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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.

Looking Forward.

As pilgrims in a desert land,
 Or wanderers o'er the sea,
 Our sad eyes seek the distant strand,
 The haven yet to be.
 Where pilgrim staff is laid aside,
 We'll bathe our weary feet
 In water flowing from the throne,
 Healing, and pure, and sweet.

We miss life's music day by day,
 'Tis heard on earth no more;
 Weary we press our onward way,
 Seeking a better shore.

We long to reach that land of rest,
 Heart-sick we sigh for home,
 Where sighs ne'er come from hearts oppressed,
 And pilgrims never roam;

Where sin and death can never blight
 Through God's eternal years,
 But glory burst upon our sight,
 Undimmed by shade or tears;
 Where tears for aye are wiped away,
 And heavy burdens fall,
 And the tired feet find resting sweet,
 Where God is all in all.

Then, weary one, renew the strife
 Until our Lord shall come,
 And soon the joy of endless life
 We'll taste in peace at home;
 Soon with the joy of labor past,
 We'll lay life's burden down,
 And with the ransomed ones at last
 Receive a starry crown.

—Selected.

Review of Wm. White, of Enyart, Mo.

A. F. DUGGER.

(Continued.)

Now, my brother, it must be evident to yourself and all others that the text you quote under the head of "Moses' laws" can not and do not prove the ten commandments abolished. But I will here examine the texts you quote.

(1) Rom. 3: 20 teaches that pardon comes through faith. We believe this, and a "knowledge of sin through the law." This we believe. Paul says, "I had not known sin but by the law; for I had not known lust except the law had said, 'Thou shalt not covet.'" Rom. 7: 7. Mark you, my Bro., this able minister of the New Testament quotes directly from the ten commandments, Exod. 20: 17. The 28th verse comes under the same head; so does Rom. 4: 6. Why is it that man can not be justified by the law? Answer, "All have

sinned," Rom. 5: 12; that is, transgressed the law, for "sin is the transgression of the law," 1 John 3: 4; and therefore all are by the law condemned; "they are all under sin," "guilty before God," Rom. 3: 9, 19. Says A. Campbell, "The whole world has been found guilty before God, so that in fact there is none righteous, no, not one; therefore by the deeds of the law no man can be justified before God. For should a man keep the whole law, and yet offend in one point, he is guilty of all. He has despised the whole authority of the law and the law giver. It is then utterly impossible that a sinner can be legally justified before God by a law which he has, in only one instance, violated. If then a sinner be justified it must be on some other principle than law." Campbell on baptism, Book 5, chapter 29, 277.

Thus you see, my brother, we just prove our position from the Bible, and second, from your own authors.

The principle on which a sinner may be justified is stated by Paul to be faith in Christ Jesus. Pardon from God, granted on the principle of faith through Christ, recognizes the existence of the law of God, and acknowledges Christ to be the Mediator between God and man—God as the law giver and man as the law violator. Could those who have violated the moral law of God, by obeying its precepts in the future course of their lives, escape the penalties for past transgressions, then indeed has Christ died in vain, since man by his own work atones for his own transgressions and saves himself. But Paul says, justification from past offences of the law comes through faith in Christ, thence apart from the works of the law. To illustrate: the man who violates the law of the State can never be pardoned by the law, which he has violated. Pardon granted recognizes the existence and justness of the law violated. No law, no pardon. My brother, I do not see how it is possible for you to get away from the law of God.

Rom. 6: 14. The expressions, "under law" and "under grace," do not prove the law is abolished, according to your own argument, for your position is that the law continued to the year 70. This was spoken in the year 60. Now, my brother, according to your logic, the law was in force ten years after this. You should rise and explain, for it does not mean that the law was not then in force, for you say it was in force. The expression, "under the law," must mean under the condemnation of the law; "under grace" means favor or pardon. This confirms the position that law is present wherever pardon is granted.

Rom. 7: 4, "Dead to the law." My brother, please observe that this text does not say the law is dead. The Revised Version, which you quote, says, "Ye [brethren,] were made dead to the law." King James translation, which is good enough for me, "Ye [brethren] are become dead to the law." Here I submit a few translations for your perusal. Conybeare & Howson. Brethren, "were made dead to the law." Anderson, your own

translator, reads, "have died to the law." The Diaglott reads, "My brethren, ye also were put to death by the law." Says A. Campbell, the founder of your church, in commenting on this text, "We, not the law, have died." See the Millennial Harbinger, vol. 4, New Series, P. 472. Yes, put to death by the law. We can never be justified by it. Justification must come from some other source. You now see how well the Bible sustains our position, and how such eminent scholars as A. Campbell, Anderson, Wilson, and others, are compelled by the force of logical truths, to admit it. In taking my leave from this text I wish, my brother, to remind you again of your position on the law, that it was binding until the year 70. This text just examined was written A. D. 60, hence according to your reasoning, the law was in force when the text was penned, and remained in force for ten years afterward.

Next you quote Rom. 10: 4, "Christ, the end of the law to every one that believeth." Well, what of those who do not believe? Suppose you do not believe, then I presume the law is binding on you. But as soon as you believe you can throw off all restraint, "have other gods," as many as you want, make as many "images" as you please, and bow down to them when you please, profane the name of God and his holy Sabbath whenever it suits you, dishonor father and mother, kill, commit adultery, steal, bear false witness, and covet. All this you can do with impunity and be a Christian, because Christ has to you become "the end of the law." Great heavens! Is this Christianity? O, my soul, come not thou into their assemblies! The word "end" means design. Christ is the design of the law. James says, I have seen the end [design] of the Lord," James 5: 11, in afflicting Job. But, my brother, the text does not prove the law abolished from your own stand point, for you say it continued to A. D. 70.

Gal. 2: 17. True, if man could be saved from his past sins by the law, then Christ died in vain; but he can not, for by the law he is put to death; all are under the curse, condemnation of the law. It is the office of Christ to redeem us from the curse, condemnation of the law, and not from its morality, or obedience to its holy precepts. This is all there is in Gal. 3: 13. Gal. 5: 4 comes under the same head. 18th v. —True, if we are led by the spirit we are not under the law but we have been taken out from under its condemnation, but not released from its morality.

Rom. 7: 6. "But now we have been discharged from the law." Revised Version. Yes, we have been discharged; not that the law has been discharged. All violators are held by the law, until they are discharged; but when they are discharged, the law is not abolished; neither is it suspended, but it remains in force; and as long as they live out its morality they are free from its condemnation; but if they renew their violations they will soon find themselves tied or held fast by the law, and will feel the need of being discharged again.

Now, my brother, I have examined every text you have presented to show that the law is void, brought to nought, and is of none effect; and in taking my departure from this point, I want to leave with you the words of Paul, that you may see how completely your efforts on this point are refuted. First, I will give King James' rendering, and I want you to remember that Paul is presenting the doctrine of justification when he asks the question, "Do we then make void the law through faith? God forbid; yea, we establish the law," Rom. 3: 31. Now, I will give the Revised version, which seems to be a favorite with you. "Do we then make the law of none effect through faith? God forbid; nay, we establish the law." Next I will introduce Anderson, your own translator; "Do we then make law void through faith? It can not be; on the other hand we establish law." The Diaglott reads, "Do we then nullify law through faith? By no means; but we establish law." Conybeare & Howson reads, "Do we then by faith bring to naught the law? That be far from us; yea, we establish the law." Thus your argument, under the head of "Moses' laws," that gospel faith makes void the law, is emphatically contradicted by Paul, who says faith does not make void the law.

