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the Signs of the Times, the duty of mankind to stored to its original glory and condition as the stored to heritance and abode of the redeemed and demption 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 searcely 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 Sayior 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 neights I see The beckoning loye that waits for me.

Oh, no, indeed, I could not go Without that precions hope beyond, leould 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. In my hope and trust shall be In Him who intercedes for me. Igo, Shasta Co., Cal.

Christian Hope.

glory. 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 realey come to pass in process of time, but that it was not proper for

-Luke 24: 13, but held their eyes that they self. Their mistake lay in supposing that should not know him; and they conversed they would be accomplished in their own day. with him on the subject of his own death. In The moderns have just gone to the other exthe course of conversation, one of them, giving treme. They do not look for the kingdom of TERMS.—Two dollars per year. One dollar expression to the view shared by the disci- God at all. They magnify the sacrificial inples generally, said "We trusted that it had to unscriptural proportions, and omit the been he which should have redeemed Israel." kingly altogether. They exclude the king-THE ADVOCATE is devoted to the promulgation —verse 21. Here again was the time to ex- dom of God, knowing nothing of it, and be-THE Apvocates is the Second Advent of Christ, plain their misconception, had it been such; lieve in nothing concerning it, while the death the Signs of the Sabbath (the seventh day of the but here again there is an entire absence of of Christ overshadows and ensanguines every any remark of that nature. He uttered a re- doctrine in their religious system. The disthe Nature of the Wicked, the Earth re- buke, but it did not refer to what they did be- ciples only saw the king in Christ, and exlieve, but to what they did not believe. "O pected his manifestation in their own times; the Kingdom of God, the Atonement and re- fools," exclaimed he, "and slow of heart to the moderns only see the sacrifice, and conbelieve all that the prophets have spoken! sider his mission accomplished in the sup-Ought not Christ to have suffered these things posed saving of immortal souls at death. and to enter into his glory?"--verse 25, 26. Thus both have erred, but the moderns have He reproached them for disbelieving in his gone to the most dangerous extreme, from sufferings, and not for believing in his kingly which a retreat is absolutely imperative in order to salvation.

The third time was immediately prior to The mistake of the disciples was corrected the ascension. It is stated in Acts 1: 6, that in due time. The occurrence of Christ's cruwhen Jesus and his disciples were come to- cifixion and subsequent resurrection and asgether, the disciples asked him, saying "Lord, cension, supplied the lack in their knowledge, wilt thou at this time restore again the king- enabling them to see that the promised glodom to Israel?" They had had their eyes ries of the future age were not attainable by opened to the fact and necessity of his suffer- mortal man without a sacrificial intervention ings; but seeing that these were now accom- -a tasting of death for every man, by which plished, and that he had been gloriously res- "many sons might be brought to glory." But urrected from the dead, they evidently this addition to their knowledge did not dithought that the time had at last arrived vert their attention from these glories. Far when their cherished hope of national restor- otherwise; the death of Christ apart from its ation under the Messiah should be realized; prospective relationship, had no attractiveand so they asked him if he would at that ness; its interest and importance arose out of time bring their desire to pass. Now it is a its connection with the glorious result it notable circumstance, that this question was achieved. So that instead of shutting out the put after Christ had spoken to the disciples kingdom from their mind, it only intensified of "the things pertaining to the kingdom of their appreciation thereof, by showing them God during forty days"---verse 3. This fact its value in the greatness of the sacrifice necsuggests the supposition that the question essary to secure it. It gave eagerness to their was based on the teaching they received dur- ardency, leading them intensely to desire the ing that time. At any rate, how was the consummation of "the glory to be revealed." question received? With discouragement They therefore said, "Lord, wilt thou at this and rebuke? Nay: but, as in the previous time restore again the kingdom to Israel?" case, with confirmatory answer: "It is not for They evidently had no idea of Christ leaving you to know the times and the seasons which them again. They had forgotten the many the Father hath put in his own power."--v. 7. parables in which he had taught them his ap-This was equivalent to affirming that "times proaching 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. them to know when. How inappropriate When, therefore, "he was taken up, and a would such an answer have been, had their cloud received him out of their sight," "they supposition as to the fact of restoration been looked stedfastly toward heaven," evidently mistaken. But the fact is, there was no ques- struck with wonderment at the unexpected tion as to the event itself. Jesus had been and inexplicable occurrence. Christ taken enlightening them during forty days, in refer- away from them again! They were utterly unence to it. Their inquiry related purely to able to understand the new disappointment. the time of the event, and his answer was con- Their hopes had been raised to the highest fined to that same thing. They supposed pitch by a companionship of forty days, and the event would then appear."-Luke 19: 11. the grief which had ovewhelmed them during This was the peculiar error of early times. their Master's incarceration in the tomb, had This was the peculiar circle that God would been effaced by a sweet communion on "the They did not err in believing that God would been effaced by a sweet communion on "the things pertaining to the kingdom of God:" establish his kingdom on earth, and that things pertaining to the kingdom of God:" Christ should visibly manifest himself as the and now again, their Lord and Master, their [Continued.] [Continued.] Christ should vibre and salvation, he on surrection occasion occurred after the "king over all the earth"—Zech. 14: 9; for best friend, their hope and salvation, he on Ples as there desired occasion occurred after the "king over all the carm whom their whole affection and their most these things have been abundantly testified in yearning desire were concentrated, had left ples as they walked to the village of Emmans the prophets and proclaimed by Jesus him- yearning desire were concentrated, had left

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day forward, it became the central doctrine trine in the following connection:—"The el- ly may do, but must do, if he would be an acaround which all their teaching revolved, the ders who are among you, I exhort, who am cepted servant when his Lord comes to take constantly prominent and essentially distin- also an elder, and a witness of the sufferings account of his stewardship. guishing feature of the glad tidings they pro- of Christ; and also a partaker of the glory But what is the inmost feeling of

them to the gloom of incomprehensible stone of the system of faith which they prothen to the gloom of incomprehensible stone of the system of faith which they prodice that the disciples did not understand what pot available had not available by the disciples did not understand what disappointment; for it must be remembered mulgated. Of course, it did not, and could till "his appearing and his kingdom," verse that the disciples did not understand what not exclude, but rather involved and necessible described to be "that day." in verse that taken place. What were they to do? that the disciples did not understand what not exclude, but rather involved and necessi-had taken place. What were they to do? tated the doctrine of Christ's sacrifice for sin, were not these the hopes communication. They were again cast upon the world; again thrown into popularity. But this time relief. They were again cast upon the world; again and the necessity for contrition and personal the gospel to all who embraced it? Resulting into perplexity. But this time relief regeneration; for the second coming of the region to eternal life, and inheritance is a second coming of the region to eternal life. thrown into perplexity. But this time relief regeneration; for the second coming of the lection to eternal life, and inheritance in the was at hand:—"Two men stood by them in Lord was only good news to those who loved kingdom of God is the salvation off white appared and said Va man of God is the salvation. was at nand:—Two men stood by them in bord was only good news to those who loved kingdom of God, is the salvation offered to white apparel, and said, Ye men of Galilee, him, and who were prepared to meet him, and who were prepared to meet him, and who were prepared to meet him, and without distinction of Adam without distinction. white apparel, and said, Ye men of Galilee, him, and who were prepared to meet him, and who were prepared to meet him, and who were station of Adam without distinction of against the were fitted to be with him. Yet it was the or station. If a man receive that the provided him and the state of the state why stand you gazing up into heaven? This were fitted to be with him. Yet it was the or station. If a man receive that promised or station. If a man receive that promised or station in the sense of believing it be used.

