 5th chapter of Matt. teaches us that if we break the least of these commandments and teach men so we shall be called the least in the kingdom of heaven. And oh, dear brothers and sisters in Christ, we ought to stand more firm on that Rock which is Christ

When I look around me and see on every side so many infidels and unbelievers I trem-When I look around me and see on every side so many infidels and unbelievers I tremble, and my soul is sorrowful. I was talking with an unbeliever a short time ago on the Scriptures. He said he did not believe Christ (if there was such a man,) was any more than any other smart man, and he thought there were smarter men living to-day than Christ ever was. What think you, such people will think when they see Christ coming in the clouds, and all the holy angels with him! I tell you, brethren and sisters, it is a terrible thing to fall into the hands of the living food, and when men and women get so they do not believe Christ, or true religion; for as long as they believe in God and the Bible there is hope, but when they get so they do not believe, there is no hope, I think. But now I must not write too long a piece, lest I weary Bro. Brinkerhoff's patience; for if I see this piece in the Advocars I will write again. From your sister in Christ, May God speed the good work.

\*\*Kibbies\*, Van Buren Co. Mich.\*\*

THE article from Bro. Smith on the Name for the Church was not written for controversy with Bro. Hayes' article on the New Name, for it was written before he saw Bro. Hayes' article. Bro. St.John's article on Doctrine was also written before Bro. Long's article with the same title appeared; however, they are in perfect agreement. few writers for the Advocate who write their words so closely together as to make it difficult to use their manuscripts. Please give sufficient space.

WE have recieved the Annual Seed Catalogue of Hiram Sibley and Co., Seedsmen and Florists, Rochester, N.Y., and Chicago, Ill., containing 110 pages, and two colored illustrations, one of a beautiful vase of flowers and green spray, besides the usual illustrations of plants and vegetables. We doubt not but this Company are doing an extensive business in their line.

THE articles we have on the Pre-existence of Christ must wait their turn for publication in the order of their reception. We fear that to many the subject is uninteresting, or in our own answers to questions bearing on the subject we shhuld have written more lengthy; and as our readers are divided on both sides of the question it is but proper that both sides should have a hearing.

At political headquarters there is strong talk of looking after the Mormon question soon, declaring it an outlaw against the laws of the United States

The inrepressible Oriental Question is not per mitted to slunber long at a time. The joint action of England and France is almost certain to lead to an armed intervention in the affairs of Egypt. The real power in Egypt is now said to be in the hands, not of the Khedive, but in the hands of Arabi Bey, who controls the army, and who is a zealous Mohammedan. He has denounced the Anglo French note and Anglo-French controllers. He says the army must govern until popular abuses are redressed. The little cloud rising on the shores of the Mediterranean may soon overspread the Eastern world.

at Castle Garden infected with the disease and carry it West in the emigrant trains.

# Signs in the East.

The premonitory signals of stupendous changes are showing themselves in the old world. Let us take a brief glance at several of these.

1. The effete and imbecile condition of Popery Without doubt Rev. 18 had its accomplishment in 1870 and great Babylon fell, not into rottenness or impurity, for she was rotten at heart all the while previously, not finally, for she still exists, but fell from the backs of the beasts that bore her to her "judgment;" Rev. 17. 1, fell from the only upheld by the "people," v. 15,—fell in just such a way as never before, and fell, I think, to rise to kingly domination and temporal sovereignty no more. It was the passing of an im portant milestone. It was the striking loud and strong of the clock of time. Since eleven years ago we have witnessed the dividing of the great city and heard the divine call come out of her.

I can only see at present her final plagues impending when the system will disappear like a mill ding when the system will disappear like a mill only survive, and Popery itself will vacate the cternal city.

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all the millions of Mohammedan nations io, all the millions of Mohammedan nations io, all the millions of Mohammedan nations io, the millions of Mohammedan resisting say they must unite for the purpose of resisting say they must unite for the purpose of resisting the encroachments and beating back the armics of Christendom. It is boldly proposed to lift on high the sacred banner of the Prophet, and the Sultan as Calaphat and successor to Mohammed, is looked to as leader and commander in the sanguings county. Soltan as Calaphat and successor to Mohammed, is looked to as leader and commander in the saniguinary onset. The pressure upon the people of Islam by the six powers, and more recently by France in Tunis, is provoking and precipitating this mighty movement. Should this come to pass this mighty movement. Should this come to pass the Orient would be drenched with blood and the great powers would have their hands full of battle great powers would have their hands full of battle and war. Without doubt it would fulfil Dan, II: 44, Europe would rid her soil of the Turk, who would plant himself on the sacred hills of Palestine as a last stand, and in his desperate madness "go forth with great fury to destroy and make "go forth with great fury to destroy and make away many," but a sudden interposition of angels with Michael at their head leading on the Lord in his advent, will cut short the fray and bring We can only hope it will soon come

3. The armed posture of Europe and her gigantic preparations for some awful strife is startling. The gross population of but five of the great powers is 238 millions, and their armies on a peace footing amount to 2,100,000, but on a war footing to 7,000,000 men with reserve amounting to 14,000,000 of men. Archibald Forbes, the celebrated English war corespondent says, "the continent is one vast arsenal and camp of standing armies." It mantains the immense armies and navies of Europe; the expenses every year reach the sum of \$500,000,000. All over Europe wherever you go you meet with the inevitable and eternal soldier. you meet with the inevitable and eternal source. It is idle to say all this means nothing. This military madness is prophetic. It is terribly significant; it is eminious of astounding scenes not far in the future. It fulfills Joel 3, 9-10 to the letter. It is the harbinger of the judgment day. It agrees with the prophetic word that says, the "nations were angry" at the very time when the last trump sounds. Rev. xi. 1-8, and at the epoch of the end there is to be a period of unparalleled national trouble. Dan. 12. 1.

With these things before us-here but imperfectly sketched—and with a thousand signs omens in earth and sea and sky, I must still look for the Bridegroom's appearing as a grand miracle close at hand. And I think we had better drop ington maintain that the present small pox epidemic originated from the emigrants who arrive continuing our great mission in warning on world, and comforting a weary church, with the loud far reaching proclamation of the dear Master's immediate coming. Oh for more love and heart purity !- Bible Banner.

# Appointments.

Providence permitting we will hold meetings at the Andrews' schoolhouse, Worth Co., Mo., Thursday night. Feb 16th. At Alanthus, Gentry Co, the third Sabbath and Sunday in February. Meeting to commence on Friday night.

W. C. Long. N. A. WELLS.

# Letters and Money Received.

David Dowd \$2, Eber Davison \$2, Benjamin Madill \$2, Elsie I. Robinson 25 cts, Ai Van Horn \$1, A. M. Brinkerhoff \$1, Eliza Payne \$5, J. W. Cassidy, W. C. Long, A. C. Long, A. G. Walker, H. R. Perine.

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erhoff. 8 pages, 2 cts, 15 cts per dozen.
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