

# Advent and Sabbath Advocate.

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

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

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

MARY E. ARMSTRONG.

HE healed them all, the blind, the lame, the palsied,  
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  
Was simple faith in him from those who came.  
And is our Lord the kind, the good, the tender,  
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.  
Gobberville, Mich.

## Who Created all Things?

I SUPPOSE, when a little child, looking abroad upon stars, earth, sea, you began to wonder where all this world came from—who made it. My children have asked me a hundred times over: "Where did the world come from? Who made the sun, the moon, the stars, the earth?" Can the scientists tell us? Can the philosophers tell us? "Oh, yes," says one of these men; "we can tell you how the world came to be—how the universe came to be. Away back—not six thousand years, but two hundred millions or billions of years ago, there was a molecule—that is the name it goes by—and then, somehow or other, there was another molecule, and then three molecules; and then things went on until enough molecules got together to make one atom, and then two atoms; and then some law of correlation of forces came in, and acting upon molecules, until little by little the whole universe was made." If you ask him, "What is a molecule?" he will say: "Why! don't you know what a molecule is? Why, a molecule is what atoms are made out of." "What is an atom?" "What! Are you an educated man, and don't you know what an atom is? Why, an atom is a whole lot of molecules." "Well; but did you ever see one?" "No." "Did anybody ever see one?" "No." "Is it large enough to be seen under the most powerful microscope?" "No." "How do you know there are any?" "There must be. We

are compelled to have something to start the world with, and so there must be molecules and atoms." Now I am not ridiculing science and philosophy. There are enough men in this audience who know this to tell you if I make any mistake. They know that, pushing philosophic inquiry clear back to its utmost reach, that is where it has got to come. Materialistic science cannot tell us anything about the beginning of things. The science that was born three hundred years ago, and that is supposed to be almost at the summit of its attainments in the nineteenth century, is substantially nothing else than the philosophy of that old Roman called Lucretius, who lived contemporary with St. Paul. Scientists can talk to you about correlation of forces, and law, and a great many other things that they think you don't understand; but just ask them one or two simple questions. Ask what matter is. They can't tell you to save their lives. There isn't a scientist in this world wise enough to say what matter is. "Is that matter?" (touching the cabinet organ) "Yes." "What is it?" "It is wood." "Well but that is only a certain kind of matter." "It has density, extension, color." "Yes; but density is not matter; extension or color is not matter." "No." "Then what is matter? extension, density, color are only properties of matter." I can't get an answer from the scientific man, and so I try the philosopher.

What does he say? "Oh," he says, "matter is that something in which all things inhere." Which just means that he can't tell you what matter is. Ask the scientists who talks to you about force, what force is. We can see the effects of force, but we cannot see force itself, and no one can tell you what it is. Ask the scientist who talks to you about law what law is, and if he will give you an honest answer he will say he can't tell you what it is. An apple falls to the ground, and you ask what caused it to fall. "Gravitation." "What is gravitation?" "Why, don't you know? We suppose that it is caused by the attraction of the earth." "What is the attraction of the earth?" "We don't know." A little boy once asked his mother how God made the world. The mother said, "I don't know." But this little boy—only six or seven years old—thought he knew how to make a world. "How would you do it?" said his mother. "I would just get some dirt and a wheelbarrow and make one." That is just the way with the scientists. They get some dirt, some force, some law, some molecules, and some atoms, and they have made a world.

Now, my friends, in all seriousness, that is all you can get out of science. In their attempts to trace, step by step, how things have come to pass, these men detect some invisible operations which they ascribe to law and force, but what is back of it all? Who started the forces? Who ordained the forces? Where did the first molecule come from? "Oh," they say, "you Christians are not scientific. You believers in revelation are unscientific and unphilosophical." "Why? Because you assume so much. Your whole system is based on an

assumption." "Well, what do I assume?" "You assume the existence of God, and that he made the world." "Yes; the Bible says so, that God made the heavens and the earth. But even supposing that were only an assumption, do you never assume anything? You assume the molecule. And which would you rather bow down to and worship, God or a molecule? In the Christian system there isn't a single assumption at all, that can be so claimed, beside which we cannot place twenty assumptions in science and philosophy." Now, in the nature of the case, God does not in his Book undertake to teach us science or philosophy—His object is simply to tell us what he wants us to do—but let us see what the Bible does say. It says, "In the beginning God created the heavens and the earth."

