

Advent and Sabbath Advocate,

AND HOPE OF ISRAEL.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

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The Advocate is designed to teach the great truths of Eternal Life, Immortality and salvation through Christ. The perpetuity and immutability of the Law of God, Personal holiness, The second personal Coming of Christ to judge the world, The Restoration of Israel, The reign of Christ on David's throne in the Times of Restitution, and other Kindred Bible truths.

Then and Now.

THEN, a nameless, vague unrest,
For some good yet unpossessed;
For a name that time could save
Beautiful beyond the grave;
For I sought the flowers that grew
Sparkling with the morning dew,
In the broader, greener way,
Where cool streams in mirage lay.

Came the thoughts to fancy given
Beautiful as stars of even;
But as dark they left the soul
As when shadows o'er them roll.
Then the Savior's gentle plea,
"Wandering one, come unto me,"
Fell like rest on weary care—
A benediction after prayer.

Now, the only guiding star
Is beyond the azure bar,
Where the white robed angels stand,
With a crown in either hand;
And I hear them pleading say,
"Strive, O strive, each golden day,
Something for thy Lord to do
That shall add a gem thereto.

Like the calm upon the sea,
Of the raging Galilee,
Is the peace that now doth still
Every wild pulsation's thrill;
And as twilight fades away,
In the rosy light of day,
So, O Father, love divine
Sinks away my will in thine

Then, and now, ah, would you leave
Then, alas, without retrieve?
Could regrets and gushing tears
Bring again the wasted years?
Nay, I would not call them back
From their onward ceaseless track;
But from pleasure and from pain,
Learn to live for heavenly gain.

EMMA F. ALDRICH.

Marion, Iowa.

The Dignity and Condescension of Christ.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8: 9.

What an instance of benevolence is here presented to us! What an example to cite, in order to lead Christians to be mindful of

the necessities of others! That his brethren may be led to give of their substance to such as are in want, Paul points them to what their Savior had done for them,—“For ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might be rich.” In getting, therefore, an understanding of this passage, consider

I. The person introduced—“our Lord Jesus Christ.”

An act of benevolence becomes magnified and appreciated, as we learn of Him who has benefited us. If we learn that our benefactor is one who is vastly our superior, one upon whom we have no claims; further, if he is one toward whom we have acted unkindly, and then, in our time of distress and misfortune, he comes forward and offers us a kind and helping hand, surely such an act as that, is worthy of all praise. Hence, our first step will be to show who and what our benefactor is. It is a question worthy of our attention; it is a question demanding our attention and investigation, for except we learn of him, how can we “honor the Son, even as” we “honor the Father”?

One reason why this subject has become so obscure, is because men have endeavored to be wise above what is written, and by their unwise speculations, have only darkened “counsel by words without knowledge.” The better way is to believe the plain statements of Scripture, even if above our comprehension, and to wait until the dawn of the “perfect day” for a full understanding of them. What then do we learn in the Scriptures of Christ? We learn

I. That he is the Son of God. “And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased.” Matt. 3: 16, 17. Now the query is, In what sense is he the son of God? As when applied to him, the title is one of peculiar dignity and honor, it follows that it must be applied in a peculiar sense. It has a greater significance when applied to Christ, than it has when given to angels and men.

In Job angels are called “sons of God”—“Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?” (ch 38: 4, 7.) They are “sons” by creation. In this sense, also, Adam is called the son of God. In the genealogy of Christ as found in Luke's account, Enos is called the son of Seth, “which was the son of Adam, which was the son of God.” 3: 38. Men also become sons of God by adoption—“For as many as are led by the Spirit of God, they are the sons of God; for ye have not re-

ceived the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.” Rom. 8: 14, 15

Now, if nothing more is meant when Christ is called the Son of God, than in these instances where angels and men are so designated, it is not a title of special dignity, for in this sense the spiritualist or infidel who denies the doctrine of the incarnation, will be ready to admit his worship. “We are all sons of God,” say they, “and in this sense we believe Jesus to be the Son of God.” But Jesus is called “Son” in a peculiar sense—“the only begotten.” “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3: 16. “In this was manifested the love of God toward us because that God sent his only begotten Son into the world, that we might live through him.” 1 John 4: 9. In making this so emphatic, that Christ is the only begotten Son of God, it is that we may learn that there is a different relation existing between God and his Son, Jesus Christ, than between God and others. Christ is “made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he [God] at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son.” Heb. 1: 4, 5. While we are all “the offspring of God” (Acts 17; 29), Christ alone is “begotten” of him.

2. As Son of God, he possesses the nature of God. This a created being does not necessarily have. While all living creatures derive their life from him, they do not, as a consequence, partake his nature. Beasts are created by him, but they have not his nature. Man is a creature of God, but he does not possess this nature; he “is of this earth, earthy.” 1 Cor. 15: 47. Angels, also, are created, and although they are spoken of as being divine creatures, it is because they dwell in heaven in the divine presence, rather than because they are intrinsically possessed of a divine nature; but Christ is divine, because it is his nature intrinsically considered.

Angels are called divine because of their locality; but Christ is divine wherever he may be, whether upon earth, or in heaven, whether upon Calvary's cross, or sitting at the right hand of the majesty on high. He was divine when sharing glory with the Father before the world was, and his divinity still clung to him, even when “a man of sorrows, and acquainted with grief.” He was divine when in the form of God, and no less divine when he had humbled himself and had become “obedient unto death, even the death of the cross.” The Scriptures do not speak of Christ, as a mere creature. He is spoken of in language too exalted to be applied to any mere

creature. If he was such he would not necessarily possess the nature of Deity. To have that, he must be a Son, not by creation, nor by adoption, but by being begotten; and this the Scriptures teach in many places.

3 As he has the nature of God, therefore he has equality with God. This he himself claims. On a certain occasion, said Jesus—“My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he said that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for whatsoever things he doeth, these also doeth the Son likewise, . . . for as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will, for the Father judgeth no man; but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.” John 5: 17-23.

Who but a peer could thus speak of receiving honor, even as the Father? Who but the “only begotten Son” could say “what things soever he doeth, these also doeth the Son likewise”? Surely, if he was not an equal I do not wonder that the Jews charged him with blaspheming.

It is readily granted that in an official capacity, the Father is greater than the Son; indeed, this is stated with as much clearness as the other. Said Jesus, “If ye loved me, ye would rejoice, because I said I go unto the Father; for my Father is greater than I.” John 14: 28. Again, “For I came down from heaven, not to do mine own will, but the will of him that sent me.” John 6: 38. Here is seen subordination; the Father sending the Son; the Son not doing his own will but the will of the Father. Thus it is seen that in the work of redeeming man, the Father is greater; but in the relation subsisting between themselves, they are equals. Paul says of Jesus, that “being in the form of God, he thought it not robbery to be equal with God.” Phil. 2: 6.

Here, then, we have two classes of texts, at first sight seeming contradictory. The Trinitarian method of harmonizing them is, to refer one class to the “humanity” and the other to the “divinity” of Christ; but a better way seems to be to refer the “superiority” to an official relation, and the “equality” to their relation in a social capacity (if the term is allowable) as Father and Son. To illustrate: In a kingdom, in an official relation the king is greater than all, queen and prince included, but between themselves, when the cares of State are laid aside, together with all the pomp and ceremony of royalty; when thus they mingle in the social relations of life, they are equals. And in this manner the superiority of the Father and, at the same time, the equality of the Son, may be understood.

4. As he is the Son of God, he possesses a distinct personality. This is an assertion of a fact, which stands out so prominently in the New Testament as to hardly need argument to sustain it.

