

# 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, of 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 redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

## For Me.

MRS. J. C. FIELD.

When I am full of self and sin,  
Almost discouraged as I go,  
Striving the promised crown to win,  
Yet at my weakness wondering so,  
Lord Jesus, let me look to thee,  
For thou dost intercede for me.

When pain and care begirt me round,  
And make my life seem almost vain,  
When troubles small and great abound,  
Impatient all my faith to gain,  
Oh, then indeed I look to thee,  
Lord Jesus, intercede for me!

When crossed by all the cruel ills  
That crowd us in this mortal state,  
And scarce a single hope fulfils  
The promise given, soon or late,  
I turn to thee, I turn to thee,  
In mercy intercede for me.

I could not go a single pace,  
Without thy promise cheered me on,  
I scarcely could possess a grace,  
Without thy help to lean upon,  
So quick so keen my needs to see,  
So sure to intercede for me.

How can I go with tear-dimmed eyes,  
How can I go with drooping head,  
When He, my Saviour in the skies,  
So many bitter tears are shed?  
His form all bowed on earth I see,  
That he might intercede for me.

The narrow way is hard to keep,  
But I am glad to follow Him;  
Straight is the path, and often steep,  
And sometimes hope and faith grow dim,  
When up the shining heights I see  
The beckoning love that waits for me.

Oh, no, indeed, I could not go  
Without that precious hope beyond,  
I could not bear this life, I know,  
Could I not feel its farthest bound  
Shuts out the bliss, all full and free,  
That Jesus love has won for me!

I think its gates will soon unclose,  
And fold me in its blessed rest,  
Safe from this world's relentless foes,  
That long upon my steps have pressed.  
Till then my hope and trust shall be  
In Him who intercedes for me.

Igo, Shasta Co., Cal.

## The Second Coming of Christ the only Christian Hope.

[Continued.]

THE second occasion occurred after the resurrection. Jesus joined two of his disciples as they walked to the village of Emmaus

—Luke 24: 13, but held their eyes that they should not know him; and they conversed with him on the subject of his own death. In the course of conversation, one of them, giving expression to the view shared by the disciples generally, said "We trusted that it had been he which should have redeemed Israel."—verse 21. Here again was the time to explain their misconception, had it been such; but here again there is an entire absence of any remark of that nature. He uttered a rebuke, but it did not refer to what they did believe, but to what they did not believe. "O fools," exclaimed he, "and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory?"—verse 25, 26. He reproached them for disbelieving in his sufferings, and not for believing in his kingly glory.

The third time was immediately prior to the ascension. It is stated in Acts 1: 6, that when Jesus and his disciples were come together, the disciples asked him, saying "Lord, wilt thou at this time restore again the kingdom to Israel?" They had had their eyes opened to the fact and necessity of his sufferings; but seeing that these were now accomplished, and that he had been gloriously resurrected from the dead, they evidently thought that the time had at last arrived when their cherished hope of national restoration under the Messiah should be realized; and so they asked him if he would at that time bring their desire to pass. Now it is a notable circumstance, that this question was put after Christ had spoken to the disciples of "the things pertaining to the kingdom of God during forty days"—verse 3. This fact suggests the supposition that the question was based on the teaching they received during that time. At any rate, how was the question received? With discouragement and rebuke? Nay: but, as in the previous case, with confirmatory answer: "It is not for you to know the times and the seasons which the Father hath put in his own power."—v. 7. This was equivalent to affirming that "times and seasons" had been provided for the event contemplated in their question,—that is, that the event, "the restoring again of the kingdom of Israel," would really come to pass in process of time, but that it was not proper for them to know when. How inappropriate would such an answer have been, had their supposition as to the fact of restoration been mistaken. But the fact is, there was no question as to the event itself. Jesus had been enlightening them during forty days, in reference to it. Their inquiry related purely to the time of the event, and his answer was confined to that same thing. They supposed the event would then appear."—Luke 19: 11. This was the peculiar error of early times. They did not err in believing that God would establish his kingdom on earth, and that Christ should visibly manifest himself as the "king over all the earth"—Zech. 14: 9; for these things have been abundantly testified in the prophets and proclaimed by Jesus him-

self. Their mistake lay in supposing that they would be accomplished in their own day. The moderns have just gone to the other extreme. They do not look for the kingdom of God at all. They magnify the sacrificial into unscriptural proportions, and omit the kingly altogether. They exclude the kingdom of God, knowing nothing of it, and believe in nothing concerning it, while the death of Christ overshadows and ensanguines every doctrine in their religious system. The disciples only saw the king in Christ, and expected his manifestation in their own times; the moderns only see the sacrifice, and consider his mission accomplished in the supposed saving of immortal souls at death. Thus both have erred, but the moderns have gone to the most dangerous extreme, from which a retreat is absolutely imperative in order to salvation.

The mistake of the disciples was corrected in due time. The occurrence of Christ's crucifixion and subsequent resurrection and ascension, supplied the lack in their knowledge, enabling them to see that the promised glories of the future age were not attainable by mortal man without a sacrificial intervention—a tasting of death for every man, by which "many sons might be brought to glory." But this addition to their knowledge did not divert their attention from these glories. Far otherwise; the death of Christ apart from its prospective relationship, had no attractiveness; its interest and importance arose out of its connection with the glorious result it achieved. So that instead of shutting out the kingdom from their mind, it only intensified their appreciation thereof, by showing them its value in the greatness of the sacrifice necessary to secure it. It gave eagerness to their ardency, leading them intensely to desire the consummation of "the glory to be revealed." They therefore said, "Lord, wilt thou at this time restore again the kingdom to Israel?" They evidently had no idea of Christ leaving them again. They had forgotten the many parables in which he had taught them his approaching departure into "a far country," from which he should afterwards return, "to take account of his servants."—Luke 19: 12; Matt. 25: 14, &c. Only one feeling was uppermost in their minds—a desire that the kingdom of God should immediately appear. When, therefore, "he was taken up, and a cloud received him out of their sight," "they looked stedfastly toward heaven," evidently struck with wonderment at the unexpected and inexplicable occurrence. Christ taken away from them again! They were utterly unable to understand the new disappointment. Their hopes had been raised to the highest pitch by a companionship of forty days, and the grief which had overwhelmed them during their Master's incarceration in the tomb, had been effaced by a sweet communion on "the things pertaining to the kingdom of God;" and now again, their Lord and Master, their best friend, their hope and salvation, he on whom their whole affection and their most yearning desire were concentrated, had left







## A Great Mistake! Who Made It?

E. S. SHEFFIELD.

DEAR friends and fellow travelers: I want to have a little plain talk while we are fellow passengers on the same train, to the same destination, viz., to the house appointed for all the living. I think no one that may read these lines will dispute or doubt the statement that we all are traveling rapidly toward the grave. But as respects what will transpire after we reach those dark portals, we may widely and honestly differ. It is about this honest difference I want to say a few words. It is on this point, I think, that there must be a "great mistake" somewhere, or there would not be so many conflicting opinions. In regard to the condition, or existence of mankind after this life, it is believed by many to be mere conjecture, or a belief based on assumption only, as all proof is wanting of any one of the human family coming back after death to testify relative to any existence afterward. But another class claim that man is possessed of an undying entity, called the soul, that exists and is conscious after the body, or person is dead, and is capable of enjoyment of the highest order, or of suffering the most extreme misery. This class of opinionists in its various modifications, probably far outnumber all others, as it includes most of the Protestant sects, and Catholics, Greek Church, Mahomedans and heathens, as far as they have any theory of a hereafter, with modern Spiritualists included, as a logical deduction of the theory.

There is still another theory or opinion held by a class of people quite small in comparison with the last named. They claim that when a person dies that is not the final end of man, but that at a certain time in the future there will be a resurrection and reorganizing; or as the New Testament states it, "a regeneration;" and without this resurrection there is no consciousness or existence after death. We say, then, in view of the three conflicting opinions, there is a great mistake somewhere. All cannot be right. If one theory is right and true, the other two must be wrong or false.

