

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.

When He Will Come.

What will he find us doing—
Our Lord, when he will come?
Will we be at work in his vineyard;
Or seeking our ease at home?
We know that signs are telling
The fateful day draws nigh;
O, what will Jesus find us doing,
When his voice shall read the sky?
If he should come in the morning,
Heralded by the rising sun,
Would he find us ready, waiting,
With the wedding garment on?
Would he find us looking upward
With longing hope, or fear?
O, would Jesus find us ready,
If he came in the morning clear?
Or, if he came at noon-time,
With its noisy, heated glare,
Would he find us watching, list'ning,
For his voice to pierce the air,
Calling all to gaze upon him,
In his majesty and power?
O, would Jesus find us watching,
If he came at the noon-tide hour?
Or, if he delayed his coming
Till the twilight dusk and dim,
Then in the hush of evening air,
Would he find us praising him?
And then in swift, glad answer,
To our cry, "Thy kingdom come,"
O, would Jesus find us praying,
When he entered our humble home?

—Selected.

The Abolished Law.

W. H. EBERT.

[Concluded.]

"My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119: 172. Lift up your eyes to the heavens; and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall never be abolished." Isa. 51: 6.

The above quotations should, of themselves, be sufficient to prove to every one who pretends to believe the holy Scriptures that the Law of God has never been abolished. For if God's "commandments" are his "righteousness," and that "righteousness" is never to be abolished, it makes it one of the settled Bible propositions. And that this is the correct interpretation of these texts, we

are very sure is true; for, most certainly Jesus Christ was reiterating this text from Isaiah, when he said, "Think not that I am come to destroy the law, or the prophets; For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled," Math 5: 17, 18. God's words, or his law, are more steadfast than the heavens and the earth are. And, to snatch at any and every little scrap of remark, which may be found in the holy scriptures, which seem to indicate that something had been abolished, and to then warp it, and twist it, to try to make it prove that the Law of God was abolished, when it is never once said so; and, in the face of the hundreds of declarations in the Scriptures directly to the contrary, does look to us like open and positive infidelity as to the teaching of the prophets, and of Jesus Christ and his Apostles.

And the more especially does it look to be skepticism, and that too, without an apology for it, to see some thus trying to overthrow the Law of God, by these little expressions (after being thus twisted), when, in their proper connections, they plainly refer to something else as being abolished. When we see and hear very intellectual ministers, and of a very professed Christian church, stand up and read as their introductory scriptures, "The Law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes," Ps. 19, and then to take the position in their teachings that the law of God has been abolished, we must be permitted to question either their honesty or their Bible knowledge. The only conclusion to which we can come in reference to these inconsistencies and false doctrines, as preached by the popular churches, is that "the time has come when they will not bear sound doctrine;" and having heaped to "themselves teachers," these teachers must tickle their ears with such preaching as suits them.

The world now hires its own preachers, and it will employ such as suit it. To preach the truth at this present time will render any man unpopular in the world. The wickedness of men in the present age makes it necessary with such that the law of God should not be preached to them. "Men choose darkness rather than light because their deeds are evil." And, then, this preaching still does its legitimate work, in taking off the restraint of the moral law of God, which leaves all who believe it unrestrained, only by their own passions. The two causes and effects work by reflex action to make the world worse. Bad preaching makes bad men; and, then, in turn, bad men demand bad preaching. Men's religion is worth nothing only as they make it practical. And nearly all do practice more or less what they cherish as religious faith. Preaching is worthless unless its tendency is to instruct men in the truth, and to make them better. And, hence, as a consequence when the greater part of the preaching done is devoted to teach and prove that the "law of God is abolished," it is logi-

cal to expect that just in proportion as mankind accepts this doctrine, just in the same ratio will they disregard its commandments.

Happy is it for the world at the present time that the mass of mankind are slower in accepting this "abolished law" doctrine than popular churches are in promulgating it. For if it were not so, then the "times" would be much more "perilous" than they now are. The law of God is more or less now "written" in every man's "heart", according to what has been his education and the influences of Bible civilization as brought to bear upon him. And despite of men's loud protestations against the Bible and God's holy Law, they cannot get from, nor escape these influences. Men may act as they may, doing all the wickedness they can; but when questioned calmly upon these things they will acknowledge the correctness, the soundness and righteousness of God's Ten Commandments. Every crime now known among men is in some form a violation of some one of the commandments. And no man can be proven to be a sinner before God, or man, unless he has done something in violation of the Decalogue. Moses's "added law" has been abolished; but God's Law never has been, nor ever will be abolished.