When on earth, Jesus taught his disciples to pray to their Father, who was in heaven. At his baptism, his Father's voice was heard coming from heaven. The Father sent the Son, hence sender and sent are distinct. The Father is unbegotten, but the Son is begotten;

therefore the begotten and he who begat him must be two distinct persons. The Father is invisible, no man at any time hath seen him, but Christ the Son is visible, and hence distinct. God the Father never was made the Son did. God the Father never was made a little lower than the angels, but Christ the Son was. God the Father never became poor for our sakes, but our Lord Jesus Christ, the only begotten Son of God, did, as saith the text. And thus we might continue to bring proof that Jesus Christ is not the Eternal One. . . .

To prove from the Scriptures that Christ is equal with God is one thing; to prove that he is the God with whom he is equal is another and more difficult thing. Because equality exists between them, we are not therefore to confound them, “To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” 1 Cor. 8: 6. The faith which the Scriptures demand of us in order to be saved, is not that Christ is the “very and eternal God,” but that he is his only begotten Son. That we might believe this, John wrote his gospel. 20: 31. Upon believing this, Philip baptized the eunuch. And of him God spoke and said, in him he was well pleased. And this only begotten Son, in whom the Father is well pleased, who is of the nature of God, and who is equal with God, is the Lord Jesus Christ whom Paul introduces to us in the text.

II. His condescension: “Though he was rich, yet for your sakes he became poor. In giving freedom to the slaves, and in breaking their fetters, thereby giving them the liberty which had been so cruelly withheld from them, Abraham Lincoln did a great and noble deed, and he is justly praised for it, but it cost him no great sacrifice. A few hours thought, a few moments in putting those thoughts upon paper, and then when the Presidential seal is placed thereupon, the act has been done. A great deed it was, but to accomplish it, he was not obliged to sacrifice his own ease. And if Jesus had redeemed us, and yet remained in glory; if he had emancipated us from sin, without coming near us, it would have called for our gratitude and praise, but how much more does it, when he enriches us by impoverishing himself! That we might have freedom from sin he himself became a sin offering; that we might have glory, he suffered shame; that we might have honor, he suffered ignominy; that we might have life, he died, and rose again, that thus it might be given us.

O, the love of Christ! “many waters cannot quench” it, “neither can the floods drown it.” Man may love his fellow-man, so that for his sake he will suffer loss of reputation, of houses, home and friends, yea, he may love his friend so that he will lay down his life for him (and greater love than this, hath no man), “but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Rom. 5: 8. Blessed be God, Christ died for us; he that had glory with the Father before the world was; he that was rich, became poor for our sakes. This view gives honor to the Son of God. That view which attributes the sufferings of Christ to “humanity” merely, robs Christ of his chiefest glory. It makes mere humanity redeem us, but the Bible view is, that Christ died for us. The Son was sent, not mere humanity. He who was in the form of God and did not think it robbery to be equal with God, took upon him the form of a servant: humanity never did that, for it was never in any other, than the form of a servant. That doctrine which considers Christ as being

“very God, and very man,” makes the atonement the work of a mere creature. It makes the humanity suffer agony in the garden; it makes humanity suffer mockings and scourgings; it makes humanity hang upon the cross and die, while the “divinity” escapes. It makes humanity cry, “My God, my God, why hast thou forsaken me?” But the Savior of Paul was more than that; his Savior was divine, was “the Lord of heaven.” Trinitarians tell us, that except Christ be “very and eternal God,” it is idolatry to worship him, but they do not think that the “very and eternal God” was crucified, was slain, and buried? Nay, they do not. Do they think then, that the angels are idolaters when they worship “the Lamb that was slain?” Will the redeemed be idolaters when they say with a loud voice, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings?” Rev. 5: 12. O, my Savior! my Redeemer! if the angels of God worship thee, surely then we may.

III. The object he had in view: “that ye through his poverty might be rich.”

Sometimes a man's motive is such as to hinder him from receiving praise, even when the act done by him, itself considered is praiseworthy. If an act of kindness is performed to some needy one, from selfish motives, he who does such an act is not praised for benevolence, as it was to benefit self that such deed was performed; but in the condescension of Jesus, in ransoming us from sin and death, self-benefit did not enter into his considerations. It was benevolence of the purest kind; and, he, being poor, lost humanity, lying helpless and dying, like the good Samaritan, went to his relief, bound up his wounds, restored him to health, and met all the bills himself. In thus doing, it was not that he might be enriched, but that we might become so. And how rich we may become, especially so in two particulars.

1. In righteousness. That we might escape the corruption of the world, and become holy, was one of the objects of his death, for God “hath made him to be sin for us, who knew no sin; that we might be the righteousness of God in him.” 2 Cor. 5: 21. Christ “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2: 14. Righteousness, that we could not attain unto through the law, or by any means, has been made attainable through the offering of Christ, and now the Spirit of God is given us whereby evil is suppressed, and the good is cultivated and increased. Oh! Christians, accept the riches of divine grace.

2. But that in which we have been enriched most of all is, life. We are living in a world of mortals; men are dying every hour, and every moment. Jesus came that man through him might live. He came, not merely that man might be happy, but that he might not perish. Pardon and justification are mercies, and sanctification also, but if death was to terminate forever our existence, pardon and justification would be of little worth. Therefore, if man is to enjoy a lasting happiness, he must have a lasting life. That he might have this Jesus came. Hear him: “I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, . . . and I will raise him up at the last day.” John 6: 51, 54. In speaking of his “sheep” the “good Shepherd” says, “I am come that they might have life, and that they may have it more abundantly.”

Such, in brief, seems to be the dignity, and work of our Lord Jesus Christ. In the text, he is represented as an example for Christians to imitate in ministering to the wants of the needy Christian brethren, do you, in your intercourse with the world, remember it and imitate it. And not only is he our example in this, but we can look at his life for an illustration of all the practical requirements of the gospel. Take him as our pattern in obedience to the divine will, and as our example in patience. Take him as our pattern in zeal; as our pattern in meekness and long-suffering; take him as our pattern in holiness throughout. Seek to be ruled by that Spirit which controlled him, and then that Spirit which raised him from the dead, will also quicken our mortal bodies. Let not our piety consist in saying, “Lord, Lord,” but in doing the will of our Father which is in heaven.—S.

The Testimony of History on the Passover.

ALL the Church histories that I have read on the subject are uniform and positive in affirming that the early churches in all the world observed the Passover. But they do not discriminate between the ancient Mosaic passover and the Christian Passover of our Savior's own institution; hence they leave most readers in a maze and bewilderment as to why they kept the Passover. The term Easter has supplanted that of Passover; Easter Sunday is Passover Sunday; and its universal observance by all the national hierarchies of the world shows that all the churches of the world did anciently keep a Passover day; and that in a perverted form it is still observed all through Christendom.

Neander says, "After the model of the Jewish Passover, and the first institution of this rite, the celebration of the Lord's Supper originally was always joined with a general meal, and both together formed one whole; and because the communion of believers with the Lord, and their brotherly communion with each other, being represented by it, the two together were called the supper of the Lord, or the Lord's supper; or sometimes the love feast. We find both connected in the first Corinthian Church. The separation arose partly from such irregularities as those which took place in the Corinthian Church, when the spirit suitable to the sacred rite following had not prevailed in the previous meal; and partly from local circumstances, which prevented generally the institution of such meals in common.

Of the change from an annual to a daily and weekly observance, he says, "We have already observed that the offering of prayer and praise and thanks in the Jewish Passover was transferred to the Christian's supper of the Lord: this prayer of praise and thanksgiving was always looked upon as an essential part of this rite, which hence obtained the name of *Eucharistic*. Hence the whole rite afterwards was called the Eucharist; that is, the Thanksgiving. Thus thanksgiving for the blessings of nature and grace were closely connected. This connection of ideas was a very favorite one among the first Christians. . . . And here also there was an allusion to a peculiar custom observed in the churches at this time; the members of the church themselves brought the wine and bread as free gifts, and out of these offerings the elements were taken for the Lord's supper. These gifts were considered as the spiritual sacrifice of thanksgiving of Christians." Thus; all were classed together and the original design of these institutions blended, and confounded, as though they had no other significance.