claimed. Jesus himself had repeatedly that shall be revealed. Feed the flock of God. his nature, if he be a true man? Hope taught them the doctrine of his return, even . . and when the chief shepherd shall ap- -nay, constant longing desire for the previous to his crucifixion. The parable of pear, ye shall receive a crown of glory that salvation he preaches to others. That is, for this very purpose; for it is said that he Thus, as regards the immediate disciples of as a perishable human being, he yearns for used it "because they thought that the king- our Lord, it is proved beyond all question, the immortality promised, and grieved with dom of God should immediately appear." that his second coming was their great hope, prevailing perversion and injustice, as politic. -in fact, their only hope, for what other ally and socially exemplified around him, he "A certain noblemen went into the far hope could they have? They loved their mas- longs to be a witness of and partaker in, the country, to receive for himself a kingdom, and ter dearly, and knew that his return to them perfection of the kingdom of God. Now as to return. And he called his ten servants, would be their own deliverance from the imand delivered them ten pounds, and said un- perfection of a sinful body, and the annoyan- till the coming of the Lord to bring them to to them, Occupy till I come . . . And it ces of wicked men, and not only so, but the pass, is it not plain that that coming will be came to pass that when he was returned, have establishment on earth of "glory to God in the uppermost anticipation in his mind? It ing received the kingdom, then he command- the Highest, peace on earth, and good will matters not that it is unlikely to occur in his ed those servants to be called unto him," &c. among men." To what other event, then, lifetime; because, whether he live or die, it By this, the disciples were informed that could they look with Christian hope than to will be the time of his deliverance, and equal-Jesus should be taken up to heaven to do a the coming of Christ? To what other event ly important a; matter of prospective contemwork of preparation, and be invested with could they look with any hope at all? No plation a thousand years before the event as power, and should afterwards return to earth, event in their lifetime had promise for them; to a Christian contemporaneous with it. Itis and then judge his servants; awarding them and what was there in death except a lightn- only the popular dogma of immortal-soulism, the rulership of ten cities, or the ignominy of ing-bridge to the resurrection? For them it as involving the belief in a conscious death. a shameful rejection, according to their des- had none of the fascination with which mod- state in which spiritual destinies are sealed erts (see rest of the parable). It was an am. ern preaching has invested it. They did not that deranges the harmony of New Testament plification of his other statement: "Thou recognize in "sudden death" "sudden glory." teaching on this point. If Christians at their shalt be recompensed at the resurrection of Death to them, instead of being "the portal of death are really transported to heaven, to enthe just"—a resurrection which does not take bliss," was "the gate of corruption." It was joy reward in the presence of the Savior, the place until "the Lord himself desend from the bondage of that hereditary mortality from doctrine of his return to the earth cannot heaven with a shout."-1 Thess. 4: 16. The which Christ had come to deliver them—the have any practical interest for them, because parable of the ten virgins is to the same pur- bereaving grave-sleep in which they should their salvation is altogether independent of it port. The absent bridegroom is put for the deeply slumber till the return of their master They die, and are saved, according to the ascended Christ, and the waiting virgins for to wake them to an incorruptible resurrection common teaching; they go to heaven and see those who "look for his appearing." Besides when they should say "O death, where is thy Christ: therefore, their intention is naturally other parables of a like effect, Jesus had sting? Ograve, where is thy victory?" No; concentrated on death as the great revealing plainly said "The days will come when the their hope was not death, but the return of event, and diverted from the coming of Christ bridegroom shall be taken from them (the the Lord to which all their personal hopes which they come to look upon as a sort of disciples)" Matt. 9: 15; and had assured and fears, and all their expectations concern- profitless and even questionable doctrine. In themselves without a figure: "If I go and pre- ing the fulfilment of God's promises, ineveti- fact, the great majority of religious people go pare a place for you, I will come again and bly directed them. Now as it was with the the length of rejecting it altogether, as a carreceive you unto myself,"---John 14: 3. But apostles, so did it become with those who nal conceit, and interpret all references to it they were not able to understand the simple were afterwards converted to the Christian in the New Testament as meaning the occurlesson for the reason that Christ was with faith. The gospel preached, conveyed the rence of death. What a mighty delusion them, and they never expected him to leave same hopes which filled the bosoms of the What a fatal heresy! Yet the natural fruited them. They could not see what his "return" preachers. Having proffered immortality for the corrupt tree on which it grows. If a popcould mean, when they knew nothing of a its basis, Christ's sacrifice as the means pre- ular belief as to the death-state be correct going away; but when the days came that sented for faith, and the promised kingdom then the other is the logical result, and "or the bridegroom was taken from them, "then as "the inheritance" in which immortality thodox" people who go to that extreme, are remembered they his words." The announce- would be enjoyed, it naturally led their minds only consistent. But take away the doctrine many lessons which Jesus himself had taught event; for all the promises contained in it go evil in a theologial sense—and harmony is rethem as to his purposed departure and his inforward to "the revelation of Jesus Christ" stored. We see the righteous dead asleep in tended return to establish the kingdom; and as the time of fulfilment. Did Paul desire to corruption, and perceive the necessity of the thenceforward did the second coming of the attain the resurrection from among the dead? Redeemer's advent to wake them to incor-Lord become their cherished hope—the great —Phii. 3: 11. He expected to be included ruptibility and life, and the essential important event to which they looked for salvation. It among "those that are Christ's at his comtance of that event as the object of hope dure."

1. Com. 15, 92 Dill by the comwas the thing they preached and wrote about, ing."—1 Cor. 15: 23. Did he look forward ing their lifetime.—Lectures by Robert Robinston the thing they hoped and prayed for, the top- to "a crown of righteousness" to be received erts, concluded in next number.

A Great Mistakel Who Made 117

E. S. SHEFFIELD,

DEAR friends and fellow travelers: I want because DEAR little plain talk while we are fel- ible i to have a me train, to the same "For passengers on the same train, to the same "For passengers on the house appointment of the same train, to the low passenge, viz., to the house appointed for for y destination, viz., I think no one that man destination, I think no one that may read so h all the lines will dispute or doubt the state. pref these that we all are traveling rapidly to tion ment that the grave. But as respects what will sitio heaven shall so come in like manner as ye have seen him go into heaven."—1: 10,11.

The grave are respects what will stitute to which the others were subsalvation in the sense of believing it, he "rests that ordinated. We find Peter teaching it in one salvation in the sense of believing it, he "rests that ordinated. We find Peter teaching it in one salvation in the sense of believing it, he "rests that ordinated. We find Peter teaching it in one salvation in the sense of believing it, he "rests that ordinated. We find Peter teaching it in one salvation in the sense of believing it, he "rests that ordinated. We find Peter teaching it in one salvation in the sense of believing it, he "rests that ordinated. We find Peter teaching it in one salvation in the sense of believing it, he "rests that ordinated. We find Peter teaching it in one salvation in the sense of believing it, he "rests that ordinated the promised that ordinated the sense of believing it, he "rests that ordinated the sense of believing it in one salvation in the sense of believing it, he "rests that ordinated the sense of believing it in one salvation in the sense of believing it. The grave the grave that the grave the grave that the haven snau so come in the manner as ye have seen him go into heaven."—1: 10,11.

And here begins the specific testimony in the shall send Jesus Christ, and here begins the specific testimony in the sense of beneving it, he "rests transpire after we reach those dark portals, in the work of self-preparate."

The sense of beneving it, he "rests transpire after we reach those dark portals, in the work of self-preparate. The sense of beneving it, he "rests transpire after we reach those dark portals, in the work of self-preparate."

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The sense of the sense of beneving it, he "rests transpire after we reach those dark portals, in the work of self-preparate. The sense of the sen And here begins the specific testimony in apport of the proposition of the lecture.

Or ms first addresses after the ascension of may labor in the work of self-preparation with great devotedness—working out his with great devotedness—working out his about this honest difference I want to say a may widely and monestry differ. It is may widely and monestry difference I want to say a may labor in the work of self-preparation words. It is on this point, I think that such as the proposition of the lecture. Support of the proposition of the lecture. The disciples were comforted in their per-level with great devotedness—working out his own with fear and trembling; he salvation with fear an Support of the proposition of the lecture.

The disciples were comforted in their perplexity by being assured that Jesus would being assured that Jesus would represented unto you, whom the salvation with fear and trembling; he may there would not be so many confliction and the salvation with fear and trembling; he may there would not be so many confliction. plexity by being assured that Jesus would come again; this was the balm administered by the mouth of his holy prophets since the come again; this was the balm administered to their troubled spirits; this, the hope by world began."—Acts 3: 20,21. And the same to their troubled spirits; this, the hope by which they reconciled themselves to the abworld began."—Acts 3: 20,21. And the same which they reconciled themselves to the absence of their Lord and Master. From that strangers scattered abroad," repeated the docay forward, it became the central doctrine trine in the following connection:—"The classical properties of the prosecution of every benevolent istence of manking after the stranger scattered abroad, and the same work, and take delight in pressing the gospel work and tak entity, called the soul, that exists and is con scious 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 outnumbers all others, as it includes most of the Protestant sects, and Catholics, Greek Church, Mahommedans 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 com parison 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 thes theories is founded. Well, here comes m friend I., who believes death is the last of a men, as of the rest of the animal kingdon perhaps he will give his reasons for his co

clusions on this subject. "Good morning, friend I. As I was ju writing a letter concerning the conflicti opinions held concerning the condition of t human family after death, with the reaso upon which each party relies as the basis its theory, opinion, or assumption, as ? may choose to call it, perhaps you will g me your reasons for your theory."