Frankton, Ind.

Sabbath Observance.

Dr. Crafts and his Critics.

I am a subscriber to the Inter-Ocean, and take great interest in its religious department. It is spreading religious truth more widely than a score of preachers. Also the doctrines taught have a wide range, and some are presented that are new and not generally taught by orthodox churches. Your reports of the Rev. Mr. Crafts' series of sermons on the Sabbath question have been very full and correct, and I noticed a review of one of his sermons in the Inter-Ocean of last Sunday which makes emphatic the new position Mr. Crafts has taken in these sermons, viz., that Christ changed the day of the Sabbath from Saturday to Sunday and that the apostles observed the new Sabbath.

"H. N. N." says in the Inter-Ocean of last Sunday that Mr. Crafts is erroneous in these statements, and makes some sharp thrusts at his reasoning. Having been a church member for thirty-five years, I have watched the different views upon the Sabbath question with interest, and I do not remember of seeing it asserted that Christ himself changed the day previous to this new doctrine promulgated by Mr. Crafts. The general idea of orthodox denominations has been, as expressed in their creeds, that the change came on account of the resurrection of Christ, that event occurring on Sunday. "H. N. N." boldly affirms that the resurrection did not occur on the first day of the week and that the apostles kept the old Jewish Sabbath.

I have favorably known Mr. Crafts for a number of years, and raise these questions: 1. Is he not too much of a scholar to make false statements?

2. When he says that Christ changed the Sabbath, and the apostles kept Sunday, does he not mean it?

This position is far better than the old idea of the resurrection change, for it disposes of the difficult question of the particular day in which that event took place; for it is enough to know that Christ changed the day, and of course if he changed the day the apostles were instructed as to the new day and its observance. That these things can be proved we have the honor of Mr. Crafts, for he has proclaimed them before thousands of witnesses. I therefore ask him to bring chapter and verse in the New Testament (or if he is absent Dr. Goodwin, in whose desk those statements have been made) confirming these important announcements. Let us have the thing proven in the Inter-Ocean, and set this matter at rest forever. It will wipe out the sects that profess to be Christians, and still observe the old Jewish Sabbath. It will stop the mouth of the Catholic Church in their claim that Sunday keeping is an ordinance of "the Church," and Protestants have copied them in its observance. And when the Germans shall rise up and say, as they have often done in the past,

"There is no Bible authority for Sunday sacredness," this new found truth can be thrown into their open mouths with such power that they will forever hold their peace. How Sunday laws can be enacted and enforced upon such proof! For then it can be said that Christ is our law-maker and the apostles our example.

What terrific power will come with the fact established that Christ was a Sunday-keeper Messiah, and that the Apostolic Church smote Judaism by keeping the new Sabbath Christ himself made while in the flesh! Such truth will of itself "cry aloud and spare not" those that rebel against it. Civil laws in favor of Sunday observance will be a re-enactment of Christ's new Sabbath law.

It does not often fall to the lot of man to discover so important truth as the Rev. Mr. Crafts has announced, and when he can establish it I modestly predict it will insure his name to go down to posterity with that of Luther and other great reformers.—LAYMAN, in Inter-Ocean.

The Image of God.

In what sense was man created in the image of God?

God said, Let us make man in our image, and after our likeness." Gen. 1: 26. This was said after God had made the beasts of the field, the fish of the sea, and the fowls of the air. All these had a form and a likeness; but none of them were made in God's likeness or form. He would make man in his form, which would be unlike any creature which he had made. And he said, "Let us make man in our image, after our likeness." "So God created man in his own image; in the image of God created he him; male and female created he them." Gen. 1: 27. The form of man was made like God's form. The form was a personality. God made man not in the form of a beast of the field, but in his own form. He created a male man and a female man; the latter of which is the meaning of the word woman. This likeness and form in which God has created man has no reference to his moral character, for man could not have any moral character until he became a living man. He was made before he had any life; and he was made in the image of God. And Adam lived an hundred

and thirty years, and begat a son in his own likeness; that is, in the likeness of his person. In this sense was man created in the image of God. It could not refer to the soul or spirit of man, as something beside man's body, for he could not have had anything but a bodily image until he had life; and he was in the image and likeness of God before he became a living man, or a living soul.