(5) Your conclusion concerning Mosaic law, &c. We have seen that the ten commandments—the moral law, is in force. The gospel does not make it void, and therefore the institution you call "Jewish" (a descriptive term never used in the gospel, but rejected by all the gospel writers who speak of the institution as "the Sabbath,") is also in force.

[6] Salvation and creation. Question: who told you that you should be more interested in salvation than in creation? My dear Brother, chapter, and verse is very much needed here.

[7] "Honoring God for creating and saving us." That is true, my brother, and as we wish to honor him for both we therefore keep his Sabbath, the memorial of his creative power, and also accept of Christ, the Savior, as our teacher, who said he came not to destroy (or abolish,) the law, and that we are to do and teach the commandments, to be called great in the kingdom, Matt. 5: 17-19. Now if we should honor God for creating us, as you say we shall, and if keeping the Sabbath is doing so, and it is according to your own statement, then, my brother, you should honor him for the same, and in the same way, by keeping his holy Sabbath.

[8] "Day of resurrection and counting the days," &c. The time of the resurrection is given by Matt. to be "In the end of the Sabbath," Matt. 28: 1. The Bible counts three days and three nights for his stay in the tomb. Matt. 12: 40. Now, my brother, if we count days so as to contradict these Bible facts, we are certainly wrong. I think Matthew was a sane man, and he positively contradicts the statement that Christ rose from the dead on the first day of the week.

(9) "Early dawn to sunrise." I do not know who you mean by the word "all." If you mean the writers of the Bible you are very much mistaken, for they say nothing about "from early dawn to sunrise meaning Sunday morning." You can never prove from the word "dawn," in Matt. 28: 1, that Christ rose in the first day of the week, from the very fact that the first day of the week had not come yet when the tomb was found to be empty. The word "dawn" does not mean "day break," but comes from a word that is rendered—drew on,—in Luke 23: 54.

[10] Not prepared, so then the Bible does not tell you; yet Paul says in the Scriptures we are "thoroughly furnished," 2 Tim. 3: 17. Yet they do not tell us what caused the first day to be set apart. How true. And the reason, my dear brother, is because it was not set apart by divine authority.

[11] "The only lawful Sabbath that we have." Lawful means according to law. Well, my brother, where is your law to be found in the Bible embodying the first day of the week as a Sabbath? Where! where, O where is it to be found?

[12] "Constantine." Is it possible that you and your brethren can not prove your doctrine further back than Constantine? I thought you were the people who preached Christ and him crucified; then you ought to go to Christ and not to Constantine. Yes, my brother, you can. By heathen testimony you can show that it was a day dedicated by the heathens to their Sun god, long before the time of Constantine; and you and your brethren now dedicate it to Christ, without any command from God to do so. A Bible people should prove their position from the Bible. Now, if you will take the Bible for it, you can prove it back to creation as a working day. God worked upon it, Gen. 1: 5. Ezekiel pronounced it a working day, Ezek. 46: 1. Jesus secularized it, devoted it to traveling, Luke 24, and ignored it as not being the Sabbath, by calling the seventh day "the Sabbath," and declaring in his own teaching that it [the seventh day Sabbath] was made for man, Mark 2: 27. Do you and your people think it safe to follow Christ? We do, and therefore we accept of the Bible Sabbath.

[13] You think it probable that Constantine knew the customs of the early Christians. Well, what do you think of Luke? Do you not think he knew the customs of the early Christians? He says it was our Savior's custom to read the Scriptures on the Sabbath day, Luke 4: 16; and the custom of the early Christians to worship on that day, Acts 16: 13. It was Paul's manner to reason or preach from the Scriptures on the Sabbath day, Acts 17: 2. Here it were an easy matter to swell the volume of testimony in favor of the Sabbath, but for want of space we close this point.

(14) Constantine and his army to liberate the saints. In this you are mistaken. Constantine put an end to persecution in the west, and persecution in the east closed by order of Galerius, on whose death a period of confusion ensued. The old Emperor, Maximian, wrote to Diocletian, who had fled to the rural districts for a quiet life, to come and share with him the honors of the empire, but he was so well contented with the occupation of a farmer that all the reply he would make the Emperor was, "Come and see the cabbages I have planted." Whereupon he then invited Constantine to come and dethrone Maxentius, who, in this period of confusion was exercising the most cruel tyranny upon Rome and Italy. Constantine accepted, and commenced action against Maxentius. Here is where your army and vision comes in. Now, my dear brother, I want to ask you, Do you believe this vision was from God? and if so, do you believe in propagating the religion of Jesus by the sword?

(15) Your last words: I must quote in full. "And when he (Constantine) become a ruler he [Constantine] established it the first day Sabbath." My brother, I am glad you admit that the first day was made a Sabbath by Con-

stantine, as it saves me the trouble of proving it, and also proves what I said in my former articles to be correct, viz., that to touch the day is to expose its weakness. Here it is a frail, weak, human institution, wounded in the house of its friends; not only wounded, but completely killed. Amen.

Question: Who set apart the first day of the week to be a Sabbath? Your answer is, Constantine. Well, my brother, that is just what we say, and that is why we reject it as not being a divine institution. Now, my brother, your position that Constantine made the first day of the week a Sabbath I want to prove from history. The historian, in speaking of the Easter Festival being changed by Constantine from Bible time, says: "It was opposed merely by a whim of Constantine, because as a Roman, he hated the nation which his country had long detested and persecuted, the Jews, although he was forced to admit that God had ever preferred them before all other people. His change in the day of rest arose from the same unjust prejudice. The Sabbath was as good for Gentiles as it had been for Israel." History of the first council of Nice, page 4. I quote directly from the history itself, so you need not be afraid to use it in establishing your proposition that Constantine "made the first day a Sabbath." I know it is there, and many other statements to the same import, which for lack of space I can not now quote. History says that Constantine was not a great man in intellect; that he believed that sovereigns were instruments to carry on the affairs of the world; that they could make and change laws at will. Out of this faith the Constantine Sabbath, observed by you and your brethren, was created. History testifies that he was not a Bible Christian. His life was not such as Christianity required. He put to death his colleagues. He also put to death his own son, who had been so faithful and obedient to his father, so loving and kind to all, that he had gained the esteem and admiration of the court, the army, and the people. This great respect shown to the boy caused a spirit of hate, jealousy, to arise, in the heart of Constantine. So he put him to death, for fear the people would think more of the son than the father. Neither did he stop here. He ordered and put to death his sister's son, aged eleven years, in spite of her earnest entreaties and copious tears to spare her darling child. The mother did not long survive the blow, but in a few days died, a grief stricken and heart broken woman. And to crown the climax he smothered his own wife, putting her to death in a boiling oven. Now, I wish to ask in all candor, what do you think of the Originator of the first day Sabbath? Do you think he was a holy man? Yes, my brother, as holy as Sunday.