Further: The Lord's supper being regarded in the light of a Sacrament, it became the seal of every consecration to a religious purpose; it was used at the conclusion of a marriage; and at the service which they held for the commemoration of the dead. "As individual Christians, and Christian families, celebrated the remembrance of their near relatives, whole churches also celebrated the remembrance of those who had died in the midst of them as witnesses of the faith; the day of their death was looked upon as their birth day—the day of their birth into a glorious existence; and so the remembrance thereof was sealed with this rite.

Thus with their pagan Platonism they corrupted not only the doctrines of the prophets and apostles, but also the doctrines and institutions of Christ. Thus stood these things in the third century. As the corruption of doctrines and ordinances went together, so let the reform of

all these be together, that there may be a sanctified people when the Lord shall come.

The following is an abstract of Constantine's letter to the churches, at the close of the Council of Nice, written August 25. A. D. 325, and shows how and why the passover observance was changed from the 14th day of the vernal moon, to the first Sunday following. It had been so changed by the bishops of Rome, from A. D. 175. and on the same considerations: but it had not prevailed with the churches of Asia, nor with all the churches of North Africa, nor in Britania; Hence it was one of those things in which the Council of Nice endeavored to secure uniformity in all the churches called catholic. "On the celebration of Easter it was decreed by common consent that this festival should be celebrated by all in every place on the same day, and that the first Sunday after the first full moon of the vernal equinox. And truly in the first place it seemed to every one a most unworthy thing that we should follow the custom of the Jews in the celebration of this most holy solemnity, who (polluted wretches) having stained their hands with a nefarious crime, were justly blinded in their minds. It is fit therefore, that rejecting the practice of this people, we should perpetuate to all future ages the celebration of this rite, in a more legitimate order, which we have kept from the first day of our Savior's passion even to the present times. Let us then have nothing in common with this most hostile rabble of the Jews. We have received another method from the Savior. A more lawful and proper course is open to our most holy religion.

In pursuing this course with a unanimous consent, let us withdraw ourselves, my much honored brethren, from that most odious fellowship. As it is necessary that this feast should be so amended that we may have nothing in common with the usages of these paracides, and murderers of our Lord; and as that order is not convenient which is observed by all the churches of the West, as well as those of the southern and northern parts of the West, as well as those of the southern and northern parts of the world; and also by some of the East, it was judged, therefore, to be most equitable and proper; and I pledged myself, that this arrangement should meet with your agreement." That is the decree as given above. So it appears that although the Bishop of the city of Rome could control his own dioceses, he had not yet acquired power to enforce his decrees upon other parts of the world. It was for the Council of Nice to decree, and the Emperor to enforce these changes upon the unwilling. Is not this beast worship?

The term "Breaking bread," is not scripturally the name, and does not properly designate this holy institution of our Lord. "Broken for you," as it stands in the common version, is an interpolation; the revised version by the Bible Union, omits it in the Evangelists and in the Epistle to the Corinthians. The law of the Passover strictly required that not a bone of the sacrificial lamb should be broken: and the Evangelists are particular to say of Christ that none of his bones were broken. Breaking bread is in the Scriptures applied only to social meals as customarily given by the Jews.

Strictly speaking it is not called the Lord's Supper. Each of the Evangelists and the Apostle to the Corinthians expressly say or shew that it was after the supper that the Lord instituted this solemn ordinance. The Lord's supper was the preparatory Paschal Love Feast.

THE PASSOVER, with all its Christian considerations attending, is its proper name and designation.

The time for its observance is the night which Scripturally belongs to the fourteenth day of the vernal moon, as that was the night on which our Savior was betrayed.

For 1872 it is the first day of the week, March 24th, as the moon falls on that day at 8 o'clock and 59 minutes in the evening. S. D.

THE POWER OF GOODNESS.—Did you never see a person whose coming into a room was like the bringing of a lamp there? Did you never see a person whose mere presence made the whole room shine as it were? You cannot analyze nor understand the power which a person exerts on you. It is not intellectual. It is a mysterious influence which emanates from him, so to speak. There are persons the mention of whose names awakens in you feelings which nothing else does. Their lives are so radiant, so genial, so kind, so pleasure-bearing, that you instinctively feel, in their presence, that they do you good. It seems to you wholesome to breathe the atmosphere where they are. Their influence seems to you like the perfume of flowers in a garden. There are persons who are so genial, so gentle, so forth-putting in the direction of purity, and gentleness, and love, that you have not the slightest doubt of their being Christians. Have you never known persons of whom you have said, "I do not want any other definition of a Christian than that which I see in him!" He is an orphan who having lived forty years, cannot lay his finger on any one, and say, "He gives me my idea of goodness." Blessed be God, I know a great many."—Henry Ward Beecher.

SELF-WILL.—It is not safe for us to always have our own way. If we do we become obstinate and self-willed, and incapable of bearing contradiction. Our self-will wears, in our own eyes, the guise of zeal for God. Submission to the judgment of others, as spiritual as ourselves, even where no principle is involved, and where the peace and welfare of a whole society may be at stake, looks to us like compromising; and so we dare not yield. The judgment of the very best is liable to be swayed by ignorance or prejudice. We should not then, in matters where others are as much interested as ourselves, always insist upon having our own way. We should learn to yield fully and gracefully. The divine rule is, submitting ourselves one to another in the fear of God.

HOME EDUCATION.—We should not hesitate to attribute greater importance to home education than to school education; for it is beneath the parental roof, when the heart is young and melted by the warmth of fireside affection, that the deepest impressions are made; it is at home, beneath parental influence and example that the foundations of physical, moral, and mental habits are laid; it is at home where lasting opinions are founded. School instructions can never supercede the necessity of vigilant parental leading and training at the fireside.

THE BIBLE.—Some writer gives the following analysis of the Book of books, the Bible:

It is a book of laws, it shows the right and wrong. It is a book of wisdom, that makes the foolish wise. It is a book of truth, which detects all human errors. It is the book of life, and shows how to avoid everlasting death. It is the most authentic and entertaining history ever published. It contains the most remote antiquities, the most remarkable events and wonderful occurrences. It is a code of laws. It is a perfect system of divinity. It is an unequalled narrative. It is a book of biography. It is a book of travels. It is a book of voyages. It is a book of the best covenant ever made—the best deed ever written. It is the best will ever executed, the best Testament ever signed. It is the young man's best companion. It is the school-boy's instructor. It is the learned man's masterpiece. It is the ignorant man's dictionary, and every man's dictionary.

The Advent & Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MARCH 26, 1872.
JACOB FRINKERFOFF, Editor.

"Lord, Remember me when Thou comest into thy Kingdom."

To be remembered by the Lord when he comes in his kingdom should be the highest aim and desire of the Christian: for to be remembered by the Savior then, will admit one to an inheritance in the everlasting possessions of the King of glory, and to the happiness of a never ending Paradise. To be remembered then will be to receive the joyful plaudit of "Well done, good and faithful servant, enter into the joy of thy Lord." To be remembered then will usher the remembered one to the joys of the redeemed, will give him the crown of glory, the palm of victory, the song of the redeemed—will admit him to the company of the angels, and to the presence of the Savior himself, to go out no more forever. When the Lord comes in his kingdom those who are remembered by him will have escaped the penalty of sin, will have escaped from death, and will have their sins all atoned for by the offering and sacrifice of the Lamb of God. Christ at his coming knows them to be his, and sends forth his angels and gathers them from the four quarters of the earth, and they become "kings and priests unto God." When Christ remembers us when he comes in his kingdom our redemption is complete, and victory can be shouted over death and the grave, for their hold is forever broken. He who has conquered death and the grave bids them release their grasp, and dooms them to everlasting destruction.

