

Advent and Sabbath Advocate.

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

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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 re-
stored to its original glory and condition as the
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the Kingdom of God, the Atonement and redem-
ption by Jesus Christ, the Prophecies, the
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Our Heavenly Home.

THE earth is very lovely, but fairer still will be
The city with foundations, eternal home to be—
For all God's loving children, who're trusting in
his word.
Through trials and temptations, have sought the
true reward.

For God will be its glory, the Lamb will be the
light
Of the pure and holy city, where there will be
no night—

No night of grief and sorrow, when one longeth
for the morn;
No fear of harm or evil to its dwellers e'er will
come.

O, the hope, and joy, and gladness of the city,
where, within
Its pearly gates nought that defiles will ever en-
ter in—

All fears will then be banished, all tears be wiped
away;
For earth's dark night has given place to God's
most glorious day.

The ransomed of all ages, a vast and countless
throng,
Worship before the Almighty One, and praise
his name in song.

For sins forgiven, for souls redeemed, the grate-
ful tribute bring,
Blessing and honor, glory, power to God and to
the Lamb.

We'll meet again the loved ones, to be parted
nevermore.

And be with Christ our Savior—all pain and con-
flict o'er;
Where sin can never enter, and death can never
come.

In the mansion of the blessed, in that bright
eternal home.—Selected.

Who Changed the Law?

J. W. CASSIDY.

[Concluded.]

WELL, some one may ask, Who did make
it, for certainly there has been a change made
by some one? I will tell you who did it.
We have seen that God did not, for he said
the words were to stand for a thousand gen-
erations. The prophets, Jesus, nor his apos-
tles had any authority to make changes in
the words which had gone out from the lips
of the great Jehovah. First, the "little horn"
of Daniel; second, Paul's "man of sin;" third,
the "fathers;" fourth, Catholicism; these

four, all centered in one. Dan. 7: 3, "I con-
sidered the horns, and, behold, there came
up among them another little horn; and be-
hold, in this horn were eyes like the eyes of
a man, and a mouth speaking great things."

(25) "And he shall speak great words against
the Most High, and shall wear out the saints
of the Most High, and think to change times
and laws." It is universally conceded by all
denominations outside of Catholicism that
they did do all that was prophesied of them.
It is a fact, if history is true (and I think it
is), that as soon as that power had obtained
control of the religious instructions of the
world, they did try to change the law of God,
and succeeded so well that (with a few ex-
ceptions,) the entire Christian world are now
following their teachings in preference to the
teachings of the Bible. I know that Chris-
tians generally will not acknowledge the fact;
nevertheless it is so. This power wore out
the saints of God; and they were destroyed
by the millions; second, they changed times
by substituting the first day for the Sabbath
in place of the seventh; third, they changed
the law of God in making the change of the
Sabbath; fourth, they spoke great words
against the Most High by claiming to have
authority delegated to them by Peter to regu-
late the doctrines of the church, and to rule
as though they were gods.

1 Thess. 2: 3, "Let no man deceive you by
any means; for that day shall not come ex-
cept there come a falling away first, and that
man of sin be revealed, the son of perdition,
who opposeth and exalteth himself above all
that is called God, or that is worshipped; so
that he as God, sitteth in the temple of God,
showing himself that he is God." One was
to change times and laws, and speak great
words against the Most High; the other was
to sit in the temple of God, to be worshipped
as God. How literally true this has been,
not only with Catholicism, but with all false
theology. The Catholics say they do not
worship saints, the virgin, pictures, statues,
and the Pope, but they are placed before
them to bring more vividly the true charac-
teristics of Christianity. Again, they say if
it were not for the Pope the church would be
split into a thousand fragments; therefore it
is the Pope who receives the worship instead
of God. It is virtually so with all false prop-
hets. Mahomet claimed the adoration, as he
taught implicit obedience to his doctrine in
place of the teachings of Jesus. Coming
down to our times we have several Christian
sects which are led by some inspired person.
They cling to the doctrine taught by their
leaders more tenaciously than to the Bible.
They ignorantly worship their visible head

and ignore the plain teachings of Jesus, and
by doing so they plainly say, "We will not
have this man Jesus to be our leader." There-
fore they (the inspired leaders,) are sitting
in the temple of God to be worshipped as
God.

If Catholicism changed times and laws
they, with them, are receiving the adoration
which God alone should have. As God is
able to keep his people from falling into
fragments, I think the man of sin covers a
larger extent of territory than Catholicism.
It embraces all forms of false religion. It is
very popular to make the poor Pope the
scape goat for the sins of a great many peo-
ple who should bear their own sins.

In conclusion, we will briefly examine a
few testimonies selected from a large num-
ber which are before me showing the origin
of the first day sabbath. Constantine, be-
fore his conversion to Christianity, was a Pa-
gan, who worshipped the sun on the first day
(Sunday). After his conversion he issued
the following edict, A. D. 321: "Let all the
judges and town people, and the occupants
of all trades, rest on the venerable day of the
sun; but let those who are situated in the
country, freely and at full liberty attend to
the business of agriculture; because it often
happens that no other day is so fit for sowing
and planting vines; lest, the critical moment
being let slip, men should lose the commod-
ities granted from heaven." Hist. Sab., p.
252. We here find the first trace of the
change in the law. It had to be done by au-
thority, or the prophecy would not have been
fulfilled which relates to the little horn
(Catholicism) of Dan. The reader should
bear in mind this fact; i. e., they were com-
manded to abstain from work on the vena-
rable day of the sun. He gave the heathen
god (sun) the preference, it being more
worthy of praise and adoration than the Cre-
ator of all days.

We will pass over about one hundred and
seventy years to the time that Leo was Pope
of Rome. He put forth the following de-
cree, A. D. 469: "The Lord's day we decree to
be a venerable day, [Constantine says it was
the venerable day of the sun, therefore he
uses the word venerable,] and therefore free
it of citations, executions, pleadings, and the
like avocations. Let not the circus or theater
be opened, nor combating with wild beasts
be seen on it." "We command therefore all,
husbandmen as well as others, to forbear
work on this day of our restitution." We
now find the little horn (Catholicism) ex-
ercising his authority by changing the deca-
logue. We will now pass rapidly down the
stream of time to A. D. 1534, a council which

put before the world the following singular decree: "Let all Christians remember that the seventh day was consecrated to God, and hath been received and observed not only by the Jews, but by all others who pretend to worship God; though we Christians have changed this Sabbath into the Lord's day."

In this testimony we find an honest confession on the part of the little horn, showing how they had made the change. "We Christians have changed this Sabbath into the Lord's day." Just think for a moment; "we Christians," whose hands are covered with the blood of the martyred saints, should dare to make the change, and expect the true church to obey them! We Christians that made the change put to death over fifty millions of heretics, because they were stubborn and would keep the day the council said was consecrated to God! Dear friends, would you prefer to observe this festival day of the sun, dedicated and baptised to the heathen god (sun), in a sea of blood shed by the saints of the Most High God, than to keep God's holy Sabbath day? Would you exalt the heathen god (sun), and commemorate the works of error by keeping the first day of the week? Would you be guilty (knowingly,) of breaking the first commandment, "Thou shalt have no other gods before me?" The sun was and is the heathen god, placed in contradistinction to the Great Jehovah. The Sunday is a sign between the heathen and his god (sun), while the Sabbath is a sign between God and his people. I will ask the question in God's name, Will you choose the Sunday sabbath and go with the multitude in the way of sin by breaking the first and fourth commandments, rather than be of that little flock who have kept the sign Sabbath, and are sealed by the spirit of truth unto the day of redemption? These are solemn thoughts. We may deceive ourselves and be deceived by designing men and women, but rest assured of one thing, we cannot deceive God, for no false testimony will be admissible at his court.