We propose now to examine the reason why, or the basis upon which each of these theories is founded. Well, here comes my friend I., who believes death is the last of all men, as of the rest of the animal kingdom; perhaps he will give his reasons for his conclusions on this subject.

"Good morning, friend I. As I was just writing a letter concerning the conflicting opinions held concerning the condition of the human family after death, with the reasons upon which each party relies as the basis of its theory, opinion, or assumption, as you may choose to call it, perhaps you will give me your reasons for your theory."

"Well, friend S., in your case I should call it an unwarrantable assumption without any reason; unless, perhaps, it might be bigoted traditional education."

"Friend I., you will do me a favor if you will state as concisely and distinctly as possible, the reasons upon which you base your theory, that at death man passes into eternal unconsciousness, and leave satirical remarks on views I hold till your reasons are candidly stated."

"Excuse me, Mr. S., I did not intend any disrespect or satire, and in fact think it is not needed in our case, as our reasons are logical and conclusive, while other theories have but the tradition of past ages and supposition to rest upon, and you will find that these theories vary, and in a great measure correspond

with the traditions and opinions held in the country where a person is born and grows up; while our views are the same in all countries, because founded upon the same incontrovertible reasons."

"Friend I., I have waited thus far in vain for your reasons that you seem to think form so firm a basis for your views; you seem to prefer boasting of the strength of your position, and making retorts respecting the position of others; why not give your reasons? then we can make comparisons."

"Well, friend S., I did not intend digressing from, or evading your question, but it is so common for you religionists to treat us with contempt that we are expecting it whenever we say a word about our theory; but I am digressing from your question; with this explanation I will come to your question at once, or you may complain again that I am avoiding an answer. We believe that at death man becomes unconscious, and to all intents and purposes remains so perpetually, because,

First, none of us have ever seen a person live again that has died, neither is there any reliable account of any such case in any past history, hence if the first case of a second life to one solitary person is looked for and not found, how inconsistent it is to believe all will live again after they have mouldered to dust?

Second, We do not believe in the theory that man is possessed of a separate, living entity, which you call the immortal soul, that lives and is conscious after the body is dead. First, medical experts have failed to find any place for its location in any part of the human organism any more than in any order of the lower animals. Second; numerous cases well authenticated have happened of paralysis of the brain by a blow or pressure, and utter unconsciousness was the result until the cause was removed, whether it remained for hours, days, weeks or years, and whenever the pressure was removed thinking would commence again connected with the thoughts at the time of the sudden stoppage, leaving the intervening space an utter blank to the person affected; this could not be the case if a something called the soul was the originator of thought.

Third, if man had this separate entity capable of conscious intelligent existence, it certainly ought to be interested in the well-being of members of the family left behind at death, and cases of communication between the living and the soul of the dead should not be wanting; hence for all these logical reasons we conclude that the theories of a person, or any part thereof, living after death is but a chimera of the brain, conceived in the ignorance of past ages; and therefore death is but a perpetual sleep, and in the language of your Bible, "for that which befalleth the sons of man befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast." The above is a true synopsis of our theory, which we claim is the only true position relative to the nature and destiny of man, unwelcome as this information may be.

Well, friend I., you have answered my question at last, and in fact you have done rather more; you have passed judgment upon others that hold different opinions as being inconsistent, and complained as though you were not met in a fair and candid manner by us; in fact you accuse us of treating you with contempt. That there is sometimes a lack of candor, and ridicule is resorted to instead of argument I admit; but is it not as

common with people holding the opinion you do, as with those in opposition? The sneering retorts of a Volney or Veltair, the vulgar epithet of a Rosseau or a Renan, and the biting sarcasm of Ingersoll certainly can not be outdone by any that may be found opposing your views. I always consider any of these but a poor and despicable subterfuge for argument whenever used by any party or person.

But, friend I., while I agree perfectly with some of your statements, I must differ on others. I will not stop now to answer your statement about my position being based on "assumption and bigoted tradition;" of course I give you credit for making an honest statement of how it looks to you. I admit, as you say, that the traditions under which people grow up from childhood, generally have a very great influence in moulding the opinions that are entertained in maturer years; hence a Catholic community does not raise a Protestant one, and vice versa. I admit also that a pressure on the brain produces unconsciousness, and that the person thus affected has no more knowledge of passing events than a person that is in reality dead; this is conclusively proven by the fact that if the person receives the accident while uttering a sentence, it is generally finished on the return of consciousness, though years may have intervened, as was the case with a French naval officer a few years ago, a case of suspended animation of three years' duration, caused by a pressure on the brain during a naval battle, being struck on the head by a splinter while giving a command; when the pressure was removed by a surgical operation three years afterward he finished the sentence.

I think, with you, that these things prove conclusively that in man there is no such thing as a conscious separate or complex entity, that is the organ of thought and knowledge; but instead thereof we find either thought or knowledge the result of operations of the brain; and in accord with this idea we find one of the earliest writers of the Bible, declares, speaking of man in death: "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them."

"Well, now, friend S., I am surprised; you wanted me to give you my opinions, with the reasons therefor, so as to compare our views together. I fail to see any chance to make any comparison between our opinions, as they seem to be all one and the same: I did not expect you would thus acknowledge the truthfulness of my position. I think you stand more with us as Infidels rather than Christian, a professed believer in the doctrines of the Bible."

"You are not the first person, friend I., that has accused me of keeping company with Infidels. Elder Brokaw, of the Christian church, in a public discussion told the congregation I stood on the same position as Infidels, although I denied it then and do still. It is true that I believe in the entire unconsciousness of the dead, yet I cannot believe with you that it is the final end of man, because I believe in the truthfulness of other statements in the Bible.

*Santa Barbara, Cal.*

I FEEL convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye, that we may know what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go till death.—Norman Macleod.



The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light." Marion, Iowa, 21st day of the 4th month, 1884.

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

Spiritualism.

A SPIRITUALIST, with whom we once had a passing acquaintance, on seeing one of the articles on this subject in the ADVOCATE, wrote us the following remarks, as introductory to a desire to say more on the subject:

"I am a Spiritualist, and have been for ten years, and have watched its movement carefully; and while I think there is much that is crude and in a transition state, yet as a hope for the future life, as a guide for humanity, on this little planet, it soars higher and digs deeper, than any religion or creed that I am acquainted with. I am aware that the Christian church has made war upon this mysterious force in nature; but without a leadership or organization it has encircled the globe. Some of the greatest students of nature, scientists, the true educators of the race, have embraced the facts and philosophy of modern Spiritualism; and we think, on the whole, it can be shown that it has been of great benefit to the race, and is destined to supplant much of the crudities of Christianity; and with whatever there is of value of the Bible or old creeds and faith, it has no war, for truth will live, for it is part of the universal spirit that watches over suns when maturing into planets; and humanity, the fruit of all worlds, is a part of this universal intelligence."

We believe there are some honest Spiritualists, but they are not aware of the deception they are under; and rejecting the light that the Supreme Ruler of the universe has given us concerning "the beyond," the state after death, they wander "in mazes dark," they "seek the living among the dead," "the blind are leading the blind," and will all together "fall into the ditch" of destruction and of their own digging, for God has given a divine light and we may follow it to the eternal day.

Yes, "there is much that is crude and in a transition state" in Spiritualism. Necessarily so, for it has no good foundation upon which to build, and no source from which to draw, that its deductions may be legitimate and substantial. Its transitions are not changes for the better, for it has not truth to develop it, and its changes consist only in the varieties of the human mind which take it up to play with its frivolities.