"Lord, remember me when thou comest into thy kingdom," is the sum of the believer's prayer with reference to his future hope and his faith; for to be remembered then by him into whose hand all power is given, brings the consummation of the believer's anticipations. We are now living and striving for a home in the Lord's kingdom, and to be remembered then is all we want; for with the "abundant entrance administered unto us" we are to receive "all things."

The dying thief on the cross, crucified with Jesus, offered this prayer as he believed on Christ, and suffered the penalty of his crime. In replying to the other malefactor who railed on Jesus, he said, "Dost thou not fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said, Lord, remember me when thou comest into thy kingdom." The thief was passing through his last hours of life, and was dying with the Lord of life and glory; and seeing the evidence of the divinity of Christ, he believed on him, and prayed to be saved in Christ's coming kingdom. The Lord's answer to him was, "Verily I say unto thee to day, shalt thou be with me in Paradise." We have heard this incident of the thief on the cross explained as follows: the malefactor who prayed thus to the savior did so derisively, adding railing to his companion's derision; and the answer of Jesus to him being in the form of a question, "Shalt thou be with me in Paradise?" is taken as an emphatic negation to the prayer. But the reproof he gave his companion for his railing seems evidence that he believed on Christ, even as he expired on the cross.

There are two points of importance in this pe-

tion to Christ. The malefactor was not rebuked for his prayer, or told that he had not correct views of the kingdom. The two important points are, That the kingdom of Christ is not to be instituted until he comes, and that its locality is to be on the earth, where the Savior makes his appearing, or his coming. Such is evident also from other Scriptures, a few testimonies of which we will quote. The kingdom is located on earth, according to Daniel 7: 27—"The kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." In the metallic image shown to Nebuchadnezzar in a dream, the stone cut out of the mountain which smote the image on its feet and filled the whole earth, represented Christ's coming and overthrowing the kingdoms of the earth, and setting up his kingdom in their stead; and its filling the whole earth shows that the kingdom of Christ is to be on earth, and is to comprise the whole earth. At his coming Christ smites the nations and kingdoms of earth with the rod of his power, and establishes his authority and rule in their place, which, in its development increases to occupy the territory occupied by them, even the whole earth.

The same idea is shown in the parable of the wheat and the tares, in Matt. 13. In the explanation of the parable by the Savior, he says, "The field is the world." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and which do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father." This parable shows that the world, or the earth, is the place of the kingdom, and that the wicked are to be gathered out of it and burned, after which it becomes the inheritance of the saints, who shall shine forth in the glory of the Father.

"The meek shall inherit the earth," (Matt. 5: 5, Ps. 37: 11, 22.) "and dwell therein forever." Ps. 37: 18, 29. The kingdom of God, containing the New Jerusalem, the capital of it, is to be located on this earth, according to the vision shown to the apostle John, recorded in Revelation 21. John saw the New Jerusalem coming down from God out of heaven, and heard a voice, saying, "Behold, the tabernacle of God is with men, and he will dwell with them." John saw the city come from God to earth, to remain here, to be the metropolis and capital city of the kingdom. He does not see men taken to heaven to the kingdom of God and of Christ, but he sees the New Jerusalem, or we might say, heaven, come to earth, to be, as the text says, with men; "and God shall dwell with them, and they shall be his people." The tabernacle of God is to come where men now are, and such of them as shall be found worthy are to be transferred into his kingdom. From these testimonies we see plainly that Christ's kingdom is to be on the earth, and that the petition offered, "Lord, remember me when thou comest into thy kingdom," is a suitable prayer.

That the kingdom is to be set up when Christ comes is apparent from the text itself. There would be no kingdom without a king. In the parable of a nobleman going into a far country to receive for himself a kingdom and to return (Luke 19: 11-27), Jesus is represented by the nobleman, who has gone to receive the kingdom, and at his coming he takes possession of it and reigns. He then executes vengeance on "his citizens who hated him and would not have him to rule over them," and rewards his faithful servants. We quote this parable to show that the kingdom is not set up until Jesus returns to the

earth. He is now gone to the Father, who has given all power into his hands, and at his coming he exercises that power and takes his kingdom and reigns.

The Savior's coming and kingdom are associated together in 2 Timothy 4: 1. At that time "every eye shall see him," and he comes as "Lord of lords and King of kings." He comes with ten thousands of his saints, to execute judgment," and to punish those "who know not God and obey not the gospel"; "to be glorified in his saints, and to be admired in all them that believe in that day." At that time is heard the voice in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord and his Christ." Happy will they be who are remembered by the Lord then, and who can hear the voice of "the four and twenty elders," (Rev. 11: 17) or perhaps join in the strain, saying, "We give thee thanks, O Lord God Almighty, because thou hast taken to thee thy great power and hast reigned."

"Lord, remember me when thou comest into thy kingdom," is our prayer; for this we are living; and it should be our constant endeavor "to seek the kingdom of heaven and its righteousness," to be able "to stand in the great day of the Lord's appearing," that we may have a place in his kingdom.

Tobacco Using Christians.

WE are glad that some, at least, who have named the name of Christ, are giving up the soul and body destroying habit of using tobacco. There are but few who will say anything in favor of using tobacco, although its devotees can be numbered by millions. There are but few tobacco using parents, whose moral perceptions are so weak, and whose sense of propriety and purity is so dull, but would rather their children would grow up free from this pernicious habit, although they are so enslaved to it themselves that to give it up would be like plucking out a right eye, or cutting off a right arm.

There has been so much said and written upon this subject that it may seem superfluous, at least to some, to say more; but we think that it is only by keeping it before the people, giving line upon line and precept upon precept, that any good can be accomplished.

He who understandingly wages warfare against this task master, (for many tobacco users acknowledge themselves to be slaves against their will,) well know that the work to be accomplished is stupendous and difficult to be performed. Tobacco using Christians! Can there be such a thing? Charity would say there may be, but still it depends upon circumstances. He that *knoweth* to do good and doeth it not to *him* it is sin, is a declaration of holy writ.

There are different stages of Christian growth. First, the "babe in Christ," who should "desire the sincere milk of the word that he may grow thereby," and thus add to his faith virtue, and to virtue knowledge, and to knowledge temperance, &c. Then there is the full grown man, who has grown up into Christ; or in other words, has developed a character in harmony with the religion of Jesus, both in faith and practice. For such an one to maintain his allegiance to Christ and still continue the use of tobacco, seems to us an impossibility. Perhaps there are but few intelligent Christians who would take the position that a Christian can habitually indulge in the use of intoxicating drinks, simply because he likes them, and still be justified in so doing. And why so? Simply because such a course would be likely to end in drunkenness; at least

this is the tendency. Thus his influence would be to lead others to drunkenness by the same course. Now this is a logical course of reasoning.

But how is it with the tobacco user? Is not his influence calculated to lead others into the same practice, especially the young and inexperienced around him, and thus they become slaves to tobacco, and thereby are perhaps led into other evil habits, and thus a train of evils set on foot that is incalculable in its results? Look at the rising generation around you. See how many boys hardly in their teens, who are apeing their elders by stuffing their mouths with tobacco, or by drawing the smoke of tobacco into their mouths and then puffing it out into your face as you pass the street.

That tobacco is antivital, or in other words, destructive to life, is not generally denied, at least by those who have taken any pains to inform themselves from the standard medical works of the day. We may safely say, without fear of successful controversy, that nearly all physiological and medical writers of any note concur in pronouncing tobacco a virulent poison, of the rankest kind. In fact, nearly every tobacco user has had in some stage of his experience evidence of this by the efforts of nature in his own system to expel a substance that was so contrary to it. Is this not a sufficient reason that it is wrong to use it?

