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

VOL. XIX. Marion, Iowa, Third Day of the Week, 17th Day of the 7th Month, 1884. (Oct. 7, 1884.)

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THE ADVOCATE is devoted to the promulgation 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 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 reud 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 eyening 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.] all thy commandments are righteousness." ness rather than light because their deeds Ps. 119: 172. Lift up your eyes to the heav are evil." And, then, this preaching still ens; and look upon the earth beneath; for does its legitimate work, in taking off the rethe heavens shall vanish away like smoke, straint of the moral law of God, which leaves and the earth shall wax old like a garment all who believe it unrestrained, only by their and they that dwell theretn shall die in like own passions. The two causes and effects manner: but my salvation shall be forever, work by reflex action to make the world and my righteousness shall never be abolish- worse. Bad preaching makes bad men; and.

ed." Isa. 51: 6. ed. For if God's "commandments" are his its tendency is to instruct men in the truth, the apostles kept the old Jewish Sabbath. "righteousness," and that "righteousness" is and to make them better. And, hence, as a I have favorbly known Mr. Crafts for a settled Bible propositions. And that this is preaching done is devoted to teach and prove 1. Is he not too much of a scholar to make the correct interpretation of these texts, we that the "law of God is abolished," it is logi false statements?

are very sure is true; for, most certainly Je cal to expect that just in proportion as man-Isaiah, when he said, "Think not that I am ratio will they disregard its commandments. come to destroy the law, or the prophets; Happy is it for the world at the present ets, and of Jesus Christ and his Apostles.

very professed Christian church, stand up been, nor ever will be abolished. 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 preaching as suits them.

man unpopular in the world. The wicked ness of men in the present age makes it necessary with such that the law of God should "My tongue shall speak of thy word; for not be preached to them. "Men choose dark-

sus Christ was reiterating this text from kind accepts this doctrine, just in the same

For verily I say unto you, Till heaven and time that the mass of mankind are slower in earth pass, one jot or tittle shall in no wise accepting this "abolished law" doctrine than pass from the law till all be fulfilled," Math popular churches are in promulgating it. 5: 17, 18. God's words, or his law, are more For if it were not so, then the "times" would of the doctrines of the Second Advent of Christ, steadfast than the heavens and the earth are. be much more "perilous" than they now are. And, to snatch at any and every little scrap of The law of God is more or less now "writremark, which may be found in the holy script ten" in every man's "heart", according to ures, which seem to indicate that something what has been his education and the inhad been abolished, and to then warp it, and fluences of Bible civilization as brought to future inheritance and abode of the redeemed and twist it, to try to make it prove that the Law bear upon him. And despite of men's loud of God was abolished, when it is never once protestations against the Bible and God's said so; and, in the face of the hundreds of holy Law, they cannot get from, nor escape declarations in the Scriptures directly to the these influences. Men may act as they may, contrary, does look to us like open and posi- doing all the wickedness they can; but when tive infidelity as to the teaching of the proph- questioned calmly upon these things they will acknowledge the correctness, the sound-And the more especially does it look to be ness and righteousness of God's Ten Comskepticism, and that too, without an apoligy | mandments. Every crime now known among for it, to see some thus trying to overthrow men is in some form a violation of some one the Law of God, by these little expressions of the commandments. And no man can be (after being thus twisted), when, in their proven to be a sinner before God, or man, proper connections, they plainly refer to some | unless he has done something in violation of thing else as being abolished. When we see the Decalogue. Moses's "added law" has and hear very intellectual ministers, and of a been abolished; but God's Law never has

Frankton, Ind.

Sabbath Observance.

Dr. Crafts and his Critics.

I am a subscriber to the Inter-Ocean, and the eyes," Ps. 19, and then to take the posi- take great interest in its religious department. tion in their teachings that the law of God It is spreading religious truth more widely has been abolished, we must be permitted to than a score of preachers. Also the doctrines question either their honesty or their Bible taught have a wide range, and some are preknowledge. The only conclusion to which sented that are new and not generally taught we can come in reference io these inconsist- by orthodox churches. Your reports of the encies and false doctrines, as preached by the Rev. Mr. Crafts' series of sermons on the popular churches, is that "the time has come Sabbath question have been very full and when they will not bear sound doctrine;" correct, and I noticed a review of one of his and having heaped to "themselves teachers," sermons in the Inter-Ocean of last Sunday these teachers must tickle their ears with such which makes emphatic the new position Mr. Crafts has taken in these sermons, viz., that The world now hires its own preachers, and Christ changed the day of the Sabbath from it will employ such as suit it. To preach 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 exthen, in turn, bad men demand bad preach pressed in their creeds, that the change came The above quotations should, of them- ing. Men's religion is worth nothing only as on account of the resurrection of Christ, that selves, be sufficient to prove to every one they make it practical. And nearly all do event occurring on Sunday. "H. N. N." who pretends to believe the holy Scriptures practice more or less what they cherish as re- boldly affirms that the resurrection did not that the Law of God has never been abolish ligious faith. Preaching is worthless unless occur on the first day of the week and that