Again, we find another testimony in A. D. 1543, which reads thus, "As for the Sabbath, we be the lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy, only if we see cause why." Ibid, p. 287. What need have we of any further proof of the way the change was made, when such villains steeped in the blood of God's saints, proclaimed to the world that "we be the lords over the Sabbath," and Christians of our time are fighting to perpetuate that wicked institution. Coming down still later, we quote from *Cath. Christian Instructed*, p. 209. I will abbreviate as much as is possible, and get the full meaning of the subject. Ques.—"Why was the Sabbath changed from Saturday to Sunday? Ans. Because our Lord fully accomplished the work of redemption by raising from the dead on Sunday." "What warrant have you for keeping the Sunday preferable to the ancient Sabbath which was Saturday?" Ans. "We have for it the authority of the Catholic church."—Tradition handed down from Constantine and

Pope Leo's times. "Have you any other way of proving that the church has power to institute festivals of precepts? Ans. Had she not such power she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." *Doct. Cath.* Ques. "If keeping the Sunday be a church precept, why is it numbered in the decalogue, which are the commandments of God and the law of nature? Ans. Because the substance or chief part of it, namely, that he day be set apart for the service of God, though the determining of this particular day, Sunday, rather than Saturday, be a church ordinance and precept." *Chris. Doc. p. 57.*

I have proved beyond a doubt, first, that God did not change the Sabbath. Second, it was utterly impossible for Christ or his apostles to make the change. Third, I have proved from the Bible and from profane history that the little horn of Daniel and Paul's man of sin did make the change, and that people of our time are asking Jesus to accept the testimony of the woman (church) that was "drunken with the blood of the martyrs of Jesus," Rev. 17: 6, who were persecuted principally for keeping the seventh day Sabbath and baptizing by immersion. If they had kept the heathen Sunday and practiced sprinkling for baptism there would have been no need of a persecution. Reader, let us choose the word of God for our guide and follow its teachings.

Petaluma, Cal.

A Review.

W. C. LONG.

FEB. 19, Eld. Sconce, Disciple minister of Mt. Ayr, Iowa, came to Enterprise School House, and delivered a lengthy discourse on the subject of the immortality of the soul, or what is man; to which we replied before a large audience, and hereby append a brief synopsis of some of the arguments made and answered.

He commenced by pointing us to the Bible as our only rule and guide in understanding man's constitution, history, and future destiny, and in a very beautiful and lucid manner impressed the importance of the Bible on his hearers. He then referred to his subject, the immortality of the soul, and stated that he did not like it, but did not tell us why. We thought that perhaps it was because it was not a Bible subject. He then divided his sermon. Here is the first division; 1st Proposition, man is a compound triune being. He then argued that man has a body, soul, and spirit, and that they are real entities; that there is a body man, a spirit man, and a soul man, and thus his triune man appears. We are living in an age of wonders. If it were not so I would not know how to account for such teaching. The following lines came vividly to my mind while listening to the presentation of his triuneism.

"Is man so great a mystery as theologians teach; Possessing other entities the eye can never reach?"

The outer man of dust was made, in which they all agree, And in this house there dwells a soul, and spirit, making three. By this arrangement (don't you see?) a triune man appears: Mysterious as a three one God whose center's every where. For in this outer man there dwells the mystic man the soul; Also, a third, one spirit man, which makes the compact whole. Soon body man returns to dust; the spirit man to The soul man down to hell is cast to writhe in fire and blood. So must Cain for six thousand years in these conditions dwell; One Cain in dust; one Cain with God, the other Cain in hell."

The Eld. then proceeded to tell us that the body dies, while the soul and spirit never dies, which means that one-third of this triune man dies while two-thirds live eternally. He also gave us a clear Scriptural argument showing the difference between soul and spirit, to which we gave hearty assent, and could not help enquiring, Are they immortal? Has man two immortal entities, and both leave the body at death? Yes, that was his position. If man is in possession of one immortal entity is not that enough? If one is enough is not two a burden? The Bro. was very particular to tell us that there were some things about the soul which we did not understand, and entirely passed over the important feature of telling us what he did understand. Hence we were under the necessity of enquiring about this imaginary gentleman. We were told that there are things about the human heart that we cannot understand; can't tell what makes it beat, &c. Of course we had to tell him it was so with the heart of the elephant, ox, cat, and mouse; that we could tell where the heart is located, how much it weighs, when it stops beating, and then enquired of him if he could tell as much of the soul. Could he tell where it was located, in the foot, leg, or arm? or did he believe with A. J. Davis, spiritualist, that it is located in the center of the brain, and is as big as a buck-shot? Is it as big as a mountain or as tiny as a mound; as big as an ox or as small as a mouse? Whether it was flat, long, oblong, or three cornered.

In taking up this first proposition I freely admitted that man is possessed of body, soul, and spirit, but denied that it necessarily follows that man is immortal, any more than the beasts who are likewise declared to be souls, and in possession of a spirit. I then took up the words soul and spirit, and showed that they are applied to the animals, as the following texts will amply prove. The original word from which soul is translated is applied the first four times in the Bible to the animals, viz., Gen. 1: 20, 21, 24, 30. In verses 20 and 30 the word soul is in the marginal reading. In Num. 31: 28 beasts are called souls: "And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons and of the *beeves*, and of the *asses* and of the *sheep*." Also Job 12: 10, "In whose hand is the *soul* of every living thing, and the breath of all mankind." One testimony in the New Testament will suffice: Rev. 16: 3; "And the second angel poured out his vial

upon the sea; and a dead man: and the sea.

The spirit is like mals: Gen. 6: 17, "bring a flood of w destroy all flesh, life." Gen. 7: 22, "the breath of life all that was in the 21, "Who knoweth goeth upward, and goeth downward, t beast is said to hav the 11th v. we find man has. "As th other also; yea, th One spirit for man elared by this write

We then made 1st, If because man soul and spirit, he would follow as a k are immortal, for t and spirit. 2nd, If soul and spirit, he i it would follow tha beasts, for they too made a feeble effort tal, just what was n but made a sad failu that the Bible decla true. "Shall mortal be more just than then Paul says in 1 his times he shall sl and only Potentate, Lord of lords; who dwelling in the light proach unto; whom can see; to whom b lasting. Amen. Th tion, and it made a As well might he hav from the heavens, or the ocean, or stop the verse, as to have har his theory.

Second division. and spirit are conscio body. He argued th departed spirits, and subterraneous pass that it is partition called Paradise, the of wicked and the s Tartarus; while the righteous go to Para ting that he would b ous without bringi ay to prove this no ing any Bible proof. of Dr. Smith, McCa the last two being. He referred to Dr. l of Biblical Literatur that which is in dar of man in dust, says Job 10: 18, 22. Kit examination will le so sanction to an rded by these pas

as made, in which they dwells a soul, and spirit, don't you see?) a triune one God whose center's there dwells the mystic man, which makes the hell to dust; the spirit man to be cast to writhe in thousand years in these con-

ceeded to tell us that the soul and spirit never at one-third of this triune thirds live eternally. He near Scriptural argumentence between soul and gave hearty assent, and quiring, Are they immortal entities, and y at death? Yes, that was in is in possession of one not that enough? If one w a burden? The Bro. r to tell us that there were the soul which we did not ntirely passed over the im-telling us what he did un- we were under the neces- about this imaginary gene told that there are things heart that we cannot under- what makes it beat, &c. Of tell him it was so with the phant, ox, cat, and mouse; l where the heart is located, ghs, when it stops beating, d of him if he could tell as l. Could he tell where it was not, leg, or arm? or did he J. Davis, spiritualist, that it center of the brain, and is as ot? Is it as big as a moun- as a mound; as big as an ox mouse? Whether it was flat, three cornered.