Free Moral Agency of Man.

R. A. WINCHESTER.

BRO. BRINKERHOFF, and all lovers of truth, whether bond or free: The free I wish to in-treat to stand fast in the liberty wherewith Christ hath made us free, and not be entangled again with the yoke of bondage. But endeavor to keep the unity of the Spirit in the bond of peace. And remember, there is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism; one God and Father of all, who is above all.

And those that are in bonds, I wish to address, as we find them in their different places

of confinement. First I will consider and try and relieve those that are bound by the beguiling influence of the serpent, as Eve was in the garden of Eden. Stop for a moment, and behold the beautiful garden, with a man and his wife to prune and dress it, surrounded with the glory of the Lord, in the midst of the Paradise of God, with the world at their command. Could anything be inaugurated more beautiful and glorious? A man who knows no sin, having dominion over all things, in his paradise home, and in favor with God. But alas! what has happened that the offspring of this once happy pair is so bound by sin and death? Why, I think the story is plain, if it be understood. To illustrate: I relate the relative incident of little Charley Ross. Charley and an older brother were playing near the house, as two men drove up. Undoubtedly those little fellows had been told by their parents not to go off, but stay near home, as that is a very common parental advise, but the men said to them, Jump in the buggy and take a nice ride, and we will go up to the store and get some candy and fire-crackers. The little fellows so animated with the idea of getting a pleasant ride and some nice things, in their innocence, they completely lost their freedom to choose good from evil, from the fact that they got in the buggy with the expectation of receiving good, whereas it turned out to their evil, as they drove up to a store about seven miles from home, the older boy was requested to take some money and go in and get the desired articles, which was done in good faith on the boy's part, until returning from the store, when a sad scene presented itself; his two friends had gone, and his little brother Charley could not be found. So in this case; freedom to choose good, those boys did not possess; completely bound by the deception of wicked men, whose deeds are of the blackest dye, these little fellows were bound in their innocence and carried to their sorrow. But repentance and calling to a friend sufficed to deliver one to his father's house, while the other, little Charley, probably repented and shed tears enough to bathe his little body all over; yet it failed to soften the hard hearts of his abductors, and all devices seem to avail nothing toward his recovery.

Even so with Eve, in the garden; the serpent says to her, Hath God said, Ye shall not eat of every tree of the garden? She answers and says, Of every tree of the garden God hath said, Ye may freely eat, but the tree in the midst of the garden ye shall not eat, neither shall ye touch it, lest ye die. But the serpent says, Ye shall not surely die, for God doth know that in the day thou eatest thereof thine eyes shall be opened and thou shalt be as gods, knowing good and evil. The woman beheld the tree that it was good for food, and pleasant to the eye, and desired to make one wise. Although God told them not to eat of it, yet through the beguiling influence of the serpent she was made to believe the tree to be good, therefore she had no freedom to choose good from evil, from the fact that she partook of the tree and gave to her husband, she seeing it was good, whereas it was evil, and the result is death. Being innocent does not relieve from death, or settle a transgression, for it is written, Adam was not deceived, but Eve being deceived was in the transgression; so Adam not being deceived, it must be he ate from choice, to please his wife, rather than his Creator. So if there is any such thing as a free moral agent, Adam was one of them; though the term, free moral agent is not a Scripture phrase, yet we can not find that Adam was ever deceived; there-

stantine, as it saves me the trouble of proving it, and also proves what I said in my former articles to be correct, viz., that to touch the day is to expose its weakness. Here it is a frail, weak, human institution, wounded in the house of its friends; not only wounded, but completely killed. Amen.

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And those that are in bonds, I wish to address, as we find them in their different places

of confinement. First I will consider and try and relieve those that are bound by the beguiling influence of the serpent, as Eve was in the garden of Eden. Stop for a moment, and behold the beautiful garden, with a man and his wife to prune and dress it, surrounded with the glory of the Lord, in the midst of the Paradise of God, with the world at their command. Could anything be inaugurated more beautiful and glorious? A man who knows no sin, having dominion over all things, in his paradise home, and in favor with God. But alas! what has happened that the offspring of this once happy pair is so bound by sin and death? Why, I think the story is plain, if it be understood. To illustrate: I relate the relative incident of little Charley Ross. Charley and an older brother were playing near the house, as two men drove up. Undoubtedly those little fellows had been told by their parents not to go off, but stay near home, as that is a very common parental advice, but the men said to them, Jump in the buggy and take a nice ride, and we will go up to the store and get some candy and fire-crackers. The little fellows so animated with the idea of getting a pleasant ride and some nice things, in their innocence, they completely lost their freedom to choose good from evil, from the fact that they got in the buggy with the expectation of receiving good, whereas it turned out to their evil, as they drove up to a store about seven miles from home, the older boy was requested to take some money and go in and get the desired articles, which was done in good faith on the boy's part, until returning from the store, when a sad scene presented itself; his two friends had gone, and his little brother Charley could not be found. So in this case; freedom to choose good, those boys did not possess; completely bound by the deception of wicked men, whose deeds are of the blackest dye, these little fellows were bound in their innocence and carried to their sorrow. But repentance and calling to a friend sufficed to deliver one to his father's house, while the other, little Charley, probably repented and shed tears enough to bathe his little body all over; yet it failed to soften the hard hearts of his abductors, and all devices seem to avail nothing toward his recovery.

Even so with Eve, in the garden; the serpent says to her, Hath God said, Ye shall not eat of every tree of the garden? She answers and says, Of every tree of the garden God hath said, Ye may freely eat, but the tree in the midst of the garden ye shall not eat, neither shall ye touch it, lest ye die. But the serpent says, Ye shall not surely die, for God doth know that in the day thou eatest thereof thine eyes shall be opened and thou shall be as gods, knowing good and evil. The woman beheld the tree that it was good for food, and pleasant to the eye, and desired to make one wise. Although God told them not to eat of it, yet through the beguiling influence of the serpent she was made to believe the tree to be good, therefore she had no freedom to choose good from evil, from the fact that she partook of the tree and gave to her husband, she seeing it was good, whereas it was evil, and the result is death. Being innocent does not relieve from death, or settle a transgression, for it is written, Adam was not deceived, but Eve being deceived was in the transgression; so Adam not being deceived, it must be he ate from choice, to please his wife, rather than his Creator. So if there is any such thing as a free moral agent, Adam was one of them; though the term, free moral agent is not a Scripture phrase, yet we can not find that Adam was ever deceived; there-

fore, accepting the term, we can not claim both to be free moral agents, for Adam acted according to knowledge, but Eve without knowledge, for she expected to receive good, whereas the result was evil. Well, then, one might say, Adam was a very foolish man. So he might at any rate think; and I think I have seen more act just as foolish, and it may be I have committed the same folly, serving and obeying the creature more than the Creator. I have heard people say they believed immersion to be the right mode of baptism, yet they say our church (the woman,) sprinkles, so I yield to the rule of the church (the woman,) the same as Adam did.