Is not the man who uses intoxicating drinks until he ends his existence in delirium tremens just as guilty of breaking the command "Thou shalt not kill" as though he used some means by which he could end his life instantly? We say most certainly he is. Well then is not the tobacco user breaking the same command to a certain degree? We think he is. Thousands of tobacco users realize and acknowledge that tobacco is injuring them in more ways than one, but yet they will not give it up. And why? Simply because they have not the moral courage. They have so long indulged in it that they have become complete slaves.

Not only is the tobacco user destroying his own vitality, and using his influence to lead others into evil, but he is using the means that God has given him, over which he has made him steward, in such a way that it cannot answer the purpose for which God designed it, and using it for that which is not bread and that which satisfieth not. He that goes to the tobacco seller and orders his pound of the "filthy weed" does worse than throw his dollar in the fire, or the ocean, because he receives in return a substance the use of which does him much more than a dollar's injury. Think of the vast amount of money that is yearly used in the United States in this way! Think of the amount of strength and vitality thus wasted! Think of the influence the habit has upon the rising generation! of its repulsiveness to those who are unaccustomed to its use, by having its nauseating odor arising from your dwellings, your churches, your halls, and other places of public resort!

Think of tobacco using ministers, whose influence is killed with a large class, because they cannot harmonize tobacco using, especially in a minister, with the purity and holiness taught in the religion of Jesus! The Bible says of the elders in the church that they should be "ensamples to the flock." To Timothy it was said "Be thou an ensample to the believers in purity," &c. To all it is said, "cleanse yourselves from all filthiness of the flesh." "Whether you eat or drink, or whatsoever ye do, do all to the GLORY OF GOD." Think of these things, and act accordingly, and with reference to the judgment.

M. B. S.

Notes and Observations.

LEFT home in company with my family, Sixth-day, Feb. 16th. On my arrival at Pleasant Prairie I learned that there was an appointment for me to preach in the evening, which I filled; also left an appointment for preaching the following Tuesday night. The next day, Sabbath, we went to Marion for the purpose of attending meeting with our brethren there, and found the brethren actively engaged in the exercises of Sabbath School and Bible Class. I am happy to note here, that much interest is manifested in these exercises; my prayer is that the efforts put forth in behalf of the young, may be blessed in their salvation. After the Sabbath School closed, by request I occupied a short time. My deepest cause of regret on such occasions is, that I am so unworthy, and not better able to interest those I am permitted to address; still we believe God will not despise even weak efforts when put forth in love and faith, with a desire to build up the interests of his cause.

The next day having been set apart as a day of fasting and prayer for this church, we felt a deep interest in the meeting; hence remained for the purpose of engaging in the exercises of the occasion. This meeting has been noticed heretofore by our worthy Editor, hence suffice it to say it was a day of deep solemnity to us. May the effort then put forth to draw near to God, and consecrate ourselves more fully to his service, be kept up from day to day, until we feel that our own will is lost sight of in the will of God.

At night returned to Pleasant Prairie, attended meeting conducted by Elder Scott, Free Methodist; we kindly invited him to announce our meeting for Tuesday night. This he positively refused to do, assigning as his reason, "that he could not conscientiously bid any body God speed who was preaching error for truth." What a pity it is that those claiming to be sanctified, and led by the Spirit, should be so benighted, and superstitious! By this one act Elder S. called forth the contempt of the community. I felt to pity instead of censure him. Instead of his statement that we were "preaching error" decreasing the interest to hear us it was increased thereby, and resulted in a larger attendance than we should have otherwise had; all we asked was for the people to hear us and judge whether we preached error or truth.

Held meetings through the week, a good degree of interest being manifested. Next First-day preached twice in an adjoining neighborhood. Here the interest was unusually good, and I had good freedom in presenting *What we believe* and *why we believe it*, and the importance of obeying God now. The time intervening between this and Conference we spent visiting among the brethren at Marion and vicinity. Our desire was to encourage in the work of overcoming all the obstacles in the way of progress in the divine life; and it may be proper here to observe that a greater degree of interest is now manifested than heretofore for some time. Our interview with Bro. Kramer (Pastor of the Church) was both pleasant and profitable. Our estimate of what constitutes true Christian principles are the same. I hope the time will soon come that he may engage more extensively in the work of the ministry. We all need to realize more the nature of the work in which we are engaged—developing character for the kingdom of God. How can we expect to enter the New Jerusalem unless we are holy!

"Her pearly gates forever bar,
Pollution, sin, and stain,

None will ever find admittance there
But followers of the Lamb."

Now is the time to prepare for that holy place. Let us ever keep the right object in mind; and let our zeal be of such a nature as to lead to the proper development of character, suitable for the kingdom of God.

Our Association and Conference meetings we had looked forward to with more than an ordinary interest; and we look back with a degree of satisfaction, believing that the cause is onward. It is true, the attendance was not large, but the interest in the work was good. When we take into consideration the fact that the progress of the truths which we advocate have been impeded on account of the Office debt of about \$700, a burden that all felt, and now realize, that in half an hour this full amount was liquidated by the friends present, we take courage. The brethren abroad will, we trust, see the necessity of contributing liberally to meet current expenses, support the ministry, and advance the cause, as those who have assumed the debt have done all that can reasonably be asked of them. A corresponding effort on the part of all would soon give the work an impetus in which we could all rejoice.

With the change in the title of our paper, we hope to see an improved change in its contents, and usefulness. To this end let us all labor, both to improve its usefulness, and extend its circulation. Other items I would like to speak of, but I must forbear. We are now at home, after an absence of four weeks.

My interest in the cause of God increases daily. With the degree of interest I feel, I know not what to do, whether to settle down to work at my trade, or devote my time in the field, proclaiming the truths pertaining to the coming of Jesus, and the kingdom of God. If God has given me one talent I want to improve it to his name's honor and glory. I want to be found doing my Master's will, and with you, dear reader, have a right to life's fair tree, "when he who is our life shall appear."

J. H. NICHOLS.

La Porte City, Iowa.

The Resurrection Of the Dead and From the Dead.

THE words raise, rise, and resurrection, as applied in the New Testament to the dead, are in the original expressed by several words of so nearly the same meaning as our English version, that there need be no difficulty in understanding them; but the expressions of *the dead and from the dead* have been most remarkably and harmfully confounded. Of the dead simply means of the dead people, or of the dead ones, and may be used of all or any part of the dead ones.

But *From* the dead means away from, out from among the dead ones, and therefore can be used only of those who leave the dead behind. It cannot mean from death; the original Greek is more emphatically clear than the English. Although those who thus rise, may rise from the state of death, yet the words do not state or necessarily imply this, but clearly state that their rising is *from the dead ones*. *From the dead* can be used only of persons raised occasionally in the past, of Christ, and of his people. It is used nearly fifty times in the New Testament, and always properly, never of *all* nor of the bad.

Phil. 3: 11 should be rendered "resurrection from the dead"; and it was this, the Christian's resurrection, Paul labored to attain.

Wellon, Iowa.

J. P. HUNTING.

An Unexpected Day Approaching.

"Behold I come as a thief." Rev. 16: 15. "For yourselves know perfectly, that the day of the Lord cometh as a thief in the night." 1 Thess. 5: 2.

The variety of expression in which the coming of our Lord Jesus Christ is announced in the Holy Scriptures is obviously framed to suit the characters addressed, and the result they are to expect upon themselves. When the Lord addressed the High Priest and the Council who judged and condemned him, he said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." They, although authorized judges, were then treating him contemptuously and derisively, and he admonished them that he, whom they now despised, would hereafter be clothed with more than their authority, and power, and arraign his adversaries at a righteous tribunal; for, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25: 31. But when instructing his disciples, respecting the signs that shall precede his coming, he said, "Lift up your heads and rejoice, for your redemption draweth nigh." Luke 21: 28. But when he showed them what would be the state of the world at large, at the time of his coming, he compared it to the state of the antediluvian world, when the flood of waters came and took them all away; they had been warned of it a hundred and twenty years, but they knew not until the rains fell, and the floods came, and took them all away. "So shall the coming of the Son of man be." Verse 39.