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upon the sea; and it became as the blood of a dead man: and every *living soul* died in the sea.

The spirit is likewise applied to the animals: Gen. 6: 17, "And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life." Gen. 7: 22, "All in whose nostrils was the breath of life [margin spirit of life], of all that was in the dry land died." Eccl. 3: 21, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Here the beast is said to have a spirit, and by reading the 11th v. we find it is the same spirit that man has. "As the one dieth so dieth the other also; yea, they have all one breath." One spirit for man and beast is clearly declared by this writer.

We then made the following deduction: 1st, If because man is said to possess body, soul and spirit, he is therefore immortal, it would follow as a logical sequence that beasts are immortal, for they too have body, soul and spirit. 2nd, If because man has a body, soul and spirit, he is therefore a triune man, it would follow that the beasts are triune beasts, for they too possess the same. He made a feeble effort to prove the soul immortal, just what was necessary for him to prove, but made a sad failure, from the simple fact that the Bible declares the reverse as being true. "Shall *mortal man* [not immortal man] be more just than God?" Job 4: 17. And then Paul says in 1 Tim. 6: 15, 16, "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen. This is a sweeping declaration, and it made an ugly crook in his theory. As well might he have tried to pluck the sun from the heavens, or beat back the tide of the ocean, or stop the workings of the universe, as to have harmonized this text with his theory.

Second division. 2nd proposition: Soul and spirit are conscious after the death of the body. He argued that *Hades* is the place of departed spirits, and that it is located in a subterraneous passage under the ground; that it is partitioned off; one apartment is called Paradise, the other Tartarus. Souls of wicked and the spirits of the wicked go to Tartarus; while the souls and spirits of the righteous go to Paradise. Doubtless thinking that he would be considered presumptuous without bringing forward some testimony to prove this novel position, and not having any Bible proof, he submitted the sayings of Dr. Smith, McGarvy, and Benj. Franklin; the last two being men of his own church. He referred to Dr. Kitto, in his *Cyclopaedia of Biblical Literature*; "*Hades* means literally that which is in darkness." Job, in speaking of man in dust, says it is a land of darkness. Job 10: 18, 22. Kitto says, "That a careful examination will lead to the conclusion that no sanction to an intermediate state is afforded by these passages where *hades* occurs,

but that they denote the grave, both of the righteous and wicked." Geo. Campbell, a Presbyterian commentator of Scotland, says, "In my judgment *hades* ought never, in Scripture, be rendered hell. . . . *Sheol* (the corresponding Heb. word) signifies the state of the dead in general, without regard to goodness." Moses Stuart says, "*Sheol*" means "grave, sepulchre, under-world, or state of the dead." Again he says, "*Hades* means grave, sepulchre, depository of the dead." Hell in Heb.—*Sheol*—"This word most commonly signifies the *grave*, or the place, or state of the dead."—Cruden.

These testimonies are clear and plain, and settle the fact that *hades* means the grave, at least as far as human authority is concerned. I then brought forward some Bible testimony. Acts 2: 41, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [*hades*] neither his flesh did see corruption." Isaiah, speaking of the same, says, "He made his grave with the wicked," 53: 9.

His location of Paradise as being under or in the earth was examined. We found that in the days of Adam Paradise was *on*, not *in* the earth. In Rev. 2: 7 we have an intimation that Paradise will be restored; it reads, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." In harmony with this we read in Acts 3: 20, 21. "He shall send Jesus Christ, which was before preached unto you. Whom the heavens must receive until the times of *restitution* of all things which God hath spoken by the mouth of all his holy prophets since the world began." It appears therefore that Paradise will be restored. Where will it be? in *sheol* or *hades*? How absurd! In reading Rev. 21st and 22nd chapters, we get information in reference to the New Jerusalem, new earth, 'tree of life.' The tree of life is in the midst of the Paradise of God; Rev. 2: 7. We conclude therefore that Paradise will be on the new earth, and not in *sheol* or *hades*.

The apostle Paul, speaking of the one who was caught up to the third heaven, 2 Cor. 12: 2-4, says, "How that he was caught up into Paradise." This idea is supported by the statement in Rev. 22: 2, in which we are told that the tree of life is in the city of God. We have likewise learned that the tree of life is in the midst of paradise. Here was another chasm between Eld. Sconce and the Bible. The Eld. argued that Paradise was down—a subterraneous passage. Paul says it is *up*; which one will we believe; one has to back down. Will it be Paul? No; let it be Eld. Sconce.

The thief on the cross, rich man and Lazarus, souls under the altar, transfiguration on the mount, &c., were brought forward and noticed. I then showed that the soul passes into the grave, and while there is said to be asleep; hence soul-sleeping is true.

We then took up the subject of the spirit, and showed that it had other meanings than breath, or atmosphere. This was necessary, as we were held up to ridicule by an improper use of the law of substitution. It would be

absurd and ridiculous indeed if we attached no other meaning to spirit than breath. 1st, spirit is used to denote the atmosphere we breathe. 2nd, in the sense of an influence. 3rd, to denote a state of mind. 4th, to represent a being. These meanings were easily proven by the Bible, and gave the Bro. the clear understanding of our position on the subject of the spirit.

Other points came up, but we pass them for want of space, and conclude by saying that the investigation passed off pleasantly, and at the conclusion the Elder remarked to one of his brethren that he would go home and examine the matter; that he might be mistaken. May he have a spirit of investigation and research, and fully realize that to believe contrary to evidence is rashness. And to believe without evidence is weakness.

Maysville, Mo.

Questions and Answers.

A. F. DUGGER.

QUESTION 2nd, continued. "Does not the doctrine of the annihilation of a part of the human family bring man on a level with the brute?" ELD. O. E. NEWMAN.

Having seen in our former reply that man is superior in many respects to the lower order of animals around him, that he is their superior physically and mentally, while morally there is no comparison, we come now to show that in relation to death man has no pre-eminence above a beast. Proof: "I said in mine heart concerning the estate of the sons of man, that God might manifest them and that they might see that they themselves are beasts; for that which befalleth beasts even one thing befalleth them; as the one dieth so dieth the other; yea, they have one breath (or spirit of life), so that a man has no pre-eminence above a beast, for all is vanity," Eccl. 3: 18, 19. Here is a Bible statement that man, in the event of death, has no pre-eminence above a beast. Is it true or is it false? The child of faith says it is true. Then so far as dying is concerned all are on a level, or else the Bible is not true. The fact stated by Solomon is that all are mortal, and therefore subject to death; none are exempt from it. His language is, "As one dieth so dieth the other."

Come, let us look at this statement and enquire, Is it true or false? If true, then the poet is mistaken when he says, "One dies and the other lives on?" The Bible says they both die. Who is right, God or the poet? The Bible says, "Let God be true, but every man a liar," Rom. 3: 4. Faith responds, Amen. That man is more noble than the beast the Bible clearly teaches. Yet it also teaches with equal clearness that he shall die and waste away, Job 14: 10. Immortality and the real possessor of an endless life is beyond these hills and prairies of ours. In this mundane sphere of ours death is everywhere and everything is subject to it.