Who made the world? God. Who is God? "God is a Spirit," and out of this Book we learn that he is infinite, eternal, unchangeable, in his being, in his goodness, in his power, and so on. It gives at least an intelligible answer to the question of God. It doesn't talk about the subjective *ego*, and the unconscious ground of being, and the unknowable somewhat, and the power that makes for righteousness, in ourselves and yet not ourselves. God sets himself forth in this book clearly, distinctly, as a great, intelligent, beneficent Creator, who has made us in his own image, who provides for us, who numbereth the stars, who holds law in his hands, and whose own beneficent will is the explanation of all things. Now, I don't say this afternoon that this is true. I simply want to put before you the answers that have been made by philosophers, and the answers made by the Bible, so that as intelligent young men you can make your decision. And here let me say that all philosophy isn't on the side of infidelity by a great deal. The best of it is on the side of Christianity.

One more question—about yourself. Where did you come from? Ask the culturist and see what he has to say about it. He says: "I don't care how I came here. It keeps me busy to know what to do, now that I am here." Ask the scientific man: "Where did I come from?" He rises up and says: "Bioplasm! Protoplasm!" "Well," you say: "What is bioplasm? What is protoplasm?" "Well—it is a life cell." "But where did bioplasm come from?" "Well, that is just what we are trying to find out." One man says: "I guess it must be electricity." But that won't go. Or some one says: "In the infinite ages long ago, when the planet was a great mass of burning matter, it touched some other planet that had life, and caught it like people catch the measles." "But how did life come on that other planet? How did it come first in the universe? Where life originated none of the scientists can tell, but they always go back to their bioplasm and protoplasm, and their molecules and atoms, and other things which if I were to tell you all their names you would not understand. These things are not like the Bible, which belongs to everybody; they belong to a select few.

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Well, these men say that in the course of time these bioplastic cells increased, and other things increased, till they got to be a jelly-fish, and then there got to be an oyster, and then one day there was a tadpole, and a frog, and a fish. One of these fish got washed up 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 till by and by there came to be monkeys, and some of the monkeys dropped their tails and so thus there came to be Africans and Asiatics, and finally Englishmen and Americans. That is about the answer you get from the scientists to the question who man is, and where did he come from. Of course I am putting it to you in very popular language, but I appeal to any man here if, after he has searched the whole theory clear through, he can say that this is a caricature. It is not a caricature.

The doctrine of evolution that some place, some time, away back in the infinite millions of years, a bioplastic cell had an origin, and it has been 'evolving' and 'evolving' till things have come to be what they are, and the survival of the fittest has come to pass, and at the top of the lot is man. We are only an improved variety of monkey, and every time a man eats an oyster he is eating his great-grandfather. Now, I have no doubt that in the wisdom of the Creator there has been, and there is an evolution; but it isn't the evolution of the infidel scientist. And you must not be surprised when I tell you that the moral conclusion that is based on the doctrine of atheistic evolutionary science is that there is no such thing as moral right and moral wrong. If a man does wrong he does wrong because he can't help it. Right-doing depends on the twist of the brain, and if the brain happened to get a left-hand twist the man would do wrong. In the one case the man must become a philanthropist, and in the other case he must become a burglar. He isn't responsible. It is but a question of the movement of matter, and not a question of moral free determination.

This theory has all the glitter and the gleam and the fascination of things not understood and dressed in high-sounding names; and it gets hold of half-educated young men, and because it seems to deal so wisely and so dogmatically with these great questions that they think it must be right—it gets hold of so many of these young men that I feel I am not violating the sacred and the high office of the Christian ministry when I stand here and explain 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, and protoplasm, and survival of the fittest, and sublimation of matter, and correlation of forces and so on.