"As a hope for the future life" what does it offer? It pretends that at death a conscious immateriality passes into "the beyond," and as the mediums of this mysterious deception obtains control of the applicants' mind, and that mind generally believes, or wishes to believe that the departed friends are happy, so it gives its assurance; but as for any knowledge of things beyond the ken of human wisdom, its pretended revelations from the departed dead give us nothing, for it knows nothing of it. But God's own revelation tells us what "the beyond" consists of; not of a vagary of immateriality and indefinable nothingness, incorporeality and a happified state of nonentity, but it offers us a "hope for the future" of the salvation and living of ourselves, in the enjoyment of personal and bodily life, in a state of literal abode of earth and earthly creation, a place of food and drink, in

the delights of this earth freed from its curse of sin, death, and sorrow, just as it came from the hand of the Creator, when he pronounced it all "very good," and in this blessed condition our Bible offers us a home forever, and not in a disembodied state either. Better to stand by the consolation of the old and tried revelations of Deity; and "as a guide for humanity" from this fleeting life to the one which is more enduring "it soars higher and digs deeper than any" theory of man which he may devise, or any scheme he may invent for bridging the chasm over death between this life and the life to come, between the present and the immortal state.

Spiritualism has encircled the globe, and so has nearly every other evil. It had its foundation upon which to run laid down for it by popular religionists, the doctrine of the natural immortality of the soul. It has been a false light to allure the drifting populace of the globe as it went forth on its mission to tickle the fancy and imagination of man who was not established on the eternal principles of truth, and who were ready to admit the divinity of any mysterious thing they did not understand. But who has been benefited by it? What knowledge or development of science or religion has it brought out or advanced? It has been the means of turning the reason of many of its devotees into insanity, because there is nothing satisfactory in its offers nor in itself. So it is said of some professors of religion; but it is only fanatical ones who have gone insane over it, for not those who have come to Christ that they might have rest, according to his own call, Matt. 11: 28, are rushing into fanaticism and losing their reason over vain speculations.

The crudities of Christianity exist only because professed Christians are running off into speculation instead of following the teachings of its founder, not satisfied with its humble life and service. These crudities of Christianity, as he terms it, are no part of Christianity itself, for it is a complete system of itself, with high aims and purposes, with the highest promises and assurance that can be held out to man. Instead of a crude system, Christianity holds out the highest standard of morality, and to the faith it requires a life of virtue to be added, instead of the spiritualists creed, that "whatever is right." Instead of being crude or undeveloped, Christianity embraces the God of nature and all of its wonders; nature and the Bible agrees with all the researches of true science, and lays the foundation upon which science must work; and every deduction of science which disagrees with divine revelation fails and falls out with itself eventually, for truth is always harmonious and eternal. "The true educators of the race" are those who hold Christianity uppermost and who regard "the fear of the Lord as the beginning of wisdom;" who teach him as the foundation of all things, on which every true system of education is built; and with a true knowledge of God humanity is not likely to grow beyond itself, and man come to regard himself so great as to lose his humility and beauty of character.

In the estimation of Spiritualists, "whatever there is of value in the Bible," they differ, some of them not wanting it at all. There is one valuable part of it that they all discard, but which in this question is of the most importance, and that is, that "the dead know not anything." Eccl. 9: 5. A man's "sons come to honor and he knoweth it not." If the departed dead "know not anything," if their very thoughts are perished, Ps. 146: 5, then certainly there can be no communication after death, and Spiritualism is an untruth.

Let this truth have due weight with every body who has ever been any ways inclined towards Spiritualism, and it should set the whole matter at rest. The only way out of death is by the resurrection, which is through Christ; while Spiritism says there is no death, its only a transitory state in which the soul soars to a higher and better state. Vain delusion! Trust it not, for it can only lead to the river of death, never over or through it. Christ and his coming, and the resurrection through him, is the only hope. Then seek his favor, enter the way of life, and follow the teachings of the founder of Christianity, and all will be well.

A Perpetual Covenant.

Yes, our Sabbath opponents say, the Sabbath was to be a perpetual covenant, but only to the children of Israel. The text, Ex. 31: 16, reads, "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Here we find the Sabbath to be a covenant, and we wonder why our opponents don't call it the old covenant, which was superseded by the new one, so as to get rid of the Sabbath, instead of calling in their effort against the Sabbath they sweep away all of the moral principles of the government of God contained in that covenant, which God declared from Mt. Sinai, Deut. 4: 13.

The Sabbath covenant which is a perpetual covenant, is a declared covenant, and not a made covenant, for God declared it, of his supreme and independent self, and did not make it by any agreement with any party. So, instead of its existence depending upon the fidelity of the Israelites or any one else, its existence is independent of them, being declared by the great Jehovah for the obedience and service of people who would worship him, seek his love and favor. Hence, when the Israelites agreed to be his people, accept his love and his favors, they then received God's declared covenants to keep, consisting of the Sabbath and all of the ten commandments. It being an institution of itself, a memorial one, commemorating the work of creation, it is very properly a distinct covenant, although embraced in the old covenant of ten commandments, when they were given in a written form and embodied in a code of law.

The Sabbath being one of the declared covenants of God shows it to be perpetual, and that its perpetuity and validity does not depend on any class of people. That which is perpetual is unceasing; everlasting, and thus it is with the Sabbath covenant. It is perpetual because it exists in the nature of things after God declared that he wanted people to observe and keep it. When he sanctified it in Eden it was thenceforth perpetual, and every human being who has ever lived on earth since that time should have kept it. But God allows every body to do as they please, and if they don't please to worship him, and risk the consequences, they will surely follow, and they will lose the blessings that will follow, and that greatest of blessings, which is unending life in the kingdom of God. This is the particular reward to be had for obedience to God, for keeping his covenants, being added to the righteousness which is imputed to us by faith in Christ.

That which is perpetual may have had an existence previous to the time it is said to be perpetual as well as thenceforward. So, when the Sabbath is said in Ex. 31: 16 to be a per-

petual covenant, it may justly run backward to the time of creation as forward to the end of time. Our no-Sabbath opposites would like to locate this perpetual covenant with the children of Israel only, "throughout their generations," and apply to the generations of no other people or no other persons. Observe that in the text the word "for" is in italic letters, which shows to us that the word is not in the original language, but applied by the translators, to make connect to the best of their judgment. Now, look to the text, and end the sentence with "throughout their generations," and place a period, or a semicolon; then supply the words "it is," and have, "it is a perpetual covenant," and it is detached from its especial application to the children of Israel, and no violence is ever done to the text, for in either case is a fact that the Sabbath is a perpetual covenant for all time, for every body in the world, for them to observe if they will ship God and seek his glory.

Our text says, moreover, that the Sabbath was also a sign between God and the children of Israel forever. A sign that were his people, and sanctified to him, this was certainly a blessed relationship to them. It was a sign, because any one observing the Sabbath would certainly be out of respect to God, for it is his memorial and no one not worshipping God would keep the Sabbath. We have heard a day minister say that the keeping of the Sabbath was a sign between the Israelites and the people around them, and now the sign of the First day, on which Christ rose from the dead was a sign between Christ and other people that they believed in him. But this is not true in the first place, the sign in the first place was not between God and his people, but between God and his people, if the Savior had risen from the dead on the first day he never asked it kept as a sign. The sign should still be observed by his people, and it will be a sign that the Lord doth signify them.

United States in Prophecy

A. C. LONG.

THE Seventh Day Adventists of the Lakeview, Michigan, hold to the view that the nation of ours is represented in prophecy by the two horned beast of Rev. 13. This beast represents a cruel persecutor, they claim that Church and State united, a strict Sunday law will be enacted which will precipitate a cruel persecution on Sabbath keepers. And they are arising whose object is to have God's law written in the constitution, and war protected by law. They at once conclude that their predictions are to be fulfilled by this party.

But their coveted prospect of power and the consequent fulfillment of the two horned beast in this nation was seen a few weeks ago. This party (American,) met in convention in the 19th and 20th of last month on a platform, passed resolutions, selected dates for President and Vice President of this nation. The three first planks on the platform are as follows:

- 1, That ours is a Christian and a free nation, and that the God of the Scriptures is the author of civil liberties. 2, That the Bible should be the basis of all our schools, colleges, and educational institutions. 3 That God and man needs a Sabbath."

