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Advent and Sabbath Advocate.

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

Marion, Iowa, Third Day of the Week, 13th Day of the 5th Month, 1884. (Aug. 5, 1884.) No 19. VOL. XIX.

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the Signs of the Times, the duty of mankind to God, the Nature of Man, his Unconscious state future inheritance and abode of the redeemed and of demption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Healing by Faith, Matt. 8: 16, 17.

MARY E. ARMSTRONG.

HE healed them all, the blind, the lame, the pal

The sick in body and the weak in mind, Whoever came, no matter how afflicted, Were sure a sovereign remedy to find.

His word gave health, his touch restored the vigor To every weary, pain-exhausted frame; And all he asked before he gave the blessing

Less loving now than in those days of old? Or is it that our faith is growing feeble, And Christian energy is waxing cold?

Why do we not with equal expectation, Now bring our sick ones to the Lord in prayer, Right through the throng of unbelieving, Up to his very side and leave them there? He never hath refused in by-gone ages, Then why not ask him now. Gobleville, Mich.

Who Created all Things?

forces came in, and acting upon molecules, have made a world.

and law, and a great many other things that created the heavens and the earth.' they think you don't understand; but just ask Who made the world? God. Who is God? I try the philosopher.

My children have asked me a hundred times An apple falls to the ground, and you ask side of Christianity. over: "Where did the world come from? Who what caused it to fall. 'Gravitation.' 'What One more question—about yourself. Where made the sun, the moon, the stars, the earth?" is gravitation? 'Why, don't you know? We did you come from? Ask the culturist and Can the scientists tell us? Can the philoso- suppose that it is caused by the attraction of see what he has to say about it. He says: T phers tell us? 'Oh, yes,' says one of these the earth.' 'What is the attraction of the don't care how I came here. It keeps me men; 'we can tell you how the world came to earth?' 'We don't know.' A little boy once busy to know what to do, now that I am here.' be-how the universe came to be. Away asked his mother how God made the world. Ask the scientific man: Where did I come back—not six thousand years, but two hun- The mother said, 'I don't know.' But this lit- from?' He rises up and says: 'Bioplasm! dred millions or billions of years ago, there the boy-only six or seven years old—thought Protoplasm! 'Well,' you say: "What is biopwas a molecule—that is the name it goes by— he knew how to make a world. 'How would lasm? What is protoplasm?' 'Well—it is and then, somehow or other, there was anoth- you do it? said his mother. "I would just a life cell." But where did bioplasm come er molecule, and then three molecules; and get some dirt and a wheelbarrow and make from? Well, that is just what we are trying then things went on until enough molecules one." That is just the way with the scientists. to find out.' One man says: I guess it must got together to make one atom, and then two They get some dirt, some force, some law, be electricity.' But that won't go. Or some atoms; and then some law of correlation of some molecules, and some atoms, and they one says: In the infinite ages long ago, when

know there are any? There must be. We so much. Your whole system is based on an select few.

are compelled to have something to start the assumption.' 'Well, what do I assume?' world with, and so there must be molecules 'You assume the existence of God, and that and atoms." Now I am not ridiculing science he made the world.' 'Yes; the Bible says so, and philosophy. There are enough men in that God made the heavens and the earth. this audience who know this to tell you if I But even supposing that were only an asmake any mistake. They know that, pushing sumption, do you never assume anything? philosophic inquiry clear back to its utmost You assume the molecule. And which would THE ADVOCATE is devoted to the promulgation reach, that is where it has got to come. Ma- you rather bow down to and worship, God or of the doctrines of the Second Advent of Christ, terialistic science cannot tell us anything a molecule? In the Christian system there observe the Bible Sabbath (the seventh day of the about the beginning of things. The science isn't a single assumption at all, that can be so week,) together with the other commandments of that was born three hundred years ago, and claimed, beside which we cannot place twenty in death, the End of the Wicked, the Earth re- that is supposed to be almost at the summit assumptions in science and philosophy.' Now, stored to its original glory and condition as the strainments in the nineteenth century, in the nature of the case, God does not in his the Kingdom of God, the Atonement and re- is substantially nothing else than the philoso- Book undertake to teach us science or philosphy of that old Roman called Lucretius, who ophy-His object is simply to tell us what he lived contemporary with St. Paul. Scientists wants us to do-but let us see what the Bible can talk to you about correlation of forces, does say. It says, In the beginning God

them one or two simple questions. Ask what 'God is a Spirit;' and out of this Book we matter is. They can't tell you to save their learn that he is infinite, eternal, unchangeable, lives. There isn't a scientist in this world in his being, in his goodness, in his power, wise enough to say what matter is. 'Is that and so on. It gives at least an intelligible matter?' (touching the cabinet oragon) 'Yes' answer to the question of God. It dosen't 'What is it?' 'It is wood.' 'Well but that is talk about the subjective ego, and the uncononly a certain kind of matter.' 'It has densi- scious ground of being, and the unknowable Was simple faith in him from those who came. ty, extension, color.' 'Yes; but density is not somewhat, and the power that makes for And is our Lord the kind, the good, the tender, matter; extension or color is not matter.' No.' righteousness, in ourselves and yet not our-Then what is matter? extension, density, selves. God sets himself forth in this book color are only properties of matter.' I can't | clearly, distinctly, as a great, intelligent, beget an answer from the scientific man, and so neficent Creator, who has made us in his own image, who provides for us, who numbereth What does he say? 'Oh,' he says, 'matter the stars, who holds law in his hands, and is that something in which all things inhere." whose own beneficent will is the explanation Which just means that he can't tell you what of all things. Now, I don't say this aftermatter is. Ask the scientists who talks to noon that this is true. I simply want to put you about force, what force is. We can see before you the answers that have been made the effects of force, but we cannot see force by philosophers, and the answers made by the itself, and no one can tell you what it is. Ask Bible, so that as intelligent young men you 1 suppose, when a little child, looking abroad the scientist who talks to you about law what can make your decision. And here let me say upon stars, earth, sea, you began to wonder law is, and if he will give you an honest an- that all philosophy isn't on the side of infidelwhere all this world came from-who made it. swer he will say he can't tell you what it is. ity by a great deal. The best of it is on the

the planet was a great mass of burning matuntil little by little the whole universe was Now, my friends, in all seriousness, that is ter, it touched some other planet that had life, made. If you ask him, 'What is a molecule?' all you can get out of science. In their at- and caught it like people catch the measles.' he will say: 'Why! don't you know what a tempts to trace, step by step, how things have But how did life come on that other planet? molecule is? Why, a molecule is what atoms come to pass, these men detect some invisible How did it come first in the universe? are made out of. 'What is an atom?' 'What! operations which they ascribe to law and force, Where life originated none of the scientists Are you an educated man, and don't you know but what is back of it all? Who started the can tell, but they always go back to their biopwhat an atom is? Why, an atom is a whole lot forces? Who ordained the forces? Where lasm and protoplasm, and their molecules and of molecules.' Well; but did you ever see did the first molecule come from? 'Oh,' they atoms, and other things which if I were to one? No.' Did anybody ever see one? 'No.' say, "you Christians are not scientific. You tell you all their names you would not under-Is it large enough to be seen under the most believers in revelation are unscientific and unpowerful microscope? 'No.' 'How do you philosophical.' Why? Because you assume which belongs to everybody; they belong to a

least w

the Creator there has been, and there is an than ever.—G. F. Pentecost. evolution; but it isn't the evolution of the infidel scientist. And you must not be surprised when I tell you that the moral conclutermination.