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

"Friend I., you will do me a favor if will state as concisely and distinctly as I ible, the reasons upon which you abase theory, that at death man passes into etc unconsciousness, and leave satirical rem on views I hold till your reasons are car

dispose to the Mr. S., I did not intend disrespect or satire, and in fact think it needed in our case, as our reasons are l' and conclusive, while other theories have the tradition of past ages and supposit rest upon, and you will find that these ries vary, and you will find the corre ton the Levil the rightwest judges Thus 4: 8 He did not expect its bestowns This are appearing and his kingdom," rerse, reduced to by what days" in verse & " were not these the hejors communicated the grapel to all who embraced it? Rec weeken to eternal life, and inheritance in a kingdom of God is the salvation offered. every son of Adam without distinction of a or smean. If a man receive that promise salvation in the sense of believing it, he "rein hope." Of what? Of its fulfilment, B

account of his stewardship. But what is the inmost feeling his nature if he be a true man? How -max constant longing desire-for salvation he preaches to others. That is pired of his own imperfections and facts as a perishable human being, he yearns to the immortality promised, and grieved win pressaling perversion and injustice, as politic. ally and socially exemplified around him, be longs to be a witness of and partaker in the perfection of the kingdom of God. Now as these "things hoped for" cannot be attained till the coming of the Lord to bring them to puss, is it not plain that that coming will be the appropriate anticipation in his mind? 4 matters not that it is unlikely to occur in his bibline; because, whether he live or die, i will be the time of his deliverance, and equally important a; matter of prospective contemplation a thousand years before the event a to a Christian contemporaneous with it. His only the popular dogma of immortal-soulism as involving the belief in a conscious deathstate in which spiritual destinies are sealed that deranges the harmony of New Testument teaching on this point. If Christians at ther heath are really transported to heaven, to evi by reward in the presence of the Savior, the doctrine of his return to the earth canno have any practical interest for them, because their subvation is altogether independent of a They die, and are saved, according to the common tesching; they go to heaven and se Christ: therefore, their intention is natural? concentrated on death as the great revealing swent, and diverted from the coming of Chris which they come to look upon as a sort a profitless and even questionable doctrine. bet, the great majority of religious people ? he length of rejecting it altogether, as a carmil concent, and interpret all references to " n the New Testament as meaning the occur sence of death. What a mighty delusion, That a fadal heresyl Yet the natural fruits he courage tree on which it grows. If a part the death-state be correctly hen the other is the logical result, and "" hoder" people who go to that extreme " mly consistent. But take away the doctri if the immortality of the soul-the root of " vil in a theologial sense—and harmony is? mend We see the righteous dead asleed or require, and perceive the accessity of the bedeener's advent to wake them to inch speciality and his, and the essential imp ture of that event as the object of bope de ng their librime.—Lectures by Robert Porce, concluded in next aumber.

A Great Mistake! Who Made 11?

E. S. SHEFFIELD.

DEAR friends and fellow travelers: I want have a little plain talk while we are felow passengers on the same train, to the same ment that we all are traveling rapidly toward the grave. But as respects what will transpire after we reach those dark portals, then we can make comparisons." we may widely and honestly differ. It is may be work of self-preparate we may widely and honest difference I want to say a shout this honest difference I want to say a with great development and troubblings to few words. It is on this point, I think, that solvention which four and trembling; he to there must be a "great mistake" somewhere, there mould not be so many conflicting or there would not be so many conflicting or there of the with enthusiasm; he may busy his opinions. In regard to the condition, or exself in the preservation of every benevoled istence of mankind after this life, it is bework and take delight in pressing the gost lieved by many to be mere conjecture, or a combed servent when his Lord comes to the coming back after death to testify relative to any existence afterward. But another class ally, because, claim that man is possessed of an undying entity, called the soul, that exists and is con scious 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 outnumbers all others, as it includes most of the Protestant sects. and Catholics, Greek Church, Mahommedans 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 com parison 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 resurrec-"tion 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.

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 chase your theory, that at death man passes into eternal unconsciousness, and leave satirical remarks on views I hold till your reasons are candidly stated."

ible reasons."

these lines will dispute or doubt the state- prefer boasting of the strength of your posi- for argument whenever used by any party or tion, and making retorts respecting the po- person. sition of others; why not give your reasons? But, friend I, while I agree perfectly with

to dust?

the lower animals. Second; numerous cases finished the sentence. well authenticated have happened of paraly tor of thought.

Third, if man had this separate entity capable of conscious intelligent existence, it certainly ought to be interested in the wellbeing of members of the family left behind at death, and cases of communication be-"Good morning, friend I. As I was just tween the living and the soul of the dead writing a letter concerning the conflicting should not be wanting; hence for all these opinions held concerning the condition of the logical reasons we conclude that the theories human family after death, with the reasons of a person, or any part thereof, living after upon which each party relies as the basis of death is but a chimera of the brain, conceived its theory, opinion, or assumption, as you in the ignorance of past ages; and therefore may choose to call it, perhaps you will give 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 di eth 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 up-

with the traditions and opinions held in the common with people holding the opinion country where a person is born and grows up; you do, as with those in opposition? The while our views are the same in all countries, sneering retorts of a Volney or Voltair, the because founded upon the same incontrovert- vulgar epithet of a Rosseau or a Renan, and the biting sarcasm of Ingersoll certainly can "Friend I., I have waited thus far in vain not be outdone by any that may be found opfor your reasons that you seem to think form posing your views. I always consider any of all the living. I think no one that may read so firm a basis for your views; you seem to these but a poor and despisable subterfuge

some of your statements, I must differ on "Well, friend S., I did not intend digress others. I will not stop now to answer your ing from, or evading your question, but it is statement about my position being based on so common for you religionists to treat us "assumption and bigoted tradition;" sof with contempt that we are expecting it when- course I give you credit for making an honever we say a word about our theory; but I est statement of how it looks to you. I adam digressing from your question; with this mit, as you say, that the traditions under explanation I will come to your question at which people grow up from childhood, generonce, or you may complain again that I am ally have a very great influence in moulding avoiding an answer. We believe that at the opinions that are entertained in maturer bener based on assumption only, as an proof death man becomes unconscious, and to all years; hence a Catholic community does not is wanting of any one of the human family death man becomes unconscious, and to all years; hence a Catholic community does not is wanting of any one of the human family intents and purposes remains so perpetu- raise a Protestant one, and vice versa. I admit also that a pressure on the brain pro First, none of us have ever seen a person duces unconsciousness, and that the person live again that has died, neither is there any thus affected has no more knowledge of reliable account of any such case in any past passing events than a person that is in rehistory, hence if the first case of a second ality dead; this is conclusively proven by life to one solitary person is looked for and the fact that if the person receives the accinot found, how inconsistent it is to believe dent while uttering a sentence, it is generalall will live again after they have mouldered by finished on the return of consciousness, though years may have intervened, as was Second, We do not believe in the theory the case with a French naval officer a few that man is possessed of a separate, living en- years ago, a case of suspended animation of tity, which you call the immortal soul, that three years' duration, caused by a pressure on lives and is conscious after the body is dead. the brain during a naval battle, being struck First, medical experts have failed to find any on the head by a splinter while giving a complace for its location in any part of the hu- mand; when the pressure was removed by a man organism any more than in any order of surgical operation three years afterward he

I think, with you, that these things prove sis of the brain by a blow or pressure, and conclusively that in man there is no such utter unconsciousness was the result until thing as a conscious separate or complex enthe cause was removed, whether it remained tity, that is the organ of thought and knowlfor hours, days, weeks or years, and whenev. edge; but insteae thereof we find either er the pressure was removed thinking would thought or knowledge the result of operacommence again connected with the thoughts | tious of the brain; and in accord with this at the time of the sudden stoppage, leaving idea we find one of the earliest writers of the the intervening space an utter blank to the Bible, declares, speaking of man in death: person affected; this could not be the case if "His sons come to honor and he knoweth it a something called the soul was the origina- 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 L., 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.

Sunta Barbara, Cal.

I FEEL convinced that every man has given "Excuse me, Mr. S., I did not intend any on others that hold different opinions as be- him of God much more than he has any idea disrespect or satire, and in fact think it is not ing inconsistent, and complained as though of, and that he can help on the world's work needed in our case, as our reasons are logical you were not met in a fair and candid manner more than he knows of. What we want is and conclusive, while other theories have but by us; in fact you accuse us of treating you the single eye, that we may know what our the tradition of past ages and supposition to with contempt. That there is sometimes a work is, the humility to accept it, however rest upon, and you will find that these theo lack of candor, and ridicule is resorted to in lowly, the faith to do it for God, the perseries vary, and in a great measure correspond stead of argument I admit; but is it not as verance to go till death .- Norman Machael.