This last plank looks to an S. as though persecution was im-



perpetual covenant, it may justly run backward to the time of creation as forward to the end of time. Our no-Sabbath opposition would like to locate this perpetual covenant with the children of Israel only, "throughout their generations," and apply to the generations of no other people or no other persons. Observe that in the text the word 'for' is in italic letters, which shows to us that that word is not in the original language, but supplied by the translators, to make connection to the best of their judgment. Now, look at the text, and end the sentence with "their generations," and place a period, or a semi colon; then supply the words "it is," and we have, "it is a perpetual covenant," and then it is detached from its especial application to the children of Israel, and no violence whatever is done to the text, for in either case it is a fact that the Sabbath is a perpetual covenant for all time, for every body in the world, for them to observe if they will worship God and seek his glory.

Our text says, moreover, that the Sabbath was also a sign between God and the children of Israel forever. A sign that they were his people, and sanctified to him, and this was certainly a blessed relationship for them. It was a sign, because any one observing the Sabbath would certainly do so out of respect to God, for it is his memorial; and no one not worshiping God would care to keep the Sabbath. We have heard a first day minister say that the keeping of the Sabbath was a sign between the Israelites and the people around them, and now the keeping of the First day, on which Christ arose from the dead was a sign between Christians and other people that they believed in Christ. But this is not true in the first particular, for the sign in the first place was not between people, but between God and his people, and if the Savior had risen from the dead on First day he never asked it kept as a sign. God's sign should still be observed by his people, and it will be a sign that the Lord doth sanctify them.

**United States in Prophecy.**

A. C. LONG.

THE Seventh Day Adventists at Battle Creek, Michigan, hold to the view that this nation of ours is represented in prophecy by the two horned beast of Rev. 13. And as this beast represents a cruel, persecuting power, they claim that Church and State will be united, a strict Sunday law will be enacted, which will precipitate a cruel persecution upon Sabbath keepers. And they see a party arising whose object is to have God recognized in the constitution, and want Sunday protected by law. They at once come to the conclusion that their predictions are about to be fulfilled by this party.

But their coveted prospect of persecution and the consequent fulfillment of the two horned beast in this nation was shattered to pieces a few weeks ago. This party (the American,) met in convention in Chicago, the 19th and 20th of last month, adopted a platform, passed resolutions, selected candidates for President and Vice President of this nation. The three first planks in their platform are as follows:

1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
2. That the Bible should be associated with books of science and literature in all our educational institutions.
3. That God requires, and man needs a Sabbath.

This last plank looks to an S. D. Adventist as though persecution was impending, but

further on in the report of their convention, as given by a Chicago paper, *The Lever*, we are informed of the reading of a communication from S. D. Adventists of Michigan, and then we have the following resolution:—

*Resolved*, That this association express its conviction that in the matter of Sabbath legislation those who observe the seventh day are entitled to the same protection as those who observe the first." This was adopted without dissent.

Does this look like Sabbath keepers are to be persecuted? Certainly not. Yet these visionary people have been heralding abroad in their periodicals for the last ten or twelve years, that this is the party that would secure an amendment to the constitution and pass a strict Sunday law, persecute Sabbath-keepers and compel them to observe Sunday.

But this much misrepresented party now smash to atoms by one fell stroke this fine spun theory of persecution by declaring their sentiment in public convention, that those persons who observe the seventh day are entitled to the same protection as those who observe the first day. The most fertile imagination will utterly fail to see any persecution in this. In fact, their imaginary two horned beast has suddenly lost the fierceness of his nature." But then, there must be persecution, because the visions of Mrs. White teach it; it must come.

In my opinion her visions concerning the two horned beast applying to the United States will be about as true as her visions concerning the shut door. If I read the Bible and the signs of the times aright I think we are entering an age marked by lawlessness, a throwing off of restraint, a lowering of the standard of morality, opposition to governments and existing institutions, and an indulgence in selfish and sensual pleasures.

The following is from the *Christian Herald*, N. Y.:—

"This Congress, like its predecessor, disgraced itself by holding sessions on Sunday. After frittering away the early part of the session and neglecting its work, both Houses were in such haste to adjourn that on Sunday last they devoted the day to business."

Sunday Sabbath is fast losing its hold on the popular mind; as soon as people learn that it has no divine sanction it loses its sacredness to the mind at once, and becomes a mere holiday. Even our National Congress has learned this, and they treat it accordingly. The only Sabbath reform possible must be based on the 4th command of the decalogue, and it requires us to observe the seventh day and not the first.

**History and The Bible.**

NOTHING in our days is more wonderful, not even the colossal growth of natural science than the fresh start of history. Everywhere the structure of historic literature is rising anew on the basis of archaeology, and even more than this: for as in the Church of St. Clement at Rome, deeper, more ancient, and hitherto unsuspected chambers have been brought to light, so the sagacious labors of antiquary and scholar have now recovered whole empires, such as the first kingdom of Chaldaea, and the primaeval Elam, and a language, civilization, literature and polity fresh risen from the dust of four thousand years. We need not speak of Egypt, whose triumph has been already celebrated. Still Egypt is daily yielding fresh spoils; and in her records the germs even of European history are with keen delight recognized by the veterans of classic lore.

There is scarcely a study of more absorbing interest than is afforded by this new birth

of history. It enlists students of many sciences, enrolling them in one guild, whose brethren learn at last duly to honor one another. In the cave geologist meets archaeologist over the engraven mammoth tusk. Hither comes the artist too, smitten with surprise at the genial freedom of some pristine Landseer's sketch. Here the zoologist recognizes with delight the shaggy fell of fur and hair and the gigantic sweep of tusk, which authenticate at once the subject and the savage artists fidelity.

Over the prisms and tablets of Babylonia stand men of science and of literature in equal rapture. Queen Victoria's astronomer catechizes the astronomer royal of King Sargina, contemporary probably with Abraham. The scholar of Oxford, forsaking awhile his Bodleian, revels in the archives of Kouyunjik. The veteran ethnologist of London devotes himself to the life-like statuary of earliest Egypt, spirantia signa; and the poet of the nineteenth century honors as best he may the "noble rage" of Pentaur, and pours with wonder over the descent of Ishtar into the "place of no return." The archaeologist becomes the judge, and often the vindicator, of the aspersed annalist of old time. The "father of picaxes" avenges the quarrel of the "father of history;" Herodotus, Manetho, Berosus, even Livy, even Josephus, raise their honored brows amidst the dust of exploration with laurels greener than ever.

But this is not our chief point. There is one venerable collection of records, one "Bibliotheca," which professes divinely to have known the "purpose of the ages." It is either historical, or else, as men euphemistically say, "unhistorical;" which means fabulous.

How do these chronicles bear the collation with independent and authentic evidence now borne by contemporary records?

Was the old isolation of Scripture better or worse for its credibility? For better for worse it is now forever past, and must give way to a manifold twining with the web of human memorial. No longer do the royal personages of Holy Writ hold their way as in another world to our imagination. Their name, their cities, friends, enemies, alliances, conquests, captives, are read in hieroglyphic and in cuneiform. It was, after all, this very world in which they lived and died.

This former isolation of which I have spoken, this seclusion of Scripture history from almost all besides which we were learning under the epithet "profane," was a matter of secret cogitation to many minds. For our own part, every new link of true connection between Biblical and other history does not darken or desecrate the Bible, but lights and hallows that other. It is true enough, indeed, that we could not reasonably wish the inspired writers to have filled their scrolls with things more or less remote from the supreme purpose of God; but when in his benign providence these records fall into our hands, they waken up a thousand dormant questions, quicken a reverent curiosity, substantiate or else at once annihilate our dreamy conjectures, and make us feel as we read again the hallowed stories of Abraham, Joseph, David, or Daniel, how true the divine purpose ever was, not that his servants should be taken from the world, but kept from the evil, and made "salt of the earth" to those with whom they had to do.