We might let such pass as free moral agents. But let us pray God that he will deliver us from evil, and leave us not to our own free course, for our way is sin and death, but his way is righteousness and eternal life. Yea, it is better to be chastised and received into the family of God as a servant, than to be a hardened king, like Pharaoh. "If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? for they verily for a days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." Still read on, and consider that profane person, Esau, who for "one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

Now, while speaking of freedom to choose good or evil. I wish to ask one question, and I hope some one will favor me with an answer. Has it ever been known that any person, old or young, ever become converted and a true follower of Christ, without some personality against nature, either from compulsion or invitation, directly or indirectly? It seems so strange to me to think a man is at freedom to choose the good and shun the evil. Why did Paul say to the brethren to have their minds in prayer continually, and charged them to know that if any were overtaken in a fault, they had an Advocate with the Father, the man Christ Jesus?

Then there is another class of professed followers of Christ, who claim to know the perfect will of God, having a form of humility and will worship, praying and thanking God for the Christian light and privilege of serving him in their own way, and under their own fig-tree, and none shall make them afraid, or fray them away, as they tell it; still at the same time they make void the commandments of God through their traditions, serving the creature more than the Creator, observing the sun's day rather than the Lord's day. Now if this class are free moral agents they have chosen the evil instead of the good in honoring the church (the woman,) rather than God, as Adam did. In this they are found workers of iniquity in that they proclaim to the innocent to be serving the true and living God. In this they deceive and bind they innocent with their chains of darkness and lead them away captive at his will, doing despite to the grace of God. As then the innocent declare that they are sincerely serving God, whereas

the blind lead the blind, and both fall in the ditch, while the abductors shall receive the greater condemnation. So you see we cannot find but one class of free moral agents, and I do not know but they are bound to do evil, as it seems to be their nature to do so; therefore let us pray God to be delivered from wicked and unreasonable men, for all men have not faith.

Then there is another class of bondmen, those that are subject to a besetting sin. Still another class of bondmen, those that are kept within the unity of the Spirit and bond of peace, as the Savior says, "I know my sheep and am known of mine, and strangers will they not follow, for they know not the voice of strangers." Yes, Jesus knew from the beginning who should believe on him, and who should betray him, therefore he makes no mistake. God receives all of his own through Christ, as it is written, All that will come may come, and take of the water of life freely, while them that will not come are not chosen; for God knoweth his own. May this be received, at least for investigation, and if I am one of those deceived captives, I pray to be delivered before it is too late, but hope to be your brother, in the unity of the Spirit, and bond of peace.

A Great Mistake! Who Made It?

E. S. SHEPHERD.

[Continued.]

You call me infidel, because I do not thus believe with you. The reason I do not believe with you, that a part of man remains conscious after death, is not because I disbelieve the Bible, but because I can find no statement in the book that even favors such an idea, with one exception; and that was said in opposition to what God said to Adam; but I can find quite a number of expressions that seem as directly opposite to your theory as the statement of the serpent was to that of God. And further, your denial of a belief in a literal resurrection proves that it is you instead of me that is in consort with friend L., in opposition to Bible teaching. What can be plainer than the statements of Jesus respecting a resurrection through him? neither did he ever base future or eternal life on anything but a resurrection, or a raising up at the last day, as the record shows in John 6:39,40. Here to prevent their being lost that are given him he says, "I will raise him up at the last day." If your theory was true, that a part of man still lives after death, I fail to see the necessity of his being raised up at the last day to preserve his being, or identity. Jesus did not tell Martha, the most important part of your brother is not dead; but "Thy brother shall rise again." "Martha saith unto him, I know that he shall rise again in the resurrection at the last day;" and although he had been dead four days, when Jesus said with a loud voice, "Lazarus, come forth," he obeyed. Peter used just as plain and immutable language on the day of Pentecost respecting Christ being raised from the dead. Paul said, when brought before Felix, the Jews could prove nothing against him, "Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day." Afterwards before Agrippa, he said, it was for the hope of the promise made of God unto our fathers that he was then accused, and then he asks the question; "Why should it be thought a thing incredible with you, that God should raise the dead?" Where is the relevance of the fore-

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marton, Iowa, 10th day of the 6th month, 1884.

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

Free Agency of Man.

We can understand the doctrine and fact of the atonement only on the principle of the free agency of man, and that, too, so fully as to make one's destiny depend upon the use of his agency in choosing right or wrong, life or death. When we read that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but might have everlasting life," that word "whosoever" is not limited by decree or predestination to a favored party, but to whomsoever the word of life comes; and whoever believes and accepts it, the same shall be saved. "In every nation he that feareth God and worketh righteousness is accepted with him."

The great fact of man's responsibility shows his freedom to act for himself; also that there are means within our reach by which we may attain unto the light of our responsibility, and receive the outcome designed, even our eternal salvation. Looking at all the circumstances surrounding us and by which we form our characters, we see that evil is about us to tempt us away from right and from God, and if we are inclined to follow in that way we are at as much liberty to take that course as we are to follow after God and his righteousness. Temptations in the way do not relieve us from responsibility nor shield us from the consequences of having taken a wrong course. To sin ignorantly brings the same penalty as to sin willfully; but our loving Father provides a pardon for our sins of ignorance; also he will forgive us for all past sins when we turn to him with repentance and faith. Now we see that Eve met the same penalty as did Adam, although it may be said she was deceived. Being deceived did not take away her responsibility; her sin not only lay in partaking of the forbidden fruit, but also in listening to the tempter wherein he contradicted the word of God, which should have been so high in her estimation that she would not have entertained anything contrary to it, and she should not have been deceived. She had as much free moral agency in listening to the voice of temptation as did her husband in eating the forbidden fruit undeceived. In her free moral agency she should have resisted the temptation, and not have sinned. In remarking upon Bro. Winchester's article on this subject he seems to be wrong in applying free moral agency only in cases of willful sin; but man certainly possesses as much free moral agency to resist temptation as to resist sin, and is held as accountable and brought under the same penalty. The only point in the matter is that when once we yield to temptation we are not then exercising our free moral agency in resisting the sin to which the temptation leads; but that does not relieve us from responsibility in the matter, nor prevent the penalty from being visited upon us. So we must conclude that Eve was a free moral agent as well as Adam was.

Predestination, or divine decrees, which are understood by some as laying out one's character before hand, not only for a part to act in the business of life, but also pertains to the individual's salvation or rejection from

eternal life, the case of Jacob and Esau is brought forward, and we think taken from its intended use. Paul says, "It is written, Jacob have I loved, but Esau have I hated." Rom. 9: 13. But he doesn't say that this is written of them before they were born, neither does the quotation from which Paul takes it, go that far back. The place where this is written is in the prophecy of Malachi, and no farther back; and at that time, and long before, too, Jacob and Esau had developed their characters, and the nations which descended from them and bore their names, had developed characters, too, and on those characters the Lord passed sentence and said, Jacob have I loved and Esau have I hated. Nothing decreeing their destinies as to be saved or lost. But there was a prophecy concerning them, which may be called a decree; and that was that "the elder should serve the younger," which Paul also quotes, in connection with the other. That decree or prophecy has reference to earthly rule or dominion, or sovereignty, in which the nation of Israel was to be superior to and rule Edom, fulfilled in the elder having served the younger.