hever to be abolished," it makes it one of the consequence when the greater part of the number of years, and raise these questions:

which that event took place; for it is enough to know that Christ changed the day, and of sects that profess to be Christians, and still to the beast of the field imparted to the beast tion. It did not prohibit recreation, nor have observe the old Jewish Sabbath. It will stop another beast, so making two beasts in one. Jews anywhere or at any time so regarded it. the mouth of the Catholic Church in their There is nothing in the record of man's It was beneficient, not minatory. ten done in the past,

sacredness," this new found truth can be power that they will forever hold their peace. How Sunday laws can be enacted and en-

apostles our example.

Christ's new Sabbath law.

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 God made? air. All these had a form and a likeness;

son. In this sense was man created in the 2. When he says that Christ changed the and thirty years, and begat a son in his own Sabbath, and the apostles kept Sunday, does likeness; that is, in the likeness of his per 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 of the image of God. It could not be refer to the source of the Event to the source of the resurrection change, for it disposes of a bodily image until he had life; and he was a bodily image unt

es. I therefore ask him to bring chapter and the breath of life; in other words, the church, except in Great Britain and its collection of the breath of life; in other words, the church, except in Great Britain and its collection of the breath of life; in other words, the church, except in Great Britain and its collection of the breath of life; in other words, the church, except in Great Britain and its collection of the breath of life; in other words, the church, except in Great Britain and its collection of the breath of life; in other words, the church of the breath of life; in other words, the church of the breath of life; in other words, the church of the breath of life; in other words, the church of life; in other words, the church of life; in other words, the life was unknown there there are the life was unknown there there are the life was unknown the life. verse in the New Testament (or if he is absent Dr. Goodwin in whose deels these absent Dr. Goodwin, in whose desk those of all the creatures which God made out of The Fourth Country have been been been been all the first ago. statements have been made) confirming these important anouncements. Let us have the ground. Giving the breath of life to man to the Lower It enforced rest from daily to the lower the lower than the low

mans shall rise up and say, as they have of- out of the ground. Neither is there anything sions an entire disregard for the Sabbath, in the text from which such an inference can and for that reason more than any other was be drawn. Man was man before he lived. crucified to gratify the Jewish priesthood. "There is no Bible authority for Sunday When God gave him the breath of life, man thrown into their open mouths with such he lived he was a soul without life; but tianity for their attempts to foist upon it Sabwhen he lived, he was a soul with life.

When man became a hving man, he was on What terrific power will come with the fact He would become a dying man, the end of as a weekly Easter-Day. established that Christ was a Sunday-keeper which would be death. The Lord said, "Be that rebel against it. Civil laws in favor of sorrow shalt thou eat of it all the days of thy in this respect on the Continent.

All the suffering due Adam for his sin was but none of them were made in God's like- to precede his death. Death was the end of ness or form. He would make man in his the penalty. The wages of sin is death." form, which would be unlike any creature Rom. 6: 23. No suffering in death, or after which he had made. And he said, "Let us death, is referred to. Did God give to Adam make man in our image, after our likeness." an immortal soul which moved Adam to eat "So God created man in his own image; in of the forbidden fruit? and for so doing is ister Assembly and subsequently by the form was a personality. God made man not jug to it eternal life in torment, thus endors. three centuries have failed to eradicate. in the form of a beast of the field, but in his ing the first lie that was ever told, "Ye shall "Dr. Bound's new-fangled Sabbath" met own form. He created a male man and a not snrely die"? The man that God made with violent opposition from the Church of

The Sunday Question.