But mortal man has the promise of eternal life, 1 John 2: 25, to be possessed not in this age, nor up in heaven above, but in the world to come, Mark 10: 30. Those who obey the gospel of Christ and endeavor to approx-

imate the Deity in moral goodness, will, in the resurrection, be made equal unto the angels; they will not die any more, being the children of the resurrection, Luke 20: 36.

Men being intellectual and moral beings, are susceptible of receiving moral impressions, and capable of responding to moral law. Hence Deity holds them accountable for their actions; those whose actions are in accordance with the divine will, are to be exalted from mortality to immortality; see 1 Cor. 15: 55-58; made like unto the angels, to die no more. What a glorious destiny! Surely it will more than repay us to "wait upon the Lord and keep his way, that he may exalt us to inherit the land [of promise]; when the wicked are cut off we shall see [or possess] it, Psa. 37: 34. The righteous are to be exalted, the wicked are cut off.

The wicked are to perish like the beast. Proof: "Man, that is in honor, and understandeth not [or obeyeth not God,] is like the beasts that perish," Psa. 49: 20. The state mentioned is contained also in the 12th verse, "Nevertheless, man being in honor, abideth not [that is, he is not to live eternally as the righteous are]; he is like the beasts that perish." Having never sought for immortality he can never be made equal unto the angels, to die no more, which is the glorious privilege of the righteous only. But the wicked, like the sheep, are laid in the grave (*sheol*); the state of death, and death shall feed (or continue) upon them; that is, they are to remain dead. See v. 14.

Now if this testimony does not prove the annihilation of the wicked neither does it prove the annihilation of the beasts and sheep. The testimony of the New Testament is equally as strong. Peter even calls them "natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not and shall utterly perish in their own corruption," 2 Pet. 2: 12. This is another inspired declaration drawn from the New Testament in support of the proposition that though man be endowed with moral faculties, which places him in the scale of intelligence far above the beasts of the field, yet, if his course in life be downward instead of upward; if he approximates more from the man to the brute than from the human to the divine, he shall perish just like "natural brute beasts." These are not the words of man, but of divine wisdom. Now if our minds have become so bewildered, and our eyes so beclouded with the teachings of heathen philosophy, which was the first to assert the doctrine of the immortality of the soul and endless misery, that we find it difficult to credit these plain Bible statements, let us just stop and pray, "Lord, increase our faith," Luke 17: 5.

ONE perfect diamond, is worth more than many defective ones. One truth well fixed in the mind and comprehended is better than many half understood. A small opportunity fully realized is better than a great one misimproved. The wealth of affectionate sympathy and aid is better than gold, and fills the soul with most perfect peace. Faithfulness lays up treasures in the heavens which nothing can injure and no one remove.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 2nd day of the 1st month, 1882.

JACOB BRINKERHOFF, Editor.
A. C. LONG, JOHN BRANCH, W. C. LONG,
A. F. DUGGER, H. E. CARVER,
Special Contributors.

We are glad to be so well supplied with manuscripts for the paper. Let the supply continue, and while we are so well supplied some must wait a few weeks for publication. And let the supply of letters continue; we need articles or letters rich with Christian experience and the practical duties of religion. This good supply shows the good interest in the paper; we hope that it is interesting to all; and at the present time if those who are delinquent would remit us their delinquency it would be a great help to us, as our low receipts lately have been insufficient for expenses. And we hope that those who have been receiving the paper by the donation of friends will renew for themselves.

Palestine.

GREAT attention is being turned toward Palestine, and given to the state of the country at the present time, with its improvements. Those people who have taken the position from the Scriptures that Palestine should be restored from its desolations, and its ancient inhabitants brought back to their inheritance, are now seeing those Scriptures fulfilled before their eyes; and those Scriptures and that position are in process of complete fulfillment. There are many glowing accounts from that country of the richness of the soil, its great fertility, its good crops, fine fruits, and its good climate. Climatic changes are reported, and the rainfall is now considered sufficient for the productiveness of the soil. Mrs. Davis, correspondent of the *Age to come Herald*, now in Palestine, is very enthusiastic over the country and its prospects. Jaffa, and considerable of the country between that city and Jerusalem, is settled by Europeans and Americans, who have brought with them their native enterprise, and are farming and building according to their own style, which is all that the country needs to make it rank with the nations of other countries. Jerusalem is being built up again, more outside of its old walls than in it, and Jewish people have the same rights there as others have; but unaccustomed as they have been to agriculture in the countries of their exile, they are slow in taking it up; but large numbers of them are now there. The imbecile Turk and his misrule are fast disappearing from the land, and they seem to be gradually giving way to the improvement of the country and the enterprise of other people.

A Two-fold Second Advent

NECESSARY TO THE FULFILLMENT OF PROPHECY.

H. E. CARVER.

I HAVE chosen to assume the affirmative in writing further on the nature of the second advent, because I can thus present what I believe to be

the truth, in fewer words and with equal clearness as in other ways. I propose then to show that the second coming of Christ is so connected with different and distinct lines of prophecy as to render it impossible for it to consist of but one single event, and to be fulfilled in a single point of time.

We have already considered the prophecy of Zech. 14, which brings to view the descent of our Lord with all his saints to the earth to enter upon their millennial reign over the nations. We have seen that the descent occurs soon after the armies of all nations have laid siege to and captured Jerusalem, &c. There is another line of prophetic events brought to view in Rev. 16, in which we find this declaration of that same Lord Jesus, "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." This coming of the Lord has been located, by himself during the pouring out of the sixth vial (or bowl), of the wrath of God. The sixth vial is said to be poured out upon the great river Euphrates, the result being that its waters are gradually dried up, which drying up is said to be to prepare the way of the kings that come from the east; or as the revised version has it, "that the way might be made ready for the kings that come from the sunrising." Next is seen the three unclean spirits like frogs coming out of the mouth of the dragon, beast, and false prophet, whose mission is to the kings of the whole world to gather them together to the war of the great day of God, the Almighty. At this point the Lord announces his coming as a thief, and then follows the gathering of those kings and their armies to the place called in Hebrew Armageddon, or mountain of Megiddo. Megiddo is located in, or forms a portion of the great plain of Esdraelon (the battle field of nations in past ages), along the base of Mt. Carmel, in the land of Galilee.

Now without attempting here to apply this symbolic prophecy, it very clearly appears that the second coming of Christ (characterized in some respect by the coming of a thief,) will occur before the armies of all nations will be gathered together in Palestine unto the war of the great day of God the Almighty, while the coming described in Zech. 14 occurs after these armies are gathered and have captured Jerusalem; and thus we learn that there must be at least two epochs in the second coming of our Lord in order to harmonize these two prophecies; the one as a thief before the war of the great day of God, the other after that war begins.