But let another understanding of this matter appear here, and let the attributes and character of God be vindicated from every thing arbitrary. The Savior says to his disciples, "If any man come to me and hate not his father and mother, and wife, and children, and his own life also, he cannot be my disciple," Luke 14: 26. Now are we to understand our Savior to teach that his disciples should use that passion toward our dearest kindred which we call hate and hatred? No; the present use of the word 'hate' does not convey the meaning it did when used by the Savior and the Bible writers. See this parallel passage in Matthew 10: 37. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." This is the true meaning, that of preference; and so it was used by Bible writers. We should have paramount love for the Savior, and have less preference for all others. So with Jacob and Esau, just as the prophecy was stated, the younger was preferred; in carrying out the promises made to Abraham, there were two sons of Isaac, one must be chosen; and among the sons of Jacob, from one of their families the Messiah was to come, and that was from Judah. Thus the prophecy of the preference of Jacob to Esau was made, and the prophet records, and Paul quotes it in speaking of the mercies of God wherein he will save people from among the Gentiles as well as the Jews.

And when we read that God declared the end from the beginning, Isa. 46: 10, we do wrong to take the position that he has decreed from the beginning everything that comes to pass from the beginning to the end. There is no Scripture which so specifies, and it is opposed to the liberty he has given to man to take his own course, according to his own free moral agency; but while man is free to take his own course, a judgment awaits, for "vengeance is mine; I will repay, saith the Lord;" and every man shall be rewarded according as his work shall be. Looking back in the prophecy of Isaiah a few verses, to 45: 18, we find one purpose of God wherein he declared the end from the beginning, for "God himself that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited." This purpose will be carried out, and the earth will be inhabited by a righteous nation in the kingdom

going question if God's promise could be fulfilled without a resurrection? and as I said to friend L., so I now say to you, that Paul said, "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Now is not the resurrection of man made just as literal as that of Jesus in the foregoing statement of Paul? and if the resurrection of Jesus was not literal, why were the eleven disciples so particular to have a person take the place of Judas, that was so thoroughly acquainted, to be a witness with them of the resurrection of Jesus, unless it was a literal fact? Acts 1: 22. And when you tried to make it appear a natural impossibility that man should be raised from the dead, you are on the same platform as all infidels that say the Bible is not true. Your "natural impossibility" theory, is simply a repetition of the objection produced by the Sadducees, of the woman who had seven husbands; to whom Jesus said, "Ye do err, not knowing the Scriptures, nor the power of God." Is the statement of Jesus any less pertinent to your objection than to theirs?

Well, Mr. S., you have given quite a lecture on your theory concerning a literal resurrection, and have added some questions to which I will add another before I reply farther. Are not you, by your theory, rejecting the positions of most of the learned men that have lived? Doctors of Divinity and Bible commentators?

Friend O., If the Bible is our only rule of faith and practice, which you as a Protestant claim, how can you reject the plain statement of the Bible, and believe directly the opposite, because some professedly wise man has said thus? Paul said; "Not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty." We also find that Jesus taught the same, as follows. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Matt. 11: 25, 26. Your criterion seems directly opposed to the foregoing, and perfectly in accord with that of the Pharisees of old; when officers were sent to take Jesus, and returned without him, they were asked, "Why have ye not brought him?" The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived: Have any of the rulers or of the Pharisees believed on him?" John 7: 45. With such information as the foregoing I think it behooves us to be very careful how we prefer the teaching of men to the word of God, although the world may call them great or wise. Is it not better to follow the instruction of the prophet in this matter when he says so plainly, "to the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. 8: 20.

Well, Mr. S., I think there is but little use for us to keep up this controversy, as you seem to set up your judgment as superior to that of all the great and learned men on Bible subjects.

[To be Continued.]

Be ye also ready; watch and pray always.

of God, under the whole heavens, the same as was designed in the beginning.

"Whosoever will let him take the water of life freely." Rev. 22: 17. The apostles were directed to go every where, and preach, and whosoever heard and believed, should be saved. The faculty of believing and the liberty to do so, and the responsibility for not accepting and receiving the gospel benefits, show our free moral agency. Sin seldom comes without temptation. Unless we yield to temptation we do not sin; if we resist the temptation we do not sin, for sin is the transgression of the law; if we do not transgress we do not sin. In our free moral agency let us be careful to resist every temptation, and not forget the Advocate which we have with God, even Jesus Christ, the righteous one. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which he hath promised to them that love him." James 1: 12. Free moral agents are tried, and if they stand the trial they shall receive the crown of life.

The Two Promises to Abraham.

A. C. LONG.

THAT God made two promises to Abraham concerning the land of Canaan, I think is quite evident from the scriptures of divine truth. One promise is the everlasting inheritance of the saints, and embraces not only Canaan but the whole world. The other promise was that the lineal descendants of Abraham should have a temporal possession in Canaan. One will be fulfilled after the resurrection of the dead, the other was fulfilled when Joshua led the children of Israel into the land of Canaan. That one of these promises to Abraham looks to the future for its fulfillment is evident from many passages of Scripture.

Eighteen hundred years after God had made these promises to Abraham, Stephen, the first Christian martyr, refers to this promise and tells us that God gave Abraham no inheritance in the land of Canaan, "no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7: 5. Paul also informs us that Abraham, Isaac, and Jacob "sojourned as strangers in the land of promise, looking for a city whose builder and maker is God. These all died in faith, not having received the (things) promised, but having seen them afar off and were persuaded that they were strangers and pilgrims in the earth," Heb. 11: 9, 13. These passages clearly teach that the promise given to Abraham and his seed are yet unfulfilled.

This seed, we are informed, is Christ, Gal. 3: 15. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," v. 29. This promise which embraces the earth, and is yet to be fulfilled, is recorded in Genesis 15: 14, and reads as follows:—"And the Lord said unto Abram, after Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, eastward, and westward, for all the land that thou seest, to thee will I give it, and to thy seed forever; and I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth thou shalt thy seed be numbered." The same promise is confirmed by a covenant in Gen. 17: 7-10.

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and as Abraham died without obtaining it, he must have a resurrection before he can possess it. And further, that in his seed should all nations be blessed. This refers to the blessings of the gospel upon the nations.

In reference to the other promise which gave Abraham's lineal descendants a temporal possession in the land of Canaan, the scriptures are equally as plain. That they possessed that land according to promise is evident from the following scriptures:—"And the Lord gave unto Israel all the land which he swore to give unto their fathers", and they possessed it and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel, all came to pass." Josh. 21: 43-45; also 23: 14.

In harmony with the above we present the statement of the Lord to Moses, while viewing the promised land from the top of mount Pisgah; "And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither," Deut. 34: 4.

We think that these passages of scripture clearly teach that the Israelites possessed the land of Canaan in fulfillment of a promise given to Abraham; but to remove all doubt on this point we now introduce the testimony of Nehemiah: "Thou art the Lord, the God who didst choose Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed; and hast performed thy word, for thou art righteous." "Thou also multiplied their children as the stars of heaven, and broughtest them into the land concerning which thou hadst promised to their fathers that they should go in to possess it. So the children went in and possessed the land," Neh. 9: 7, 8, 23, 24.

This is positive evidence that the children of Israel possessed the land of Canaan in fulfillment of a promise made to Abraham. But as we have previously shown that one promise remains unfulfilled, we must conclude that at last two promises were given to Abraham concerning the land of Canaan; the first temporal and emblematical, the second eternal and embraces the whole earth.