The Advert and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa. 21st day of the 4th month, 1884.

JACOB BRINKERHOFF, Editor. JOHN BRANCH, W. C. LONG,

us the following remarks, as introductory to a and the immortal state.

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 mysterispirit that watches over suns when maturing son over vain speculations.

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 frivolties.

"As a hope for the future life" what does it offer? It pretends that at death a conscious immateriality passes into "the beyond,"

TO MAKE THE THEFT

Spiritualism.

A Spiritualism, with whom we once had a sesing acquaintance, on seeing one of the ar
which is more enduring "it soars higher and digs deeper than any" theory of man which he may invent for may devise, or any scheme he may invent for favor, enter the way of life, and follows him is the only hope. Then seek him through him, is the only hope. Then seek him through him, is the only hope. Then seek him through him, is the only hope. Then seek him through him is the only hope. Then seek him through him is the only hope. Then seek him through him is the only hope. Then seek him through him is the only hope. Then seek him through him is the only hope. Then seek him through him is the only hope. Then seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only hope. The seek him through him is the only h passing acquaintance, on seeing one of the articles on this subject in the Advocate, wrote us the following remarks, as introductory to a and the immortal state.

Spiritualism has encircled the globe, and so years, and have watched its movement care—ation upon which to run laid down for it by fit to the race, and is destined to supplant fessors of religion; but it is only fanatical ones 13.

to build, and no source from which to draw, its wonders; nature and the Bible agrees code of law. that its deductions may be legitimate and with all the researches of true science, and The Sabbath being one of the declared cov-

of nonentity, but it offers us a "hope for the come to honor and he knoweth it not." If the in Christ. future" of the salvation and living of our-departed dead "know not anything," if their That which is perpetual may have had an in the living of the salvation and living of our-departed dead "know not anything," if their That which is perpetual may have had an in the living of the salvation and living of our-departed dead "know not anything," if their the living of the salvation and living of our-departed dead "know not anything," if their the living of the salvation and living of our-departed dead "know not anything," if their the living of the salvation and living of our-departed dead "know not anything," if their the living of the livin selves, in the enjoyment of personal and bod-very thoughts are perished, Ps. 146: 5, then existence previous to the time it is said to be

the delights of this earth freed from its curse body who has ever been any ways is of sin, death, and sorrow, just as it came from towards. Spiritualism, and it should the hand of the Creator, when he pronounced whole matter at rest. The only were it all "very good," and in this blessed condition our Bible offers us a home forever, and Christ: while Spiritism says there is not in a disembodied state either. Better to its only a transitory state in which stand by the consolation of the old and tried spars to a higher and better state. 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 humanity" from this fleeting life to the one which is more enduring "it soars higher and which is more enduring "it soars higher and like to the one digs deeper the result of the river of death, never over or through it. Christ and his coming, and the result of the river of death, never over or through it.

fully; and while I think there is much that is popular religionists, the doctrine of the na bath was to be a perpetual coverant, but on. crude and in a transition state, yet as a hope tural immortality of the soul. It has been a ly to the children of Israel. The text, Ex the globe as it went forth on its mission to rael shall keep the Sabbath, to observe the tickle the fancy and imagination of man who Sabbath throughout their generations, for a was not established on the eternal principles perpetual covenant." Here we find the Sab. of truth, and who were ready to admit the bath to be a covenant, and we wonder why divinity of any mysterious thing they did not our opponents don't call it the old covenant ous force in nature; but without a leadership understand. But who has been benefited by which was superseded by the new one, so as or organization it has encircled the globe it? What knowledge or development of sci- to get rid of the Sabbath, instead of calling Some of the greatest students of nature, scien- ence or religion has it brought out or ad- the ten commandments the old covenant, for tists, the true educutors of the race, have em- vanced? It has been the means of turning in their effort against the Sabbath they sweep braced the facts and philosophy of modern the reason of many of its devotees into insan- away all of the moral principles of the gov. Spiritualism; and we think, on the whole, it ity, because there is nothing satisfactory in its ernment of God contained in that covenant, can be shown that it has been of great bene- offers nor in itself. So it is said of some pro- which God declared from Mt. Sinai, Deut. 4;

much of the cruditions of Christianity; and who have gone insane over it, for not those The Sabbath covenant which is a perpetawith whatever there is of value of the Bible who have come to Christ that they might have all covenant, is a declared covenant, and not or old creeds and faith, it has no war, for rest, according to his own call, Matt.11: 28, are a made covenant, for God declared it, of his truth will live, for it is part of the universal rushing into fanaticism and losing their reassupreme and independent self, and did not make it by any agreement with any party. into planets; and humanity, the fruit of all The cruditions of Christianity exist only So, instead of its existence depending upon worlds, is a part of this universal intelligence." because professed Christians are running off the fidelity of the Israelites or any one else, We believe there are some honest Spiritu- into speculation instead of following the its existence is independent of them, being alists, but they are not aware of the deception teachings of its founder, not satisfied with its declared by the great Jehovah for the obedithey are under; and rejecting the light that humble life and service. These cruditions of ence and service of people who would wor. the Supreme Ruler of the universe has given Christianity, as he terms it, are no part of ship him, seek his love and favor. Hence, us concerning "the beyond," the state after Christianity itself, for it is a complete system when the Israelites agreed to be his people, death, they wander "in mazes dark," they of itself, with high aims and purposes, with accept his love and his favors, they then re-"seek the living among the dead," "the blind the highest promises and assurance that can ceived God's declared covenants to keep, are leading the blind," and will all together be held out to man. Instead of a crude sys- consisting of the Sabbath and all of the ten "fall into the ditch" of destruction and of tem, Christianity holds out the highest stand- commandments. It being an institution of their own digging, for God has given a divine ard of morality, and to the faith it requires a itself, a memorial one, commemorating the light and we may follow it to the eternal day. life of virtue to be added, instead of the spir | work of creation, it is very properly a distinct Yes, "there is much that is crude and in a itists creed, that "whatever is is right." In covenant, although embraced in the old covtransition state" in Spiritualism. Necessarily stead of being crude or undeveloped, Chris- enant of ten commandments, when they were so, for it has no good foundation upon which tianity embraces the God of nature and all of given in a written form and embodied in a

substantial. Its transitions are not changes lays the foundation upon which science must enants of God shows it to be perpetual, and work; and every deduction of science which that its perpetuity and validity does not dedisagrees with divine revelation fails and falls pend on any class of people. That whish is out with itself eventually, for truth is always perpetual is unceasine; everlasting, and thus harmonious and eternal. "The true educators it is with the Sabbath covenant. It is perof the race" are those who hold Christianity petual because it exists in the nature of uppermost and who regard "the fear of the things after God declared that he wanted Lord as the beginning of wisdom;" who teach people to observe and keep it. When he and as the mediums of this mysterious decepevery true system of education is built; and petual, and every human being who has every true system of education is built; and petual, and every human being who has every human being tion obtains control of the applicants' mind, with a true knowledge of God humanity is er lived on earth since that time should have and that mind generally believes, or wishes to not likely to grow beyond itself, and man kept it. But God allows every body to do believe that the departed friends are happy, come to regard himself so great as to lose his as they please, and if they don't please to knowledge of things beyond the ken of human In the estimation of Spiritualists, "whatever will surely follow, and they will lose the wisdom, its pretended revelations from the there is of value in the Bible," they differ, blessings that will follow, and that greatest departed dead give us nothing, for it knows some of them not wanting it at all. There is of blessings, which is unending life in the nothing of it. But God's own revelation tells one valuable part of it that they all discard, kingdom of God. This is the particular reus what "the beyond" consists of; not of a va-but which in this question is of the most im-ward to be had for obedience to God, for gary of immateriality and indefinable nothportance, and that is, that "the dead know keeping his covenants, being added to the ingness, incoorporeality and a happified state not anything." Eccl. 9: 5. A man's "sons righteousness which is imputed to us by faith

ily life, in a state of literal abode of earth and certainly there can be no communication perpetual as well as thenceforward. So, when earthly creation, a place of food and drink, in after death, and Spiritualism is an untruth. the Sabbath is said in Ex. 31: 16 to be a per-

petual covenant, it may justly run bac. ward to the time of creation as forward the end of time. Our no-Sabbath opposition would like to locate this perpetual covena with the children of Israel only, "througho their generations," and apply to the gene tions of no other people or no other perso Observe that in the text the word 'for' is italic letters, which shows to us that t word is not in the original language, but s plied by the translators, to make connect to the best of their judgment. Now, look the text, and end the sentence with "t generations," and place a period, or a se colon; then supply the words "it is," and have, "it is a perpetual covenant," and it is detached from its especial application the children of Israel, and no violence w ever is done to the text, for in either ca is a fact that the Sabbath is a perpetual enant for all time, for every body i world, for them to observe if they will ship God and seek his glory.