Christian ministry when I stand here and ex- he proposes to save the human family. plain to you some of these things which perhaps you have believed without understanding. Now I take the question as the Bible answers it, and God says: 'In the beginning (whenever that may have been) God created the heavens and the earth,' and at last he created man; 'in his own image' and 'in his own likeness created he him;' and God 'breathed in to his nostrils the breath of life, and man became a living soul.' Well that is at least an intelligible answer-no bioplasm,

Marke alle

THE REPORT

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is about the answer you get from the scienof evolution might do in reference to matter, with the voice of the arch-angel, and with
tists to the question, who man is sold to the question who man is sold to the question. tists to the question who man is, and where it was utterly at fault when it came to condid he come from. Of course I did he come from. Of course I am putting it sciousness. But now I ask the Bible about it. shall rise first;" we can understand it to all to you in very popular largers. to you in very popular language, but I appeal God says that he made man, no matter how; be in perfect harmony with all the Scriptures to any man here if after he here. to any man here if, after he has searched the whole theory clear through he whole theory clear through, he can say that life, no matter how. God says that your conthis is a carried to a can say that life, no matter how. God says that your conthis is a carried to a can say that life, no matter how. this is a caricature. It is not a caricature. Sciousness and mine is the result of his own proposition of "Christ tasting death for every proposition of "Christ tasti has been 'evoluting' and 'evoluting' till things of this old Book (which men are presuming Christ put to death? "Did Christ die?" Rehave come to be what they are, and the survival of the fittest has come to pass, and at the worn out and 'played-out book') by the side pertinent one, shall urge a close examination worn out and 'played-out book') by the side variety of monkey, and every time a man eats an ovster he is eating his grant and the digtop of the lot is man. We are only an improved of modern science in its last conclusions, and of the proposition,

Did Jesus Christ Die?

W. H. EBERT.

ible. It is but a question of the movement of himself flesh, and the form of a man, in order The divine, or God part of him could not die." dogmatically with these great questions that there is nothing in all these propositions ken of, say that it was death. That he died. they think it must be right-it gets hold of so which is any more miraculous, or inconsis

> with God to have an angel take on flesh, by in Christ's death. being born of a woman and thus make him | We understand the Scriptures to teach subject to death, than it is to take mortal most emphatically that Christ died. That he

Well, these men say that in the course of it is refined brains, like a mist on the sea. It gel became Jesus; and Jesus under the those bioplastic cells increased, and other is nothing different from brains. It is just gel became Jesus; time these bioplastic cells increased, and otter things increased, till they got to be a reliv-brains in efferomental when you rub two larger than the search and the rule of the ru er things increased, till they got to be a jellyish, and then there got to be an oyster, and pieces of wood together first enough, you anointed. And he describes the second together first enough, you anointed. fish, and then there got to be an oyster, and then one day there was a tadpole, and a frog. strike a part of light. It is just so with brains. then one day there was a tadpole, and a frog, and a fish. One of these fish got washed up.

Drams in enervesence. The second of and a fish. One of these fish got washed upon the shores of the sea, and to accommodate is the correlated conjudent of the motion in on the shores of the sea, and to accommodate itself to its new conditions it had to make legs the brain. That is the whole theory put in the product the product theory put in the product theory put in the product the product theory put in the product theory put in the product the product theory put in the product the product theory put in the product the pro on the shores of the sea, and to accommodate itself to its new conditions it had to make legs out of its fins, and so on and on and on tillby and-by there came to be monkeys, and some the monkeys, and some the monkeys drawed and some to be monkeys, and some the monkeys drawed and some the monkeys drawed and some the produce mought and the motion in the correlated equivalent of the motion in the dead shall hear the will ask the correlated equivalent of the motion in the correlated equivalent of the correl and-by there came to be monkeys, and some different from matter; it is only matter in inof the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and as the source of the monkeys dropped their tails and the source of the source of the monkeys dropped their tails and the source of the monkeys dropped their tails and so thus there came to be Africans and A intithus there came to be Africans and Asiatics, and finally Englishmen and Americans. That is about the answer you get from the soion of architics wight to in reference to matter.

The doctrine of evolution that some place, creative act; that he has made us like himself. man;" and whether he was "put to death," and hence of the time away book in the inc. some time, away back in the infinite millions Now, all I say is, that I want you to put the as indicated in the text. And hence our of years a bioplastic cell had as of years, a bioplastic cell had an origin, and it simplicity and the sublimity of the answers principal question on this occasion is, "Was been 'evolution' and forested in the distribution of the answers of the answers of the answers of the sublimity of the answers of the ans

an oyster he is eating his great-grandfather. Now I have no doubt that it is a say it only makes the grandeur and the preciousness Jesus died and rose again, even them which him which have no doubt that it is a say it only makes the grandeur and the urg. Jesus died and rose again, even them which him which have no doubt that it is a say it only makes the grandeur and the urg. Now, I have no doubt that in the wisdom of God's Word stand out more conspicuously sleep in Jesus will God bring with him," words?" We here, with all due respect to them, and in all Christian kindness for them, turn to all the professed followers of Christ, "Bur we see Jesus, who was made a little and ask them to please say whether they beevolutionary science is that there is no such lower than the angels for the suffering of lieve that Christ died. Who will answer thing as moral right and moral wrong. If a death, crowned with glory and honor; that first on this question? Who dare to squarely man does wrong he does wrong because he he, by the grace of God, should taste death say yes? Come, please tell us, do you be can't help it. Right-doing depends on the for every man." Heb. 2: 9. twist of the brain, and if the brain happened That Jesus Christ was Michael, the arch that Jesus died in a certain sense; that is, he to get a left-hand twist the man would do angel, and that it was through him, and by seemed to die. But it was only his human wrong. In the one case the man must be- him, that God created all else; and that it part that died. But as he was 'the very come a philanthropist and in the other case was this arch-angel which was the embodi God as well as the very man,' of course it he must become a burglar. He isn't respons- ment of "God's Word," and, which took upon was only the human part of him that died.

matter, and not a question of moral free de- that he might die as a man, to "make him We now ask, Is this believing the gospel? perfect," and an adequate Savior of man, we The great commission requires that men This theory has all the glitter and the believe to be too well taught in the Holy must "believe the gospel in order to be gleam and the fascination of things not un- Scriptures to be successfully called in ques saved." And the gospel declares that "Christ derstood and dressed in high-sounding names; tion by those who accept their teachings; died and rose again the third day according and it gets hold of half-educated young men, and therefore I shall not in this place say to the Scriptures." The Scriptures on every and because it seems to deal so wisely and so more on that part of the subject, than that occasion where the suffering of Christ is spo;