The test of "internal coincidence" has been applied to the Old Testament with admirable sagacity and effect by the late Professor Blunt and others, and we may well be thankful that this line of proof was enforced by the very essence of external testimony. It is the task of this day to recognize this external testimony, never seen by our fathers, but now given into our hands as fresh as it is ancient; much of it in the shape of actual parallel evidence, but far more in the scarcely less valuable form of "historical illustration," the material out of which the enlightened imagination represents the times and men that were of old; for the historian must be a seer before he can be a judge, and this historic divination (so to speak) is one of the highest achievements of Literature.—*Times of Abraham.*"



Comforting Assurance.

"LET not your heart be troubled." Far away  
On sweet Judea's hill those words were spoken;  
And yet they are as comforting to day  
As though but yesterday the silence broken  
Was by lips so sacred. "Ye believe in God;  
Also believe in me." Oh, for a faith sublime,  
Which, though I bend beneath the chast'ning  
rod,  
Shall ne'er forsake me to the end of time.  
"My Father's house has many mansions fair."  
Then cease, sad heart thy sorrow and repining;  
Thou shouldst know that though the earth seems  
bare,  
Behind those dreary clouds the sun is shining,  
Oh, truth! oh, sacred truth of ancient story!  
I grasp thee midst the gross of worldliness.  
The saints' new home arrayed in wondrous glory  
I seem to see feeling these earthly homes are  
dross.  
"I would have told you had it thus not been;  
And though I soon depart expect a friend,  
The Comforter, who'll lead you from this life of  
sin,  
To that which glorified shall have no end."  
And has it failed to make its presence known,  
That goodly messenger whom Christ did send?  
Nay, this Holy Spirit is a precious boon,  
Supports us ever, proves our trusty friend.  
Earth's trials harm us not; they lift us higher.  
They place us on a plain exalted high.  
We are as brands snatched from a burning fire;  
Our feet set firm, we're guarded by his eye,  
Yea, even in the hollow of his hand are we,  
Frail creatures of the dust and sinners vile.  
Why should we not, then, e'en on 'bended knee,  
Commit ourselves and all unto his smile?  
Let tempests blow and billows loudly surge;  
All, all are but a part of God's great plan;  
He maketh goodness out of sin emerge,  
He measures all the boundless with a span.  
My heart, what are thy sorrows, I but ask,  
Compared with Calvary's throes and sighs of  
pain?  
Thy weary labor, aches and toilsome task?  
Why should'st thou faint before the end thou  
gain?  
Keep on. Though rough the way, weary the road,  
Strength will be given thee to walk secure.  
The goal is 'most in sight. But trust in God,  
Whose arm omnipotent will aid thee to endure.  
He'll lead thy soul beside thy pastures green,  
Or calmest waters all the livelong day;  
And though the darksome valley should be seen,  
Thy lips shall praise him as in month of May.  
—Selected

An Open, Friendly Letter to Father  
White, of Enyart, Mo.

A. F. DUGGER.

WHEN you subscribed for the ADVOCATE  
the agreement between us, as I then under-  
stood it and do yet, was to investigate the  
Sabbath question and nature of man, in the  
form of questions and answers; therefore I  
gave you the assurance that if you wished to  
investigate the Sabbath, or nature of man,  
and kindred subjects, that your questions  
would be answered either by the editor or  
myself; this having been for years my uni-  
form method of investigating subjects through  
the ADVOCATE, as the old readers of the pa-  
per well know. But to invite written,  
lengthy discussions on any subject or sub-  
jects, is not my prerogative, but a right which  
justly and exclusively belongs to the editor.

2nd: You mistake when you think the edi-  
tor refused to publish your last article, and  
that he dare not publish it, as it would over-  
throw the Sabbath position. The facts are  
these: When your article reached me I was  
busily engaged writing "Sabbath School  
Manual" and other works. Your first article,  
entitled "the first day Sabbath," I sent to the  
editor with an explanation of the circum-  
stances. This article he corrected, published  
and reviewed in ADVOCATE of Dec. 25th, al-  
though it made him considerable extra work,  
yet he did it cheerfully, and I consider it a

great favor under my pressure of business to  
have him to do. When your second article,  
containing a review of Bro. Brinkerhoff's  
answer to your first article reached me, I did  
not feel free to send a second article to him,  
and especially one of such great length,  
knowing that he was already overtaxed with  
the cares of the office. In reading your ar-  
ticle I saw that it would require considerable  
labor bestowed upon it in order to fit for the  
paper. This extra work I did not wish to put  
on Bro. Brinkerhoff, and I had not the nece-  
sary time for it myself. You know you said  
that you were unaccustomed to writing for  
the press, and that I would have to correct  
your writings, &c., which I told you I would  
do, but then I did not know you were intend-  
ing to write so lengthily. Your last article I  
gave to Bro. Sperry, of this place, to answer,  
with the request that he should have both  
(your article and his answer,) published, but  
he came to the conclusion that as you claimed  
to be a truth seeker, and not simply debat-  
ing for the sake of discussion, that you would  
be satisfied if he met the main points in the  
article, if your article were not published.  
Therefore he wrote and published his an-  
swer, leaving your article unpublished. As for  
the editor he never saw your last article,  
therefore you are mistaken when you say he  
refused to publish it, and that he dare not  
publish it to the readers of his paper, because  
he [the editor] knew that it would overthrow  
the Sabbath position, and cut him out of his  
bread and butter. This charge is unjust, and  
of course you must now withdraw it. If any  
one is guilty of withholding the article from  
the columns of the ADVOCATE for fear of its  
overthrowing the Sabbath I must be the  
guilty party.

Now allow me to say to you, in all kind-  
ness, that if you think this of me you are  
very much mistaken. Ever since I first saw  
the Sabbath in its true Bible light my confi-  
dence in its religious and moral force has  
been unshaken. I have for years, and still  
make a practice of purchasing and reading  
all the books I see advertised against it, and  
of listening attentively to all that may be  
said against it, when opportunities of the  
kind present themselves. But none of these  
things remove me. Do you ask, in astonish-  
ment, why? If so, I answer with pleasure,  
Because I read my Bible in which God says,  
"The seventh day is the Sabbath," I have  
no record that he ever took it back; have  
you? In the absence of such testimony I  
rest secure; perfectly so. Yes, securely  
founded upon the seventh day Sabbath rock,  
which in truth may be styled the rock of  
ages, for it dates from the last day of the  
very first week of time, and spans all ages  
past, even reaching us and extending down  
into the consummation periods. It is not in  
the power of any of the races of man to over-  
throw it, for it belongs to a law of which Je-  
sus said it was easier for heaven and earth to  
pass than for one jot or tittle to fail. Where  
is the ground for fear? A Sabbath keeper  
needs no weapon but the Bible, and he is in-  
vincible by any power which Constantine  
can muster in support of Sunday, whose on-  
ly weapons are assertions, which are very  
cheap commodities.

3rd. Had your articles been in the form  
of questions I should have answered every  
one of them myself, as all experienced writ-  
ers know that it does not require more than  
half the time and labor to answer a list of  
questions that it does to review an article,  
covering the same ground, though not divid-  
ed into questions. Several thoughts embod-  
ied in a question can frequently be answered

by simply writing the words yes, or no, and  
often in few words accompanied by a few  
proof texts. This is certainly one of the fin-  
est methods of investigation known to the li-  
erary world. But we will call this a misun-  
derstanding between us. You may have mis-  
understood me, or I may have misunderstood  
you; be this as it may, we will just pass it  
by. I will renew my promise to you, that if  
you wish to investigate the Sabbath question,  
nature of man, or any other subject through  
our paper, that I will answer all questions  
you may wish to ask, by the permission of  
the Editor. Your unpublished article will  
be published in the ADVOCATE, and followed  
by a review by myself. I hope this letter  
will prove satisfactory, and that nothing may  
occur to alienate us in our feelings toward  
each other. As for myself I have nothing  
but good will toward you. I accord to you  
honesty in your convictions that the first day  
is the Sabbath, and that your unpublished  
article has been withheld from the columns  
of the paper on account of its irresistible  
power, and unanswerable qualities in oppo-  
sition to the Sabbath. But in all this you  
are woefully mistaken, as will undoubtedly  
appear in my forthcoming review. "He that  
is first in his own cause seemeth just; but  
his neighbor cometh after him and searcheth  
him." Submitted in Christian love.  
Fairfield, Neb.