The Bible contains an answer that is so sublime that it lifts us up into the presence of the unseen Source of all being, and yet it is so simple that the little child on your knee can comprehend it, and know what it means. Now, we have seen that scientists cannot tell us anything about matter, and that he only tries to account by evolution for the various forms of matter; but when we ask him about mind, what does he say? 'Mind?' he says,

it is refined brains, like a mist on the sea. It is nothing different from brains; it is just brains in effervescence. When you rub two pieces of wood together fast enough, you strike a part of light. It is just so with brains. When in motion they produce thought—mind is the correlated equivalent of the motion in the brain. That is the whole theory put in every day language. Mind is not something different from matter; it is only matter in intense action. Not long ago, Dr. Allman, President of the British Association of Science, confessed that whatever the doctrine of evolution might do in reference to matter, it was utterly at fault when it came to consciousness. But now I ask the Bible about it; God says that he made man, no matter how; and that he breathed into man the breath of life, no matter how. God says that your consciousness and mine is the result of his own creative act; that he has made us like himself. Now, all I say is, that I want you to put the simplicity and the sublimity of the answers of this old Book (which men are presuming to despise, and kick around in these days as a worn out and 'played-out book') by the side of modern science in its last conclusions, and I say it only makes the grandeur and the dignity and the simplicity and the preciousness of God's Word stand out more conspicuously than ever.—G. F. PENTECOST.

Did Jesus Christ Die?

W. H. EBERT.

"BUT we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man." Heb. 2: 9.

That Jesus Christ was Michael, the arch angel, and that it was through him, and by him, that God created all else; and that it was this arch angel which was the embodiment of "God's Word," and which took upon himself flesh, and the form of a man, in order that he might die as a man, to "make him perfect," and an adequate Savior of man, we believe to be too well taught in the Holy Scriptures to be successfully called in question by those who accept their teachings; and therefore I shall not in this place say more on that part of the subject, than that there is nothing in all these propositions which is any more miraculous, or inconsistent in God's order of things, than is in any other part of the plan of the gospel by which he proposes to save the human family.

That God created or made the angels is certainly consistent and true. And that he should create an arch angel, and call him "Michael," as well as other lower ministering angels, we believe to be also consistent and true. And he having given these angels a spirit form, it could be no more inconsistent with God to have an angel take on flesh, by being born of a woman and thus make him subject to death, than it is to take mortal man and give him an immortal existence, by giving him a spiritual birth in the resurrection. For they are all far above the native ability of man; but they are perfectly consistent with the power of an almighty God. And we believe they are in accordance with his purpose, and also his divine word. Under such facts we could expect to hear Jesus say, "A body hast thou prepared me." And, "I come, O God, to do thy will." And, "Not my will be done, but thine." And God could say to him, "Thou art my son; this day have I begotten thee." And then in the act of anointing the Christ he could say to man kind, "This is my beloved Son, hear ye him."

Thus, under God's order Michael the arch angel became Jesus; and Jesus under the anointing became Jesus Christ; or Jesus the anointed. And he then through death is "made perfect," and has become our Redeemer, High Priest and Savior, and will be crowned "King of kings and Lord of Lords;" under which title he will "sit upon his father David's throne in the everlasting kingdom forever and ever." And hence when we hear Jesus say that "The dead shall hear the voice of the Son of God in the resurrection," John 5: 25; and hear Paul say, "for the Lord himself shall descend from heaven, with a shout, with the voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first;" we can understand it to all be in perfect harmony with all the facts in the case, as referred to in the Scriptures.

But we will undertake to enquire into the proposition of "Christ tasting death for every man;" and whether he was "put to death," as indicated in the text. And hence our principal question on this occasion is, "Was Christ put to death?" "Did Christ die?" Regarding this question, as I do, as being a very pertinent one, shall urge a close examination of the proposition.

Did Christ die? "For if we believe that Jesus died and rose again, even them which sleep in Jesus will God bring with him," 1 Thess. 4: 14. Do we believe that he died, that we may enjoy the "comfort of these words?" We here, with all due respect to them, and in all Christian kindness for them, turn to all the professed followers of Christ, and ask them to please say whether they believe that Christ died. Who will answer first on this question? Who dare to squarely say yes? Come, please tell us, do you believe that Jesus died? Says one, "I believe that Jesus died in a certain sense; that is, he seemed to die. But it was only his human part that died. But as he was 'the very God as well as the very man,' of course it was only the human part of him that died. The divine, or God part of him could not die."

We now ask, Is this believing the gospel? The great commission requires that men must "believe the gospel in order to be saved." And the gospel declares that "Christ died and rose again the third day according to the Scriptures." The Scriptures on every occasion where the suffering of Christ is spoken of, say that it was death. That he died.