What does our Lord mean by his coming being similar to that of a thief? By referring to Matt. 24: 23, and parallel texts, we need not be in doubt as to his meaning. "If the good man of the house had known in what watch the thief would come he would have watched and would not have suffered his house to be broken up." The successful thief, when about to enter a house, does not blow a trumpet to waken the inmates; no, he comes as quietly and secretly as possible, takes what he wants, and departs, leaving the inmates to learn of his visit by the loss of their property. In like manner when Jesus comes before the war of the great day of God begins, he comes in a quiet, secret manner (but none the less really), and takes away those he has chosen for translation, preparatory to coming with them in a public manner at a subsequent time, and amidst other scenes. That thief-like coming will prepare the way for the fulfillment of many scriptures. Among others, Isaiah 26: 20, "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." &c. (Please see the context.) The Scriptures repeatedly and abundantly testify that the second coming of our Lord is to be attended by events of the most terrible nature to mankind. To Daniel

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was described as a time of trouble such as never
was since there was a nation, even to that same
time; and Jesus declares that it will cause men's
hearts to fail them for fear and for looking for
those things things that are coming on the earth,
and exhorts his people to pray that they may be
accounted worthy to escape those fearful things
and stand before him—or in his presence. Before
Jesus left the world to go to heaven he said to his
disciples, "In my Father's house are many man-
sions; if it were not so I would have told you; I
go to prepare a place for you, and if I go and pre-
pare a place for you I will come again and receive
you unto myself, that where I am there ye may
be also." Now the only fair construction that
can be placed on this language teaches that the
preparation of a place for his people would be
made during his absence; hence he cannot have
reference to the eternal inheritance of the saints,
for the earth is not a whit more suitable for the
abode of immortalized saints than it was eighteen
hundred years ago, nor will its preparation even
begin until the times of restitution are inaugurated
by the second advent of our Lord Jesus Christ.

Undoubtedly our Lord will see that the prayer
He has instructed his disciples to offer shall be
fulfilled; hence when the time comes that there
shall be a universal failing of the hearts of man-
kind on account of what they see coming on the
earth, the resurrected, translated and immortal-
ized saints will be standing accepted in his pres-
ence. Where? I will endeavor, if the Lord
will, to give a scriptural answer to this question
in another article.

Letter Department.

From Bro. G. W. Admire.

DEAR BRO. JACOB, and the waiting ones
scattered abroad: Lest by my long silence
some of you might think I had lost my inter-
est in the blessed cause of truth, I thought
that I would write a short letter in the AD-
VOCATE. I still cherish a blessed hope of im-
mortality and eternal life at the coming of
the Savior, which we believe is in the near
future. This thought still gives us courage
and strength to persevere in the Christian
warfare; to still combat with the enemies
that we are constantly coming in contact
with in various forms. We find that in try-
ing to set the truth before the people that
opposition appears in every conceivable shape
and when every objection is answered and
every argument fairly met, and error being
fully exposed and the truth being set forth
and shining forth in all its beauty, and mak-
ing such a complete harmony throughout the
Bible; I say, when these are held up before
the people, and when the enemy can use no
other scheme or bring no argument to bear
against the truth; his agents are forced to
the last resort, and that is a stronger argu-
ment than the one mentioned in a previous
No. of the ADVOCATE, called the stay-at-home
argument, we will call it the key argument.
Recently at one of our appointments we had
the school house closed against us, and that
by one who was a professor of Christianity,
being a recruit of the M. E. church of the
past winter; was formerly a United Breth-
ren and I am told was once licensed for a
preacher. But these things do not discour-
age us, when we think of the Savior and the
apostles, how they had to endure such con-
tradictions of sinners; and we must expect
the same.

We have been preaching at this place ev-
ery two weeks for some time past, and ex-
pect to resume our appointments again, if
circumstances are favorable. There is some
interest manifested by several in the neigh-
borhood; one person said his house was open
to us, but it being a small house we thought
best to wait a change in the School Board,
which will be the first of April. We have
the sympathy of one of the School Board, and
others in the vicinity. May the Lord open
up the way for his truth, that all of the hon-
est in heart may have opportunity to hear
and receive the truth.

Then, dear brethren and sisters, let us not
cease our efforts to work for the Master
wherever and whenever opportunity offers.
There is no person called into the Master's
service but has something to do, and that
something is required of you and I alike, and
that is to the extent of our ability. Dear
brethren and sisters, we who have enlisted in
the service of the Lord, let us always be
ready for duty, always at our post, watch-
ing every movement of the enemy, ready to
repel every attack, having on the whole ar-
mor of God, holding the fort a little while
longer, realizing that victory is nigh, if we
are faithful to the end.

Fairfield, Neb.

From Bro. George Stults.

DEAR BRO. BRINKERHOFF: I write a few
lines to let you and the rest of the brothers
and sisters know how I get along. Through
the goodness and mercy of God I am still in
the land of the living, but death has entered
my dwelling, and my dear and loving com-
panion has gone and left me to mourn her
loss. But I do not mourn as those who have
no hope. She sleeps in Jesus, awaiting the
coming of the Life-giver, and I, if faithful,
hope to meet her in the kingdom of God,
where sickness, sorrow, and death, will never
come; no, never. She was taken sick
about the first of January, and died the last
day of the month. Remember me in your
prayers. Inclosed please find an order for ten
dollars; five for the tent, the other to pay
for my paper and for the poor. Yours in
hope of the soon coming kingdom.

Fort Atkinson, Wis.

From Bro. N. A. Wells.

BRO. BRINKERHOFF: I take my pen to write
a few lines for the ADVOCATE, which I prize
so highly, thinking some of the readers would
like to hear from me, as I like so much to
hear from them. I have been thinking of
the language of James in his 4th chapter, 14th
verse: "Whereas ye know not what shall be
on the morrow." Oh how true! How little
we know what a day may bring forth! We
have realized the truth of this in the last ten
days. Wednesday before the 1st Sunday in
this month, Bro. Long came to my house in-
tending to go the next day to Pleasant Valley
to fill his appointment. But next day he
was not able to go, nor yet the next, so I
went in his place. I returned late Tuesday
night, to find that father Gladding had had

a severe attack of pneumonia fever. Bro. I.
had remained with him till my return, he
having recovered from his indisposition. On
account of his sickness it is impossible for
me to go to my appointments at White Oak,
also at Mt. Ayr. How little we know what
great changes may take place in a day! Be-
fore another day, week, or month, rolls around,
death may strike us down; it may be too
late for us to make ready to meet our Lord
in peace. Then how important that we live
right to day! To-morrow may never come to
us. The present is all we are sure of; the
past we know is gone; the future we cannot
grasp. Brethren and sisters, there is a day
coming (just how soon we cannot tell,) when
we must stand before the Great King; and at
which hand will we be placed? We know
there is a day which will bring us eternal
happiness or eternal destruction; this we
are sure of. Now which will it be? It rests
with us. If we live in harmony with the
will of God the time will come when we need
not dread what the morrow is going to
bring to us, for all the cares and sorrows and
troubles will be swept away. Yours in hope.

Maysville, Mo.

From Sister Delia Preston.

DEAR BRO. BRINKERHOFF: I will attempt
again to write a few lines for our much es-
teemed paper, and I wish to say to the breth-
ren and sisters, that I am still trying to live
in obedience with my Heavenly Father, by
keeping all of his holy commandments; and
I hope that I am doing my part in bringing
up my family in the same. I feel sometimes
that we are but very little good in our Mas-
ter's cause; but we that have families, if we
can, by the help of God, bring up our children
in obedience to his will, we are surely doing
something for the cause; for in these last per-
ilous days men shall be lovers of their own
selves, covetous, boasters, proud, blasphem-
ers, disobedient to parents, unthankful, unhol-
ly; and we can see that they are all around
us waxing worse and worse. The good word
has been sown here, but at the present seems
very dark, and most of the good seed has fal-
len among thorns; but I hope yet that some
has fallen into the good ground, and may
bring forth a hundred fold, and some more.