Ye Must be Born Again.

W. H. EBERT.

"JESUS answered and said unto him, Verily,  
verily, I say unto thee, except a man be born  
again he can not see the kingdom of God." John  
3: 3.

This language is the first remark which  
Jesus made to Nicodemus, as set forth in the  
narrative given us of that conversation. Nic-  
odemus being ruler of the Jews, and doubt-  
less a great man; and, being very well ac-  
quainted not only with the prophecies con-  
cerning what the Messiah was to do; and that,  
he was to "set upon the throne of his fath-  
er David," Ps. 132: Acts 2: 25-30; and that  
it had been declared to Mary, the mother of  
Jesus, that he was to receive the throne of his  
father David; and, was to be the king  
over the everlasting kingdom, Luke 1: 32;  
and, also, knowing that Jesus was "teaching  
them of the kingdom of God," Luke 9: 11;  
he went to Christ as John here states, privily  
by night, to learn more fully of these things,  
of Jesus himself.

That his inquiry was in reference to the "re-  
storing again the kingdom to Israel," and as  
to who were to be the subjects of that king-  
dom, is certainly very well set forth by the  
answers given. We must conclude that we  
are favored with only the most essential state-  
ments made in that conversation. And that  
Christ here presents in a very brief way, to  
Nicodemus, the fact that men could not enter  
that kingdom in their present state of mortal  
bodies. And, when he said to Nicodemus,  
"Ye must be born again or ye can not see the  
kingdom of God," he was teaching him a les-  
son in reference to the great important fact of  
the Bible, that there must first be a resurrec-  
tion of the dead. And he goes on and teach-  
es Nicodemus that, "the Son of man must be  
lifted up, just as Moses lifted up the serpent  
in the wilderness," in order that men who  
would believe on him should not remain "in  
the graves" in a "perished" state; but, might  
have everlasting life.

The great and grand facts which he was  
then declaring to the world was that he was  
himself to be put to death; and that he would

again live triumphant over death. And that  
all the dead of the human race should also  
"come forth at the sound of his voice," John  
5: 26. And, when he tells Nicodemus that  
he "must be born of water," he alludes to the  
fact that, in order to a proper birth of  
the spirit, in the resurrection, it would be  
necessary to be born of the water here. They  
would first be "begotten by the word of God,"  
then raised out of a watery emblematical  
grave; "being born again," as Peter says,  
"not of a corruptible seed, but incorruptible,  
by the word of God, which liveth and abideth  
for ever," 1 Pet. 1: 23. For, this is being  
"born of the water;" and, Peter said in the pre-  
ceding verse, that it was done "in obeying  
the truth;" and Paul says that they "obeyed  
the truth" when they "were baptized into Je-  
sus Christ, by being buried with him by bap-  
tism into death," Rom. 6. And this is else-  
where spoken of as being "in Christ," Gal. 3:  
26, and, which makes man "a new creature,"  
an "heir according to the promise made to  
Abraham;" and gives him a promise to a part  
"in the first resurrection;" and a place in the  
everlasting kingdom.

At the first statement that Christ made to  
him that "he must be born again," Nicodemus  
seems to have staggered, as we may learn  
from his answer. But we would conclude  
that after hearing all that Jesus then said to  
him, he understood more fully how it was to  
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er scriptures bearing on this point (and will  
do so with our minds unfettered by the very  
much "spiritualizing" to which this fact has  
been subjected), we will understand it as de-  
claring there must, also, be a resurrection of  
the dead before men can "inherit the king-  
dom of God." They must, yet, be born again.  
Men born of the flesh die. And, before they  
can live afterwards they "must be born again."  
Resurrected! And, as men cannot be raised  
from the dead only by the operation of the  
spirit of God, it will be, being "born of the  
Spirit." The first birth, or, being "born of  
water," is in order to the change of men's  
minds, their dispositions, their characters  
and their state, or relationship here in this  
life. For here under the gospel of Christ,  
proper faith in him purifies the heart, and  
proper repentance corrects the character; and  
then baptism, changes the state, or relation-  
ship. And it all put together accomplishes  
conversion, or "being born again." And  
makes men "partakers of the divine nature,"  
2 Pet. 1: 4, and it introduces men into Chris-  
tian kingdom of grace, or, patience here in t  
time world. And, then, by due "diligence"  
it will secure "an entrance into the ever-  
lasting kingdom of our Lord and Savior Je-  
sus Christ," 2 Pet. 1: 11.

But, being "born of the Spirit," is in o  
to a physical change of men's mortal and  
ruptible bodies; and, it will take place in  
resurrection of the righteous dead, or  
translation of the righteous living.  
will, at that time, "be born again;" and  
too, "of the Spirit."

And Paul so understood this subject.  
after first speaking very plainly on the  
of this first change, or birth, "into Chris-  
goes right on and says; "But if the sp  
him that raised up Jesus from the dead  
in you, he that raised up Jesus from th  
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simply writing the words yes, or no, and in a few words accompanied by a few lines of text. This is certainly one of the best methods of investigation known to the literary world. But we will call this a misunderstanding between us. You may have misunderstood me, or I may have misunderstood you; be this as it may, we will just pass it by. I will renew my promise to you, that if I wish to investigate the Sabbath question, of man, or any other subject through the paper, that I will answer all questions you may wish to ask, by the permission of the Editor. Your unpublished article will be published in the *Advocate*, and followed by a review by myself. I hope this letter will prove satisfactory, and that nothing may be said to alienate us in our feelings toward each other. As for myself I have nothing to say in your convictions that the first day is the Sabbath, and that your unpublished article has been withheld from the columns of the paper on account of its irresistible power, and unanswerable qualities in opposition to the Sabbath. But in all this you are woefully mistaken, as will undoubtedly appear in my forthcoming review. "He that is first in his own cause seemeth just; but his neighbor cometh after him and searcheth him out." Submitted in Christian love.

Fairfield, Neb.

### Ye Must be Born Again.

W. H. EBERT.

Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he can not see the kingdom of God." John 3.

This language is the first remark which Jesus made to Nicodemus, as set forth in the narrative given us of that conversation. Nicodemus being ruler of the Jews, and doubtless a great man; and, being very well acquainted not only with the prophecies concerning what the Messiah was to do; and that, was to "set upon the throne of his father David," Ps. 132: 25-30; and that had been declared to Mary, the mother of Jesus, that he was to receive the throne of his father David; and, was to be the king over the everlasting kingdom, Luke 1: 32; and, also, knowing that Jesus was "teaching them of the kingdom of God," Luke 9: 11; he went to Christ as John here states, privily at night, to learn more fully of these things, Jesus himself.

That his inquiry was in reference to the "renewing again the kingdom to Israel," and as those who were to be the subjects of that kingdom, is certainly very well set forth by the answers given. We must conclude that we are favored with only the most essential statements made in that conversation. And that Christ here presents in a very brief way, to Nicodemus, the fact that men could not enter that kingdom in their present state of mortal bodies. And, when he said to Nicodemus, "Ye must be born again or ye can not see the kingdom of God," he was teaching him a lesson in reference to the great important fact of the Bible, that there must first be a resurrection of the dead. And he goes on and teaches Nicodemus that, "the Son of man must be lifted up, just as Moses lifted up the serpent in the wilderness," in order that men who could believe on him should not remain "in the graves" in a "perished" state; but, might live everlasting life.