There is nowhere the least intimation in all many of these young men that I feel I am not tent in God's order of things, than is in any the holy Scriptures that Christ's death was violating the sacred and the high office of the other part of the plan of the gospel by which not complete death. And when men profess to believe the gospel of Jesus Christ, and un-That God created or made the angels is cer- dertake to do so with the mental reservation tainly consistent and true. And that he that it was not a complete death, they fall should create an arch-angel, and call him just that far short of believing the gospel. "Michael," as well as other lower ministering And when men affirm that it was only the angels, we believe to be also consistent and human body, or the man part of Christ that true. And he having given these angels a died, they also affirm that there was nothing spirit form, it could be no more inconsistent more than a human sacrifice offered for man

man and give him an immortal existence, by was made lower than the angels in this regiving him a spiritual birth in the resurree spect, by having a corporeal body given him, and protoplasm, and survival of the fittest, and tion. For they are all far above the native by which he became subject to death. And sublimation of matter, and correlation of ability of man; but they are perfectly con in this form he was Christ. And that when sistent with the power of an almighty God. he was crucified all there was of Christ died. The Bible contains an answer that is so And we believe they are in accordance with Christ did not partly die. God brought sublime that it lifts us up into the presence his purpose, and also his divine word. Un Christ "again from the dead." And Christ of the unseen Source of all being, and yet it der such facts we could expect to hear Jesus himself declared, after his resurrection, that is so simple that the little child on your knee say, "A body hast thou prepared me." And, he had been dead. "I am he that liveth, and can comprehend it, and know what it means. "I come, O God, to do thy will." And, "Not was dead." Rev. 1: 18. "Thus it is written, Now, we have seen that scientists cannot tell my will be done, but thine." And God and thus it behooved Christ to suffer, and to Now, we have seed that we have seed that the only could say to him, "Thou art my son; this day rise from the dead the third day," Luke 24: tries to account by evolution for the various have I begotten thee." And then in the act 46. There is no "half way" ground allowed forms of matter; but when we ask him about of anointing the Christ he could say to man by these expressions. Christ either died of the save bird "This is my beloved Son hear we him " by these expressions. Christ either died of the save by the sav forms of matter; but when "Mind?" he says, kind, "This is my beloved Son, hear ye him." he did not die. Infidelity says he was only

a man. Modern theology says that it was the, beloved, only the man part that died. which I stir

The holy Scriptures teach that Christ was remembran The not, and the angels for the words which made a little lower than the angels for the words which made a fitted words while suffering of death. And they teach that he prophets, a suffering and that God raised him from the did die. And that God raised him from the apostles of did die. This Jesus hath God raised up,"Acts this first, dead. "If the spirit of him that raised up apostles of the spirit of him that raised up a district of him th dead. "If the spirit of him that raised up days scoffe 2: 32. "If the dead dwell in you hather days scoffe 2: 32. from the dead dwell in you, he that and saying Jesus the Christ from the dead shall also ing? for raised up Christ mortal bodies by his spirit the raised up for mortal bodies by his spirit that things con quicken your mortal bodies by his spirit that things con dwelleth in yon, Rom. 8: 11. This is the ning of the grand tenor of all the Scriptures. And, if can see an this proposition is untrue the gospel is all a from Ch myth. Paul says that we should "keep in any other memory" the grand propositions of what he conveys t calls the "gospel" if we would be "saved by converted it." And he states that "Christ died for our of any of sins according to the Scriptures," 1 Cor. 15: bined, I sins account the "gospel." | confess 1 Do men believe the gospel who do not be- in the bo

lieve that Christ died? is important and wor ferred; thy an inquiry. He that believes the gospel and han and is baptised shall be saved; and he that opposite believes not shall be damned, is very plain Well, and strong language. And we believe this is quite a strictly the conditions upon which salvation your ex is now offered to all sinful mortals. But ers in the then, to believe that Christ only half died have re does not seem to us as properly "believing" as well the gospel. To believe that "God only hath But you immortality, dwelling in the light," as Paul are sen says, enables us to understand that Christ ble pre could and did die. God raised him from the be crow dead and gave him immortality, and now he No, I says, "Behold, I am alive for ever more," you say Rev. 1: 18.

It is the prevalence of the doctrine which Old or is so extant in the world that men do not die Wel in what is called "death;" but that it is only charge passing out of this cumbrous body into the that the spiritual sphere, that has drove those accept- tion n ing it to deny that Christ actually died. Not fess to only are the facts of the gospel called in jects, question by this "native immortality" theory, is con but the resurrection of the dead is also an reliab obsolete doctrine in very much of the preach- taine ing done at the present time. Spiritualism plain in all its forms is now preached instead of the more resurrection of the dead. A large share of war i the professed religious world, both Catholic then and Protestant, have very little use in their the l teachings for either the coming of Christ, the ing resurrection of the dead, or for a judgment. Be And it is all the result of the doctrine of the sal 1 serpent (the Devil), and it Platonized, which | that says that death is a falsehood.

But Paul says that it all turns upon the fina fact of a resurrection of the dead. He teaches prethat there was a resurrection of a dead Jesus ye Christ as the Savior of men, and that there was will be a resurrection by him of dead men. wa See 1 Cor. 15: 12-24. It all depends upon you Christ's death, and upon his resurrection, pro "so that he through death might destroy him I a that had power over death, which is the Devil." And now that "he has brought life and yo immortality to light through the gospel (his ma death and resurrection), having given all er men assurance in that he was raised from the dead, let us all rejoice in the hope of the th gospel, and strive to enter in at the strait fe gate, by doing the commandments of God to and keeping the faith of Jesus Christ, so that te We may have a right to the tree of life, and z may enter in through the gates into the city. s Frankton, Indiana.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

We will turn to 2 Pet.3: "This second epis-

en God's order Michael the arch-unne Jesus; and Jesus under the became Josus Christa or Jesus the And be then through death is ericot," and has become our Religh Priest and Savior, and will be King of kings and Lord of Lords;" ich title be will "sit upon his father throne in the everlasting kingdom od ever." And hence when we hear that "The dead shall hear the voice a of God in the resurrection," John bear Paul say, "for the Lord him. descend from heaven, with a shoul, roice of the arch-angel, and with op of God; and the deed in Christ inst;" we can understand it to all ber barmony with all the facts in as referred to in the Scriptures,

will undertake to enquire into the on of "Christ tasting death for every ad whether he was "put to death," ted in the text. And hence one question on this occasion is, "Was at to death! "Did Christ die ?" Rehis question, as I do, as being a very one, shall urge a close examination opesition,

brist die! "For if we believe that ed and rose again, even them which Jesus will God bring with him," 4: 14. Do we believe that he died, may enjoy the "comfort of these We here, with all due respect to ed in all Christian kindness for them. all the professed followers of Christ, them to please say whether they beat Christ died. Who will answer this question? Whe dare to squarely Come, please tell us, do you beat Jesus died! Says one, "I believe ons died in a certain sense; that is, her to die. But it was only his human d died. But as he was 'the very well as the very man,' of course it y the human part of him that died. ine,or God part of him could not die." ow ask, is this believing the gospel ? eat commission requires that men believe the gospel in order to be And the gospel declares that "Christ od rose again the third day according Scriptures." The Scriptures on every n where the suffering of Christ is spo,

say that it was death. That he died. is nowhere the least intimation in all y Scriptures that Christ's death was plete death. And when men profess ve the gospel of Jesus Christ, and unto do so with the mental reservation was not a complete death, they fall it far short of believing the gospel. hen men affirm that it was only the body, or the man part of Christ that ey also affirm that there was nothing an a human sacrifice offered for man st's death.

understand the Scriptures to teach aphatically that Christ died. That he ide lower than the angels in this reby having a corporeal body given him, ch he became subject to death. And form he was Christ. And that when crucified all there was of Christ died. did not partly die. God brought "again from the dead." And Christ f declared, after his resurrection, that been dead. "I am he that liveth, and ad." Rev. 1: 18. "Thus it is written, us it behooved Christ to suffer, and to m the dead the third day," Luke 24: ere is no "half way" ground allowed se expressions. Christ either died or not die. Infidelity says he was only

out the man part that died.

and is baptised shall be saved; and he that opposite results. sald and did die. God raised him from the be crowned with entire and perchet success, had and gave him immortality, and now he No. I do not deny that they believe what Rev. 1: 18.

R is the prevalence of the doctrine which Old or New Testament. says that death is a falsehood.