It is not to believers who are watching for his coming, that he will come as a thief, but to unbelievers who do not believe he is ever to come to reign upon the earth! to living men who say the soul never dies, but at the death of the body ascends up to heaven as its native place! And not to the living at his appearing only; but at the resurrection of the dead, what a surprise it will be to men who died assuring themselves that they were "going right up to heaven," to awake and find themselves hurried to his judgment bar on the earth! The earth not as it was when they died, but the earth under the renewing power of God's divine Spirit! In vain they say we prophesied in thy name; in thy name did many wonderful works! They knew not the King of Israel, and he knows them not now.

It is not in the day of death that he comes as a thief. With a few exceptional instances of unlooked for accident, men expect death and prepare for it, in their own way; but men who do not believe in the personal reign of Christ upon the earth do not prepare to meet him coming in the clouds of heaven with power and great glory: Oh no! They expect long before that time that they shall be as the angels are, spirits in heaven; and that at the end of all things, they shall come with all the holy angels, to see the world on fire. But O, to awake and find the Lord reigning, and all the world subdued unto him, and those who waited for him, crowned with the crown of righteousness that was laid up for them until the day of his appearing! Read 2 Tim. 4: 6-8. What a difference between them and the "Blessed who are called unto the marriage supper of the Lamb." They sing "Alleluia, for the Lord God Omnipotent reigneth." Thus said the angel that spake to John, "These are the true sayings of God." Rev. 19: 9, 10.

The coming of the Son of man will be as a thief

in the night; because there will be no suspension of the common affairs of life to indicate his approach. "There shall be two in the field; the one [believer] is taken and the other [unbeliever] is left." "Two women grinding at the [family] mill, one is taken and one is left." It is obvious that it is to be the watching one that is to be taken to meet the Lord; and the unwatchful one that is left to be gathered as tares are gathered to be burned; because he adds, "Watch therefore; for ye know not what hour your Lord cometh." That the event will overtake some with surprise and loss is equally obvious from what follows in the same discourse. "But know this, if the good man of the house had known at what watch the thief would come, he would have watched, and would not have suffered his house to be broken through." v. 43. Alas! for men who say, "To be prepared to die is to be prepared to meet the Lord"! They think they are prepared to die, who are willing to leave the world because they feel sure they are going to heaven! But those who are watching for the coming of the Lord are such as are expecting a king coming to subdue a world of rebellious people; and are called, and chosen, and faithful servants, ready to accompany him to the overthrow of his adversaries. They are not laying their armor by, but girding it on; they are in a waiting posture, ready to obey him, who, when he cometh, will judge a disobedient world. Some will accompany him in the final judgment of the great harlot who corrupted the earth with her fornication. And when they see the smoke of her final overthrow, ascending up, they say, "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God." "And a second time they say, Alleluia, for the Lord God Omnipotent reigneth." These are not the sayings of dying men, but the language of a conquering army under a victorious leader. Rev. 19: 1-16. Where then will be the cowards, who dare not in the associations of this life, wear the uniform of the King of Zion?

Association in religious duties is plainly inculcated in the Holy Scriptures; and is a matter of much importance to the cause of truth; but it is equally plain from the instructions of our Lord, that salvation is a personal affair; and no one can depend upon a church, or even a chosen friend, for companionship in entering the kingdom of heaven at the appearing of our Lord. Sheep and goats are sometimes pastured in one flock, but at folding time they are separated. The one is never put in the same estimate with the other. So saith the Lord will it be at the appearing of the Son of man to receive his kingdom; it is not eating and drinking with sheep, that will entitle any one to a place in his house, or within his walls; we must have his spirit, and be of the same mind with him who kept his Father's commandments, that he might enjoy his love forevermore; and there is nothing more characteristic of such a spirit than watching and waiting for the fulfillment of his purposes in the establishment of his kingdom on the earth.

The Lord will come as a thief in the night to men who are content to be as the society or church is, with which they are connected; for it is plain, from the above cited teachings of our Savior, that there will not be any change in the relations of men to society, to announce, or foreshow the appearing and kingdom of Christ. There is a flood of light spread over the men of this generation so that men's principles are tried by it and the stirring events that are transpiring before them; and by these things their characters are necessarily determined; so that when

he appears it will be said, "He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still. Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 11, 12. How unexpected this is to living men!

To men who do not believe the sayings of the prophecy of this book he must come as a thief in the night; because the events herein foretold have nearly all transpired and become matters of history; last scenes only remain to precede the appearing of the Lord and the destruction of the great harlot which corrupted the whole earth. In the introduction to this book it is written, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." After setting forth the judgments of God upon the nations that existed in John's day, a mighty angel came down from heaven having a little open book in his hand, and setting his right foot upon the sea, and his left upon the land, so facing the west, as addressing western nations; and lifting up his hand to heaven in an oath, he swore by him that liveth for ever and ever, . . . that there should be time no longer than is necessary to fulfill the mission of the seventh angel; but in the days of the voice of the seventh angel the mystery of God shall be finished as he hath declared to his servants, the prophets of Israel. John was then told to take that little book out of the angel's hand and eat it up. Having done so, it was in his mouth sweet as honey, but in his belly bitter. He was then told that he must prophesy again before many peoples, and nations, and tongues, and kings. It was an open book, and evidently contained the fates and destinies of the times of Gentile rule in the earth; in other words, the prophetic history of the ten, yea, eleven horns that came out of the head of the great sea monster that came up out of the Mediterranean Sea. Rev. 10 and 13th chapters.

In Rev. 22: 10, John is directed not to seal the sayings of the prophecy of this book, because the time is at hand. By these things is meant, not that they should all be fulfilled in his day, but that the events of providence would begin from that time forth to unfold these prophecies. It is not pretended that any body, or every person would understand them; but being unsealed, events would unfold their meaning to them that read, and hear, and keep in mind the things therein written. To such the coming of the Lord is an open, expected event; it is to those that read not, hear not, and keep not the words of this prophecy, that he will come as a thief in the night.

Never was there a time in the history of the world wherein prophecy was more rapidly or more remarkably fulfilled than at this very time in which we are now living! And I doubt if there ever was a time in which men were more insensible to this work of the Lord than at this time. The progress of events is attributed to the genius of men; and God is no more recognized therein than he was in the rise and fall of the ancient monarchies of the world! The magicians of Egypt were not more intent upon explaining away the miracles of Moses, or defeating them by their enchantments, than are our philosophers, statesmen, and journalists, the events of our own time. And to a great extent the ministers of the churches are as obtusely blind to the work of the Lord in these things, as the journalists, and moralists, whose moralizings they accept from week to week.

Nothing is more certain to take place in the approaching revolutions of the nations, than that as a thief in the night the Lord will come upon the projectors and supporters of the projects of our own times!

Brethren, readers of the HOPE, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, [feasting] and cares of this life, and that day come upon you unawares." Luke 21: 34.

Centerville, Iowa.

S. DAVISON

The Penalty of God's Law is Death.

THE sacrifice of Christ could never have satisfied the demands of the law, if those demands had been endless misery. We understand that Christ did pay the debt. He bore our sins on the tree. He became a curse for us! This could never have been if to meet the requirements of the broken law, is to suffer endless torture. But he "redeemed us from the curse of the law," by pouring out his soul unto death (Is. 53: 12), by dying on the cross. This, if we had no other evidence, would settle the fact that death is the result of sin and the thing from which man is to be redeemed by the atonement. To corroborate this, Paul says, (Rom. 6: 23), "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In this passage we have in beautiful contrast the reward of the righteous and the result of sin. One is affirmed to be, not "happiness" but eternal life; the other is its opposite—"death!" The proposition appears to be "life" or "death;" existence, or non-existence. An inventive and accommodating theology, however has very materially changed this proposition. By this latter we are expected to believe that the result of sin is pain and misery, while the consequence of well doing is happiness and peace. No such proposition can be found in the word of God. Happiness will be a characteristic of the life that God has offered to the righteous; while pain will no doubt precede and accompany the infliction of the death penalty.