It is with a sad heart that I must write
about our sister, Hettie Reinhart; she has
gone insane, and has been in the asylum
nearly five weeks. Her sister, on account of
ill health, became deranged, and Hettie stayed
with her, and lost her sleep for several nights;
and the thought that her sister was going to
die out of Christ was more than she could
bear. I never knew one whose faith was
stronger, and her devotions more punctual;
her confidence in God was unwavering. We
all feel lonesome without her, but my prayers
are that we may meet again. Yours in Christ.

Ridgeway, Mo.

Adhere rigidly and undeviatingly to truth,
but while you express what is truth, express it
in as pleasing a manner as possible. Truth is the
picture; the manner is the frame that displays
it to advantage.

Rest in Christ.

I've found the Savior's promised rest,
And now most joyfully attest
That all along the shining way
He fills my soul to ecstasy.

CHORUS.—Oh blissful state! O Savior great!
The wondrous story I'll relate,
And publish to the world around
The raptures that my soul hath found
In him, who on the shameful tree
Paid my vast debt and set me free.

The adversary aims at me,
But wholly impotent is he;
My shield of faith repels each dart,
While Jesus fully fills my heart.

CHORUS.—Oh blissful state, &c.
Most gladly in my Tower I stay,
Kept by his power from day to day;
He banishes my every fear,
For naught can harm while he is near.

CHORUS.—Oh blissful state, &c.
Soon shall I pass the pearly gate
With all the throng who watch and wait;
Soon shall we see him on his throne
And have the kingdom as our own.

CHORUS.—Oh happy lot for us he bought!
And then our sinful souls he sought,
That he might cleanse our sins away;
And on redemption's joyful day
Admit us to the kingdom fair,
With him to dwell forever there.

—A. L. BRAND in *Messiah's Herald*.

Consenting and Dissenting.

ELISHA S. SHEPHERD.

WITH due respect to Brn. Long and Carver, I wish to say a few words on the subject of which they have written a little of late, and published in the *ADVOCATE*; viz., The desolation of the earth and the saints going to heaven. I can say with Bro. Carver, "I am glad to agree with Bro. Long that the idea of the desolation of the earth at the second advent, as held by our S. D. Adventist brethren, is a mistake, for there is nothing more clearly revealed in the Bible than that the gospel age, or dispensation, will be immediately succeeded by times, or ages of restitution, under the direct personal supervision of our Lord Jesus Christ." And the plainness of this revelation is to my mind intensified, as much as it is possible to make by both language, and figures of symbols, in the second and seventh chapters of Daniel.

In the first case, we have the dream of the king of Babylon' a solid image composed of four metals, and clay; these metals are not mixed, but joined together in layers commencing at the head and ending at the feet, which are represented as a layer of iron and clay mixed. Now it is very evident to me that there is no space between the layers of which the image is composed; and, in fact, I never knew of a person who claimed there was any space between them; or, in other words, the first does not pass away until the second is in place, and these to the end of the symbol, the stone included; but to carry out this principle more perfectly, we must apply it to the interpretation, as given by the prophet, hence, I will repeat the exact interpretation. "This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And where soever the children of men dwell; the beasts of the field and the fowls of the heaven hath

he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; for as much as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with miry clay, and as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly brittle. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 36-44.

In the foregoing we have five successive kingdoms brought to view, four in the symbol of the image, and one by the stone.

In the description of the image, or the interpretation thereof, there is no intimation that the second kingdom comes into place by overpowering the first, or the third by overcoming the second, neither that the fourth becomes supreme ruler among the nations by destroying the power of the third; but as we are living in the last phases of the fourth, and last kingdom of the image symbol, their mode of acquiring power has become a matter of history, and this shows that in each instance it was done by subverting or breaking down the power of its predecessor. But the prediction states in the plainest terms possible, according to the prophecy, for the fourth kingdom to cease to exist, from the fact that the stone is the *destroying* power; hence, whatever it destroys cannot possibly pass away before the stone is first brought out of the recess of the mountains from whence it is hewn. So much for the dream. But is not the interpretation just as positive? I cannot see how it can be otherwise, when it is declared concerning the metals, "The fourth kingdom shall be strong as iron." Then there was to be a division of the fourth into fragmentary parts, or kingdoms, answering to the toes, some strong, others weak, represented by iron and clay, of which the feet were composed; and while these toes or fragmentary kingdoms of the fourth are still in existence the God of heaven shall set up a kingdom (the fifth or stone kingdom,) which shall never be destroyed. I have been told that it does not read so. Well, it does read, "In the days of these kings," and it must be while they are yet in existence, or it cannot be in their days; and finally it *does* say, "It [the stone kingdom] shall break in pieces and consume all these kingdoms, and it shall stand forever."

Now I ask in all candor, Where are all these scenes to transpire? I answer, on the earth, for no one disputes but the first four have their location on the earth, and of the fifth it is said positively, that the stone which smote the image became a great mountain, and filled the *whole earth*. And yet, in the face of these positive declarations, I had a book in my possession called the "Bible student's assistant," over twenty years ago, published by the Seventh Day Adventists, which contained this statement; "The kingdoms of this world must first be destroyed afterward God's everlasting kingdom will be set up." How can this statement be true, if the kingdom of God destroys them? Echo answers, how? But why should any one make such a statement? I answer, because of the theory they hold, with more tenacity than the plain statement of the prophet, that at the second coming of Christ, or as some say, his second appearing (thus making a difference between his appearing and coming of one thousand years,) all the nations of the earth will be destroyed, the saints caught up to heaven, and remain there one thousand years; during this time the earth is to remain desolate without inhabitant, except the devil; at the end of this period the saints are to come back to earth, Jesus with them, and this is what they say is his second coming. I know whereof I affirm in this matter, as I had this statement from the lips of Eld. Joseph Bates. At this coming of Jesus we are told he sets up the kingdom of God upon the earth, and it is at this period the stone becomes a great mountain and fills the whole earth.

But how about the stone crushing the image when it has ceased to exist one thousand years before the stone appears? How is the kingdom of God to consume and break in pieces nations that ceased to exist one thousand years before it exists on the earth where the nations were?

Again, in the 7th chapter of Daniel we are told the little horn power made war with the saints, and prevailed against them, "until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." The only kingdom given to the saints to possess, according to this book, is the kingdom and dominion and greatness of the kingdom under the whole heaven; and if the foregoing statement is true, that the little horn power exists up to the time the saints take possession of this *under* the whole heavens, where is there any opportunity for a thousand years of desolation to intervene? I can see no more opportunity for this doctrine of desolation to be true than I can for the first day of the week to be the Sabbath, when Jehovah has most emphatically declared the seventh day of the week is the Sabbath, and then gives a reason that it is absolutely impossible to apply to any other day of the week; hence

I not only consent to the position of Brethren Long and Carver on this point, but my only hopes of future and eternal life are all based upon the promises connected with the king-

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Where are all I answer, on the at the first four arth, and of the that the stone became a great ole earth. And ive declarations, n called the "Bi- or twenty years h Day Advent- atement; "The irst be destroyed ildingom will be ment be true, if them? Echo ans- l any one make because of the tenacity than prophet, that at or as some say, making a differ- and coming of nations of the ints caught up one thousand earth is to re- ant, except the l the saints are rith them, and econd coming- is matter, as I ps of Eld. Jos- f Jesus we are 'God upon the d the stone be- fills the whole

hing the image one thousand ? How is the and break in rist one thous- e earth where