"so that he through death might destroy him I am strong," death and resurrection), having given all er one? Frankton, Indiana.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

Modern theology says that it was the hologest I now write unto you, in both for you among the Contiles herotofure rewhich take up your pure minds by war of fered to having had its infillment in connect a common to the breaking and conproblem in the Scriptures. And, if can see anything in the foregoing quotations the Paul says that we should keep in any other of their writings, that in the least monory" the grand propositions of what he conveys the idea that the world will ever be calls the "grospel" if we would be "saved by converted to Christianity by the preaching calls the And he states that "Christ died for our of any of the seeks, or by all professions comas according to the Scriptures," I Con 15: bined, I wish you would point it out, for I and he calls this the "gospel." | confess I do not know of a single sentence Do men believe the gospel who do not be in the book from which it can possibly be in pere that Christ died? is important and wor ferred; therefore it is perfectly consistent the an inquiry. He that believes the gespel and harmonious in predicting the directly

and strong language. And we believe this is quite an array of testimony to prove that and we conditions upon which salvation your expectations are in accord with believ a new offered to all sinful mortals. But ers in the divinity of Christ, who are said to then, to believe that Christ only half died have received their ideas directly from him. does not seem to us as properly "believing" as well as some statements accredited to him. the gospel. To believe that "God only hath But you will not dony that those seets that comercality, dwelling in the light," as Paul are sending out missionaries believe the Bi sars enables us to understand that Christ ble predicts that their efforts will eventually

says, "Behold, I am alive for ever more," you say. But I do deny that there is the least warrant for such belief in either the

a se extant in the world that men do not die Well, Mr. S., It seems to me rather a grave is what is called "death;" but that it is only charge to make against your co religionists, sassing out of this cumbrous body into the that their faith stands entirely on an assump spiritual sphere, that has drove those accept- tion not authorized by the book you all proing it to dony that Christ actually died. Not fess to take as your guide on religious subealy are the facts of the gospel called in jects, but it proves conclusively to me that it esestion by this "native immortality" theory, is contradictory in its teacings, therefore unbut the resurrection of the dead is also an reliable, or else how are these notions obabsolute doctrine in very much of the preach- tained ! Does not the Old Testament state teachings for either the coming of Christ, the ing till this result predicted is accomplished !

The body Scriptures teach that Christ was remembrance that we may be mindred at the tion with the time of the breaking and con-The bott lower than the angels for the words which were spoken benge of the hidy suming of the nations by the kingdom set up and that that that him from the apostles of the commandments of us the Again, in chapter f. the same ground, or time And that the raised him from the apostles of the Lord and Savier; knowing is envered by other available the same in This Jesus bath Clod raised up, "Acts this first, that there shall came in the last number, prior to the kingdom of tigh, but eff the spirit of him that raised up days scotlers, walking after their own lusts, some additional items of information relative Jose from the dead shall also had also had also had been the promise of his come additional from an intermediate to pear of the dead shall also ing? for since the promise of his come to the last aymbul are given. These reliables to the little horn of the fourth beast, which is pear mortal bodies by his spirit that things continue the fathers fell asleep all the little horn of the fourth beast, which is packed your mortal bodies by his spirit that things continue as they were from the begin said to make war with the saints and prevail the you. From St. 11. This is the nine of the continue as they were from the begin said to make war with the saints and prevail the your continues as they were from the begin. packet in you, Rom, & 11. This is the ning of the creation," New, friend L. if you against them until the time cames when the ple proposition is untrue the gospel is all a from Christ or his apostles, or is not from with the setting up of the kingdom by the that of heaven in the first set of symbols, Not a very favorable showing for the world's conversion till the final condict between the nations of earth and the kingdom of their

Oh, well, we have no confidence in your the span theories about prophecies, as you term them; they are mostly mund in such a style of ambiguity that they can be applied in various ways, as you well know is quite often done; or else they were written after palis control to damned, is very plain Well, now, friend M., you have presented most of the events transpired; hence they continue to the events transpired; hence they are a fraud, practiced upon the credulity of you folks; we think the writings of the book of Daniel of this last class,

I am glad, Mr. L. you have stated your position on the prophecies thus trankly. I will endeavor to be as frank in my reply

It is quite evident that the statements concoming the symbols and their meaning in the book of Daniel are too plain and obvious to admit of the charge of ambiguity, honce you are, for lack of other argument, driven to as some that the statements respecting them were written after the events transpired, which they are said to represent. In doing this you introduce an argument that is heat to your own theory, as some of the events. which they prefigure are very evidently yet entirely future, and the language is equally definite and explicit in regard to them, as to those in the past; I will mention some that you will not claim are at present a part of past history. First, in connection with the ing done at the present time. Spiritualism plainly that the nations shall learn war no image symbol of the 2nd chapter, after the is all its forms is now preached instead of the more, but shall transform the implements of full development of the image, a stone symresurrection of the dead. A large share of war into those used in agriculture? How belie presented as striking the image on the the professed religious world, both Catholie then can you say they have no warrant from part last developed, and erushing it all to and Protestant, have very little use in their the book to expect success by their preach. atoms. This is said to mean the kingdom of God breaking in pieces and consuming all resurrection of the dead, or for a judgment. Because the Hible does not say the univer ther kingdoms. This you can see has not And it is all the result of the doctrine of the sal peace predicted will be accomplished in been done, hence this was most certainly serpent (the Devil), and it Platonized, which that way, or by that process. As you have written before the events transpired. One quoted a part of a prediction concerning the other point in relation to this image symbol But Paul says that it all turns upon the final end of war, I must quote that which was evidently written just as positively her fact of a resurrection of the dead. He teaches precedes the one you introduced: "Proclaim fore the events transpired; viz, the fourth that there was a resurrection of a dead Jesus ye this among the Centiles: Prepare war, Part of the image; i. e., the from was first a Christ as the Savior of men, and that there wake up the mighty men, let all the men of unit solid; second, it was divided thto two will be a resurrection by him of dead men, war draw near; let them come up; beat parts represented by the legs; it was divided See I Cor. 15: 12-24. It all depends upon your ploughshares into swords and your into ten fragments represented by the toes of Christ's death, and upon his resurrection, pruning-hooks into spears; let the weak say, from and clay, with the statement of its never again becoming solid. Now it is a fact in that had power over death, which is the Dev. Well, friend S., I would like to ask, How do history that at the time of the commence. il" And now that "he has brought life and you know that this quotation you have just ment of the Christian era the Roman Empire immortality to light through the gospel (his made is a predicted event to precede the oth- was a unit, with Augustus, or Caesar the Grand at its head. It is also true that it was men assurance in that he was raised from Simply because the other prophets present divided into two empires in less than three the dead, let us all rejoice in the hope of the these events in this order. I will present a centuries afterwards, and less than another gospel, and strive to enter in at the strait few points from the book of Daniel confirma- hundred years it is being subdivided into the sate, by doing the commandments of God tory of this statement. In the second chap fragments of the toes; and although it has and keeping the faith of Jesus Christ, so that ter we have the statement of Nebuchadnes often varied by internal wars it has since rewe may have a right to the tree of life, and sar's dream, with the interpretation; by the mained in its fragmentary form, despite the may enter in through the gates into the city. symbols in the dream the mind is conveyed efforts of a Charlemagne, or a Napoleon; and through several changes to a time when the while Raiser Willhelm beasts of a united God of heaven, it is declared, will set up a Germany, no one has done it of the Roman kingdom which will overpower all the other Empire since it was first divided, as this was kingdoms; and when this is done its rule the prediction before Rome became mistress will be universal, without any kingdom or of the world. If you ask how I know these nation to oppose; hence, then we look for predictions were made at the time stated, I We will turn to 2 Pet.3; "This second epis- the time of universal peace, the preparing answer, from the fact that down records

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Gathering Seed.