James says (ch. 1: 15): "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." In Rom. 1: 32, we read, "They which commit such things are worthy of death." Why should the apostles so state the matter, if endless conscious misery awaits the finally unsaved? Paul also states that the "end" of a sinful course is "death." Death produces unconsciousness. It destroys conscious being. It therefore follows that the condition to which the sinner will be subjected is non-existence. He is to die a literal death. That death will be eternal, because there is no release from it. It will be the second death from which there will be no resurrection to life.

We are told in Ezk. 18, no less than eight times that the penalty awaiting the sinner is death. "Saith the Lord God," "the soul that sinneth, it shall die." No one in the face of this declaration can believe that the soul is immortal! If it were it could not die! But the God of heaven says if it sins it will die. In perfect harmony with this we read in Ezk. 33: 13, "for his iniquity that he hath committed, he shall die for it." The prophet does not understand that the sinner is to suffer eternal pain on account of his sins; but he is to lose his life—he is to die. This agrees with God's declaration to the children of Israel through Moses: "I have set before thee this day, life and death, good and evil." Deut. 30: 15.

Ministers and others, who are laboring for the salvation of sinners, are not laboring to save

them from endless misery, as many teach. "He that converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." Jas. 5: 20. This is the object of the gospel, to save souls from death. The gospel is the power of God unto salvation; this salvation is deliverance from death. "A never dying soul," "the death that never dies," "endless misery," etc., are phrases peculiar to orthodox poetry and theology, but never so much as once found in the "Scriptures of truth."—C. C. Marston, in *Advent Christian Times*.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name.—Malachi iii. 16.

From Bro. Case.

BRO. BRINKERHOFF: I should like to attend the coming Conference at Marion, and I feel that nothing but the want of means could keep me from it. I have for a long time felt that it was duty to visit Marion, Iowa, and Wisconsin once more, and visit my old field of labor, and greet those with whom I have taken sweet counsel in bygone days, and attended many an interesting meeting with. O that I could hear those loved ones once more lip forth the praises of God and speak of his dealings with them! that I could once more meet with those to whom I have ministered the word and the ordinances! It seems that nothing on earth could afford me more pleasure; but my poverty forbids it at present. The long confinement at home with my sick companion and attending expenses forbid me to think of going now; but if time will permit and circumstances allow, I mean to visit the West once more. May the Lord open the way. I have for some months past thought of this tour, but whether I shall ever be able or not the Lord only knows; but I would say to all through the HOPE that I have not yet forgotten many of those my dear brethren and sisters in the far West, and that you are yet remembered in my secret prayers, where no eye but the Lord's is gazing on me. Oh you dear lambs of my Redeemer, fly to the good Shepherd in this awfully dangerous hour of Satan's desperate struggle to captivate you and make you his prey. We are on enchanted ground, and our wily foe has many snares for our feet. How close must we walk with God if we expect to hear that lovely voice of Jesus say, Come, ye blessed of my Father, inherit the kingdom that he has in reserve for us! for Jesus says his reward is with him, to give to every man according as his work shall be. Rev. 22: 12.

Let us see that our works answer the Teacher's record; if they do not, let us now carefully review our standing before God, and see if our works are such as will be approved of him when he comes. Let us try to consecrate ourselves anew to God and his service.

I want to see the HOPE well sustained with warm hearts and full receipts that will tell who feels the weight of the cause. Oh, how few burden bearers there are in this modern Israel! I feel to urge all to see that we do not rob God in tithes and offerings. May none excuse themselves by saying they are too poor. Remember that God has said, "Give, and it shall be given to you."

H. S. CASE.

Hartford, Mich., March 4th.

From Sister Stults.

DEAR brethren and sisters of the HOPE OF ISRAEL: I should like to be with you at your Conference, but as I cannot I thought I would write you a few lines to encourage you and send a few dollars to help you in your labor of love to this wicked generation. I hope that all that is done and said will be done with an eye single to the glory of God. My prayer is that God will direct you into all truth, and cause you to take such a course as will build you up in your most holy faith, and God's great name be glorified, and souls added to the church such as will be saved. Yours in hope.

JANE STULTS.

Ft Atkinson, Wis., March 6th.

From Bro. Davis.

DEAR brethren of the Hope of Israel, and calling of us of the poor Gentile race, with a holy and heavenly calling: With a heartfelt sense of our duty toward God and to each other, I, with a trembling hand, being old, in my eightieth year, and over fifty-two years since I embraced the cause of Christ, do still feel it to be a worthy and blessed cause, and the best investment that poor dying mortals can make in this sinful, polluted, fleeting, and vain world. I am still trying to live the life of the righteous, and am struggling on through temptations, trying to watch and pray, lest that roaring lion should cause me to betray my trust, and at last I should become a castaway, and disgrace the cause of my blessed Master. I often wish I could live with brethren in some place where I could meet on the Sabbath with brethren and sisters of like precious faith. Yours in hope and love of the gospel of Jesus Christ.

SILAS S. DAVIS.

Ft. Atkinson, Wis.

BRO. JAMES HULL writes from Hobart, Ind.: Dear brethren: through the everlasting goodness and abundant mercy of God I am yet one of the survivors of the pale people of the grave, but yet alone in regard to Bible truth; but I hope and intend to stand on the purity, beauty, and excellency of the unshaken truth of God. I am alone, though I be in a large company. As you have not heard from me in a long time you may have supposed that I had gone with the wicked retrogrades; but I am as firm and positive as I can be, and consequently can have no fellowship with those of my sons who have gone to that Satanic delusion, Spiritualism. I love to read the HOPE, but do not wish to press upon your generosity for it. I have no home of my own, nor where to lay my head, only as I live with my children; and some of them try as hard as they can to hook the poisonous fangs of Spiritualism into me, which I detest as the poison of vipers. I am trying in my weak way, to hold up the lamp of truth, and to follow it to the port of peace.

BRO. J. M. BEEDLE writes from Bloomingdale Mich.: We have organized a little band of sabbath keepers here in Waverly and Bloomingdale, under the stewardship of Bro Wallen, and are praying for the coming kingdom of our Blessed Savior, and the sustaining of the great truths of the Bible, and the gospel of the Son of God. We desire the prayers of all those of like precious faith, that we may faithfully continue to seek for honor, immortality, and eternal life. Yours in brotherly love.

BRO. ELLIOTT CROSS writes from Toledo, Iowa: I am all alone here, and would like to meet some of the brethren of like faith. I wish some one would come here and preach the truth. I believe it would be a good place, and I believe the Lord would revive his work here. I receive the HOPE thankfully and will try to pay for it.

The ADVENT & SABBATH ADVOCATE.

MARION, IOWA, THIRD DAY, MARCH 26, 1872.

The Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

IN accordance with the vote of the Association at its last meeting, with this number of the paper we send it out with the name of the ADVENT AND SABBATH ADVOCATE. The reasons for the change were stated in the previous number, which we hope are appreciated by all its friends. We want every reader, and especially all the time tried friends of the cause, to consider themselves agents in circulating the paper, and obtaining subscriptions for it. Specimen copies of the ADVOCATE will be sent free to any address on application. Those desiring to send the paper to their friends to introduce it to their consideration, and to enlist them in our faith, can have it for that purpose at 50 cts. per year. We will all try what we can do to extend the usefulness of our paper, to advance the cause of truth, and to sustain the cause in its onward progress.