The great and grand facts which he was then declaring to the world was that he was himself to be put to death; and that he would

again live triumphant over death. And that all the dead of the human race should also "come forth at the sound of his voice," John 5: 28. And, when he tells Nicodemus that he "must be born of water," he alludes to the fact that, in order to a proper birth of the spirit, in the resurrection, it would be necessary to be born of the water here. They would first be "begotten by the word of God," then raised out of a watery emblematical grave; "being born again," as Peter says, "not of a corruptible seed, but incorruptible, by the word of God, which liveth and abideth for ever," 1 Pet. 1: 23. For, this is being "born of the water;" and, Peter said in the preceding verse, that it was done "in obeying the truth;" and Paul says that they "obeyed the truth" when they "were baptized into Jesus Christ, by being buried with him by baptism into death," Rom. 6. And this is elsewhere spoken of as being "in Christ," Gal. 3: 26, and, which makes man "a new creature," an "heir according to the promise made to Abraham;" and gives him a promise to a part "in the first resurrection;" and a place in the everlasting kingdom.

At the first statement that Christ made to him that "he must be born again," Nicodemus seems to have staggered, as we may learn from his answer. But we would conclude that after hearing all that Jesus then said to him, he understood more fully how it was to be. And, if we will examine some of the other scriptures bearing on this point (and will do so with our minds unfettered by the very much "spiritualizing" to which this fact has been subjected), we will understand it as declaring there must, also, be a resurrection of the dead before men can "inherit the kingdom of God." They must, yet, be born again. Men born of the flesh die. And, before they can live afterwards they "must be born again." Resurrected! And, as men cannot be raised from the dead only by the operation of the spirit of God, it will be, being "born of the Spirit." The first birth, or, being "born of water," is in order to the change of men's minds, their dispositions, their characters, and their state, or relationship here in this life. For here under the gospel of Christ, a proper faith in him purifies the heart, and a proper repentance corrects the character; and then baptism, changes the state, or relationship. And it all put together accomplishes a conversion, or "being born again." And it makes men "partakers of the divine nature," 2 Pet. 1: 4, and it introduces men into Christ's kingdom of grace, or, patience here in this time world. And, then, by due "diligence," it will secure "an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ," 2 Pet. 1: 11.

But, being "born of the Spirit," is in order to a physical change of men's mortal and corruptible bodies; and, it will take place in the resurrection of the righteous dead, or, the translation of the righteous living. They will, at that time, "be born again;" and that, too, "of the Spirit."

And Paul so understood this subject. For, after first speaking very plainly on the nature of this first change, or birth, "into Christ," he goes right on and says; "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you," Rom. 8: 11. We can understand this in no other light than "being born of the Spirit." And, as Jesus taught Nicodemus, "that which is born of the flesh is flesh; and, that which is born of

the spirit is spirit." And when man's "mortal body shall be changed into a "spiritual" body, he will be what Christ indicated to Nicodemus would be necessary in order to enter the kingdom of heaven.

And, then, by turning to the 15th. chap. of 1 Cor., we get a very complete lesson on this whole important subject. Paul denotes this entire chapter to instruction upon the great cardinal facts of the gospel; the certainty as well as the absolute necessity, of a resurrection of the dead; and, to an illustration of the great physical change which is necessary, and which will take place in our mortal bodies, at the resurrection of "them that are Christ's at his coming." And, after having in the most logical manner, gone through the whole subject of what is, and, of what he must be, he then, in the most emphatic manner, tells us just exactly in substance what Jesus told Nicodemus. "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." This is the same as saying we "must be born again, or we can not see the kingdom of God." And Paul goes right on in the next verses, and tells us exactly as to the time and the manner in which this great change shall take place, and what shall be the great result of it.

And, we have no doubts but that all these things are true. And we believe that in order to "seeing the kingdom of God" men must "believe and be baptized" in this life, and then be resurrected to an eternal existence, having been immortalized in the resurrection of the just. For we believe those will be the "the days of the righteous judgment of God, who will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory and honor and immortality; eternal life: But unto them that are contentious and do not obey the truth, but obey unrighteousness; indignation and wrath," Rom. 2: 5-8. And that all these great events will take place at Christ's coming and kingdom; and these events are not very far off in the future. Therefore let us "give all diligence," and "watch."

Frankton, Ind.

HOLD fast that no man take thy crown; just a little in the future we shall reap life everlasting. Sorrow will be forgotten, tears wiped away, friend will greet friend, there will be no more pain, nor any more death. Blessed time! endless day! Eden restored! Jesus reigning on his throne! O, to reap the reward of the blessed, and be among the gathered saints, and hear the soul-thrilling, immortalizing words, "Well done," from the Savior.

### From Bro. H. R. Carter.

BRO. JACOB, and the brethren scattered abroad, greeting; This beautiful Sabbath morning I find myself 75 miles from home, and where there are no Sabbath meetings, I thought I would write a few lines to the *Advocate*, which I have so long neglected. I have nothing very encouraging to write. I wish to say right here that the *Advocate* is a very welcome visitor to my family in their lone condition, for I am away from home most of the time. I am sorry that I cannot do something for its support, for I am aware that it takes money to make these visits. But I am spending my entire time in preaching, and my receipts do not average over two dollars a week. My labor is mostly in new fields where they have never heard the gos-

pel of the kingdom, nor of the Sabbath. I find myself quite successful in getting men and women to believe the truth, but to get them to yield obedience is quite another thing, and especially on the Sabbath, for that requires more of a sacrifice. May the Lord help us to cultivate more of a sacrificing spirit.

I had thought of making a report of labor since I met in conference at Hartford, Mich., but it will take too much space. Will just say that I have devoted almost my entire time in trying to preach the word, and most of the time to good and attentive congregations. Visited Knox, the County seat of Stark Co. On my first and second visits I got the M. E. Church to preach in but as soon as they found that there was a spirit of investigation they said it would make division, so thought the lock was the best argument they could use. I held five meetings there last week in a store building; the audience was good and attentive. There seems to be quite a Sabbath interest there. Tomorrow I am to preach a funeral discourse for Bro. and Sister Anderson's little Addie, who died two weeks ago, while Bro. Anderson was in Kansas. They are deeply afflicted over their bereavement. On next Sabbath I go to Walkerton, where Bro. Richmond lives. He takes the *Advocate*; the Dr. belongs to the S. D. Adventists; I think he is taking higher ground; they are very liberal; they gave me the use of the church, and came out to hear.

Now, I feel very much tried at times when the cold shoulder is turned by Sabbath keepers because we cannot see all that they see. Again, the same by our *Restitution* brethren because we keep the Sabbath. Oh, for the time to come when the watchman shall see eye to eye! Then we shall be rid of these trials. I think the time is not far off when the *Restitution* people must adopt the Sabbath of the Lord, for I cannot think that God will prosper a people that knowingly break his commandments, when he says he that breaks one of the least of these commandments, and shall teach men so, shall be called least in the kingdom of heaven, Matt. 5: 19. Again, he that saith he loves God and keepeth not his commandments is a liar, &c. May the Lord save us from being found liars, and enable us to be found overcomers, that we may be able to have a place with the Lord when he comes, is the prayer of your brother in hope of eternal life in the kingdom, when Christ comes.

Ligonier, Ind., July 5, 1884.

### Obituary Notices.

WALKER—Died, at her home near Union Grove, Gentry Co., Mo., Harriet A., wife of A. G. Walker, of the disease of Milk leg, on June 11, 1884, after severe suffering from the time of her attack, March 26th. She leaves a family of children and her husband to mourn her loss, besides her brothers, and her circle of friends in the church and in the neighborhood.

Sister Walker was an observer of the Sabbath and a member of the Church of God in Missouri. Her faith in Christ sustained her in her sufferings and gave her hope in the dying hour. She bore her sufferings without murmuring, and said it was all right. Christ suffered much for us. She said she was prepared to die, and was going to fall asleep in Christ, and that when Christ comes to make up his jewels she would receive a crown. She parted with her family with earnest exhortations to make God their portion and meet her in the better land.



The Advent and Sabbath Advocate.