OUT in the highways where ever we go, Seed we must gather and seed we must sow; Even the tiniest seed has a power,

Be it a thistle or be it a flower. Here where it seems but a witderness place, Wanting in beauty and wanting in grace, Some gentle creatue in tenderness goes Plucking the nettle and planting the rose.

Out of those gardens so gorgeous with flowers, Seed we may gather to beautify ours; While from our own little plot we may share, Something to render our neighbors more fair.

Out of each moment some good we obtain, Something to winnow and scatter again; All that we listen to, all that we read, All that we think of is gathering seed.

Gathering seed we must scatter as well; God will watch over the place where it fell; Only the grain of the harvest is ours; Shall we plant nettles or shall we plant flowers?

When we have finished with time t'will be author of eternal salvation unto all them that their fort is indestructible.

How we have gathered and how we have sown. L. B. CHAMBERLAIN.

Our Rule of Conduct.

can read his title clear. But this will not do for Christians to-day. We must have a better rule; we must take the rule that the ancient prophets and apostles did; we must observe the ten precepts; we must take them as a rule and live by them. They are what we need to show us the right. In them is shown our obligation to God and man. It is good to love our neighbor and do good unto him.

But this is not our whole duty. We must love God with all our heart, mind, and strength; if we do this we will keep his commandments; none excepted; it is as much our duty to keep holy the Sabbath as it is to abstain from profanity. Here is a point that is too often forgotten. We get careless upon the Sabbath and talk upon worldly matters, things that draw our minds from our heavenly interests, and make us cold and lukewarm. We might take our Savior's life for a rule of conduct. This would not conflict with our commandment service in the least. Our Savior observed all of the commandments and taught his disciples to observe them. He was a man that suffered affliction, cruel mockings and scourgings with great patience that he might set forth an example for us. Will we follow his example?

There is much consolation in living up to God is ever upon us.

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that many others may see the light and glorify God their Creat and the second of the fy God their Creator; that we may have faith importance to us while we soiourn here. in God and add to this such Christian graces importance to us while we sojourn here.

Judsonia Ark as will make us joint heirs with Christ to all there is in the great storehouse. Brethren, will not this be a good rule to work by? It is only what is due to our Master. He says, "If ye love me ye will keep my commandments." White Cloud, Newaggo Co., Mich.

Eternal Salvation.

makes it very necessary that we have some not worthy to be compared with the glory are many opinions in regard to this. One to "obey him," and not by unrighteousness. will say that all the rule he needs is to do Paul says (and gives a plain explanation of does not profane the name of the Lord, does inherit the kingdom of God? Be not deceived: not lie nor steal, does good to his neighbor, neither fornicators, nor idolators, nor adultergoes to church every Sunday, helps pay the ers, nor effeminate, nor abusers of themselves unrighteous man is; and the "unrighteous dence. shall not inherit the kingdom of God." It We shall now introduce our historical evibehooves every man and woman to look well dence. lines drawn too straight? Ah no.

my burden is light," Would Christ utter a -Ancient Chris. Exem., chap. 26, sect. 2. the table of devils;" and we cannot be our on the Sabbath, p. 77. own judge, "For if we judge ourselves, we should not be judged, but when we are judged we are chastened of the Lord."

Christ has given us the plan of salvation, and let us remember that Paul says again; "How shall we escape, if we neglect so great

read in Revelations, "Blessed are they that with them after those days saith the Lord; do this."—Eccl. Hist., p. 289. do his commandments, that they may have I will put my laws into their hearts, and in M. de la Roque, a French Protestant says: right to the tree of life and may enter in their minds will write them;" therefore, "Let -"It evidently appears that, before any they may see the light and be led to glorify ised." If we have his laws written in our of consequence are obliged to keep it." hearts we shall surely love God, and keep his The National Cyclopedia has the follow-

At this place but few know anything of the mandments; and we must keep the commandments, not a commandment. Sabbath of the Bible. It is a new country, kept them: why should'nt we. Is the Sabbath of the Bible. It is a new country, kept them; why should'nt we. Is the servand but few of Bible truths have ever reached ant better than his Lord? Then let no way and but few of Bible truths have ever reached their ears. But I hope and pray that what few of us there are that know the Lord may so completely lime at their ears. It is not a so completely lime at the source of so completely live out this rule of conduct our own (present) salvation may our full that many others.

Historical Evidence for the Sabbath.

A. C. LONG.

When the opposers of the Lord's Sabbath have been forced to acknowledge that the heaven. This from your Brother in Christ. for all mankind at greation and that it itive Christians down till the close of the New Testament canon; and that it is enforced by a precept of the moral law of God; "AND being made perfect, he became the they then take refuge in history, and having

Christ himself is the author of eternal sal- Sabbath keepers having their faith based vation. To whom? Only those "that obey on the Bible alone, have no further desire to him." How are we to obey him? "Be ye pursue them, and consequently they are usutherefore followers of God, as dear children," ally permitted to occupy their sham fort unhaving put off "anger, wrath, blasphemy," molested. Finding themselves at liberty and not be weary in well-doing, knowing that, here they at once commence to enlarge their things that in their nature are calculated to overthrow us, and so absorb our minds that it present purpose is to destroy this line of intrenchments. That they have some historical fortifications in the second, third, and will say that all the rule he needs is to do good to his fellow man, and so expects at last "Know we not that the unrighteous shall not fourth centuries of the Christian era, we that the heathen festival Sunday was being gradually introduced into the church. That some historians claim an earlier date for the goes to church every Sunday, helps pay une preacher a comfortable salary, and therefore drupkerds nor covetous, nor introduction of Sunday into the church is inherit the kingdom of God." This is posi- they have drawn hasty and unwarranted contive language, which leaves no doubt what an clusions from insufficient and unreliable evi-

to his ways, lest he be among those who shall | Coleman says:-"Down even to the fifth not inherit the kingdom of God. Are the century the observance of the Jewish Sabbath was continued in the Christian church, It is not so hard a task to be a follower of but with a rigor and solemnity gradually di-God. Christ said, "For my yoke is easy, and minishing until it was wholly discontinued."

falsehood? No, a thousand times no. It is Edward Brerewood, professor in Gresham the devil's work to utter lies. It is his work | College, London, says:-"It is commonly beto allure us from the path of duty, and to try lieved that the Jewish Sabbath was changed to make us think the Christian's path is rough into the Lord's day by Christian emperors, and paved with thorns. Let us not stop to and they know little who do not know that listen. Paul says, "Ye cannot drink of the the Ancient Sabbath did remain and was obcup of the Lord and the cup of devils: ye can- served by the eastern churches three hundred not be partakers of the Lord's table and of years after our Savior's passion."-Treatise

The American Presbyterian Board of Publication, in tract No. 118, states that "The observance of the seventh day Sabbath did not cease till it was abolished after the empire became Christian."

Socrates, A. D. 440, says:-"There are varisalvation," we cannot escape for the eye of though all the churches throughout the whole There is much consolation in living up to this rule. There are many promises to the this rule. There are many promises to the dren? "This is the covenant that I will make the sacred mysteries on the Sabbath day, yet the Alexandrians and the one that observes the commandment. We with them after those days saith the Lord. Sabbata day, yet the Alexandrians and the Romans, from an ancient tradition, refuse to

through the gates into the city." By this we as hold fast the profession of our faith with-change was introduced, the church religious. let our light shine before men, and perchance out wavering; for he is faithful that prom- ly observed the Sabbath for many ages; we

ing: "It has been held by many eminent diing: That there is not sufficient evidence in "It was Const the New Testament for such an institution; a law for the the New lange of day from the seventh to and who, acceptant the change of the week is an insuperable of the second that the Chay of the week is an insuperable should be rethe first day of the Week is an insuperable should be rethe "-Nat. Cyc., Art. Sabbath, difficulty."-Nat. Cyc., Art. Sabbath.