God made man out of dust, out of the ground. He made man—not a part of a man, but a whole man. Not a house for a man to live in, but man to live on the earth. After man was made, God breathed into him the breath of life; in other words, the "breath of lives"—the breath of all the lives of all the creatures which God made out of the ground. Giving the breath of life to man did not impart to him another man to be added to the man which God had made, any more than the breath of life which was given to the beast of the field imparted to the beast another beast, so making two beasts in one.

There is nothing in the record of man's creation to show that God gave him an immortal soul, or anything that could be called man, to be added to the man which he made out of the ground. Neither is there anything in the text from which such an inference can be drawn. Man was man before he lived. When God gave him the breath of life, man became a living man—a living soul. Before he lived he was a soul without life; but when he lived, he was a soul with life.

When man became a living man, he was on probation to form a character for himself. If he should fail to do right, he was to die. The penalty was, "Dying thou shalt die." He would become a dying man, the end of which would be death. The Lord said, "Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." That which was to come upon Adam for his failure, is very plainly stated. No words could be used to make it more definite and clear. Adam was to live a life of sorrow, ending in death. The man God made out of the dust of the ground was to return unto the ground. No other man is referred to. Was there a man in the man which God made out of the ground? If so, had he nothing to do in the transgression? and if he had, what must his penalty be but the same that fell on the man God made?

All the suffering due Adam for his sin was to precede his death. Death was the end of the penalty. The wages of sin is death." Rom. 6: 23. No suffering in death, or after death, is referred to. Did God give to Adam an immortal soul which moved Adam to eat of the forbidden fruit? and for so doing is that soul not to die, but to live in torment forever if not saved? May we correct the Lord in the penalty for Adam's sin by adding to it eternal life in torment, thus endorsing the first lie that was ever told, "Ye shall not surely die"? The man that God made of dust, was the man that sinned, and the man that sinned went back to dust. Shall we say that God made another man and made him immortal, so that he could not die? and because that man sinned, the wages of his sin is eternal life in torment? "What saith the Scriptures? How readest thou?"—J. S. WHITE, in World's Crisis.

The Sunday Question.

History of its origin as a sacred day as viewed from a Catholic standpoint.

NEW YORK, Aug. 4.—[Editor of the Evening Post.]—How long will the inheritors of Puritanism continue to abuse the patience of the people?

It has been shown time and time again in the public press in this city, notable in your columns, that their pet dogma, "The Christian Sabbath," is utterly destitute of any claim to divine authority, and has been and is repudiated by the entire body of the Christian church, except in Great Britain and its colonies, and that it was unknown there three centuries ago.

The Fourth Commandment was addressed to the Jews. It enforced rest from daily labor on the seventh day, on which God rested, not on the first, on which He began the Creation. It did not prohibit recreation, nor have Jews anywhere or at any time so regarded it. It was beneficent, not minatory.

The Savior, in announcing the new dispensation of love to man as the most acceptable worship of God, manifested on various occasions an entire disregard for the Sabbath, and for that reason more than any other was crucified to gratify the Jewish priesthood.

Paul the Apostle to the Gentiles, emphatically rebuked the Jewish converts to Christianity for their attempts to foist upon it Sabbatarianism and intolerance.

The early Christian churches at first selected different days of the week for divine worship, but finally agreed in selecting the first day, on which Christ rose from the dead, as a weekly Easter-Day.

Throughout the first fifteen centuries of our era all Christendom held Sunday to be the day for worship and also for feasting, recreation, and enjoyment. Nor did the Reformation bring about any change of views in this respect on the Continent.

In Great Britain the Reformation was an element of the great civil war, and was characterized by as violent a hostility to the Established Church as to the Papacy itself. Fast-days and feast-days, altars and thrones fell together. All that had been revered was contemned. It was reserved for an obscure and now forgotten preacher, one Dr. Bound, to invent the "Christian Sabbath." In 1595 he published a book, basing the Christian church upon the Sanhedrim, and declaring the institution of the Sabbath to be natural, moral, and perpetual. How he transferred the sanctity of the seventh day to the first he did not condescend to explain; and this trifling omission and discrepancy has been so ingeniously slurred over by all the denominations which have accepted his dogma, and voluntary allusion to it is so seldom made by their preachers that it may be doubted whether a majority of their congregations has ever heard it suggested.