Quarterly Report of Sabbath School at Ballard's Falls, Kansas.

For the Quarter commencing April 1, and ending July 1, 1884.

This school meets at the Stone School House, five miles north west of Waterville, and although the members are scattered over a territory of nine miles, held a regular session every Sabbath during the quarter. Whole No. members enrolled 27. Average attendance 19; divided into three classes as follows: First, Bible class, conducted by Noah Ricard; second class, Eddie Ricard teacher; third class, Addie F. Nichols teacher. Sabbath school opens with singing and prayer, after which the Secretary reads the report of the previous session. This is followed by singing and general exercises in which all unite. Each member commits to memory and repeats a verse of Scripture containing a word designated by some member of the school the previous Sabbath. This part of the exercise is especially interesting; the Superintendent appointing some member of the school at each session to select the word the following Sabbath, the person thus appointed then hears each member repeat the verse learned. This interests the little ones.

The officers elected for the next quarter are as follows: Superintendent J. H. Nichols, Assistant S., U. S. Ricard; Secretary, G. E. Nichols; Assistant Sec. Eddie Davison; Chorister, E. Ricard. In connection with the Sabbath school is held either social meeting or preaching by Eld. J. H. Nichols.

GEORGE E. NICHOLS, Sec.

Waterville, Kan.

The Cholera in Southern France is called the real Asiatic Cholera, and the outbreak is much feared; but some physicians say that some of the cases called Cholera are not Cholera at all.

ALLAN Pinkerton, the celebrated detective, occurred at his home in Chicago, July 1st, in his 65th year. He rendered great service to the country as a detective. He was a native of Scotland.

LARGE numbers of Jews are emigrating to the United States from southern Russia, on account of renewed cruelties perpetrated on them by Jew-baiters.

FRANCES Murphy, during the seven weeks' campaign in Chicago, which he brought to a close last week, has persuaded about 11,000 persons to sign the temperance pledge.

THE Czar has given \$100,000 for the relief of the sufferers in the inundated districts of Poland.

IN Minnesota the condition of the crops generally is better than at this time last year. In the Red River valley all crops are in fine condition, with an increased acreage of 50 per cent in corn and flax in Dakota, while in Manitoba the department of agriculture reports a highly encouraging outlook in the provinces.

A GERMAN, now resident in England, says that, having served six years in the German army, he can confidently say that the military system of that country constitutes the most tyrannical form of slavery that ever disgraced a civilized nation. Is it any wonder that England and the United States are completely overrun by Teutons anxious to taste abroad the sweets of freedom which they can never enjoy at home?

CARLO, July 3.—El Hazar, the greatest Mohammedan university, after a secret conclave, has pronounced in favor of the Mahdi's religious claims. El Hazar had hitherto denied the Mahdi's pretensions. This decision, it is believed, will have an important influence on the Sensussi and other tribes.

THE chief of police of Louisville has issued an order directing all stores to remove all pictures of nude figures from their show windows, even though they be copies of celebrated paintings.

VIENNA, July 4.—The recent heavy rains have renewed the floods in Hungary, causing incalculable damage to crops, railways and houses. Immense numbers of cattle have been swept away and several persons drowned.

MR. Spurgeon was recently asked if he thought the world had grown better or worse since he had come into it fifty years ago. He replied that he thought in some respects it was worse. "The struggle for life," he said, "is harder now; it is more difficult to make a living and the destitution is more appalling, I think, than it has ever been." On the other hand, there has been many improvements, especially in the direction of intemperance. A class of men, who were very numerous when he first came to London, have now become extinct—those good and respectable gentlemen who never got drunk but who were in the habit of getting tolerably mellow. He thinks there is also improvement in the attitude of respectable people toward licentious literature.

THE Rev. Dr. Lawson, of Selkirk, feeling unwell one day, sent for his medical man, who had fallen into the practice of swearing. When the doctor had described his symptoms, the surgeon said with an oath, "You have got into a bad habit, which you must give up at once," referring to his patient's practice of taking large quantities of snuff. "Well," said Dr. Lawson, I find that it is an expensive habit, and, if it is otherwise injurious to me, I shall agree to give it up. And now, he added after a pause, "would you allow me to offer you a little of my professional advice? You have got into a very bad habit, too, and it would greatly improve you at once to renounce it. It is your habit of swearing I mean." Well," replied the surgeon, with indifference, "it is, at least, not an expensive habit like yours." "Ah! my lad," exclaimed the minister, "I fear you'll find it so when the account is rendered.—Selected

Tents! Tents!

HAVING made arrangements with the Missouri Tent and Awning Co., we are prepared to make the following offer to those who wish to purchase or rent tents for the coming Camp Meeting.

8 x 8, 3 foot wall, 8 oz. duck,	\$5.50,
10 x 10, 3 foot wall, 8 oz. duck,	\$6.60.
10 x 12, " " "	7.50.
10 x 14, " " "	9.50.
10 x 12, 4 " "	11.03.

Tents erected on the ground for rent, \$3.50. Those wishing to avail themselves of the above offer will write to me at once at Stanberry, Gentry Co., Mo. W. C. Long.

Money and Letters Received.

Samuel Genaway \$2, J W Trunick \$2, Eliza Fellows \$2, Sarah A Leach 50 cts, Lucinda Holdrsdgc Sarah Myers and John Parish 25 cts each. On Tent Fund, J W Trunick \$3. To preach the gospel, Eliza Fellows \$2.

Books and Tracts FOR SALE AT THIS OFFICE.

SABBATH SCHOOL BLANKS for Classes and Reports from Sabbath School Secretaries to State Secretary or Superintendent, 15 cents per set of three class Records and one Report blank. Text cards, 25 cts. per hundred.

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 25 cents.

The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

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

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

Thoughts on the First Day of the Week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

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

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.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

The second coming of Christ, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

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. 2 cts.

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

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

Sodom: Another Opportunity, by Wm Glenn Moncrieff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.

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

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

The Doctrine of Immortality, by J H Whitmore, 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

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

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

The Atonement, by S E Brinkerhoff, 32 p, 8 cts.

The Infidel Answered, by Eld. Geo F Pentecost, 31 pages, 5 cts, an excellent treatise.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3 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.

Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

The test monies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 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

Advent and Sabbath Advocate

"Thy Word is a Lamp"

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

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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 to future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, Christian Life, and kindred Bible subjects.

The Joys to Come.

MARY A. ADAMS.

I love to think of the joys to come, That await God's children in that bright home That he hath prepared in the mansions of rest For the people of God, the redeemed and the blest.

The Christian's road is oft paved with thorns But there's rest beyond; in that glorious morning When Jesus comes, his jewels to seek, To bear them home to the mercy seat.

O will there be mercy when God shall judge The rich and the poor, the sinful and good? Mercy for me when is ended the strife, Will my name be there in the "book of life Judsonia, Ark.

In Respect of Sabbath Days.

ANTI-SABBATARIANS quote in support their views, with great confidence, Col. which in the authorized version reads "Let no man therefore judge you in meat or in drink, or in respect of an holy day, the new moon, or of the Sabbath days." point made here is that the phrase "Sabbath days" includes the weekly Sabbath, and the context conclusively proves that the other rites of the Jewish economy done away at the crucifixion of Christ at the outset we admit that if the weekly Sabbath is included in the above name "Sabbath days," then the claim that it is done away is valid, for it is certain that the Sabbath mentioned here were "nailed to the cross."

But at the beginning of the argument in point to state that all that is important in the matter is assumed, namely, that the weekly Sabbath is one of those names mentioned in the text. Grant this assumption of the Sabbatarian, and there is no more to be said. The burden of proof here rests with the opponents, and they certainly ought to show that assumption is quite another thing. We however proceed to show a few points on which to base argument proposed to the above assumption:

1st. The Greek word in the text is *sabbaton*, and in this place, by analogy of consent, is plural, and therefore rendered sabbaths. As such as mentioned in the authorized version by Dean Jones, the word "days." Dean Jones' translation follows the authorized