Dr. Cox, in his Literature, &c., says:-"All Sunday. who claim any knowledge of the works of the The Ency who claim that these ancient writers usual says: "Con fathers say that these ancient writers usual says: "Con fathers on invarially, speak of the Lord's day for the who [Sunday] as an independent institution, of day should [Sunday] ther the fourth commandment, nor and towns; which neither the fourth commandment, nor and towns; which not sabbath, is once refered to as the ple to follow a prime val Sabbath, is once refered to as the ple to follow foundation."... Cox's Lit., p. 12. See also Of Con Heylin, part 2, chap. 2; Taylor's Life of Jes- learned ed Heyman, P. 2, sec. 12, dis. 10, sec. 24; Baxter's script, com Practical Works, 13, 386; Cook, 2, 291-303; Christian Holden, p. 334; Bannesman, 130; 90, 237; peculiar a Domville, 1, 291-9; Bunsen, Hippolytus, 3, It is the

Alexander Campbell, of the change of the Christian Sabbath, says:-"But some say it was Sannach, Sannach, the seventh to the first day. was . . . Where? when? and by whom? No man can and prim tell. No; it never was changed, nor could it council d be, unless creation was to be gone through observati again; for the reason assigned must be changed before the observance or respect to tion of the the reason can be changed! It is old wives Lord's L fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed of Laod it who changes times and laws ex officio. I the hol think his name is Dr. Antichrist."-Christian Bap., Vol. 1, p. 44.

The reformers, Lutuer, Melancthon, and that con others, speaking of the unwarranted assump p. 163. tions of the Catholic church, says:-"They allege the Sabbath changed into Sunday, the even hi Lord's day, contrary to the decalogue, as it Sabbat appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments."-Augsburg Confession, Art. 28.

Dr. Cox refers to the reformers thus:-"They failed to see in the New Testament any of those indications which the puritans that t were the first to discover, of a transference of the Sabbath to the first day of the week, by Jesus or the apostles."-Literature, Vol.

1, p. 127. Dr. Cox says:-"The early fathers give no ing support, direct or indirect, to the notion that at al the Sabbath had been transferred at all; but while it is not surprising that those who wrote af was ter the enactment by Constantine that Sunday should be kept as a Sabbath, were more apt to discover reasons for such observance of it."-Lit. Vol. 1, p. 257. [Note.]

Dr. Neander says: - "Opposition to Judaism 18 introduced the particular festival of Sunday, cal very early, indeed, into the place of the Sab- na bath. . . . The festival Sunday, like all oth- of er festivals, was always only a human ordihance: and it was far from the intention of the apostles to establish a divine command ca in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false applica tion of this kind had begun to take place; ered appear by that time to have considered laboring on Sunday a sin."-Church Hist. p. 168.

Sir Wm. Domville says:-"Centuries of the Christian era passed away before the Sunday Was observed by the Christian church as a Sabbath. History does not furnish us with a time proof or indication that it was at any edies so observed previous to the Sabbatical edict of Constantine in A. D. 321."- Examination of the Six Texts, p. 291.

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listorical Evidence for the Sabbath.

A. C. LONG.

WHEN the opposers of the Lord's Sabbath re been forced to acknowledge that the enth day was instituted as the Sabbath all mankind at creation, and that it was erved by Christ, the apostles, and prime Christians down till the close of the w Testament canon; and that it is enced by a precept of the moral law of God; by then take refuge in history, and having renched themselves behind a few authors.

y claim that their fort is indestructible. Sabbath keepers having their faith based the Bible alone, have no further desire to rsue them, and consequently they are usupermitted to occupy their sham fort unlested. Finding themselves at liberty e they at once commence to enlarge their tifications by running a fraudulent line of renchments back through the historic fars, and attempt to make a connection with ne inferential passage of Scripture. Our sent purpose is to destroy this line of innchments. That they have some historifortifications in the second, third, and rth centuries of the Christian era, we dily admit; for it was in these centuries t the heathen festival Sunday was being dually introduced into the church. That ne historians claim an earlier date for the roduction of Sunday into the church is e; but close investigation proves that y have drawn hasty and unwarranted consions from insufficient and unreliable evi-

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Coleman says:-"Down even to the fifth tury the observance of the Jewish Sabth was continued in the Christian church, t with a rigor and solemnity gradually dinishing until it was wholly discontinued." Ancient Chris. Exem., chap. 26, sect. 2.

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of the Sabbath to Sunday. Perhaps at the called evening watch. end of the second century, a false applica Hist. p. 168.

nation of the Six Texts, p. 291.

Holden, P. Bunsen, Hippolytus, 3, It is the day of the sun which is to be ob- Matt. 28: 1.

Lord's Day, 1633, p. 163.

from the seventh to the first day. If it be _ "From the apostles' time until the council ere it is too late. Yours for the truth. changed, it was that august personage changed of Laodicea, which was about the year 364, the holy observance of the Jew's Sabbath continued, as may be proved out of many au thorn; yea, notwithstanding the decree of that council against it."-Sunday a Sabbath, p. 163.

The above extracts abundantly show that allege the Sabbath changed into Sunday, the even history gives no support to the Sunday

Matthew 28: 1.

H. P. MADILL.

In the Review and Herald, Vol. 61, No. 28, C. C. L. claims Smith and others for authority that in the end of the Sabbath here spo the Sabbath had been transferred at all; but while the sun was up, but before it, while it cry out that God is not good—is cruel. it is not surprising that those who wrote af was yet dark, John 20:1. Smith's com Christ buried before the high sabbath. This Dr. Neander says: - "Opposition to Judaism is the last part of the day, and is not identi-Introduced the particular festival of Sunday, cal with the evening of Genesis, but is the very early, indeed, into the place of the Sab- name of a watch. There were four watches bath... The festival Sunday, like all oth- of the evening, and four of the morning; the er festivals, was always only a human ordi- last watch of the day was called evening hance: and it was far from the intention of watch, and the last watch of the evening was the apostles to establish a divine command called morning watch. So Christ was buried

> C. C. L. admits Christ rose in the first well then, early the first of the week must be Ecob.

A high authority speaks of it as follows:— before the first of the week; and then C. C. It was Constantial the design of the season of the season of the week; and then C. C. "It was Constantine the Great who first made L. says Matt. 28: 1 is a parallel passage to Testament for such an institution; a law for the restament for such an institution; a law for the restament for such as institution. Testament for such an institution; a law for the proper observance of Sunday; Mark 16: 1, Luke 24: 1, and John 20: 1. Now a change of day from the seventh to and who proper observance of Sunday; Mark 16: 1, Luke 24: 1, and John 20: 1. the New 1 change of day from the seventh to and who, according to Eusebius, appointed it for the parallel. Matthew tells of a visit late should be and who, according to Eusebius, appointed it for the parallel. (when Christ was risen, vs. the the charge of the week is an insuperable should be regularly celebrated throughout on the Sabbath (when Christ was risen, vs. the "Nat. Cyc., Art. Sabbath."