Daniel we are war with the em, "until the udgment was High, and the ssed the king- a to the saints book, is the atness of the aven; and if e, that the lit- the time the der the whole portunity for to intervene ? y for this doc- than I can for the Sabbath, ally declared the Sabbath, t is absolutly er day of the

tion of Breth- t, but my only are all based ith the king-

dom of God upon the earth. But upon the other position taken by Bro. Carver, vis., at resurrection, with Jesus go away from the earth to some other locality to remain some time, I must say I dissent, because, first, I cannot see how this can be and the prophecy be true that declares the kingdoms of this world are to exist until overpowered and destroyed, or consumed by the kingdom of God; and still more, I cannot see how the little horn power can prevail against the saints up to the time when they possess the kingdom, as the prophet declares, if the saints are to be transferred to some other locality to remain away from the power of the little horn for some time before they possess the kingdom. I fail to see any necessity for any such conclusions as Bro. Carver's, from the passages he quotes. Is it not a fact that the hope of the apostles was based upon the restoring again of the kingdom to Israel? And after he ascended did not all their writings show that unwavering faith in his coming again confirmed and sustained their first hope? Hence Peter says they were "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead;" and when the Chief Shepherd shall appear they will receive a crown of glory which shall never fade away. Paul's charge to Timothy places the judgment of the living and dead at the time of Christ's coming and kingdom, and never intimates that a space of time transpires between his appearing and kingdom; neither did any of the apostles write one word to show that their faith or hope had any such space in them. Then if we have we must get it from some other source than their writings. If Bro. C. says it is found in Paul's statement about the saints being caught up to meet Christ, I must say I fail to see it there; but it would, if there, array Paul against himself, to my mind, and if Bro. C's theory is correct it should read, Christ comes to meet the saints. But not so: The saints are caught up to meet Christ in the air. After meeting, then I think the declaration of the prophet explains, "The Lord my God shall come, and all the saints with thee, and his feet shall stand in that day upon the Mount of Olives." Hoping we may be there, the foregoing is submitted with the kindest regards, by your unworthy brother.

Santa Barbara, Cal.

Letter Department.

From Bro. J. C. Kerns.

BROTHER BRINKERHOFF: As many of the brothers and sisters who have heard of my confession and hope of the coming of our blessed Redeemer, would like to hear from me, I will try for the first time to write a few lines for the ADVOCATE. I attended meeting at Freewater, Sept. last, where I heard Bro. W. C. Long and Bro. N. A. Wells preach on the everlasting kingdom, the state of the dead, also the perpetuity of the Sabbath, and several other Bible subjects, which are opposed and rejected by professed ministers of God's Holy Word. I went from the Springs

with the brethren to Mt. Hope, DeKalb Co., Mo., and was baptized while there by Bro. N. A. Wells; since that time I have been keeping and teaching God's holy commandments, fearless of every opposing power. There is no fear in love, but perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love, 1 John 4: 18.

I have been preaching some, near St. Joseph, Mo., where I met with some opposition, but there were many who seemed anxious to hear the truth; one kept the Sabbath awhile, but quit keeping it on account of it being contrary to the laws of the church in which he lived. I think there were several others convinced of the truth, but did not accept it on account of its inconvenience. I desire the prayers of the brothers and sisters that I may hold out faithful, and at last meet you all in the everlasting kingdom, when the kingdoms of this world are become the kingdom of our Lord and his Christ.

Stanberry, Gentry Co., Mo.

From Bro. S. J. Adams.

DEAR BRO. BRINKERHOFF, brothers and sisters, one and all: After reading the ADVOCATE, No. 47, my mind is strongly impressed to try again to write something pertaining to the Lord's gospel, for we read they that loved the Lord spake often one to another, and the Lord harkened and heard them. Now I find subjects to write upon, but you will duly consider my faculties are failing on account of my age, which is now past 73 years. It appears rather strange that people having the Bible in their house to read at their leisure could get no better understanding than we did in our younger days; and now we can discern the cause, for Christ said, Many false teachers shall arise and deceive many. Again if the blind lead the blind they both shall fall in the ditch. Now I perceive we have been long floundering in the quagmire of the ditch. Thanks be to the Lord, for light is now springing up to those that love the truth. I feel to adopt much of the language of sister M. C. Pierce, for I perceive the help we receive from the Lord by our faith in his word is a help that we cannot do without; and also adopt the language of sister Amanda J. Hayes, almost entire, for considering Paul's conversion when he left his old course he was forgiven and went directly to do the Lord's bidding; and in searching the Scriptures we have learned to keep the commandments, which have been so long perverted; and I can look back to the days of my childhood and can remember many sincere and praying souls that were deceived by false teachers, or those that were deceived by them.

My parents were among these; in those days it was supposed that the New Testament was all that we had to instruct us, for the Old was done away, still some quoted some of the Old Testament. I remember when I was small and young and attended the religious meetings, of hearing the teachers extolling the Lord; they said he was so pure that the heavens were unclean in his sight; also, he is so holy that he charges his

angels with folly. Now, as I read, that was only an exposition of Job's comforters. Again, my mother was in the habit of catechizing the children and teaching the commandments to us. I asked the question: How is this: the commandment says the seventh day is the Sabbath, and we are keeping the first; she said the apostles and Christ changed the day for a memorial of his resurrection. She was a scholar and read the Bible, but I find by searching the Scriptures a great many such errors, and I believe these all originate by the false teachers, or hypocrites, of whom Christ says in vain do they worship me teaching for doctrines the commandments of men, Matt. 15: 9, and Mark 7: 7.

Now as for the change of the Sabbath, when we read Amos 3: 7, that saying is confounded. He says, "Surely the Lord will do nothing but he makes his secrets known by his holy prophets." Paul says, "Prove all things and hold fast that which is good." Now I think we have nothing better to prove by than the holy Scriptures; so I say, beloved brethren and sisters, let us search the Scriptures, for they will prove a lamp to our feet and a light to our path. I find in this place a great want of a man of God to prove himself a workman not to be ashamed, but thoroughly furnished in every good word and work.

My wife unites with me in this writing, for we have no preaching of instruction except the ADVOCATE and the Bible; but we are determined to be led by the Spirit of Christ, and we have the Spirit itself bearing witness with our spirits that we are the children of God. Now we find much instruction in the epistle of Paul to the Romans, and also we find instruction in all parts of the Bible; and it is also a great study and requires great attention, and then it becomes a delightful study; but O, if I could have been entertained with it in my younger days I might have been much farther advanced now in the knowledge of the truth. We have much delight in conversing with our friends on Bible subjects, and generally more with non-professors than members of different sectarian orders, for they appear bound to believe their teachers rather than the word of God. Well, I should be more astonished if I did not remember of once being in the same error; yet it is distressing to see them so tenacious and cannot be persuaded to notice the truth as it is in the gospel of the Lord, for it is sure they are building false foundations, such as hay, wood, and stubble, of whom Paul says they may be saved themselves so as by fire, but they will suffer loss in the day when every man's works shall be tried. Now, my dear friends, let us strive to enter in at the strait gate, in the New Jerusalem; and remember they that endure to the end the same shall be saved. This from a brother in hopes of eternal life.

Sharon, Dakota.

It is said that there are at present not less than forty expeditions—scientific, commercial, and religious—exploring Africa. They are penetrating in from the North, South, East, and West. At this rate the interior of Africa will soon be well known to the Christian world.