course if he changed the day the apostles were instructed as to the new day and its obwere instructed as to the new day and its observance. That these things can be proved ground. He made man—not a part of a Sabbath," is utterly destitute of any claim. servance. That these things can be proved we have the honor of Mr. Crafts for he has we have the honor of Mr. Crafts, for he has proclaimed them before thousands of witness. proclaimed them before thousands of witnesses. I therefore ask him to bring chapter and

important anouncements. Let us have the did not impart to him another man to be to the Jews. It enforced rest from daily lathing proven in the Inter Occarrend the late of the Jews. thing proven in the Inter-Ocean, and set this added to the man which God had made, any bor on the seventh day, on which Ho began the Great at rest forever. It will be added to the man which God had made, any matter at rest forever. It will wipe out the more than the breath of life which was given not on the first, on which He began the Creation nor had been to be constituted added to the man which was given not on the first, on which He began the Creation nor had been to be constituted added to the man which was given not on the first, on which He began the Creation nor had been to the man which was given not on the first, on which He began the Creation nor had been to the man which was given not on the first, on which He began the Creation nor had been to the man which was given not on the first, on which He began the Creation nor had been to the man which was given not on the first, on which He began the Creation nor had been to the man which was given not on the first to creation nor had been the creation nor had

"the Church," and Protestants have copied mortal soul, or anything that could be called sation of love to man as the most acceptable them in its observance. And when the Ger- man, to be added to the man which he made worship of God, manifested on various occa.

> Paul the Apostle to the Gentiles, emphatbecame a living man-a living soul. Before ically rebuked the Jewish converts to Chrisbatarianism and intolerance.

The early Christian churches at first selected forced upon such proof! For then it can be probation to form a character for himself. different days of the week for divine worsaid that Christ is our law-maker and the If he should fail to do right, he was to die. ship, but finally agreed in selecting the first The penalty was, "Dying thou shalt die." day, on which Christ rose from the dead,

Throughout the first fifteen centuries of Messiah, and that the Apostolic Church smote cause thou hast harkened unto the voice of thy our era all Christendom held Sunday to be Judaism by keeping the new Sabbath Christ wife, and hast eaten of the tree, of which I the day for worship and also for feasting, himself made while in the flesh! Such truth commanded thee, saying, Thou shalt not eat recreation, and enjoyment. Nor did the Refwill of itself "cry aloud and spare not" those of it; cursed is the ground for thy sake; in ormation bring about any change of views

Sunday observance will be a re-enactment of life; thorns also and thistles shall it bring In Great Britian the Reformation was an forth to thee; and thou shalt eat the herb of element of the great civil war, and was char-It does not often fall to the lot of man to the field: in the sweat of thy face shalt thou acterized by as violent a hostillity to the discover so important truth as the Rev. Mr. eat bread, till thou return unto the ground; Established Church as to the Papacy itself. Crafts has announced, and when he can es- for out of it wast thou taken: for dust thou Fast-days and feast-days, altars and thrones tablish it I modestly predict it will insure his art, and unto dust shalt thou return." That fell together. All that had been reverenced name to go down to posterity with that of which was to come upon Adam for his failure, was contemned. It was reserved for an ob-Luther and other great reformers.—LAYMAN, is very plainly stated. No words could be used scure and now forgotten preacher, one Dr. to make it more definite and clear. Adam Bound to invent the "Christian Sabbath." was to live a life of sorrow, ending in death. In 1595 he published a book, basing the The man God made out of the dust of the Christian church upon the Sanhedrim, and ground was to return unto the ground. No declaring the institution of the Sabbath to other man is referred to. Was there a man be natural, moral, and perpetual. How be in the man which God made out of the transferred the sanctity of the seventh day to ground? If so, had he nothing to do in the the first he did not condescend to explain: transgression? and if he had, what must his and this trifling omission and discrepancy penalty be but the same that fell on the man 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.

the image of God created he him; male and that soul not to die, but to live in torment Scottish churches with a disastrous success female created he them." Gen. 1: 27. The forever if not saved? May we correct the in Scotland and New England, and not even form of man was made like God's form. The Lord in the penalty for Adam's sin by add- more widely-spread consequences of which

female man; the latter of which is the mean of dust, was the man that sinned, and the England. Archbishop Whitgift and the ening of the word woman. This likeness and man that sinned went back to dust. Shall tire clergy of the Established Church conform in which God has created man has no we say that God made another man and demned it, and a book was published by their reference to his moral character, for man made him immortal, so that he could not authority "concerning lawful sports to be could not have any moral character until he die? and because that man sinned, the wages used Sundays after divine service," which became a living man. He was made before of his sin is eternal life in torment? "What was ordered by the King to be read in all the he had any life; and he was made in the im- saith the Scriptures? How readest thou?"— parish churches. This included all the diversions to which the people were accustomed.

King and church went down together be King and court Cromwell, and the Sa the army England for a time. But since the over England has observed Poled over England has observed Sund.

Poled over England has observed Sund.