This promise of a temporary possession of Canaan is recorded in Gen. 12: 7, "Unto thy seed will I give this land." This promise is ratified by a covenant in the 15th chapter, and closes with the following words:—"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates," Gen. 15: 18. It will be observed that this promise is alone to Abraham's seed, while the other is to Abraham and his seed conjointly. The one was fulfilled under Joshua; the other will be fulfilled under Christ, when the meek shall inherit the earth and delight themselves in the abundance of peace.

To the Sabbath Schools in Mo.

To the Superintendents of the different organized Sabbath schools, belonging to the church of God in Missouri:

I would request you to re-elect your officers,

and make such changes in officers as you would deem proper to promote success in your different schools; and that you would see that each Sabbath school teacher has a blank for his or her class, and a correct report is made of such class; also that each Superintendent should keep blanks for making Quarterly reports, and be prompt in making out such report and send the same to Bro. N. A. Wells, at Maysville, DeKalb Co., Mo., as Bro. Wells is our State Secretary. The schools will commence their first quarter with the 1st of Sept. 1884, as that is the beginning of our Annual Conference year. Now, dear Brethren and Sisters, as this is a work we are all interested in I trust that every effort that can will be made to make a success of our labors; and that I, through your reports, may be able to make a successful report at our next Annual Conference of every Sabbath school in the State. Hoping that you all will make one great effort in this direction, I remain your Bro. in Christ.

JASPER MOORE.

State Super. of the Sabbath Schools in Mo.

Jewish and Christian.

THE Christian dispensation is the successor of the Jewish. Every intelligent person knows that. But let us ask when the one ended and the other began, and men give different answers. There is room for opinions about it, and yet when the fact is stated it cannot be doubted any more than that the sun shines daily.

First, then, the Jewish dispensation did not end with the birth of Christ, for his life on earth was necessary to fulfil all the duties imposed on man toward God and toward man. And then the death of Christ was necessary also for the sins of men, and his victory over death by the resurrection brought life and immortality to light to bless mankind and win them from merely worldly indulgence.

The Christian dispensation began after this was completed. The risen Lord with all power in heaven and earth was not fully revealed until he said, "All power is given unto me in heaven and on earth; go ye therefore and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned." "But stay in Jerusalem until ye shall be endowed with power from on high." The Holy Spirit filled the one hundred and twenty disciples in the upper room. All spake with tongues the Gospel truths, and three thousand converts were baptized after Peter's simple but wonderful sermon. That sermon was the key which opened the gospel of Christ to the Jews. He soon after opened it to the Gentiles also when he preached to Cornelius and his household. Thus was the Gospel first preached for "all the world."

The typical Jew was thereafter a historical personage, and the spiritual Christian, the believers in the crucified and risen Saviour, were thenceforth the "peculiar people" of the Lord, dead with Christ, and separated to his service by the ordinances of his own authoritative appointment. But as the Jews often went astray, so do Christians now. And as even Aaron made the golden calf idol, so do the modern priests of Christianity too often strangely yield to the idolatrous practices of the world, and conform to the rites and worship, open or secret, devised by men instead of abiding loyally and faithfully by the Gospel ordinances and laws of him who has gone to heaven to return again in due time; so Moses went to the mountain and was forgotten, but returned with the law which condemned so utterly the will worship and delusion and joy and zeal which had prompted their devotion to their sinful worship. Do we indeed regard all Scripture as profitable for doctrine, for reproof, for instruction and for correction in righteousness? Then let us test modern teachers by the Scriptures, for we are warned therein that many false Christs and false teachers shall arise.—Christian Cynosure.

Coming.

Lo! from his eastern height sublime
I hear the herald's joyous warning;
Day's glory deepens; far upellmb
The rosy splendors of the morning;
See yon triumphant steeds of light
Chase the retreating hosts of night;
The valleys sing, the hills rejoice,
And sounds aloft one cheering voice,
"Tis coming! Yes, 'tis coming."

"Tis coming! Yes, our night of tears
Shall fade before Immanuel's glory,
Which now to glid our earth appears,
Foretold in ancient song and story;
Foretold in that seraphic strain,
With notes that haunt our world again,
Though heard but once and silent long,
From wailing lips a triumph song
Shall surely soon be coming;

Brows bowed so long lift up to light,
Not moist with unrequited labor,
And hands are clasped—the dark and white—
The bondman is the friend and neighbor;
And his own brother hath forborne
To make his bruised manhood mourn,
For travellng through the shadowy years
The Just, the merciful appears,
Behold! the Lord is coming!
—Zion's Herald.

Question and Answer.

CAN a person who has once really become a child of God fall away so as to be finally lost? Please answer. AN INQUIRER.

This is an important question with many at the present time, and one which in substance I am often asked. I suppose what is meant here by having once really become a child of God, is having been once really converted to God, and received the forgiveness of sins. If this is what is meant I say, Yes; or else the Scriptures warn where there is no danger. It may be well to say a few words right here as to being *really* a child of God, as I think many good people are mistaken on this point. We are not at conversion made *really* the children of God, as many believe and teach. Paul says, Rom. 8: 15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." "But when the fulness of the time was come, God sent forth his Son, . . . that we might receive the adoption of sons. And because ye are sons [adopted], God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4: 4-6. Thus we see that we are only the adopted children of God, not real ones. And how are we adopted, or how real is our adoption? "For ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. What is faith? "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

From these passages, and many others, we learn that we are adopted into the family of God by faith in Christ Jesus. That is, our faith in Christ is the substance, the ground, or confidence, we have of becoming the real, actual adopted children of God at the appointed time. This time I understand is at the resurrection. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 35, 36. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 23. Here we see that those who had received the Spirit of adoption were still waiting for the adoption

to take place, and that the time for it to take place is when the redemption of the body takes place; then as Luke says they "are the children of God, being the children of the resurrection." When this takes place there will be no falling away, neither will there be any more death. This is the time when we become really what we are now by faith—faith is to us the blessed assurance of what God has promised we shall be if faithful to him who hath "called us out of darkness into his marvelous light."

In this sense, when a person once becomes a child of God I do not believe he can ever fall away; but I do believe an individual may be really and truly converted to God, have his sins pardoned, and be adopted by faith into the family of God and afterwards fall away so as to be finally lost. One passage on this should suffice. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace." Heb. 10: 26-29. This portion of scripture is worse than meaningless if a person cannot fall away from the grace of God, after having been once made a partaker of that grace, and that so as to be finally lost. But had it not been possible, yea probable, for many to fall from the grace of God and be finally lost, the apostle never would have penned this language. This sinning wilfully after having received the knowledge of the truth, is the same as the falling away mentioned by him in chapter 6: 4-6.

Here the apostle says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." This falling and the wilful sin of chapter 10 must be identical, for the same results follow both. Both have reference to those who have received the gift of God's Spirit and the pardon of their sins; and most assuredly they give us to understand that such can fall away and be finally lost. Here it is called wilful sin, and in the Old Testament presumptuous sin. Sin against light and knowledge and that after receiving the gift of the Holy Spirit and the pardon of past sins.