There is nowhere the least intimation in all the holy Scriptures that Christ's death was not complete death. And when men profess to believe the gospel of Jesus Christ, and undertake to do so with the mental reservation that it was not a complete death, they fall just that far short of believing the gospel. And when men affirm that it was only the human body, or the man part of Christ that died, they also affirm that there was nothing more than a human sacrifice offered for man in Christ's death.

We understand the Scriptures to teach most emphatically that Christ died. That he was made lower than the angels in this respect, by having a corporeal body given him, by which he became subject to death. And in this form he was Christ. And that when he was crucified all there was of Christ died. Christ did not partly die. God brought Christ "again from the dead." And Christ himself declared, after his resurrection, that he had been dead. "I am he that liveth, and was dead." Rev. 1: 18. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day," Luke 24: 46. There is no "half way" ground allowed by these expressions. Christ either died or he did not die. Infidelity says he was only

a man. Modern theology says that it was only the man part that died.

The holy Scriptures teach that Christ was made a little lower than the angels for the suffering of death. And they teach that he did die. And that God raised him from the dead. "This Jesus hath God raised up," Acts 2: 32. "If the spirit of him that raised up Jesus from the dead dwell in you, he that quicken your mortal bodies by his spirit that dwelleth in you, Rom. 8: 11. This is the grand tenor of all the Scriptures. And, if this proposition is untrue the gospel is all a myth. Paul says that we should "keep in memory" the grand propositions of what he calls the "gospel" if we would be "saved by it." And he states that "Christ died for our sins according to the Scriptures," 1 Cor. 15: 1-3. And he calls this the "gospel."

Do men believe the gospel who do not believe that Christ died? is important and worthy an inquiry. He that believes the gospel and is baptised shall be saved; and he that believes not shall be damned, is very plain and strong language. And we believe this is strictly the conditions upon which salvation is now offered to all sinful mortals. But then, to believe that Christ only half died does not seem to us as properly "believing" the gospel. To believe that "God only hath immortality, dwelling in the light," as Paul says, enables us to understand that Christ could and did die. God raised him from the dead and gave him immortality, and now he says, "Behold, I am alive for ever more," Rev. 1: 18.

It is the prevalence of the doctrine which is so extant in the world that men do not die in what is called "death;" but that it is only passing out of this cumbrous body into the spiritual sphere, that has drove those accepting it to deny that Christ actually died. Not only are the facts of the gospel called in question by this "native immortality" theory, but the resurrection of the dead is also an obsolete doctrine in very much of the preaching done at the present time. Spiritualism in all its forms is now preached instead of the resurrection of the dead. A large share of the professed religious world, both Catholic and Protestant, have very little use in their teachings for either the coming of Christ, the resurrection of the dead, or for a judgment. And it is all the result of the doctrine of the serpent (the Devil), and it Platonized, which says that death is a falsehood.

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

Frankton, Indiana.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

[Continued.]

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

tle, beloved, which I stir remembrance words which prophets, apostles of this first, days scoff and saying? for things coming of the day of the Lord, which can see and from Christ any other conveys to converted of any of bined, I confess I in the be ferred; and have opposite Well, quite a your ex ers in th have re as well But you are sen ble pre be crow No, I you say least w Old or Wel charge that th tion fess to jects, is con reliab tained plain more war i then the l ing t Be sal p that quo fina pre ye t wal wa you pru I a yo er th fe to te z G k v











commandments; and we must keep the commandments, not a commandment. Christ did not die for them; why should we? Is the service of God better than his Lord? Then let us "obey God rather than man," that we may be one of those who have eternal salvation. Though we may work out our own (present) salvation, may our future, eternal salvation, be a subject of the utmost importance to us while we sojourn here.

### Historical Evidence for the Sabbath.

A. C. LONG.

WHEN the opposers of the Lord's Sabbath have been forced to acknowledge that the seventh day was instituted as the Sabbath for all mankind at creation, and that it was observed by Christ, the apostles, and primitive Christians down till the close of the New Testament canon; and that it is enjoined by a precept of the moral law of God; they then take refuge in history, and having entrenched themselves behind a few authors, they claim that their fort is indestructible. Sabbath keepers having their faith based on the Bible alone, have no further desire to dispute them, and consequently they are usually permitted to occupy their sham fort untroubled. Finding themselves at liberty they at once commence to enlarge their fortifications by running a fraudulent line of argument back through the historic fathers, and attempt to make a connection with the inferential passage of Scripture. Our present purpose is to destroy this line of inferences. That they have some historical fortifications in the second, third, and fourth centuries of the Christian era, we readily admit; for it was in these centuries that the heathen festival Sunday was being gradually introduced into the church. That some historians claim an earlier date for the introduction of Sunday into the church is true; but close investigation proves that they have drawn hasty and unwarranted conclusions from insufficient and unreliable evidence.