This dogma was adopted by the Westminster Assembly and subsequently by the Scottish churches with a disastrous success in Scotland and New England, and not even more widely-spread consequences of which three centuries have failed to eradicate.

"Dr. Bound's new-fangled Sabbath" met with violent opposition from the Church of England. Archbishop Whitgift and the entire clergy of the Established Church condemned it, and a book was published by their authority "concerning lawful sports to be used Sundays after divine service," which was ordered by the King to be read in all the parish churches. This included all the diversions to which the people were accustomed.

King and church went down together before the army of Cromwell, and the Sabbath ruled over England for a time. But since the restoration England has observed Sunday a more Catholic sense than many of her colonies, though the hand of the Puritan not yet been altogether lifted from her forehead. It is a notable fact that not one of the leaders of the Reformation, whose names of the highest authority in the congregation which upheld the "Christian Sabbath," be invoked as supporting that institution. John Knox died before its invention, no more dreamed of reviving the Sabbath than circumcision.

Calvin denounced it as an insult to the Jewish institution, and thrice as far as Jews themselves in the gross and superstition of Sabbatism."

Bucer characterized it as an apostasy from Christ.

Melanchthon, in the Augsburg Confession says: "Those who judge that by the authority of the church the observance of the Day was instituted as essential, instead of the Sabbath, are grossly in error. The Sabbath has abrogated the Sabbath."

Luther says that the command do not apply to Christians, but only to Jews were brought out of Egypt, and adds he must accept it, he must also accept circumcision.

An examination of the later liturgy of the reformed churches on the Continent to show a single church in which Sunday regarded as a substitution for the Jewish Sabbath.

The question of an enforced observance of any particular day in any particular country involves, of course, many considerations, political as well as religious. Hitherto advocates have veiled their bigotry under an assumed desire for the public good, as in cases of closing barrooms Sunday.

That the people, the working masses, have every opportunity allowed them to cultivate their minds and alleviate their toil by the intelligent use of the only leisure which are theirs to dispose of, is not clearly their right, but it is the highest duty of those more favored by fortune to aid therein.

May the time be hastened when the pillars of churches shall become a mockery to invoke in the name of God the institution of the Government to repress the aspirations of the people in meagre and narrow households. To plant a flower and evoke a smile in places which have known ashes and gloom should be an essential part of the religion of every one who calls himself a Christian, or, in its broadest world-embracing sense a—CATHOLIC, in Ocean.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

[Continued.]

Now I ask in all candor; If the resurrection referred to could be fulfilled without a resurrection, in what respect was the issue? But to settle this point beyond turn with me to Paul's first letter to the Corinthians, 15th chapter. "Now if Christ preached that he rose from the dead, and some among you that there is no resurrection of the dead? (as you have done) But Christ risen; And if Christ be not risen, then is our preaching vain, and your

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 17th day of the 7th month, 1884.

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Special Contributors.

What is Man?

(Continued.)

In considering What is Man, in his origin and constitution, from the text of his creation, it will help us to understand the subject if we get the original ideas conveyed by the words used. The text tells us that "man became a living soul." By the application of erroneous ideas to the word 'soul', different than was intended by its first use, modern theology has obscured the mind and blended a great deal of heathen philosophy with pure divinity; and in many cases makes the false ideas the most prominent. So it is in this case. The Hebrew words rendered "living soul" in our English Bibles, are *enphsh chayah*. The first part of the expression, *enphsh*, is formed of characters the sounds of which express the thing signified, to inspire, to draw in through the mouth or nostrils, and to expire or breathe out the air through the mouth or nostrils; literally, to take breath, or breathe. Gesenius, who is a standard Hebrew lexicographer, says that "the idea of the Heb. word *chayah* is that of breathing; inasmuch as the life of animate beings is discerned by their breathing; and the two words, *enphsh chayah*, express the same thing;" inbreathing and outbreathing; inbreathing and outbreathing repeated; a living being living by breathing. In the Septuagint version, or the Greek translation of the Hebrew Scriptures, the words used for *enphsh chayah*, are *psyche zosa*, meaning life by breathing, the same as the Hebrew specifies. Now these terms show us that when "God formed man of the dust of the ground, he breathed into him the breath of life," and by thus causing him to breathe he became alive, and lived by breathing. His life was to be continued by the process of inbreathing and outbreathing. He was a living man, the same as he was before being caused to breathe, only not then alive.