These passages should be a fearful warning to those who are careless of present duties because of past experiences. It is just as easy for us to sell our heavenly birthright as it was for Esau to sell his earthly one; and it must be remembered that we have no heavenly birthright to sell until we have been adopted into the family of God by faith in Christ; hence Paul says, "Looking diligently, lest any man fall from [margin] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Heb. 12: 15, 16. The testimony of Peter is also confirmatory of the fact that an individual, yea many of them, can fall away and finally perish after having once escaped from their condemned and sinful condition.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." 2 Peter 2: 20, 21. Of this class, in Paul's day, was Hymeneus and Alexander who made shipwreck of their faith by not holding faith and a good conscience, 1 Tim. 1: 19, 20; and in 2 Tim. 2: 17, 18, Paul says they erred from the truth, and that their words will eat as doth a canker. These facts show conclusively that mankind can fall away from the grace of God, be given up to their own ways, and finally perish in their own corruption.

With this view, and this understanding of these scriptures, we can understand and also appreciate the many warnings given us of the danger of falling away, which would be only so many useless words if there were no danger. What meaning would there be in the following scriptures, if the child of God by faith in Christ Jesus was not in constant danger of falling away, and in consequence of this falling away being finally lost? "But Christ as a Son over his own house, whose house are we, IF WE HOLD FAST the confidence, and the rejoicing of the hope FIRM UNTO THE END." Heb. 3: 6. Verse 14, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unprovable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." Col. 1: 21-23. "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. . . . If a man abide not in me, he is cast forth as a branch, and is withered." John 15: 3-6. "And ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved." Matt. 10: 22. "And because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." 24: 12, 13.

Reader, pause and think, Do these words of divine truth mean anything? or are they written here simply to fill up—to make a book? Ah! surely they are written for the instruction and warning of those who have enlisted under the banner of Prince Immanuel, lest they should fall away and prove themselves deserters. They are written to teach us that we are only probationers while in this mortal state, and that to win the crown of life we must continue faithful unto the end of our earthly pilgrimage. Many at the present day are slowly sailing into the vast whirlpool of destruction hugging tightly that one cherished hope, "I know that I was once a child of God!" May God in mercy wake up such before it is too late.

The Christian warfare is a life work, and to be victorious we must go on unto perfection, grow in grace, and also in the knowledge of the truth. Past experiences will do but little for us in the sight of God, it is what we are and the use we are making of the grace he hath bestowed upon us, hence the need of constant watchfulness lest we have received the "grace of God in vain." Paul, although he had a most miraculous experience, did not rest upon having been once a child of God. He says, Phil. 3: 13, 14, "Brethren, I count not myself to have apprehended: but

this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He pressed forward, no lagging, or turning aside, onward, still onward was his motto. In another place, he says, "I therefore so run, not as uncertainly; but so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away." 1 Cor. 9: 26, 27.

All through life the great apostle kept his mind steadily fixed on the prize that is laid up for each victorians one at the end of the race, and labored on, keeping the natural desires of the flesh under, and bringing his life day by day into conformity to the will of God, lest as he himself says, after having preached to others he should be a cast-away. But just hear this same apostle when he has finished his life work, he has no more fears of being a cast-away. "I have fought a good fight, I have finished my course, I have kept the faith." Blessed record! What more? "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." From the time Paul faithfully finished his course his crown was sure, it was laid up for him, he had been faithful unto death, he had held fast his faith and hope firm unto the end so that no man should take his crown, Rev. 3: 11, and now it was laid up for him in the court of heaven until the appearing of Jesus, when the dead in Christ shall rise, and then Paul himself shall receive that crown that has been laid up for him for the past eighteen hundred years. It is only by being faithful to the end that we receive the crown. May God help both reader, and writer, to so live that when our course is finished we can say, Henceforth there is a crown laid up for us at Jusus' bright appearing

S. E. BRINKERHOFF.

Scraps Collected.

W. H. EBERT.

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And whilst I would not be dogmatical in reference to the identity of Jesus Christ with Michael the Archangel; nor, would I desire to invite, nor provoke any further discussion of the subject, I do feel like also saying in this place, some of the principal reasons for holding to the sentiments as expressed in

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." 2 Peter 2: 20, 21. Of this class, in Paul's day, was Hymeneus and Alexander who made shipwreck of their faith by not holding faith and a good conscience, 1 Tim. 1: 19, 20; and in 2 Tim. 2: 17, 18, Paul says they erred from the truth, and that their words will eat as doth a canker. These facts show conclusively that mankind can fall away from the grace of God, be given up to their own ways, and finally perish in their own corruption.

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the article as above referred to; and we are willing that our quotations may be denominated "Scraps collected," for such is all we have. "And I heard a man's voice between the banks of the Ulai, which called and said, Gabriel, make this man to understand the vision." Dan. 8: 16. Gabriel is here, not only in company with some ope but, he is commanded by that one. Who is this that spake to Gabriel, commanding him? We read on until we come to the last verse of the 10th, chapter. "But I will show thee that which is noted in the Scriptures of truth: and, there is none that holdeth with me in these things, but Michael your Prince." Here we learn who it was that commanded Gabriel. Michael the Prince; and, Gabriel, seems to have made Daniel a visit in order to make him understand what should be "at the time of the end." And, after explaining to Daniel the rise and fall of all the great earthly powers; and, that "he, (the king of the South) shall come to his end and none shall help him," we next read, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Dan. 12: 1. Gabriel, of course, here supposed that Daniel would know who Michael the great prince was. And, if these terms do not refer to, and mean Jesus the Christ, as he is now called, I must and do confess my own consummate ignorance on what is to take place at "the time of the end."

If Jesus Christ is Michael the great prince, the identity seems complete. And, if not, who is that great Prince? It must be some one who has never as yet been crowned King. But we believe Jesus Christ is that prince. He was not yet named "Jesus," when Daniel wrote. But this same Michael and his angel, were with the children of Israel in the wilderness. 1 Cor. 10: 4, and Acts 7: 38. And Stephen here says "this Jesus was in the church in the wilderness with the angel that spake," etc. And Paul says "this rock was Christ."

In Rev. 1: 1, we see that God the father made known to Jesus Christ things which must shortly come to pass; and he, (Jesus Christ) sent his angel (no doubt but it was this same Gabriel) to make it known to his servant John. Michael, although the Archangel, "was made to be lower than the angels" (other angels) by taking on a different nature to other angels, being made subject to death, in which he could die, like men die. And he was also "better than the angels" (other angels), being not only the first or highest angel (arch angel), but also, by becoming God's "only begotten Son;" by being miraculously "born of a woman," by the operation of the Spirit and the power of God. And when I hear Jesus Christ say that, "all the dead shall hear the voice of the Son of God," John 5: 25, 28; and that, it is to be at the resurrection of all the dead; and, then hear Paul say what he does in 1 Thess., identifying "the Lord himself," with Michael the archangel," it makes me conclude that these are names applied to one and the same individual being; but, only distinguishing his different offices of promotion, in the creation of mankind, as done under the love and power of an Almighty God.

These quotations, scrapped as they are from what we regard most excellent testimony, have satisfied us on the identity of Jesus Christ and Michael the Archangel. We will leave the subject for further consideration by others, if any should feel disposed to do so.