Postoration England has observed Sund. restoration the sense than many of her pore though the hand of the D The Catholic hand of the Puritan though the hand of the Puritan altogether lifted from the puritan been altogether lifted from the hand of the Puritan been altogether lifted from the puritan the puritan been altogether lifted from the puritan bee onies, thous, altogether lifted from her by 100 yet been been fact that not one of the 1t is a notable Reformation, who It is a notate Reformation, whose name leaders of the Reformation in the contract of t leaders of the highest authority in the congrega of the higheld the "Christian Sabbath, which upheld as supporting that is be in Knox died before its: John Knox died before its invention John Threamed of reviving the Sa

than circumcision. than circum denounced it as an insult to the Calvin and added: "Those who thus adh the Jewish institution go thrice as far a the Jews themselves in the gross and Jews themselves in the gross and

superstition of Sabbatism." superstructure of the superstructure of the

Christ. Melanchthon, in the Augsburg Conf. says: "Those who judge that by the a ity of the church the observance of the Day was instituted as essential, insti the Sabbath, are grossly in error. The pre has abrogated the Sabbath."

Luther says that the command do apply to Christians, but only to Jew were brought out of Egypt, and adds he must accept it, he must also acce

An examination of the later litur the reformed churches on the Continer to show a single church in which Sun regarded as a substitution for the Jewis

The question of an enforced observa any particular day in any particular r involves, of course, many consider political as well as religious. Hithe advocates have veiled their bigotry un assumed desire for the public good, as cases of closing barrooms Sunday.

That the people, the working masses have every opportunity allowed them vate their minds and alleviate their toil by the intelligent use of the only which are theirs to dispose of, is no clearly their right, but it is the highe of those more favored by fortune to a

therein.

May the time be hastened when go and pillars of churches shall become a to invoke in the name of God the in tion of the Government to repress th ly aspirations of the people in meagr and narrow housholds. To plant a fl evoke a smile in places which ha known ashes and gloom should be a tial part of the religion of every one himself a Christian, or, in its br World-embracing sense a-Catholic.

A Great Mistake! Who Mad

E. S. SHEFFIELD.

Now I ask in all candor; If the [Continued.] referred to could be fulfilled without rection, in what respect was the asked of the king pertinent to the issue? But to settle this point beyo turn with me to Paul's first letter to inthians, 15th chapter. "Now if breached that he rose from the dead of the among you that there is no rev of the dead? (as you have done) B be no resurrection of the dead, the Christ risen; And if Christ be then is our preaching vain, and you Commedition of the Same Service Comment of the Carlot Singularity shall appear, by shall be a commedition of the Same Service Same Service Carlot Singularity shall appear, by shall be a comment of the Carlot Singularity shall appear, by shall be a comment of the Carlot Singularity shall appear, by shall be a comment of the Carlot Singularity shall appear, by shall be a comment of the Carlot Singularity shall appear, by shall be a comment of the Carlot Singularity shall appear, by shall be a comment of the Carlot Singularity shall appear to the Carlot Singula of Consensell, and the Salvinda passes of Bull, hence we have testiled of some a course of glory that helds not apply

prove incomed of sections the Salikati Painel. Worthe's my desire repeting that quoted does not make it definite we will read

ACCOUNTS OF THE PROPERTY.

To the summer the short many of the Land's that we Christian in his coming for our matinish as severalish instead of Franciscop's correct, that may enters to be before the growing in server. The feetings more marker state of substance at the first are no management the Baltimatic

and the special state of the second state of the special state of the sp was investigated and a figure, and adds that it there have not been in property of the most also secretaries that author be less that is given him

to four a finite dimenticum which foundary is regarded as a subsection for the Jewish Sab-

The special of an enforced placement of my perfective day in any particular manner please before I recognitulate, vinc SUPPLIES. OF COURSE. MINISTER CONSIDERATIONS. while a well as religious. Hitherto its also respecting the time of future reward. described their bigoing make an First, I will motive the testimony of Jesus on annual being but the public good as in the this point. "For the Son of non-shall come the distance metroles bonders.

have seen apportunity allowed them to six implies works," Mat. 16: 17. "Then unthe force minds and alleriate their their they of sweet Peter and said unto him. Behold, we the by the intelligent use of the only hours have foresiden all and followed there what which are theirs to diagnose of its not only bird we have therefore? And Jesus suid tendy their right, but it is the highest duty unto them, Verily, I say unto you, That ye Chief none knowed by fortime to aid then which have followed me, in the regeneration

an plan of doubles dull become advance! to moving in the name of Gold the interresbut of the Consentment to represe the other-" seprentions of the people in means homes and names beputhed the. The plant a flower or involver, meither thy kinsmen, mor they rich states a smalle in places which have only some after and gloom should be an esemthe part of the religion of every one calling Assessed a Christian, or, in its formal and were subjecting sense a-Correspond for Butter Donn.