The who, according to Eusebius, appointed it for the parallel. Matthew tens of a viscosity of the week is an insuperable should be regularly celebrated throughout on the Sabbath (when Christ was risen, vs. the Roman Francisco.) the Roman Empire."—Encyc. Brit. Art. 1-6). Mark 16: 1 don't say any thing about Sunday this visit. Here is an unfortunate division; pr. Cox, the pre- this visit. Here is an union the pre- this visit. He who claim and these ancient writers usual-says: "Constantine the Great made a law vious chapter, and is about preparing spices vious chapter, and is about preparing spices the vious chapter, and is about preparing spices." fathers say vious chapter, and is about property for the whole Empire (A. D. 321), that Sunand ointments when the sabbath was past and independent institution, of day should be a law vious chapter, and is about property and is about property of the passover). This [y, if not in the same independent institution, of day should be a day of rest in all the cities (the high sabbath of the Sabbath of the Sunday and towns; but he allowed the country peo- preparation was before the Sabbath of the property of of the proper commandment, Luke 23: 56. Now we have a prime va. "... Cox's Lit., p. 12. See also Of Constantine's decree, Milman, the Christ three full days in the tomb, passover commandment, Luke 25. 50. Commandment, Luke 25. Commandment, Luke 25. 50. Heylin, part 2, chap. 2; Taylor's Life of Jes- learned editor of Gidbon, says:—"The re- sabbath one, the day after two, and the Sab-Heylin, Part 2, sec. 12, dis. 10, sec. 24; Baxter's script, commanding the celebration of the bath of the commandment to the time of his works, 13, 386; Cook, 2, 291-303. Christian Call of the celebration of the bath of the commandment to the 24; 1, and Practical Holden, p. 334; Bannesman, 130; 90, 237; peculiar sanctity as a Christian institution. John 20: 1, is a different visit from that of

Alexander Campbell, of the change of the Alexander Campbell, says:—"But some say it was Christianity, book 3, chap. 1.

Served by the general veneration."—Hist. of Visits and doings identical or parallel? Why visits and doings identical or parallel? Why Sabbath, says:—"But some say it was Prynne says: "The seventh-day Sabbath all this straining to make a point to prove changed from the seventh to the first day. was . . . solemnized by Christ, the apostles, that Christ did not rise on the Sabbath? Ah, where when and by whom? No man can and primitive Christians, till the Laodicean is it not to prop up and cover Mrs. E. G. where was changed, nor could it council did, in a manner, quite abolish the White in vision, declaring that Christ did be, unless creation was to be gone through observation of it. . . . The council of Laodi- not rise on the Sabbath, but on the first day be, water for the reason assigned must be cea [A. D. 364] . . first settled the observa- of the week? Is not her prop, or claim of inchanged before the observance or respect to tion of the Lord's day."—Dissertation of the spiration gone in this matter, as many more we might notice? Sin will find us out. We John Ley, an old English writer, 1640, says: would wish her to repent of this great sin

Allenwood, Ont

Eternal Punishment.

"MEN are prone to doubt everything that is not apparent to the senses, or capable of proof by the natural laws governing all things human, physically or mentally. The truths of the Bible are ever found to be in accord with natural laws, for the good reason that they emanated from the same divine mind. It is allowable and right, therefore, to examine the doctrine of future punishment, which is to be eternal, in the light of facts. One objection made to endless future punishment is that if God is good, and loves men, he would not ken of may be after it, and goes to make out thus punish them. For the past 6,000 years any of those indications which the puritans that the night is not part of the day, so dawn the love of God for men has not prevented were the first to discover, of a transference ing toward the first day would be between suffering, and wars, and bloodshed, and sunset and sunrise, as he has it. If he is plagues and pestilence, and all manner of evil, right in this then we would be wrong in say | and yet the love of God for the race is not Dr. Cox says:-"The early fathers give no ing they came on the first day of the week called in question, but the moment this same support, direct or indirect, to the notion that at all, as there is no account of their coming rule is carried over into the next world, they

God's plans and laws are unchangable, and ter the enactment by Constantine that Sun mencement of the evening or first watch is what is law in his universe now is eternal law. day should be kept as a Sabbath, were more wrong, Mark 15: 42; John 19: 31, 38. Now, Furthermore, if eternity is too long a time for apt to discover reasons for such observance when even was come, they made haste to have proper punishment of sin, then it is too long a time for the rewards of heaven. God's laws are not unequal. 'Yet ye say: the way of the Lord is not equal.' Men have their choice in this world of probation. If they choose a life of unrighteousness, and will not listen to the urging of friends and influence, and advice, and the inward suggestions of the Spirit, here In this respect—far from them, and from the in the last watch of the day, called evening on earth, but persistently refuse to turn from their evil ways. early apostolic church, to transfer the laws watch, and rose in the last watch of the day in the world to come I the first in the world to come I the first in the world to come I the seal in the world to come I the world t choice eternally. If a man does not love God for men second century, a false applica watch called evening; so then Christ rose in pelled to spend his stemil. for men appear by that time to have consid- the Sabbath, and not out of it. The evening pelled to spend his eternity where God and Bist n 100 on Sunday a sin."—Church and the morning were the first day. So the must surely 'go to his own 1 first day must commence when the seventh, must surely 'go to his own place.' The same Sir Wm. Domville says:—"Centuries of the or Sabbath ends. In and toward, in Matt.28: is true of those who do live right lives; they Uhristian era passed away before the Sunday 1. In, into, not out of, not out of the Sab will also go to their eternal homes. Sinful men could not endure because it is a direction to near to men could not endure because it is a direction. Subbath III by the Christian church as a bath. Towards, in a direction to, near to, men could not endure heaven, even if they Subbath. History does not furnish us with a just before the first day of the week, Worces- were permitted to enter; they would be out of place; they could only feel at home where Instory does not furnish us with a just before the first and place; they could only feel at home where the sold of indication that it was at any ter, and not after, as C. C. L. claims Smith place; they could only feel at home where the so observed previous to the Sabbatical puts it. What is worse, we are told that late their sinfulness would appear customary.

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The New Version has it, may be after; Man must make his choice here."— Dr. T. Dr of Constantine in A. D. 321."— Exami- on, as the New Version has it, may be after; Man must make his choice here."—Dr. T. H.

ceived one day too late.

reduced rates: Those paying full fare to the grief, yet with holy trust, "It is well." on the other roads as soon as heard from.

W. C. Long.

violent, but it has spread to other places, low! how we pity him. giving general alarm, particularly in Paris, where there have been several cases. But the cleanly situation of Paris and its excellent sanitary regulations are greatly in its faenough to invite cholera and pestilence, and carry off its inhabitants who live in pestilential air, use impure water and poor food. These are what have always originated cholera and plague.

In the Ohio Valley where such great floods occurred last February and March there have been great drouths this summer, so that forest fires have raged, and even the fields bepasturage, and in many places the farm build- place of worship. ings. After a long drouth we read of a good fall of rain thro'out Southern Ohio. The Ohio River has been the lowest known for many years. Thus one extreme follows another.

the United States generally this year, is very cheering, as for two preceding years there have been failures. Grain and fruit are reported good in most places.

THE newspapers continue to report storms of wind and hail in various parts of the country, some places with heavy rainfalls, leaving destruction of property and crops in their for a few years, in the United States, since in Iowa. those of February and March in the Southern States.

THERE are eight cables across the Atlantic ocean now in use, which cost \$64,400,000.

Control to the

THE TOTAL

Silve F

till.