Our text says, moreover, that the Sal was also a sign between God and the dren of Israel forever. A sign that were his people, and sanctified to hin this was certainly a blessed relationsh them. It was a sign, because any on serving the Sabbath would certainly out of respect to God, for it is his men and no one not worshiping God would to keep the Sabbath. We have heard day minister say that the keeping of th bath was a sign between the Israelite the people around them, and now the ing of the First day, on which Christ from the dead was a sign between Chi and other people that they believed in But this is not true in the first particu the sign in the first place was not b people, but between God and his peop if the Savier had risen from the dead day he never asked it kept as a sign. sign should still be observed by his and it will be a sign that the Lord dot ify them.

United States in Prophecy

A. C. LONG.

THE Seventh Day Adventists a Creek, Michigan, hold to the view nation of ours is represented in pro the two horned beast of Rev. 13. this beast represents a cruel, persecu er, they claim that Church and Sta united, a strict Sunday law will be which will precipitate a cruel perse on Sabbath keepers. And they s arising whose object is to have G nized in the constitution, and war protected by law. They at once c conclusion that their predictions at be fulfilled by this party.

But their coveted prospect of 1 and the consequent fulfillment horned beast in this nation was s pieces a few weeks ago. This American.) met in convention i the 19th and 20th of last month platform, passed resolutions, sele dates for President and Vice this nation. The three first pla platform are as follows:

"1,That ours is a Christian and en nation, and that the God of t Scriptures is the author of civil 2, That the Bible should be as books of science and literature and institutions. 3 That G and man needs a Sabbath."

This last plank looks to an S. as though persecution was in CATE

the state of the state with some date of the september state state states with makes specifically early Spiritualisms and it should set the tops multiple at their Tipe could make out of and in his time reserve time, which is through and; while Spinitism says there is no down only a translater state in which the as to a higher and better state. Vain & on I frust it not, for it can only lead. niver of death, never ever or threath is and and his coming, and the recontraction rough him is the only hope. Then seek on onless the way of high and sollow the schings of the founder of Christianity, and * 1 10 ACY

A Perpetual Covenant.

fee our Subbath opponents say, the Sak th was to be a perpetual coverant, but on to the children of Israel. The text, Ex 16. reads. "Wherefore the children of la d shall keep the Subbath, to observe the black throughout their generations, for a metral covenant." Here we find the Sah à to be a covenant, and we wonder why opponents don't call it the old covenant ich was superseded by the new one, so as get rid of the Sabbath, instead of calling ten commandments the old covenant, for their effort against the Subbath they sween ay all of the moral principles of the gov. ment of God contained in that covenant. ich God declared from Mt. Sinsi, Deut. 4:

The Subbath covenant which is a perpetucovenant, is a declared covenant, and not nade covenant, for God declared it, of his preme and independent self, and did not the it by any spreement with any party. instead of its existence depending upon fidelity of the Israelites or any one else. existence is independent of them, being dared by the great Jebovah for the obedie and service of people who would wor. p him, seek his love and favor. Hence, on the Israelites agreed to be his people, ept his love and his favors, they then rered God's declared covenants to keep, sisting of the Sabbath and all of the ten smandments. It being an institution of if, a memorial one, commemorating the k of creation, it is very properly a distinct enant, although embraced in the old covnt of ten commandments, when they were en in a written form and embodied in a e of law.

he Subbath being one of the declared covnts of God shows it to be perpetual, and its perpetuity and validity does not ded on any class of people. That whish is petual is unceasine; everlasting, and thus with the Subbath covenant. It is perval because it exists in the nature of gs after God declared that he wanted ole to observe and keep it. When he nified it in Eden it was thenceforth peral, and every human being who has evred on earth since that time should have it. But God allows every body to do bey please, and if they don't please to hip him, and risk the consequences, they surely follow, and they will lose the sings that will follow, and that greatest dessings, which is unending life in the dom of God. This is the particular reto be had for obedience to God, for sing his covenants, being added to the teousness which is imputed to us by faith

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

the end of time. Our no-Sabbath opposition are informed of the reading of a communicawith the children of Israel only, "throughout then we have the following resolution :their generations," and apply to the genera- "Resolved, That this association express its pons of no other people or no other persons, conviction that in the matter of Sabbath legsheerve that in the text the word 'for' is in islation those who observe the seventh day word is not in the original language, but supphied by the translators, to make connection to the best of their judgment. Now, look at be persecuted? Certainly not. Yet these 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 them. It was a sign, because any one ob serving the Sabbath would certainly do so out of respect to God, for it is his memorial; it; it must come. and no one not worshiping God would care to keep the Sabbath. We have heard a first two horned beast applying to the United one venerable collection of records, one "Bibbath was a sign between the Israelites and concerning the shut door. If I read the Biing of the First day, on which Christ arose we are entering an age marked by lawlessthe sign in the first place was not between an indulgence in selfish and sensual pleas people, but between God and his people, and ure. if the Savier had risen from the dead on First day he never asked it kept as a sign. God's ald, N. Y .:sign should still be observed by his people, and it will be a sign that the Lord doth sanctily them.

United States in Prophecy.

A. C. LONG.

which will precipitate a cruel persecution up- enth day and not the first. on 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 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 the 19th and 20th of last month, adopted a antiquary and scholar have now recovered platform, passed resolutions, selected candithis nation. The three first planks in their language, civilization, literature and polity platform are as follows:

and man needs a Sabbath."

as though persecution was impending, but ing interest than is afforded by this new birth Abraham."

without dissent.

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.

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 imagibeast has suddenly lost the fierceness of his nature. But then, there must be persecution, because the visions of Mrs. White teach

In my opinion her visions concerning the and other people that they believed in Christ. of the standard of morality, opposition to now borne by contemporary records? But this is not true in the first particular, for governments and existing institutions, and

THE following is from the Christian Her-

"This Congress, like its predecessor, disgraced itself by holding sessions on Sunday. 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 Seventh Day Adventists at Battle that it has no divine sanction it loses its sanation of ours is represented in prophecy by mere holiday. Even our National Congress er, they claim that Church and State will be be based on the 4th command of the decaunited, a strict Sunday law will be enacted, logue, and it requires us to observe the sev-

History and The Bible.

anew on the basis of archaeology, and even more than this: for as in the Church of St. with whom they had to do. Clement at Rome, deeper, more ancient, and fresh risen from the dust of four thousand "1, That ours is a Christian and not a heath- years. We need not speak of Egypt, whose veterans of classic lore.

peteal covenant, it may justly run back. further on in the report of their convention, of history. It enlists students of many sciward to the time of creation as forward to as given by a Chicago paper, The Lever, we ences, enrolling them in one guild, whose brethren learn at last duly to honor one anwould like to locate this perpetual covenant tion from S. D. Adventists of Michigan, and other. 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 recword is not in the original language, but sup. are entitled to the same protection as those ognizes with delight the shaggy felf of fur who observe the first." This was adopted and hair and the gigantic sweep of tusk, 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 Konyunj-But this much misreprerented party now ik. 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 intothe "place of no return." The archaeologist nation will utterly fail to see any persecution becomes the judge, and often the vindicator, were his people, and sanctified to him, and in this. In fact, their imaginary two horned of the aspersed annalist of old time. The "father of picxaxes" 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 day minister say that the keeping of the Sab- States will be about as true as her visions liotheca," which professes divinely to have known the "purpose of the ages." It is eiththe people around them, and now the keep- ble and the signs of the times aright I think say, "unhistorical;" which means fabulous. er historical, or else, as men euphemistically

How do these chronicles bear the collation from the dead was a sign between Christians ness, a throwing off of restraint, a lowering with independent and authentic evidence

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, After frittering away the early part of the conquests, captives, are read in hieroglyphic session and neglecting its work, both Houses 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 the popular mind; as soon as people learn under the epithet "profane," was a matter of secret cogitation to many minds. For our Creek, Michigan, hold to the view that this credness to the mind at once, and becomes a own part, every new link of true connection between Biblical and other history does not the two horned beast of Rev. 13. And as has learned this, and they treat it according hallows that other. It is true enough, indeed, darken or desecrate the Bible, but lights and this beast represents a cruel, persecuting pow- ly. The only Sabbath reform possible must 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 Norhing in our days is more wonderful, not conjectures, and make us feel as we read even the colossal growth of natural science again the hallowed stories of Abraham, Joconclusion that their predictions are about to than the fresh start of history. Everywhere seph, David, or Daniel, how true the divine the structure of historic literature is rising 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