Now, another point to be remembered in this connection, is, that this same Hebrew term is used to express the life of the animal creation, besides man, being used four times in the first chapter of Genesis, v. 20, moving creature, v. 21, living creature, v. 24, living creature, v. 30, life, margin, a living soul. Our translators of the English version express this fact; for in verse 30 they give a marginal reading of 'life' to be 'living soul.' Now, in view of this examination and evident meaning of the Hebrew words expressing the life of man, which is also that of the other animal creation, it becomes us to consider the real meaning of the terms used, and not to apply a modern theological meaning to the words. 'Tis better to yield a false opinion for truth every time, for truth will profit us before the court of the Great Tribunal, while every error will only prove us "wanting" in that great day, no matter if we have cherished it from our earliest childhood and our earliest knowledge.

We see by the formation of man and by that which caused him to live, that no immortality attached to him aside from the fact that life was imparted, the same as to all the animate creation, which, if continued, would be immortal, from the fact of never ceasing;

but if life were cut off, and breathing cease, a state of mortality is evident, and the "living creature" returns to its original elements, to the dust of which it is made. Man was made superior to the other animals, and was made to have dominion over them. He was made in the likeness and image of God, with a higher intellectual power than they were, made to give honor and glory to God. In his high estate of ruler he must himself be tried to prove himself worthy of the place; for he who proves himself an obedient subject to his superior, is then qualified to exercise authority over what may be entrusted to his care. With the trial from his Creator there must also be a penalty attached, and this restraint or trial proving satisfactory with the probationer, his life was to be continued, and his dominion confirmed; but failing in his trial he was to forfeit his life, would cease to exist, and would thus be proved a mortal being. As to the question of Adam's being made mortal or immortal, an examination of the matter and circumstances show us that the question does not fairly belong to the case. He was created and given life, and life continued would be immortal; after his creation he was tried as to whether he would be worthy to have eternal life, and failed in the trial, therefore the penalty would prove him mortal, for from that time his life was to cease. He had capacities for immortality, and might have had it. He had freedom of choice, as to which he would take; obedience and continued life, or no restraint and present gratification, and cessation of life; and thus mortality came upon the progenitor of the human race.

Further evidence is found in the sentence pronounced upon man when he had incurred the penalty, the fact of his nature being earthly and not undying; for in the sentence passed upon him it is reiterated that he was made of dust, for it says, 3: 19, "Out of it [the dust] wast thou taken; for dust thou art, and unto dust shalt thou return." If there were any exemption from death of any part of man it would certainly have been mentioned right here in the first pronouncement of the death sentence, and in the history of Adam's decease which followed; but it is simply recorded, "And he died." It seems useless to call attention to the fact that this sentence is pronounced against all that comprehended man, and was addressed to his intelligence and understanding—"Thou"—the intelligent individual who received the prohibition and threatening and who committed the transgression.

But, our orthodox (so called) friends say, "the soul does not go to dust; that was not made of dust, but lives on and survives the death of the body. It only means that the body dies." Well, this sentence was pronounced against the individual that sinned, and the same individual that "became a living soul" by its creation was sentenced to return to dust, for such it was, and which it was formed of. We have seen the meaning of soul in the account of the formation of man, and it ought to satisfy any intelligent person that no immortal part entered into the man; the man himself could be immortal if life could be continued; and as his life could not be continued he was to go back to his original elements, expressed by dust, of which he was composed, and the spirit, the spirit of life, by which he breathed, "returned to God who gave it," Eccl. 12: 7: his breathing would cease, and in all his composition he would return to the elements of that composition. Moreover, one of the sacred writers, David, when he speaks of man in death, says, "His

breath goeth forth, he returneth to his earth; in that very day his thoughts perish," Ps. 146: 4. His organization produces mind and thought, and at death the thoughts perish; hence that part of man called the thinking and intelligent part, the mind, does not survive the decay and death of the body.

The position of man's immortality by creation is inconsistent with the nature of things, for immortality was to be conferred or decided by man's trial, and to have bestowed it by creative endowment would have been the giving of it before he was found worthy of it. And then, if immortal at first, by creation, when the trial showed that the penalty of death was his due, that which is immortal cannot be destroyed, hence he would live an immortal sinner, and though suffering some disabilities would still live. But no such thing occurred—man was not immortal, nor had an immortal part in his constitution, the sentence of the penalty was pronounced upon him, and he returns to his earth; and in the case of the unrepentant and incorrigible sinner, the apostle Paul says he "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," 2 Thess. 1: 9; terms which show the utter annihilation of the individuals as such, but not as to the matter of which they were composed, to which this destruction reduces them. Then they are not immortal; have no immortal part, for death destroys them.