In this number of the Advocate we give stracts from several church historians and thought in Advocate of sickness in the same place occupied last year; commence that the same place occupied last year. extracts from several church historians and sutherities which show quite an array of evaluation on the side of the Sabbath, and that idence on the side of the Sabbath, and that dence on the side of the Savoath, and that all the history of the early church is not in favor of the first day of the week; on the confavor of the first day of the week; on the confavor of the best evidence shows that the several trary, the best evidence shows that the several the method and the terminus of the worse. He returned home and I continued worse. enth day, the original and only Sabbath, was observed by the Christian church immediate. The meeting again Monday, puring the stop off at Evona, 3 miles from town, and the stop off at Evona, 3 miles from town, and a miles from the stop off at Evona, 3 miles from the stop off at Evona, 4 miles observed by the Christian church immediate week I received word that my wife and take the hack for the city. Reduced rates to succeeding the days of Christ and the observed by the Christian church immediate ly succeeding the days of Christ and the apostles.

week I received word that my wife and take the hack for the city. Reduced rates take the hack for the city. Reduced rates will be procured on the above named roads, will be procured on the Annual Conference of the child were sick. As there was no one to carry on the meeting I was compelled to discontinuously the child were sick. THE Quarterly Meeting of the churches in tinue it, which I did by taking down the tent with the meeting. All are cordially invited after night, service and storing it away, tell-with the meeting. Michigan is appointed two or three weeks after than it otherwise would be, that it may be held before the delagate starts to the William as the health of our families would per soon as the health of ou be held before the delegate starts to the Mismit. On purchase would per
mit. On purchase would per souri Conference, and if not held till after much better, but child very sick. Next day his return from the West it would then be too learned by card from Bro. Wells that their near the Annual Meeting, which will be held infant child, Nettie, aged five months, was be in the previous ADVOCATE, but it was re
dead. Died, of Dysentery, July 25, 1861.

Yes, Broiher and Sister Wells are bereft. The Secretary or Superintendent, 15 cents per set of Secretary or Secreta across their threshold. The hope of their cards, 25 ets. per hundred. hearts has been blighted. I do sympathize The Bible Student's Assistant; a compend of Sorinture reference, embracing a list of the HAVING arranged with the C. B. & Q. Rail with them in this their great sorrow, and-Road Co., we can give notice of the following hope that they can say, though with bitter

After remaining home for several days, third fare. Certificates will be given on and seeing a marked improvement in the camp ground. Let isolated brethren, and condition of our child, we came here yesterothers living in the different States avail day to resume the meeting. We pitch the themselves of this offer, and attend the Camp tent to-day and commence meeting to-night. meeting. Will give notice of reduced rates The interest to hear during the meetings time our audience numbered about three hundred. Eld. Coffey resides in this vicini-Tue cholera in Southern France is now ty. From what we learn we conclude that of deaths in the cities where it has been most bump his head against the truth. Poor fel- the New Testament. By Jacob Brinkerhoff, 48

July 30, 1884

Appointments.

PROVIDENCE permiting, there will be a two vor. The dirty and filthy condition of por- days' meeting in the village of Salem, Allegan tions of Toulon and Marseilles has been Co., Mich., commencing August 8th, in the evening, and lasting over First Day. This is in the neighborhood where Bro. Thomas Howe lives, and a general invitation is given to all. praying that some good may be the result Those coming on the Chicago & West Mich. R. R. will get off at East Saugatuck, and those coming from Kalamazoo or Grand Rapids will take the Lake Shore and Southern The Christians' Hope-shown to be in the seccame so dry that vegetation dried up and Mich. R. R., and get off at Dorr. There burned, destroying the crops of grain and the will be teams to convey those coming to the

L. J. Branch, President, Conf.

Providence permitting, there will be a general meeting held at Marion, Iowa, commencing the evening before the Sabbath, The excellent prospect of crops throughout | Sept. 6th, and holding over the Sabbath and First Day. There will be preaching brethren present to preach the word, and we expect Brethren L. J. and John Branch, of Mich., to be here at that time, on their return from the rest of the wicked world. Price 25 cents. Mo. Camp meeting. We invite the brethren and sisters from all parts of Iowa to be with us, also from other places. Come, and enjoy the preaching of the truth, and a meeting totrain, and some times loss of life. There is gether with the brethren and sisters; we will The Doctrine of Immortality, by J H Whitmore, not the loss of life by storms this season as also consider the organizing of a Conference I. N. KRAMER.

A. C. LONG.

Money and Letters Received.

Catharine A Baker \$1. Ida Michel \$1,8 A Loveless \$2 (donation) \$2.

Missouri Camp Meeting for 1884.

THE Lord willing this meeting will be held

trary, the best evidence shows that the seventh day, the original and only Sabbath, was

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SABBATH SCHOOL BLANKS for Classes and Re-

points of faith held by Sabbatarian Adventists,

Price, 10 cents. The Seventh-Day Sabbath, -A short Treatise on the Scriptural Evidences of the Bible Sab bath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages--price 8 ets.

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> pages, by A F Dugger, showing its absence of sacedness in the Bible, 4 cts, 40 cts per dozen. Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

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ond coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2cts. Where are the Dead? Showing from Bible tests mony that they are in the grave, and not in heaven. By J. Brinkerhoff, 8 pages, 2 cents. The Soul: Its scriptural meaning and use of the

term; by A C Long. 8 pages, price 2 cents. The Rich man and Lazarus, showing the appli cation of the parable, by H C Blanchard, pages, 2 cents.

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

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plication to the Papacy, by A C Long, -4 ets. JACOB BRINKERHOFF. The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

The Atonement, by S E prinkerhoff, 32 p,8cts The Infidel Answered, by Eld. Geo F Pentecost, 31 pages, 5 cts, an excellent treatise.

Advent and s

"Thy Word is a Lamp un

VOL. XIX.

Marion, Iowa, Third Day of the

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

TERMS. Two dollars per year. One dollar and a half to new subscribers. Free to those unable to pay. Specimen copies sent free.

THE ADVOCATE is devoted to the promulgation was define doctrines of the Second Advent of Christ, made the Signs of the Times, the duty of mankind to Adam the Signs of Bible Sabbath (the seventh day of the week, together with the other commandments of very week, together of Man, his Unconscious state mind in death, the End of the Wicked, the Earth rein death, the original glory and condition as the tainly future inheritance and abode of the redeemed and if it h the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the mank Christian Life, and kindred Bible subjects.

Never Despair.

MARY A. ADAMS.

EacH life bath its morning, Though sad may be the day; Perhaps it will be evening Ere the clouds shall break away,

When the storm in all its grandeur, Shall have passed us by, May we each be better, wiser; Knowing God rules earth and sky.

Let us trust our heavenly Father, Though dark clouds obscure the light. Knowing he will surely guide us. And at last, all will be right.

His strong arm is all-sufficient-And we need not be afraid; For he surely will fulfil All the promises he made.

But we ever must remember, Only those who seek his grace, To sustain them through life's trials, Can e'er see him face to face. Judsonia, Ark.

Why Did Jesus Christ Die?

W. H. EBERT.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 21, 22.

"Did Jesus Christ die?" and "Why did Jesus Christ die ?" are questions, the proper study of which are not only very interesting to all who profess to be Christians, but they are most highly calculated to give us Proper conceptions of the gospel and the goodness of the plan of salvation, as brough to light by it.

Then, why did Jesus Christ die? Whils the answer in short is, "He died that w might live," this alone does not fully satisf the enquiring mind. "God so loved the World that he gave his only begotten So that whosoever believeth on him should n perish, but have everlasting life," John 3: 1 is language which calls the mind to a ve whole contemplation of our subject. T Whole plan of the gospel originated in the "love of God," And then, Christ voluntar complete as a sacrifice; and he died complete the plan of sulvation; and to m him perfect as the Redeemer and the Sa'

But then again, what was the extreme desperate condition of mankind at this !

apostle in Chri made t

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