The Advent and Sabbath Advocate.

New Pamphlet—Now Ready.

The Kingdom of Heaven upon the Earth, by the Editor of the Advocate, containing 64 pages, price 12 cts. This pamphlet is just finished, and is designed to set forth our faith in the coming kingdom of our Savior, and that it is to be an actual and veritable locality, even the earth renewed and restored to its primitive state to be the saints everlasting abode. It sets forth the evidence on the subject, also showing that it is now nigh at hand. The literality and location of the kingdom is one point of difference between us and some people, and the readers of the ADVOCATE should have a copy of this pamphlet.

THE Prohibitory Amendment is to go before the people of Iowa for vote, as to whether it shall become a law, the Legislature having thus decided by a vote of 65, to 23 against it. The amendment proposes to have a law prohibiting the manufacture and sale of beer, wine, and all intoxicating drinks, as a beverage. We sincerely hope it may become a law, and believe that State legislation is the best method of getting at the foundation of the liquor traffic, and the putting down of the large amount of drunkenness in our land, but we do not expect to see it all done by legislation, for as long as earth remains in its present condition and the "hearts of the sons of men is full of evil," so long will the world contain sin and drunkenness; which state will continue until the Savior shall come to set up his reign and rule of righteousness. But in the mean time so far as evil can be restrained we desire to see it done.

THE antipolygamy bill passed Congress on the 14th by a vote of 199 to 42, and thus the Mormon system is declared to be a violation of the laws of the United States. Not only in the matter of polygamy have the Mormons gone against the country generally, but seem to have a government of their own, and we fear the U. S. government will have considerable trouble to put down the giant evil.

THE VATICAN.—There has been considerable said in the newspaper press recently concerning the prospects of the removal of the Pope from Rome, and the establishment of the papal headquarters in some other locality. The probabilities of several different places have been considered, several desirable localities not being sufficiently Catholic. Ireland is too much agitated, the Pope says that the United States is not sufficiently Catholic, our government is in the hands of Protestant rulers, and our institutions are Protestant and too free and republican to be suitable for the headquarters of the papacy. He has lately been solicited to remove to Quebec, in Canada. He suggests that Canada has not a sufficient Catholic population to sustain him, estimating the cost of his retinue and the expense of suitable buildings. Meanwhile he languishes in Rome, declaring himself a pris-

oner and subject to the insults of the soldiers who hold Rome.

QUEEN Victoria was shot at on March 2nd, as she was leaving her carriage, at Windsor Castle, by a man named McLaen, who had been lately released from an Insane Asylum, and who wanted to gain a notoriety after the manner of the assassin of President Garfield. He was promptly taken into custody.

BRO. Nichols asks us to state in the ADVOCATE, the time for celebrating the Passover or Lord's Supper. In calculating the time we see that the new moon of the first month of this year occurs on the 19th of March, which you will see by looking at your almanacs. Counting the 20th as the first day of the month the 14th day of the first month would come on the 2nd day of April, and not on the 3rd. And the night of the 14th day would be the night before, in the evening of which we understand is the time to celebrate the Passover, or Lord's Supper. Apr. 2nd is a Sabbath day, and the Passover season would be the evening after the Sabbath. We give this calculation to the best of our ability, the same as we gave a few weeks ago.

ABOUT a week ago we received a list of appointments from Bro. Dugger for the former part of March; 18 days after being sent, so it was too late to be of any use.

Labor in Wexford Co., Mich.

JOHN BRANCH.

FEB. 17 I started for Wexford Co.; reached Herring Station about 4 o'clock in the afternoon, and stayed with Bro. Hastings that night. Next morning Bro. Hastings and myself went over to Bro. Remington's, a distance of about 6 miles, where I commenced meetings in the evening in the Frisbie School House. I continued meetings here until March 5, and the most of the time dwelling on the saint's inheritance, the kingdom, law of God, faith, &c. Six commenced the observance of the Lord's Sabbath, the seventh day of the week, and seem to be firm in the truth. Bro. James Young, of McDonald, has just moved to this place, and Bro. Remington of McDonald moved to this neighborhood last fall, and Bro. Hastings and wife have lived here for about four years; seven in all of the old members and six of the new ones who are keeping the commandments of God in Wexford Co. March the 6th I started for Grand Haven; reached there March 7, spoke in the evening, and also the evening of the 8th, at which time three more started to 'serve the Lord and keep his commandments. The brethren in this place are quite engaged, and feel determined to be victorious. Friday the 19th I started for home. I reached there safely, found my family all well, excepting sister Foster, who is somewhat advanced in years, and quite well broken down, was suffering quite bad, but trust will recover soon. I now shall stay at home a few days, and then take the field again. May the Lord still be with the Israel of God, is my prayer. Let us all prove faithful.

Hartford, Mich.

MARRIED.—At the residence of the bride's father, in Harrison Co., Mo., March 5th, 1882, by Eld. N. A. Wells, Bro. David P. Moore and Miss Ara Hogan.

Letters and Money Received.

John Davison \$3, John Branch \$5.60 (book acct) Ellen Crandall 50 cents, W A Bascom \$1, John Mootie \$1, A B Armor 30 cts, Geo. Stults \$5 (\$ for Tent Fund, Elsie L Robinson, Carrie Brinkerhoff, M C Pierce.

Books and Tracts Sent by Mail.

John Davison, John Branch, J H Nichols, A C Long, N A Wells, A F Dugger.

Books and Tracts FOR SALE AT THIS OFFICE.

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

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A. F. Dugger, 140 pages, Price 30 cents.

Review of J M Stephenson on the Sabbath Question, and the Two Laws, by Jacob Brinkerhoff 32 pages, price 9 ct.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

Thoughts on the First Day of the week: Is it the Christian sabbath? by A. F. Dugger, 15 pages price 4 cents.

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

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

The second coming of Christ.—Showing it to literal and personal, by J Brinkerhoff, 8 pp. 2cts. Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2cts.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages—price 9 cents.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long.—4 cts.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

Mrs. White's Visions and the Seventh Day Adventists— pages, price 1 cent.

The Atonement. S. E. Brinkerhoff. 32 pp. 10cts

HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 335 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists.

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TERMS.—Two Dollars payable to pay. Specime

THE ADVOCATE is devoted to the doctrines of the Signs of the Times, to observe the Bible Sabbath week, together with the God, the Nature of Man in death, the End of the world, and its original glory future inheritance and the Kingdom of God, the redemption by Jesus Christ Christian Life, and kind

The Mornin

We shall go home in Home to the realm Farewell to sorrow a We shall return to Palms for the victors Robes for preists of Harps that shall tret We shall go home i Then shall death's Ending all sorrowful Glory shall come at Soon shall that day in Baushing sorrow, at Glory eternal the vic We shall go home i

Weeping endures till Gladness shall come Then from the ransom Sorrow shall vanish Bright shall the sun i Glory eternal shall fit Jesus shall call us and We shall go home i

We shall go home in Home to the land of Crowns each glad vic Striking our harps He who of old in st He who was smitten; Cometh in glory out! We shall go home —The Christian.

The Sabbath

A. J.

BRO. BRINKERHOFF: devoted to lifting up bath of Jehovah, with mandments, I wish what has already be thoughts on that sub passages which our S against the Sabbath ment. Before enter I wish to say that I ucation, and have n tory, nor any other James' Bible tran some over a year sin vined that the fou