The test of "internal coincidence" has been hitherto unsuspected chambers have been applied to the Old Testament with admirable American.) met in convention in Chicago, brought to light, so the sagacious labors of sagacity and effect by the late Professor Blunt and others, and we may well be thankful that this line of proof was enforced by whole empires, such as the first kingdom of the very essence of external testimony. It is dates for President and Vice President of Chaldaea, and the primaeval Elam, and a 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 paren nation, and that the God of the Christian triumph has been already celebrated. Still less valuable form of "historical illustration," Scriptures is the author of civil government. Egypt is daily yielding fresh spoils; and in the material out of which the enlightened books of science and literature in all our ed. her records the germs even of European his- imagination represents the times and men ucational institutions. 3 That God requires, tory are with keen delight recognized by the seer before he are times and men seer before he can be a judge, and this histor. ic divination (so to speak) is one of the high-This last plank looks to an S. D. Adventist There is scarcely a study of more absorbest abhievements of Literature.—" Times of

ADVENT & SABBATH ADVOCATE

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"LET not your heart be troubled." Far away And yet they are as comforting to day Was by lips so sacred. "Ye believe in God;

The saints' new home arrayed in wondrous glory

"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

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 throe's 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, He'll lead thy soul beside thy pastures green, Or calmest waters all the livelong day;

And though the darksome ralley 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.

justly and exclusively belongs to the editor.

throw the Sabbath position. The facts are cheap commodities.

therefore you are mistaken when you say he his neighbor cometh after him and searcheth refused to publish it, and that he dare not him." Submitted in Christian love. 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 again he can not see the kingdom of God." John overthrowing the Sabbath I must be the 3: 3. guilty party.

stood it and do yet, was to investigate the you? In the absence of such testimony I of Jesus himself. Sabbath question and nature of man, in the rest secure; perfectly so. Yes, securely gave you the assurance that if you wished to which in truth may be styled the rock of and kindred subjects, that your questions very first week of time, and spans all ages would be answered either by the editor or past, even reaching us and extending down myself; this having been for years my uni- into the consummation periods. It is not in form method of investigating subjects through the power of any of the races of man to over the ADVOCATE, as the old readers of the pa throw it, for it belongs to a law of which Jeper well know. But to invite written, sus said it was easier for heaven and earth to

stances. This article he corrected, published questions that it does to review an article, have everlasting life. and reviewed in Advocate of Dec. 25th, aland reviewed in Advocate of Dec. 25th, aled into questions. Several thoughts embod. The great and grand facts which he was

great favor under my pressure of business to by simply writing the words yes, or no, and often in few words accompanied by a companied by a c great favor under my pressure of business to often in few words accompanied by a few have him to do. When your second article, proof texts. This is certainly one of the proof texts. have him to do. When your second article, proof texts. This is certainly one of the fine containing a review of Bro. Brinkerhoff's est methods of investigation known to the containing a review of Bro. Luid containing a review of Bro. Brinkerholl's est methods of investigation known to the lianswer to your first article reached me, I did erary world. But we will call this a mit fool of answer to your first article reached me, I did erary world. But we will call this a misun erary world. But we will call this a misun derstanding between us. You may have not feel free to send a second article to mm, derstanding between us. You may have missand especially one of such great length, understood me, or I may have missand understood me, or I may have mi Was by the solution of the office. In reading your art was it may, we will just not the correct the office. In reading your art was it may, we will just not the correct the office. In reading your art was already overtaxed with you; be this as it may, we will just not the correct the office. In reading your art was a length, and especially one of such great length, understood me, or I may have misunderstood with you; be this as it may, we will just not the correct the office. In reading your art was a length, and especially one of such great length, understood me, or I may have misunderstood with you; be this as it may, we will just not the correct the office. In reading your art was a length, and the correct the office of the office the cares of the office. In reading your article I saw that it would require considerable you wish to investigate the Sabbath quality of the care of the same and the sabbath quality of the same and the same an labor bestowed upon it in order to fit for the nature of man, or any other subject the "My Father's house has many mansions fair."
Then cease, sad heart thy sorrow and repining; paper. This extra work I did not wish to put hou shouldst know that though the earth seems on Rro. Drinkerhoff and I had not the noce. Then cease, sad heart thy sorrow and repining; paper. This extra work I did not wish to put our paper, that I will answer all questions. Thou shouldst know that though the earth seems bare, Behind those dreary clouds the sun is shining, that you were unaccustomed to writing for that you were unaccustomed to writing for the Editor. Your unpublished article will the received that you were unaccustomed to writing for the Editor. Your unpublished in the Advocate, and followed that I would have to correct the published in the Advocate, and followed the received that I would have to correct the published in the Advocate, and followed the received that I would have to correct the published in the Advocate, and followed the received that I would have to correct the published in the Advocate, and followed the received that I would have to correct the published in the Advocate, and followed the received the received that I would have to correct the published in the Advocate, and followed the received that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have to correct the published in the Advocate that I would have the published in the I would have the I would have the published have the I would have the I wou Oh, truth! oh, sacred truth of ancient story!

I grasp thee midst the gross of worldliness.

That you were unaccustomed to writing for the published in the Advocate, and followed be published in the Advocate, and followed by a review by myself. I hope this lotter than the press, and that I would have to correct by a review by myself. I hope this lotter than the press of worldliness. The saints' new home arrayed in wondrous glory look are looked to see feeling these earthly homes are looked to write a gave to Bro. Sperry, of this place, to answer, but good will toward you. I negotiate with the request that he should have both beneath in your convictions that the (your article and his answer,) published, but is the Sabbath and that he came to the conclusion that as you claimed orticle has been withhold from the to be a truth seeker, and not simply debat of the renew of the columns ing for the sake of discussion, that you would now and unpression account of its irresistable be satisfied if he met the main points in the article, if your article were not published. sition to the Sabbath. But in all this you Therefore he wrote and published his ans. are woefully mistaken, as will undoubtedly wer, leaving your article unpublished. As for appear in my forthcoming review. "He that the editor he never saw your last article, his residult and the seemeth just; but

Ye Must be Born Again.

W. H. EBERT.

"JESUS answered and said unto him, Verily, verily, I say unto thee, eccept a man be born

This language is the first remark which Now allow me to say to you, in all kind Jesus made to Nicodemus, as set forth in the ness, that if you think this of me you are narrative given us of that conversation. Nicvery much mistaken. Ever since I first saw odemus being ruler of the Jews, and doubtthe Sabbath in its true Bible light my confi less a great man; and, being very well ac-Whose arm omnipotent will aid thee to endure. dence in its religious and moral force has quainted not only with the prophecies conbeen unshaken. I have for years, and still cerning what the Messiah was to do; and that, make a practice of purchasing and reading he was to "set upon the throne of his fathall the books I see advertised against it, and er David," Ps. 132: Acts 2: 25-30; and that of listening attentively to all that may be it had been declared to Mary, the mother of said against it, when opportunities of the Jesus, that he was to receive the throne of his kind present themselves. But none of these his father David; and, was to be the king things remove me. Do you ask, in astonish over the everlasting kingdom, Luke 1: 32; ment, why? If so, I answer with pleasure, and, also, knowing that Jesus was "teaching Because I read my Bible in which God says, them of the kingdom of God," Luke 9: 11; WHEN you subscribed for the ADVOCATE "The seventh day is the Sabbath," I have he went to Christ as John here states, privily the agreement between us, as I then under- no record that he ever took it back; have by night, to learn more fully of these things,