where a sould be fulfilled without a resur- as his work shall be, Rev. 22- 12 the an appropriation of the dead, then is not risen; their reward. We will ask Peter's opinion continued until about seven or eight contunity. Only then, had it Christine and in feet. Here is the plain answer: "And when ago.—St. Vichola. then is one presching wein, and your faith is first. Here is the plain answer: "And when age,—St. Nicholas.

the England has disserted Sometime to make the track of Christ, when he was a first it? And "I have Sought a good sight, I have Colorie sense financiamy of the call the final fine and fine is not Christ missit finished my course I have kept the dolch? purpletic handed the Sheiten has been been been been fire an Chris meet, meet, meet an even built up for meet court the second second second second property of the second sec the Reinstantian reinser memory in the great medicine askey in Christ are perioded. Was more during about that that they and the Relationships of the congregation was at finite then, should be resurred for me only, but unite all their also that the material of the Christian California with Built He was full of confidence in low-lie-appearing Tim 4-8 What day days the special for "Christian California" and Thom with Bould Essentially confidence in low-like appearing This 4.8 What day days are not a supporting that institution.

The results of the relative when himself and others will be related to when himself and others will be resulted to the resu the first that the interesting and the minutes about their similar about the growth and the property cerem being a verified train Letter hear the line live versa. "I charge thee, therefore, be-Complemental assummental and the Lord Jacob Christ, who and since "Those whether adhers to been been been been been the control of the good for a bring and the process and the surface and the minerality. But now is Christ ties from the tiesd at his appearing and his kingdom." the freeze to the grow and send bed med because the first time that then that Now I timed the will not be so have the transferred that make a property from the secure of the dead. For words at death, and then judges them a king promobilism in the Roughburg Confession, Bermaile dire. But every man in his own Lord Jesus. We will have the restinator of These win judge that by the notice | wider Christile first bulk alternoon they one more witness, as that is amply sufficient

> virtue of independ immeriality, the foregoing Latine any first the communication and statements of Paul and be expressed. With The Father lewel raise it up at the last that to examination of the later libergies of Sec. John S. M. M. M. I and there were become discounties out the Continent fails the promised points in the history of the species of which I have noticed, and I had gover beyond and There is me wint

Fourth Their restaurant and that of Jesus in the glory of his Father with his angels. The he people the working masses doubt and then he shall reward every man accordwhen the Son of man shall sit in the throne My the time he handened when good men of his glury, ye also shall six upon twelve thrones judging the twelve wites of Israel." Mat. 19- M.B. "Then soil he also to him that bate him. When there makest a dinner or a summer, call not thy friends, nor the neighbors, lest they also bid thee again, and a recompense be made then. But when then makest a feast, call the poor, the mained, the home, the blind: and then shalt be blessed for they commit recompense there for there shalt be recommensed at the resurrection of the just," Luke 14: 19-14. And again, speaking of a time just a short time pring to his

there. For since by more more death, by more unreasonable as to chain that God gives to me in Silien all the even so in Christ shall all time afterwards, at the second economy of the in a case if they do not conflict in their state. ments Jumes & T. S. "Be partient thereform, breakers, mote the coming of the Lovel. Behalf, the bushundrour waiteth for the premores fruit of the south, and hath long parhous gines out eviseous of litera air and sensit hitter win. He we also putient: stablish your issures: for the coming of the Land draweth might." New I ask, what can be planned than the four that these men expected to wait till the coming of the Lord before they received Their remarks?

On well. Mr. S., as regurds your closing more to be added to make their history com- question that is easily answered, and at the sume time disposes of your numbrous quotetimes. I believe the majority of probessed Christians believe that the second evaning of Christ takes place at the death of each beheren; and Christ himself said. "The ye also ready; for in such an hour as we think not the Son of man cometh." The foregoing is a saciones besauth as besauth requirement aims transto show how unlooked for death often comes, therefore all should be continually presumed for death. And if the second coming of Christ takes place to each person at doubt then it is proper to talk about rewards at death or the second coming of Christ as sither term would convey the same idea.

To be Continued

The Papyrus.