WE are glad to find ourselves reasonably supplied with manuscript for the ADVOCATE, and we hope its friends will see that the supply holds out. It depends upon you who write for the paper, and you who can write for it, just as much as it does on the Editor, to make it interesting and such as it should be. We solicit articles for the paper from all its readers and friends. There are those who could write for the paper who excuse themselves from writing by saying that they cannot write well enough, who might, we think, write to good acceptance. It is the sentiment and ideas that are most valued and most acceptable. We want a variety of matter for the ADVOCATE, on the various subjects to which it is devoted, and the Letter Department should not be overlooked. We want a free investigation of the Bible. We are sorry to miss from our columns the names of some of its former writers and contributors, and we hope to again have the assistance of these former writers. A poorly written manuscript is not to be refused because it is poorly written, but we do sometimes receive communications which we decide that it is best not to use.

WE have decided that all of an article intended for the columns of the ADVOCATE must be sent in to the office before its publication can be commenced. While this will save us from embarrassment and inconvenience, it will be as well for the writer, and will obviate the necessity of any break in an article.

THE article in this number of the ADVOCATE on "Tobacco Using Christians," we commend to the reader's careful consideration. Its mild tone, and the reasons presented against its use by Christians, commend its merits to the good sense and judgment of the intelligent follower of Christ.

In HOPE No. 18, in the article "Destiny of the Wicked," a reference is incorrectly given. In second paragraph 7th line, it should read 2 Thess. 1: 9, instead of 2 Thess. 2: 9.

TO THE EDITOR OF THE HOPE.

Sir: In the HOPE of Feb. 27th, page 142, is an article on The Christian Passover and its Significance, over the signature S. D. and in it he says, "The old Pasover was always observed on the annual return of the same night in which it was

first instituted. The Christian Passover was instituted on the same night of the same day on which the Lord was betrayed and crucified, and there is no other time given for its celebration but the annual return of the same night." Now I would ask S. D., Did Paul celebrate the Lord's supper at Troas on the annual return of the same night in which it was first instituted, as we read in Acts 20: 6-11, or was it some 17 days afterward?

A READER OF THE HOPE.

Religion by Law.

THE *Independent* says many good things concerning the amendment of the Constitution of the United States, in the interest of religion. The following sentiments are worth a repetition. Civil laws are meaningless unless executed. For that reason we see in the Constitutional Amendment scheme, in the Sunday laws, and similar movements, the seeds of a practical union of Church and State, in which man's selfishness and bigotry will control, rather than God's will. Those who choose to obey God rather than man, by keeping the Sabbath, may not be able to escape the results which will come with such a movement. Nevertheless, to be forewarned is to be forearmed.

"What is it that this movement contemplates? It is an amendment to the Constitution. But constitutions are amended, not by praying, or preaching, or signing petitions, or making speeches; but by voting. And what is a vote? It is the expression of the voter's opinion, says your politician. It is a good deal more than that. It is the execution of 'the freeman's will.' It is a suggestion and a threat of force. For, whatever may be the basis upon which government shall rest in the millennium, it rests now upon physical force. The last argument of kings is that to which republics equally make final appeal. Behind the proclamation of the monarch, and the ballot of the citizen, waits the sword to do the sovereign's will.

The proposition which the Christian convention submits to us, stripped of all its verbiage, and reduced to its lowest terms, is simply this: that we shall put Christianity into the Constitution at the point of the bayonet. To say that this is contrary to the spirit of American institutions, is to say but half the truth; it is a palpable and direct violation of one of the cardinal principles of the Christian religion; it is a resort to the method repudiated and forbidden by him who said, 'They who take the sword shall perish with the sword.'

"For the suppression of vice and crime, for the protection of its citizens, for the preservation of morality, the State must use force; but it is not called to the inculcation or confirmation of religious truth. The only weapons in its armories are carnal weapons, and it is not with these that the victories of the Cross are gained. In the solemn concerns of the soul, the most sacred and private relations of man with God, the State has no right to meddle."—Recorder.

DEATH RATE IN EUROPE AND AMERICA.—The death rate in Europe is nearly double what it is in the United States, averaging yearly one out of every forty-three inhabitants, while in this country it is only one for every eighty-one. Of the leading countries of Europe, France leads in its mortality, the average being one death to every thirty-two of the population, and England appears to be the most healthy, the deaths being one to every forty six. The life tables for the United States show a much wider range, from Arkansas, where the annual deaths are one to

every forty-nine, to Oregon, whose death rate is only one to every two hundred and nine. The Northwestern States average the most healthy, and the Gulf States the most sickly. Next to these latter rank the New England States, in which the death rate averages one to every sixty-eight.

BUSINESS DEPARTMENT.

RECEIPTS

For the Advent and Sabbath Advocate.

Annexed to each receipt in the following list is the Volume and Number of the ADVOCATE to which the money received pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

John Harris \$1.50 vii-11. Wm. J. Merideth \$1.50 vi-23. John Davison \$1.00 vii-6. Elliott Cross 25 cts vi-19. A. M. Brinkerhoff \$3.00 viii-1.

Received on Donation to Association.

N. Fuller \$3.50. A. M. Brinkerhoff \$3.00.

Books and Tracts For Sale at this Office.

THE BIBLE STUDENT'S ASSISTANT, or a Compendium of Scripture reference; embracing a list of the different scriptures proving the essential points of faith held by Adventists. Price 10 cents, postage 2 cents.

THE KINGDOM OF HEAVEN ON EARTH, as revealed in the Holy Scriptures. Price 25 cents, postpaid.

DEATH NOT LIFE, or the Destruction of the Wicked Established, and endless misery disproved. Price 25 cts.

WHERE ARE THE DEAD? A Tract on the Nature of Man—12 pages—Price 2 cents.

THE DESTINY OF THE WICKED. 16 pages—Price 2 cts.

CHRISTIAN BAPTISM—Its Nature, Subjects, and Design, Price, postpaid 12 cents.

MRS E. G. WHITE'S CLAIM TO DIVINE INSPIRATION EXAMINED. By H. E. Carver. Price 20 cts, postage 2 cts.

SERMONS ON THE SABBATH AND LAW; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price, 20 cents.

HISTORY OF THE SABBATH AND LORD'S DAY.—48 pages 10 cents.

THE WEEKLY SABBATH; its Moral Nature and Scriptural Observance—48 pages—10 cents.

VINDICATION OF THE TRUE SABBATH,—59 pages—10 cts.

THOUGHTS suggested by the perusal of Gillilan and other authors on the Sabbath—64 pages—10 cents.

THE TRUE SABBATH Embraced and Observed—16 pages 5 cents.

QUESTIONS concerning the Sabbath—5 cents.

AUTHORITY for the change of the Sabbath—5 cents.

MISUSE of the term Sabbath, and Plain Questions 1 cent each, Delaying Obedience, 1/2 cent.

THE THREE COVENANTS, showing the distinction between the Old Covenant, the New Covenant, and God's everlasting Covenant. Price 5 cents single, or 40 cents per dozen.

THE THREE LAWS. Showing a distinction between the Law of God, the law of Moses, and the law of Christ. Price, 5 cents single, 40 cents per dozen.

THE CRUCIFIXION AND RESURRECTION OF CHRIST; what year, month, days of the month, and days of the week, did these events occur? By Ransom Hicks. Price 5 cents, postage 2 cents.

THE STATE OF THE DEAD, by John Milton. Price 5 cents postage 2 cents.

REVIEW OF W. G. SPRINGER on the Sabbath and Law of God. Price, postpaid, 12 cents.

THE TWO-HORNED BEAST of Rev 18. The symbol as applied to the United States government disproved and identified as the Papacy. Price, 10 cents.

THE TRUE CHURCH, and what it is called. 5 cents.

Personality of God. 1 cent.

The Sanctuary and its Ministration. Price 2 cents.