That his inquiry was in reference to the "re-Sabbath question and nature of the seventh day Sabbath rock, storing again the kingdom to Israel," and as to who were to be the subjects of that kinggave you the assurance that if you make ages, for it dates from the last day of the investigate the Sabbath, or nature of man, very first week of time, and spans all ages dom, 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 lengthy discussions on any subject or sub- pass than for one jot or tittle to fail. Where that kingdom in their present state of mortal jects, is not my prerogative, but a right which is the ground for fear? A Sabbath keeper bodies. And, when he said to Nicodemus, needs no weapon but the Bible, and he is in- "Ye must be born again or ye can not see the 2nd: You mistake when you think the editor refused to publish your last article, and ly weapons are assertions which are the Dible Dible of the great important fact of that he dare not publish it, as it would over that he dare not publish it, as it would over that he dare not publish it, as it would over that he dare not publish it, as it would over that he dare not publish it, as it would over that he dare not publish it, as it would over that he dare not publish it, as it would over that he dare not publish it, as it would over that he dare not publish it, as it would over that the dare not publish it, as it would over that the dare not publish it, as it would over that the dare not publish it, as it would over that the dare not publish it, as it would over that the dare not publish it, as it would over that the dare not publish it, as it would over that the dare not publish it, as it would over the dare not publish it. tion of the dead. And he goes on and teachthrow the Sabbath Posters throw the Sabbath Posters and Sabbath Sabbat these: When your article "Sabbath School of questions I should have answered every lifted up, just as Moses lifted up the serpent Manual" and other works. Your first article, one of them myself, as all experienced writing in the wilderness," in order that men who Manual" and other works. Tour manual ers know that it does not require more than would believe on him should not remain "in editor with an explanation of the circum- half the time and labor to answer a list of the graves" in a "perished" state; but, might

and reviewed in Advocate of Dec. 20th, at though it made him considerable extra work, ed into questions. Several thoughts embod- then declaring to the world was that he was though it made him considerable extra work, yet he did it cheerfully, and I consider it a jed in a question can frequently be answered himself to be put to death; and that he would

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

At the first statement that Christ made to rig him that "he must be born again," Nicodemus ac seems to have staggered, as we may learn th from his answer. But we would conclude sh that after hearing all that Jesus then said to him, he understood more fully how it was to the be. And, if we will examine some of the oth- to er scriptures bearing on this point (and will " do so with our minds unfettered by the very t 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, proper faith in him purifies the heart, and proper repentance corrects the character; an 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 natur 2 Pet. 1: 4, and it introduces men into Chris kingdom of grace, or, patience here in t time world. And, then, by due "diligend it will secure "an entrance into the everl ing kingdom of our Lord and Savior Je 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 Spiritt."

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 shall also quicken your mortal bodies spirit that dwelleth in you," Rom. 8: can understand this in no other ligh "being born of the Spirit." And, a taught Nicodemus, "that which is the flesh is flesh: and, that which is

and the state of

simply writing the words yes, or no, and n in few words accompanied by a few of texts. This is certainly one of the finmethods of investigation known to the liy world. But we will call this a misun standing between us. You may have miserstood me, or I may have misunderstood ; be this as it may, we will just pass it I will renew my promise to you, that if wish to investigate the Sabbath question, ure of man, or any other subject through paper, that I will answer all questions may wish to ask, by the permission of Editor. Your unpublished article will published in the ADVOCATE, and followed a review by myself. I hope this letter prove satisfectory, and that nothing may ar to alienate us in our feelings toward h other. As for myself I have nothing good will toward you. I accord to you nesty in your convictions that the first day he Sabbath, and that your unpublished icle has been withheld from the columns the paper on account of its irresistable wer, and unanswerable qualities in oppoon to the Sabbath. But in all this you woefully mistaken, as will undoubtedly pear in my forthcoming review. "He that irst in his own cause seemeth just; but neighbor cometh after him and searcheth n." Submitted in Christian love. Fairfield, Neb.

Ye Must be Born Again.

W. H. EBERT.

JESUS answered and said unto him, Verily, rily, I say unto thee, eccept a man be born ain he can not see the kingdom of God." John

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

That his inquiry was in reference to the "reoring again the kingdom to Israel," and as who were to be the subjects of that kingm, is certainly very well set forth by the swers given. We must conclude that we e favored with only the most essential stateents made in that conversation. And that arist here presents in a very brief way, to icodemus, the fact that men could not enter at kingdom in their present state of mortal dies. And, when he said to Nicodemus, e must be born again or ye can not see the agdom of God," he was teaching him a lesn in reference to the great important fact of e Bible, that there must first be a resurrecon of the dead. And he goes on and teach-Nicodemus that, "the Son of man must be ted up, just as Moses lifted up the serpent the wilderness," in order that men who suld believe on him should not remain "in e graves" in a "perished" state; but, might we everlasting life.

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

"come forth at the sound of his voice," John body, he will be what Christ indicated to Nic- and women to believe the truth, but to got 5: 26. And, when he tells Nicodemus that odemus would be necessary in order to enter them to yield obedience is quite another he "must be born of water," he alludes to the the kingdom of heaven. the spirit, in the resurrection, it would be I Cor., we get a very complete lesson on this help us to cultivate more of a sacrificing spirnecessary to be born of the water here. They whole important subject. Paul denotes this it. would first be "begotten by the word of God," entire chapter to instruction upon the great I had thought of making a report of labors than raised out of a watery emblamation? then raised out of a watery emblematical cardinal facts of the gospel; the certainty as since I met in conference at Hartford, Mich., cardinal facts of the gospel; the certainty as grave; "being born again," as Peter says, well as the absolute necessity, of a resurrective seed, but incorrectible the description of a corruptible seed, but incorrectible to the descriptible seed, but incorrectible to the descriptible to the descriptibility to the descriptib "not of a corruptible seed, but incorruptible, tion of the dead; and, to an illustration of the by the word of God, which liveth and abideth great physical change which is necessary, for ever." 1 Pet. 1: 23. For, this is being and which will take place in our mortal bod-"born of the water;" and, Peter said in the pre- ies, at the resurrection of "them that are ceding verse, that it was done "in obeying Christ's at his coming." And, after having the truth;" and Paul says that they "obeyed in the most logical manner, gone through the the truth" when they "were baptized into Je- whole subject of what is, and, of what he sus Christ, by being buried with him by bap- must be, he then, in the most emphatic manan "heir according to the promise made to the kingdom of God; neither doth corruption everlasting kingdom.

from his answer. But we would conclude shall be the great result of it. be. And, if we will examine some of the oth- to "seeing the kingdom of God" men must the use of the church, and came out to hear. er scriptures bearing on this point (and will "believe and be baptized" in this life, and Now, I feel very much tried at times when and their state, or relationship here in this all diligence," and "watch." life. For here under the gospel of Christ, a Frankton, Ind. proper faith in him purifies the heart, and a 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 will, at that time, "be born again;" and that, too, "of the Spiritt."

the flesh is flesh; and, that which is born of fields where they have never heard the gos- meet her in the better land.

see the kingdom of God." And Paul goes

proper repentance corrects the character; and Hold fast that no man take thy crown; then baptism, changes the state, or relation- just a little in the future we shall reap life ship. And it all put together accomplishes a everlasting. Sorrow will be forgotten, tears conversion, or "being born again." And it wiped away, friend will greet friend, there makes men "partakers of the divine nature," will be no more pain, nor any more death. 2 Pet. 1:4, and it introduces men into Christ's Blessed time! endless day! Eden restored! kingdom of grace, or, patience here in this Jesus reigning on his throne! O, to reap the time world. And, then, by due "diligence," reward of the blessed, and be among the gathit will secure "an entrance into the everlast- ered saints, and hear the soul-thrilling, iming kingdom of our Lord and Savior Jesus mortalizing words, "Well done," from the

From Bro. H. R. Carter.

and where there are no Sabbath meetings, I bood. thought I would write a few lines to the AD

again live triumphant over death. And that the spirit is spirit.' And when man's "mortal pel of the kingdom, nor of the Sabbath. I all the dead of the human race should also body shall be changed into a "spiritual" find myself quite successful in getting men thing, and especially on the Sabbath, for that, fact that, in order to a proper birth of And, then, by turning to the 15th. chap. of requires more of a sacrifice. May the Lord

say that I have devoted almost my entire time in trying to preach the word, and most of the time to good and attentive congrega tions. 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 tism into death," Rom. 6. And this is else- ner, tells us just exactly in substance what they could use. I held five meetings there where spoken of as being "in Christ," Gal, 3: Jesus told Nicodemus. "Now this I say, last week in a store building; the audience 26, and, which makes man "a new creature," brethren, that flesh and blood can not inherit was good and attentive. There seems to be quite a Sabbath interest there. Tomorrow I Abraham;" and gives him a promise to a part inherit incorruption." This is the same as am to preach a funeral discourse for Bro. and in the first resurrection;" and a place in the saying we "must be born again, or we can not Sister Anderson's little Addie, who died two weeks ago, while Bro. Anderson was in Kan At the first statement that Christ made to right on in the next verses, and tells us ex- sas. They are deeply afflicted over their behim that "he must be born again," Nicodemus actly as to the time and the manner in which reavement. On next Sabbath I go to Walkseems to have staggered, as we may learn this great change shall take place, and what erton, where Bro. Richmond lives. He takes the ADVOCATE; the Dr. belongs to the S. D. that after hearing all that Jesus then said to And, we have no doubts but that all these Adventists; "I think he is taking higher him, he understood more fully how it was to things are true. And we believe that in order ground; they are very liberal; they gave me