MANT contumes before Christ Nama left walgings after the leditals apond out some paper, is derived. This plant, which was rerecred as sacred by the old Myratians grows administrate in shallow streams and marshes in appear Agraph and Sprin. Bruce found it growing in the River Jordan, and noticed a curious that that it always presented the sharp angular side of its pear shared stem to the swift current. The scene is 8 or 10 feet high two inches in diameter, and crowned coming in the glary of his Father, he says, with a tringe of hairble heaves, which carely -End behald I come quickly; and my re- a blessom of slender spikelets. Sementh the Montioned.]

Now I sak in all candiar, If the primise werd is with me to give every man according beown shouth which envelope the rost stalk as I sak in all candiar, If the primise werd shall be, Ber. 22: 12 of this dark green plant lie other shouths where is come in fraction with the question. Now, friend O., you cannot find to see that which are very transparent. These, when where it was a support when the subject at these statements of Jesus all point to a time split into thin leaves and dried in the sun, when it has king performent to the subject at these statements of Jesus of his second, were riped to make an interpretation of the sun. was a me sing periment to the sum the sum to the time of his second were glood together, and formed the roll of then with me to Paul's first letter to the Cor- coming as the time when his followers, and paperus, on which many of the ancient with me to Paul's first letter to the Cor- coming as the rewarded; and other large have come down to be The the wife me to Paul's first letter to the Cor- seming as and other ings have come down to us. This paper was with me to Paul's first letter to the all the rightness, will be rewarded; and other both flexible and durable. Specimons from whitem, like chapter. "Now it Christ be all the rightness state plainly that at his coming Pompei can be seen in the which the rese from the dead, how my semigroup will be a resurrection of those that sleep ples. In the fifth confirm an expense will be a resurrection of those that sleep ples. In the fifth confirm produced limit he more from the dead, how say there will be a resumention of those that sleep piles. In the high contage papers of the among you that there is no resumention. There will now enquire of the which many varieties arrived before in Lesus. But we will now enquire of the which many varieties arrived to Lesus. which many randed there is no resument in Jesus. But we will now enquire of the which many varieties existed, was happly a few leads (as you have done) But if there in Jesus when they were expecting to receive manufactured at Alayandel. The best? (so you have home) But if there is not specifies when they were expecting to receive birth in the commerce of nations. Its not to produce the production of the lead, then is not their revert. We will ask Peter's opinion rections not about a nations. Its not

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JACOB BRINKERBOFF, Editor. A. C. LONG. JOHN BRANCH, J. A. NUGENT. A. F. DUGGER,

Special Contributors.

the two words, enphsh chayah, express the the human race. caused to breathe, only not then alive.

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

Ing creature returns to its original elements, thought, and at death the thoughts perish; to the dust of which it is made. Man was honce that part of man called the thint. to have dominion over them. He was made and intelligent part, the mind, does not in the likeness and image of God, with a survive the decay and death of the body. higher intellectual power than they were, The position of man's immortality by creamade to give honor and glory to God. In his tion is inconsistent with the nature of things, through the mouth or nostrils; literally, to to cease. He had capacities for immortality, reduces them. Then they are not immortal; take breath, or breathe. Gesenius, who is a and might have had it. He had freedom of have no immortal part, for death destroys standard Hebrew lexicographer, says that choice, as to which he would take; obedience them. "the idea of the Heb. word chayah is that of and continued life, or no restraint and pres- We have seen What man is, in his compo-

We see by the formation of man and by life, by which he breathed, "returned to God immortality, without his life being suspended. that which caused him to live, that no im- who gave it," Eccl. 12: 7: his breathing would Thus God is "mindful of us," that notwithmortality attached to him aside from the fact cease, and in all his composition he would standing sin and unworthiness we may hope

but if life were cut off, and breathing cease, breath goeth forth, he returneth to his earth; a state of mortality is evident, and the "liv" in that very day his thoughts perish," Ps. ing creature" returns to its original elements, 146: 4. His organization produces mind and