Frankton, Ind.

EVILS OF TOBACCO.—Tobacco, when first smoked, chewed or snuffed, deranges the whole system. It exerts a special influence on the brain and nervous system generally. It impairs the senses of smelling and tasting, and often of hearing and seeing. It seriously affects the action of the heart and circulation of the blood. Tobacco smoke in confined rooms is very injurious to women and children. It weakens the constitution, and renders recovery from sickness a greater difficulty. —Selected.

Letter Department.

From Bro. M. Duvoist.

DEAR BRO. BRINKERHOFF: Having read your paper for the past three years, and like it very much, and I have read many letters from our dear brothers and sisters, which have been cheering to me, for the first time I will attempt to write a few lines for our welcome visitor. I must say I have not had the privilege of meeting with those of like precious faith, except Bro. John and Lemuel Branch, whom I love very much. For the past I have been in the habit of meeting with the S. D. A. people, and first came out on the Sabbath and united with them, not knowing all their views until last summer, when they received some new ones into their church and they had to acknowledge Mrs. E. G. White as divine, or her visions of divine origin. Then I could not harmonize that with the Bible, and I told them so, and we had some talk on the visions, and I distributed the ADVOCATE somewhat among the S. D. A. brethren and told my views to them, and they appointed a committee to call and see me, and wanted me to quit the ADVOCATE and take their paper, the Review and Herald, which I told them I could not, and for some reason best known to them they did not appoint any more weekly prayer meetings at my house, as they used formerly to do. Two weeks ago they had another committee which they set a time for me to meet and give my views to them in public, which I did cheerfully. The members claimed I had been scattering poison among their people; and stated their enemy's papers which I had distributed was the reason they would exclude me from their class, not on account of my views on the vision folly. Any one can go hand and hand with them if they only keep still and not say a word about the visions, they must not say a word out side of his own house: and if there is any one in their house who belongs to their church then they must keep still, for it will not bear investigation, and well they know it.

Should nothing prevent, I expect to meet with the brethren and sisters at the coming meeting at Irvington. I hope to meet with all our dear brothers and sisters on this earth made new.

As ever your Brother in Christ.
Coopersville, Mich.

From Bro. J. G. Davis.

DEAR ADVOCATE, and all of like precious faith. I would like to say to you all that I am still on the Lord's side, trying to keep all his commandments, for I dont see any salvation out side of doing just what he has told us to do in his holy word; and I, for one, intend to be obedient, and try and get the blessing that is promised to the faithful, because the promise is sure to those that seek for it; therefore let us all stand firm for the truth a little while, and we shall gain the prize. Your brother in hope of eternal life.
Hamilton, Mich.

The Advent and Sabbath Advocate. Conference at Marion.

THE Conference meeting just held at Marion has been one of much interest, and a decided advancement in the good cause. A conference was organized, and we feel that we are better able to press forward our work of advancing the cause of truth and the religion of Christ.

The preaching at this meeting was timely, and consisted largely of plain testimony for the Christian conduct of believers, also setting forth the plain truth of the advent of our Savior and the necessity and importance of our obedience to the law of God and the keeping of the Sabbath.

A more extended notice will be given next week, also the business proceedings of the meeting.

REMEMBER the Conference in Mich., Oct. 2nd. Those interested in Sabbath Schools be sure and get there at the meeting on Thursday, 1 o'clock. Preaching in the evening. L. J. BRANCH.

WE have the permission of Bro. Barnes, also of Bro. Long, to publish the following letter in the ADVOCATE.—ED.

From Bro. E. W. Barnes.

A. C. LONG, DEAR BRO: Seeing that you were to be at the Mo. campmeeting, I thought that it would not be out of place for me to write to you. I suppose that you have read the account in the "Signs of the Times" of my being "dropped" because of apostacy, and the evidence of Elds. Raymond and Boyd that they had known no good of my labors while among them, &c.

I went no further in my faith concerning their theories than the commandments of God and faith of Jesus. This I stated publicly and privately, which they know and which I can abundantly prove by good living witnesses, but which I do not believe that they will deny. So you can see the hypocrisy and baldness of the charge of "apostacy."

Yours in Christ. Salem, Oregon.

If all the faithful in Christ's church would draw near to him with greater vehemence of supplication, a higher expectation, and a great boldness of faith, we might expect to see great things. May God give us grace to strain after a devotional vocation! Prayer is an unsheathed sword.

Appointments.

PROVIDENCE permitting, we will hold meeting at Clio, Iowa, on Friday evening, Sept. 19, and continue over Sabbath and Sunday.

AND on the 22nd and 23rd will hold meetings with the brethren at Beckwith, Iowa. A. C. LONG.

THE Lord willing, the Fourth Annual Conference of the Church of Christ in Michigan, will commence on Thursday, Oct. 2nd, and continue to the 6th, at Irvington, VanBuren Co., Mich. which is located on the Mich. Central R. R.

L. J. BRANCH, Pres.

Money and Letters Received.

Wilbur D Hoage \$1, H E Carver \$1.30, J L Hadley \$2, James Patterson 50 cts, J C Dine \$1.50, E Rowley \$2, Jane L F Wells 60 cts, John McDonald \$2, Rachel Munn \$1, A Walker 25 cts, Mrs L R Reed \$1.25, W Ellsworth \$1, W O Leach \$5 (donation), Matilda Davison \$1 (donation).

Received on Iowa Conference Fund. W W Sheffield \$5.00.

Books and Tracts FOR SALE AT THIS OFFICE.

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, of the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state (God, the Nature of the Wicked, the Earth re-in death, the End of the Wicked, the Earth re-stored 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.

To-day and To-morrow.

"Amen! Come Lord Jesus." Wilt thou come, gracious Lord, for Thy people are sighing, O'er the graves of the past, o'er the Lost and the dying; For to day has grown old in to Sinning and sorrow, And the plumage of hope is now Spread for to-morrow.

Wilt thou bring us the joys so long Heard of in story,— Wilt thou banish our night with The dawn of thy glory. May the cycle of time, in its Course, quickly borrow, From the hours of to-day For the coming to-morrow.

For to-day is so thick with the Dust of the ages, And our record is blurred On the world's musty pages That we long for the end of all Sighing and sorrow,— For the death of to-day in the Birth of to-morrow.

A. G. C. San Francisco, Cal.

Review of Wm. White, of Enyart, Mo.

(Continued.)

"You say the first day was observed when our country organized its government, and our law makers required its observance; but that in nearly every state the seventh day is equally recognized as the sabbath for those who wish to observe it. The seventh day is not the lawful Sabbath in any State in this government and I believe not in any Christian nation. The Sabbath breakers get all their protection under the first article of the first amendment of the constitution of the United States, which reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." From this it is claimed that they can keep Saturday or Wednesday if they choose; but law abiding citizens are bound to keep Sunday the same. Now we will see if Christians are not bound to live up to the laws of their country; but we must use some Scripture that we used in our first article. We will begin with Rom. 13th chapter: "Let every soul be in subjection to the higher powers. Why? "For there is no power but of God; and the powers that be are ordained of God; therefore he that resisteth the power with-