do so with our minds unfettered by the very then be resurrected to an eternal existence, the cold shoulder is turned by Sabbath keepmuch "spiritualizing" to which this fact has having been immortalized in the resurrection ers because we cannot see all that they see. been subjected), we will understand it as de- of the just. For we believe those will be the Again, the same by our Restitution brethren claring there must, also, be a resurrection of "the days of the righteous judgment of God, because we keep the Sabbath. Oh, for the the dead before men can "inherit the king- who will render to every man according to time to come when the watchman shall see dom of God." They must, yet, be born again. his deeds; to them who by patient continu- eye to eye! Then we shall be rid of these Men born of the flesh die. And, before they ance in well-doing, seek for glory and honor trials. I think the time is not far off when can live afterwards they "must be born again." and immortality; eternal life: But unto them the Restitution people must adopt the Sah-Resurrected! And, as men cannot be raised that are contentious and do not obey the bath of the Lord, for I cannot think that God from the dead only by the operation of the truth, but obey unrighteousness; indignation will prosper a people that knowingly break spirit of God, it will be, being "born of the and wrath," Rom. 2: 5-8. And that all these his commandments, when he says he that Spirit." The first birth, or, being "born of great events will take place at Christ's coming breaks one of the least of these commandwater," is in order to the change of men's and kingdom; and these events are not very ments, and shall teach men so, shall be minds, their dispositions, their characters, far off in the future. Therefore let us "give 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 Bro. Jacob, and the brethren scattered family of children and her husband to mourn resurrection of the righteous dead, or, the abroad, greeting; This beautiful Sabbath her loss, besides her brothsrs, and her circle translation of the righteons living. They morning I find myself 75 miles from home, of friends in the church and in the neighbor-

Sister Walker was an observer of the Sab-And Paul so understood this subject. For, vocars, which I have so long neglected. I bath and a member of the Church of God in after first speaking very plainly on the nature have nothing very encouraging to write. Missouri. Her faith in Christ sustained her of this first change, or birth, "into Christ," he I wish to say right here that the Anvocare is in her sufferings and gave her hope in the dygoes right on and says; "But if the spirit of a very welcome visitor to my family in their ing hour. She bore her sufferings without him that raised up Jesus from the dead dwell lone condition, for I am away from home murmuring, and said it was all right. Christ in you, he that raised up Jesus from the dead most of the time. I am sorry that I cannot suffered much for us. She said she was preshall also quicken your mortal bodies by his do something for its support, for I am aware pared to die, and was going to fall asleep in spirit that dwelleth in you," Rom. 8: 11. We that its takes money to make these visits. Christ, and that when Christ comes to make can understand this in no other light than But I am spending my entire time in preach- up his jewels she would receive a crown. "being born of the Spirit." And, as Jesus ing, and my receipts do not average over two She parted with her family with earnest extaught Nicodemus, "that which is born of dollars a week. My labor is mostly in new hortations to make God their portion and

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

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

sion every Sabbath during the quarter. dows, even though they be copies of celebraattendance 19; divided into three classes as follows: First, Bible class, conducted by teacher; third class, Addie F. Nichols teachincalculable damage to crops, railways and A C Long, 4 pages, 1 cent, er. Sabbath school opens with singing and prayer after which the C prayer, after which the Secretary reads the been sweptaway and several persons drowned. lowed by singing and general exercises in which all unite. Each member commits to 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; Sabbath school is held either social meeting ture. or preaching by Eld. J. H. Nichols.

GEORGE E. NICHOLS, Sec.

Waterville, Kan.

the real Asiatic Cholera, and the outbreak is Cholera at all.

tive of Scotland.

them by Jew-baiters.

close last week, has persuaded about 11,000 the account is rendered.—Selected persons to sign the temperance pledge.

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

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 Those wishing to avail themselves of the A army, he can confidently say that the military berry, Gentry Co., Mo. 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 Monas pronounced in favor of the Mandi s reng ious claims. El Hazar had hitherto denied secretary or Superintendent, 15 cents per set the Malair ious claims. ious claims. El Hazar had hitherto denied secretary or Superintendent, 15 cents per set of Secretary or Superintendent, 15 cents per set of Secretary or Superintendent, 15 cents per set of three class Records and one Report blank. Text believed, will have an important influence on

This school meets at the Stone School the Sensussi and other tribes. THE chief of police of Louisville has issued and although the members are scattered over an order directing all stores to remove all a territory of nine miles held a territory of nine miles, held a regular ses. pictures of nude figures from their show win-

as follows: First, Bible class, conducted by Noah Ricard; second class, Eddie Ricard incoloulable damage to crops, railways and A

which all unite. Each member commits to memory and repeats a verse of Scripture conmemory and repeats a verse of Scripture con-taining a word designated by some member of the school the previous Sabbath. This was worse. The struggle for hie, and sacedness in the Bible, 4 cts, 40 cts per dozen. "is harder now; it is more difficult to make a sacedness in the Bible, 4 cts, 40 cts per dozen." part of the exercise is especially interesting; 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 ular view of the parable, and also its true appli there is also improvement in the attitude of The second coming of Christ, Showing it to; belit-Chorister, E. Ricard. In connection with the respectable people toward licentious litera-

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 symptons, THE Cholera in Southern France is called the surgeon said with an oath, "You have got into a bad habit, which you must give up at much feared; but some physicians say that once," referring to his patient's practice of The Rich man and Lazarus, showing the appli some of the cases called Cholera are not taking large quantities of snuff. "Well," said Dr. Lawson, I find that it is an expensive The Sanctuary trodden under foot and to be ALLAN Pinkerton, the celebrated detective, habit, and, if it is otherwise injurious to me, occurred at his home in Chicago, July 1st, I shall agree to give it up. And now, he You have got into a very bad habit, too, and LARGE numbers of Jews are emigrating to it would greatly improve you at once to rethe United States from southern Russia, on nounce it. It is your habit of swearing I account of renewed cruelties perpetrated on mean." Well," replied the surgeon, with indifference, "it is, at least, not an expensive The Doctrine of Immortality, by J H Whitmore, FRANCES Murphy, during the seven weeks' habit like yours." "Ah! my lad," exclaimed campaign in Chicago, which he brought to a the minister, "I fear you'll find it so when

Tents! Tents!

HAVING made arrangments with the Miss ouri Tent and Awning Co., we are prepared In Minnesota the condition of the crops to make the following offer to those who wish Adventists, by Jacob Brinkerhoff, 16 pages 3cts.

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that, having served six years in the German above offer will write to me at once at Stan-W. C. Long.

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drsdge Sarah Myers and John Parish 25 cts each. To preach the gospel, Eiiza Fellows \$2.

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taining a word designated by some member was worse. "The struggle for life," he said, pages, by A F Dugger, showing its absence of the school, the school the residue Schloth This Who changed the Sabbath 9 By A. C. Long. 8 pa-

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generally is better than at this time last year, to purchase or rent tents for the coming 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.

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Advent an

"Thy Word is a La

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Chris the Signs of the Times, the duty of mankind observe the Bible Sabbath (the seventh day of the week,) together with the other commandments God, the Nature of Man, his Unconscious sta in death, the End of the Wicked, the Earth stored to its original glory and condition as t future inheritance and abode of the redeemed a the Kingdom of God, the Atonement and demption by Jesus Christ, the Prophecies, t 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 ho That he hath prepared in the mansions of res For the people of God, the redeemed and the b

The Christian's road is oft paved with thorns But there's rest beyond; in that glorious mon 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 suppo their views, with great confidence, Col. which in the authorized version reads "Let no man therefore judge you in m in drink, or in respect of an holy day, the new moon, or of the Sabbath days.' point made here is that the phrase "s days" includes the weekly Sabbath, an the context conclusively proves that the other rites of the Jewish econor done away at the crucifixion of Christ at the outset we admit that if the week bath is included in the above name bath days," then the claim that it away is valid, for it is certain that baths mentioned here were "naile cross."

But at the beginning of the argun in point to state that all that is impo the matter is assumed, namely, weekly Sabbath is one of those name text. Grant this assumption of t Sabbatarian, and there is no more to The burden of proof here rests wit tagonists, and they certainly ough that assumption is quite another th proof. We however proceed to few points on which to base argu Posed to the above assumption:

1st. The Greek word in the tex sabbaton, and in this place, by almo al consent, is plural, and therefore rendered sabbaths. As much as t ceded in the authorized version by tion of the word "days." Dean cent translation follows the authori