We have seen What man is, in his composition and constitution, from his creation and the sentence of death pronounced upon him, and in connection with the same event we can refer to the promise of God in which it appears that God is "mindful of him" even though he was so unworthy and undeserving. In his attribute of Justice, Jehovah had pronounced the sentence of the penalty, which contained no hope, but appointed the transgressor to the shades of death and oblivion. But in the attribute of Love which the Father had for his created Son, Mercy interceded; and in mercy and love, the Father proposed and provided a Redeemer whereby man might have hope; and ere the sentence was pronounced upon Adam a promise was given to Eve and for her offspring (we may say for Adam too), that her seed should bruise the serpent's head, Gen. 3: 15. The serpent had already overcome her, and entailing woe and mortality upon her children, it should yet bruise their (or his) heel; should cause her descendants much suffering. But while this promise of redemption was given to Eve it was directed to the serpent as a sentence of the final putting down of all evil and the triumph of righteousness by and through Christ Jesus, the seed of the woman of verse 15. Through her came transgression into the world, and through her seed, who should be the only begotten Son of God, redemption and reprieve should come into the world, the terms of which pardon and release should afterward be given to the world, that whosoever believeth on the name of the Son, whom God sent into the world, being baptized into his name, should be saved, and should "inherit" that kingdom which was prepared from the foundation of the world," into which Adam was placed, and to have dominion, the original design of which was to have continued forever, and man to have possessed immortality, without his life being suspended.

Thus God is "mindful of us," that notwithstanding sin and unworthiness we may hope for mercy at his hand, and by the propitiation of Christ we can have reconciliation with God; can have redemption through his

blood, atonement with God, and immortality in the kingdom of heaven. To those of our race who accept offered mercy and yield obedience of faith, there will be restoration to the favor of God and an inheritance in the restored and renewed earth; redeemed from the curse that came upon the earth for the sake of man. And, justified before God for our sins by the blood of Christ, we are justified to life by his resurrection, to an immortal life in the unending ages of eternity. How great is the love of God to us! and his mercy extendeth to us in our low estate. He is "mindful of us" to bestow upon us the blessings of salvation, "thanks be to God through our Lord Jesus Christ!"

An Appeal.

DEAR BRETHREN AND SISTERS of the Church of God, in Iowa, greeting:

By the action of the late Conference at this place I was chosen State Superintendent of the Sabbath Schools. Now, brethren, as we have by the help of the Lord got in working condition, and in our hearts resolved to do what we can for the advancement of the cause of truth, let us go to work at once. appeal to you, brethren, one and all, to aid us in organizing and pushing forward the S. work in this State. First, we need men to carry on the work. We need a S. S. Who will be the first to throw their mite into the S. S. Treasury. I hope each one of you will send something to our Treasurer S. E. Brinkerhoff, of Marion, and we will try and use it to the glory and honor of God. Second, we want aid from each Superintendent in the State, stating the condition and needs of the Sabbath Schools. There are some who are isolated and have children growing up around them without the advantages of the Sabbath School; we want to hear from them.

Here, brethren, is a work wherein we can do some good the coming year. It will not only apply to Iowa, but to the States as well. Let those who are interested from Sabbath Schools call their children around them on the Sabbath day, and possibly induce others to come in and form a small class and by the help of God to instruct the little ones in the knowledge of whom to know aright is life eternal. There are any outside of this State who are not connected with a Conference who will invite you to join us in building up the cause.

Dear Brethren and Sisters, we appeal to you once more. We want your help, your counsel, your co-operation. Come, let us bow before our Maker and him for wisdom and understanding that may rescue the young from the snare of pitfalls that lay so thick along their path. Yes, brethren, let us awake, for soon for labor will be o'er. Soon heaven will resound with the glorious tidings, hold, the Bridegroom cometh! go ye out to meet him. And may we with all of you, ones, be gathered as bright sheaves to the garner of eternal joys, is the prayer of your Bro. in Christ.

W. E. CARVER, State

Marion, Iowa, Oct. 2nd.

The Inscription on the Cross

THE inscription placed upon the cross by Pilate is recorded by all the four Evangelists and by each of them in a different manner. Matthew puts it (27: 37), "This is