We shall now introduce our historical evidence.

Coleman says:—"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, with a rigor and solemnity gradually diminishing until it was wholly discontinued."

*Ancient Chris. Exam.*, chap. 26, sect. 2. Edward Brerewood, professor in Gresham College, London, says:—"It is commonly believed that the Jewish Sabbath was changed to the Lord's day by Christian emperors, and they know little who do not know that the *Ancient Sabbath* did remain and was observed by the eastern churches three hundred years after our Savior's passion."—*Treatise on the Sabbath*, p. 77.

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 came Christian."

Socrates, A. D. 440, says:—"There are various customs concerning assembling; for though all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Syrians, from an ancient tradition, refuse to do this."—*Eccles. Hist.*, p. 289.

M. de la Roque, a French Protestant says: "It evidently appears that, before any change was introduced, the church religiously observed the Sabbath for many ages; we consequently are obliged to keep it."

The National Encyclopedia has the follow-

ing:—"It has been held by many eminent divines that there is not sufficient evidence in the New Testament for such an institution; that the change of day from the seventh to the first day of the week is an insuperable difficulty."—*Nat. Cyc.*, Art. Sabbath.

Dr. Cox, in his *Literature, &c.*, says:—"All who claim any knowledge of the works of the fathers say that these ancient writers usually, if not invariably, speak of the Lord's day [Sunday] as an independent institution, of which neither the fourth commandment, nor a primeval Sabbath, is once referred to as the foundation."—*Cox's Lit.*, p. 12. See also Heylin, part 2, chap. 2; Taylor's *Life of Jesus*, part 2, sec. 12, dis. 10, sec. 24; Baxter's *Practical Works*, 13, 386; Cook, 2, 291-303; Holden, p. 334; Bannesman, 130; 90, 237; Downville, 1, 291-9; Bunsen, Hippolytus, 3, 76.

Alexander Campbell, of the change of the Sabbath, says:—"But some say it was changed from the seventh to the first day. Where? when? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again; for the reason assigned must be changed before the observance or respect to the reason can be changed! It is old wives' 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 it who changes times and laws *ex officio*. I think his name is *Dr. Antichrist*."—*Christian Bap.*, Vol. 1, p. 44.

The reformers, Lutuer, Melancthon, and others, speaking of the unwarranted assumptions of the Catholic church, says:—"They allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it 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 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 support, direct or indirect, to the notion that the Sabbath had been transferred at all; but it is not surprising that those who wrote after 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 introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command 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 application of this kind had begun to take place; for men 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 single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

A high authority speaks of it as follows:—"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire."—*Encyc. Brit. Art. Sunday*.

The *Encyc. Americana*, Art. Sabbath, says:—"Constantine the Great made a law for the whole Empire (A. D. 321), that Sunday should be a day of rest in all the cities and towns; but he allowed the country people to follow their work."

Of Constantine's decree, Milman, the learned editor of Gibbon, says:—"The rescript, commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration."—*Hist. of Christianity*, book 3, chap. 1.

Prynne says:—"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean council did, in a manner, quite abolish the observance of it. . . . The council of Laodicea [A. D. 364] . . . first settled the observance of the Lord's day."—*Dissertation of the Lord's Day*, 1633, p. 163.

John Ley, an old English writer, 1640, says:—"From the apostles' time until the council of Laodicea, which was about the year 364, the holy observance of the Jew's Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."—*Sunday a Sabbath*, p. 163.

The above extracts abundantly show that even history gives no support to the Sunday Sabbath.