high estate of ruler he must himself be tried for immortality was to be conferred or decid to prove himself worthy of the place; for ed by man's trial, and to have bestowed it by he who proves himself an obedient subject creative endowment would have been the In considering What is Man, in his origin to his superior, is then qualified to excercise giving of it before he was found worthy of to his superior, is then qualified to excercise giving of it before he was found worthy of the constitution from the text of his superior, is then qualified to excercise giving of it before he was found worthy of the constitution from the text of his superior, is then qualified to excercise and constitution, from the text of his creation, it will help us to and constitution authority over what may be entrusted to his lit. And then, if immortal at first, by creation, it will help us to and out to the creation of the creation tion, it will help us to understand the sub care. With the trial from his Creator there is the original ideas of the sub care. With the trial from his Creator there is a sub-care. With the trial from his Creator there is a sub-care. With the trial from his Creator there is a sub-care. With the trial from his Creator there is a sub-care. With the trial from his Creator there is a sub-care. ject if we get the original ideas conveyed by must also be a penalty attached, and this of death was his due, that which is immorthe words used. The text tells are the rest tells are the rest tells are the rest tells. the words used. The text tells us that "man became a living soul." Double the words used. The text tells us that "man became a living soul." Double the words used. became a living soul." By the application the probationer, his life was to be continued, an immortal sinner, and though suffering of erroneous ideas to the word 'soul', different than was intended by its factorial bis tried be continued; but failing in some disabilities would still live. But no ent than was intended by its first use, mod. his trial he was to forfeit his life, would cease such thing occured—man was not immortal, ern theology has obscured the mind and to exist, and would thus be proved a mortal nor had an immortal part in his constitution, blended a great deal of heathen philosophy being. As to the question of Adam's being the sentence of the penalty was pronounced with pure direction of the penalty was pronounced. with pure divinity; and in many cases makes made mortal or immortal, an examination upon him, and he returns to his earth; and the false ideas the most prominence. So it is of the matter and circumstances show us in the case of the unrepentant and incorrigiin this case. The Hebrew words rendered that the question does not fairly belong to ble sinner, the apostle Paul says he "shall be "living soul" in our English Bibles, are enthe case. He was created and given life, and punished with everlasting destruction from phsh chayah. The first part of the expres- life continued would be immortal; after his the presence of the Lord and from the glory sion, enphsh, is formed of characters the creation he was tried as to whether he would his power," 2 Thess. 1: 9; terms which show sounds of which express the thing signified, be worthy to have eternal life, and failed in the utter annihilation of the individuals as to inspire, to draw in through the mouth or the trial, therefore the penalty would prove such, but not as to the matter of which they nostrils, and to expire or breathe out the air him mortal, for from that time his life was were composed, to which this destruction

breathing; inasmuch as the life of animate ent gratification, and cessation of life; and trition and constitution, from his creation and beings is discerned by their breathing; and thus mortality came upon the progenitor of the sentence of death pronounced upon him, same thing;" inbreathing and outbreathing; Further evidence is found in the sentence can refer to the promise of God in which it inbreathing and outbreathing repeated; a pronounced upon man when he had incurred appears that God is "mindful of him" even living being living by breathing. In the the penalty, the fact of his nature being though he was so unworthy and undeserving. Septuagint version, or the Greek translation earthly and not undying; for in the sentence in his attribute of Justice, Jehovah had proof the Hebrew Scriptures, the words used passed upon him it is reiterated that he was nounced the sentence of the penalty, which for enphsh chayah, are psuche zosa. meaning made of dust, for it says, 3: 19, "Out of it contained no hope, but appointed the translife by breathing, the same as the Hebrew [the dust] wast thou taken; for dust thou art. gressor to the shades of death and oblivion. specifies. Now these terms show us that and unto dust shalt thou return." If there But in the attribute of Love which the Fathwhen "God formed man of the dust of the were any exemption from death of any part er had for his created Son, Mercy interceded; ground, he breathed into him the breath of man it would certainly have been men. and in mercy and love, the Fatner proposed of life," and by thus causing him to breathe tioned right here in the first pronunciation and provided a Redeemer whereby man he became alive, and lived by breathing. His of the death sentence, and in the history of might have hope; and ere the sentence was life was to be continued by the process of Adam's decease which followed; but it is pronounced upon Adam a promise was given inbreathing and outbreathing. He was a simply recorded, "And he died." It seems to Eve and for her offspring (we may say for living man, the same as he was before being useless to call attention to the fact that this Adam too), that her seed should bruise the sentence is pronounced against all that com | serpent's head, Gen. 3: 15. The serpent had Now, another point to be remembered in prehended man, and was addressed to his in already overcome her, and entailing woe this connection, is, that this same Hebrew telligence and understanding-"Thou"-the and mortality upon her children, it should term is used to express the life of the ani intelligent individual who received the prohi vet bruise their (or his) heel; should cause mal creation, besides man, being used four bition and threatening and who committed her descendants much suffering. But while times in the first chapter of Genesis, v. 20, the transgression. moving creature, v. 21, living creature, v. 24, But, our orthodox (so called) friends say, it was directed to the serpent as a sentence living creature, v. 30, life, margin, a living "the soul does not go to dust; that was'nt of the final putting down of all evil and the soul. Our translators of the English version made of dust, but lives on and survives the triumph of righteousness by and through express this fact; for in verse 30 they give a death of the body. It only means that the Christ Jesus, the seed of the woman of verse marginal reading of 'life' to be 'living soul.' body dies." Well, this sentence was pro- 15. Through her came transgression into the Now, in view of this examination and evi- nounced against the individual that sinned, world, and through her seed, who should be dent meaning of the Hebrew words express and the same individual that "became a living the only begotten Son of God, redemption ing the life of man, which is also that of the soul" by its creation was sentenced to return and reprieve should come into the world, the other animal creation, it becomes us to con- to dust, for such it was, and which it was terms of which pardon and release should sider the real meaning of the terms used, and formed of. We have seen the meaning of afterward be given to the world, that whosenot to apply a modern theological meaning soul in the account of the formation of man, ever believeth on the name of the Son, whom to the words. Tis better to yield a false and it ought to satisfy any intelligent person God sent into the world, being baptized into opinion for truth every time, for truth will that no immortal part entered into the man; his name, should be saved, and should "inprofit us before the court of the Great Tribu- the man himself could be immortal if life herit" that kingdom which was prepared nal, while every error will only prove us could be continued; and as his life could not from the foundation of the world," into "wanting" in that great day, no matter if we be continued he was to go back to his origitr- which Adam was placed, and to have dominhave cherished it from our earliest childhood al elements, expressed by dust, of which he ion, the original design of which was to have was composed, and the spirit, the spirit of continued forever, and man to have possessed