### 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 spoken of may be after it, and goes to make out that the night is not part of the day, so dawn ing toward the first day would be between sunset and sunrise, as he has it. If he is right in this then we would be wrong in saying they came on the first day of the week at all, as there is no account of their coming while the sun was up, but before it, while it was yet dark, John 20: 1. Smith's commencement of the evening or first watch is wrong, Mark 15: 42; John 19: 31, 38. Now, when even was come, they made haste to have Christ buried before the high sabbath. This is the last part of the day, and is not identical with the evening of Genesis, but is the name of a watch. There were four watches of the evening, and four of the morning; the last watch of the day was called evening watch, and the last watch of the evening was called morning watch. So Christ was buried in the last watch of the day, called evening watch, and rose in the last watch of the day called evening watch.

C. C. L. admits Christ rose in the first watch called evening; so then Christ rose in the Sabbath, and not out of it. The evening and the morning were the first day. So the first day must commence when the seventh, or Sabbath ends. In and toward, in Matt. 28: 1. In, into, not out of, not out of the Sabbath. Towards, in a direction to, near to, just before the first day of the week, Worcester, and not after, as C. C. L. claims Smith puts it. What is worse, we are told that late on, as the New Version has it, may be after; well then, early the first of the week must be

before the first of the week; and then C. C. L. says Matt. 28: 1 is a parallel passage to Mark 16: 1, Luke 24: 1, and John 20: 1. Now for the parallel. Matthew tells of a visit late on the Sabbath (when Christ was risen, vs. 1-6). Mark 16: 1 don't say any thing about this visit. Here is an unfortunate division; this verse should be the last verse of the previous chapter, and is about preparing spices and ointments when the sabbath was past (the high sabbath of the passover). This preparation was before the Sabbath of the commandment, Luke 23: 56. Now we have Christ three full days in the tomb, passover sabbath one, the day after two, and the Sabbath of the commandment to the time of his burial three. Mark 16: 2, Luke 24: 1, and John 20: 1, is a different visit from that of Matt. 28: 1.

C. C. L. admits this; now why call all these visits and doings identical or parallel? Why all this straining to make a point to prove that Christ did not rise on the Sabbath? Ah, is it not to prop up and cover Mrs. E. G. White in vision, declaring that Christ did not rise on the Sabbath, but on the first day of the week? Is not her prop, or claim of inspiration gone in this matter, as many more we might notice? Sin will find us out. We would wish her to repent of this great sin ere it is too late. Yours for the truth.

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 thus punish them. For the past 6,000 years the love of God for men has not prevented suffering, and wars, and bloodshed, and plagues and pestilence, and all manner of evil, and yet the love of God for the race is not called in question, but the moment this same rule is carried over into the next world, they cry out that God is not good—is cruel.

God's plans and laws are unchangeable, and what is law in his universe now is eternal law. Furthermore, if eternity is too long a time for 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 on earth, but persistently refuse to turn from their evil ways, they certainly will not listen in the world to come, but go on sinning from choice eternally. If a man does not love God and righteousness here, he will not be compelled to spend his eternity where God and righteousness only are found. He will, he must surely 'go to his own place.' The same is true of those who do live right lives; they will also go to their eternal homes. Sinful men could not endure heaven, even if they were permitted to enter; they would be out of place; they could only feel at home where their sinfulness would appear customary. Man must make his choice here."—Dr. T. H. EDOB.



The Advent and Sabbath Advocate.

In this number of the ADVOCATE we give extracts from several church historians and authorities which show quite an array of evidence on the side of the Sabbath, and that all the history of the early church is not in favor of the first day of the week; on the contrary, the best evidence shows that the seventh day, the original and only Sabbath, was observed by the Christian church immediately succeeding the days of Christ and the apostles.

THE Quarterly Meeting of the churches in Michigan is appointed two or three weeks earlier than it otherwise would be, that it may be held before the delegate starts to the Missouri Conference, and if not held till after his return from the West it would then be too near the Annual Meeting, which will be held early in October. The notice was intended to be in the previous ADVOCATE, but it was received one day too late.

Notice.

HAVING arranged with the C. B. & Q. Rail Road Co., we can give notice of the following reduced rates: Those paying full fare to the Camp Meeting will be returned home on one third fare. Certificates will be given on camp ground. Let isolated brethren, and others living in the different States avail themselves of this offer, and attend the Camp meeting. Will give notice of reduced rates on the other roads as soon as heard from.

W. C. LONG.

THE cholera in Southern France is now said to be on the decrease as to the number of deaths in the cities where it has been most violent, but it has spread to other places, 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 favor. The dirty and filthy condition of portions of Toulon and Marseilles has been enough 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 became so dry that vegetation dried up and burned, destroying the crops of grain and the pasturage, and in many places the farm buildings. 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 excellent prospect of crops throughout 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 train, and some times loss of life. There is not the loss of life by storms this season as for a few years, in the United States, since 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.

From the Tent.

McFALL, Mo. We did not commence meetings till one week after the time mentioned in ADVOCATE, on account of sickness in Brother Wells's family. Before we had finished pitching the tent Bro. Wells received a telegram that his child was much worse. He returned home and I continued the meeting. He came back Sunday, but returned home again Monday. During the week I received word that my wife and child were sick. As there was no one to carry on the meeting I was compelled to discontinue it, which I did by taking down the tent after night service and storing it away, telling the people that we would return again as soon as the health of our families would permit. On my arrival home found my wife much better, but child very sick. Next day learned by card from Bro. Wells that their infant child, Nettie, aged five months, was dead. Died, of Dysentery, July 23, 1884. Yes, Bro. Wells and Sister Wells are bereft. The adversary has cast the shadow of the grave across their threshold. The hope of their hearts has been blighted. I do sympathize with them in this their great sorrow, and hope that they can say, though with bitter grief, yet with holy trust, "It is well."

After remaining home for several days, and seeing a marked improvement in the condition of our child, we came here yesterday to resume the meeting. We pitch the tent to-day and commence meeting to-night. The interest to hear during the meetings which we have held has been good. At one time our audience numbered about three hundred. Eld. Coffey resides in this vicinity. From what we learn we conclude that he feels sore over the past. It hurts him to bump his head against the truth. Poor fellow! how we pity him.

July 30, 1884

W. C. LONG.

Appointments.

PROVIDENCE permitting, there will be a two days' meeting in the village of Salem, Allegan 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. Come, brethren, in the name of the Lord, 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 Mich. R. R., and get off at Dorr. There will be teams to convey those coming to the place of worship.

L. J. BRANCH, President, Conf.

PROVIDENCE permitting, there will be a general meeting held at Marion, Iowa, commencing the evening before the Sabbath, 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 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 together with the brethren and sisters; we will also consider the organizing of a Conference in Iowa.

I. N. KRAMER.

A. C. LONG.

JACOB BRINKERHOFF.

Money and Letters Received.

Catharine A Baker \$1, Ida Michel \$1, S A Lovell \$2 (donation) \$2.

Missouri Camp Meeting for 1884.

THE Lord willing this meeting will be held at Albany, Gentry Co., Mo., west part of town, in the beautiful grove of J. B. Hunter, the same place occupied last year; commencing Aug. 21, 1884, and continuing till Wednesday, 27th.

Albany is located on the C. B. & Q. R. R., and three miles from the terminus of the Wabash & Pacific R. R., and the terminus of the Narrow Gauge, or St. Joseph and Des Moines R. R. Those coming on the Wabash will stop off at Evona, 3 miles from town, and take the hack for the city. Reduced rates will be procured on the above named roads. The Eleventh Annual Conference of the Church of God will be held in connection with the meeting. All are cordially invited.

A. C. LEARD, } Ex. Committee.  
N. A. WELLS, }  
W. C. LONG. }

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

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

The Bible Sabbath Defended, by A F Dugger. 140 pages, Price 25 cents.

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

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

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

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

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

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

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

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

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

Materialism, by Jacob Brinkerhoff,—1 cent.

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The Atonement, by S E Brinkerhoff, 33 p, 8 cts.

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

Advent and Sabbath Advocate

"Thy Word is a Lamp unto my feet"

VOL. XIX.

Marion, Iowa, Third Day of the Week

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

Never Despair.

MARY A. ADAMS.

EACH life hath 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 fulfill  
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 brought to light by it.

Then, why did Jesus Christ die? Whiles the answer in short is, "He died that we might live," this alone does not fully satisfy the enquiring mind. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life," John 3: 16 is language which calls the mind to a very lofty contemplation of our subject. The whole plan of the gospel originated in the "love of God." And then, Christ voluntarily gave himself as a sacrifice; and he died to complete the plan of salvation; and to make him perfect as the Redeemer and the Savior of mankind.

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