that life was imparted, the same as to all the return to the elements of that composition. for mercy at his hand, and by the propitiaanimate creation, which, if continued, would Moreover, one of the sacred writers, David, tion of Christ we can have reconciliation be immortal, from the fact of never ceasing; when he speaks of man in death, says, "His with God; can have redemption through his

blood, atonement with God, and immortality blood, atomorf of heaven. To those of ou is the kingdom of heaven mercy and viels in the kind accept offered mercy and yield the receipt of faith, there will be receipt the receipt of the recei race who are of faith, there will be restoration obedience of God and an inheritant obedience of 3od and an inheritance in the the favor of renewed earth; redecuted and renewed earth; to the favor renewed earth; redeemed fro restored and renewed upon the earth. restored and came upon the earth for the carse that came upon the earth for the carse man. And, justified before G the carse man. And, justified before God from the of man. And, justified before God from the blood of Christ. sake of the blood of Christ, we are just our sins by the blood of Christ, we are just our sins by his resurrection, to fied to life by his resurrection, to an imm tal life in the love of God to us I and imp tal life in the love of God to us! and his m great is the deth to us in our low estate. He cy extendeth to us" to bestow upon cy extended of us" to bestow upon us the blanks ho to contration. "thanks ho to contration." "minara" us the bings of salvation, "thanks be to God thrown ings of salvation. "Thanks be to God thrown." our Lord Jesus Christ!"

An Appeal.

DEAR BRETHREN AND SISTERS of the Chu

of God, in Iowa, greeting: By the action of the late Conference at this place I was chosen State Superint ent of the Sabbath Schools. Now, breth as we have by the help of the Lord got in working condition, and in our hearts reso to do what we can for the advancement of cause of truth, let us go to work at once. appeal to you, brethren, one and all, to a us in organizing and pushing forward t S. work in this State. First, we need n to carry on the work. We need a S. S. Who will be the first to throw their mite the S. S. Treasury. I hope each one try and send something to our Treas Sister S. E. Brinkerhoff, of Marion, and we will try and use it to the glory honor of God. Second, we want an from each Superintendent in the stating the condition and needs of thes Third, we want to hear from those who no Sabbath Schools. There are some w isolated and have children growing up a them without the advantages of the Sa 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 States as well. Let those who are i from Sabbath Schools call their c around them on the Sabbath day, and sible induce others to come in and small class and by the help of God to struct the little ones in the knowledge whom to know aright is life eter there are any outside of this State v not connected with a Conference w mvite you to join us in building up the

Dear Brethren and Sisters, we appe once more. We want your help, yo ers, your counsel, and your co-o Come, let us bow before our Maker him for wisdom and understanding may rescue the young from the sn pitfalls that lay so thick along their Yes, brethren, let us awake, for soor for labor will be o'er. Soon heaven will resound with the glorious tidi hold, the Bridegroom cometh! go y meet him. And may we with all ones, be gathered as bright sheaves garner of eternal joys, is the pray Bro. in Christ.

W. E. CARVER, Sto Marion, Iowa, Oct. 2nd.

The Inscription on the C Pile inscription placed upon the Pilate is recorded by all the four and by each of them in a diffe Matthew puts it (27: 37), "This is