

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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ADVENT AND SABBATH ADVOCATE,
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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 Restitution of Israel, The reign of Christ on David's throne in the Times of Restitution, and other Kindred Bible truths.

I Love Thee still.

DANGERS beset my pathway round,
While passing o'er enchanted ground;
And fierce temptations oft arise,
And darkest clouds obscure the skies.
In vain I hope for kind relief,
Till in thy ears I tell my grief,
And cry, submissive to thy will,
I love thee, Lord, I love thee still.

When waves of trouble round me roll,
And keenest anguish rends the soul—
While Satan would, with fiendish art,
More sorely try the stricken heart—
Then, in my time of greatest need,
Thy precious promises I'll plead,
And say, amid life's direst ill,
I love thee, Lord, I love thee still.

But still the clouds around me lower,
And I am left in Satan's power,
My Savior hides his smiling face,
And doth not manifest his grace.
My faith, though tried, would eager clasp
Thy promises with firmer grasp,
And, while I wait thy blessed will,
I love thee, Lord, I love thee still.

But when the clouds have passed away,
And brightly shines the dawning day,
My voice in grateful song I'll raise,
And sing my great Deliverer's praise.
Thy loving-kindness I'll proclaim,
To-day, forever, still the same;
And breathe, while peace my heart doth fill,
I love thee, Lord, I love thee still.—*Sel.*

The Condemnation of the Age.

"THIS is the condemnation, that light is come into the world, and men have loved the darkness rather than the light, because their deeds were evil." John 3: 19.

Four thousand years before the Virgin Mary gave birth to her son Jesus, God had revealed his purpose to defeat the wiles of the Devil by the seed of the woman. Two thousand years long he held covenant with Abraham and Isaac, and Jacob, in which he promised that one of their seed should have the dominion of the world, and be a blessing to all the earth. One thousand years long, he had cov-

enanted with David, his chosen King of Israel, saying, "I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." From the first year of Darius King of the Medes taking the kingdom of the Chaldeans, when Daniel set his heart to desire mercies of the God of heaven, for the restoration of his captive people, and the return of the divine presence to Jerusalem, it had been revealed, that Jerusalem should certainly be rebuilt, although in troublous times: that from the going forth of the commandment of God to restore and to build Jerusalem, there would be seventy weeks of afflictions and sorrow unto Messiah the Prince of God's anointing. These covenants and promises have made definite and distinctive impressions upon the Jewish mind, so that their hope of this exaltation over the nations, had become a national distinction, which excited the envy and the hatred of other nations. Cherished, then, as the national faith, they could not be ignorant of the writings of their prophets, in which the glorious promises were made; and as Daniel's predictions were precise and definite respecting the time of the Messiah's appearing, they must have known that in the days of the Roman taxing, the time appointed for that event had then come. That some knew it, is certain, for Simeon in the city, and Anna in the temple, just, and devout, "waited for the consolation of Israel;" and when Mary and Joseph presented the Holy child to the Lord in his holy temple, they were led by "the Spirit" to recognize him, and exulted in this fulfillment of divine promises, and spoke of him to all them that looked for redemption in Jerusalem.

The prodigies that attended the birth of John the Baptist, as the herald of the Messiah, were "talked about in all the hill country of Judea;" and must have been known to all the priesthood; for as soon as Zechariah, his father, was struck dumb, he could no longer officiate in the temple. That the rulers of the nation knew it is also certain; for when Herod heard of it, he sent and arrested Zechariah, and commanded him to bring the child to him; but the holy man, forewarned, had sent the mother and the child into the most solitary desert part of the Wilderness of Judaea, where they remained in obscurity* and poverty, until, by the inspiration of the Holy Spirit of God, he showed himself unto the people of Israel, in the mission for which he was appointed. For this act of fidelity to God, and of faith in the coming of the Messiah, Herod the Great slew Zechariah; as his son Antipas afterward slew John himself.

The birth of the Messiah was still more won-

* This was why his meat was locusts and wild honey: and his raiment leather and camel's hair.

derfully manifested to all classes of people in Judea; for in that night in which he was born "there were shepherds abiding in the field, keeping watch over their flocks by night; and lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be (I suppose made known) to all the people." (see Bible Union) "For unto you is born this day in the city of David, a Savior, who is the Lord Messiah. And this shall be to you the sign; ye shall find a babe wrapped in swaddling bands, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will among men. And it came to pass when the angels were gone away from them into heaven, that the shepherds said one to another, Let us go now unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known to us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger." What next did they do? "Having seen it, they made known abroad the saying which was told them concerning this child." What saying had been told them? Why, this: That the angel had told them that that child was the Savior, the Lord Messiah! What was the effect of all these things? The sacred writer has told us: "All that heard wondered at the things which were told them by the shepherds." But it does not appear that they believed them. Doubtless it was thought that if an angel had appeared, and the glory of the Lord had been manifested, it would have been in the temple, for there God had appointed to meet his people. How unlikely it was, that such an important event should be shown to a few shepherds in the field only; and at night while all the ministers of God's holy house were passed by! But such were the ways of "Him who scattereth the proud in the imaginations of their hearts. He casteth down princes from their thrones, and exalteth men of low degree."

But further, while this wondering was going on another event occurred that called for the official decision of the chief priests and scribes; an event which troubled Herod the King and all Jerusalem with them. "Behold, there came wise men from the east to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the east, and have come to do him homage. Then Herod gathered together all the chief priests and the scribes, and enquired of them where Christ should be born. And they said to him, In Bethlehem of Judea: for thus it is written by the prophet." Putting all these

things together, they formed such a complete series of witnesses to the Messiahship of that babe of Bethlehem, that it was impossible for the nation to be ignorant of his birth, whom their fathers had expected, and their prophets foretold. And when two years afterward, Herod slew all the male children of Bethlehem that if possible he might not only slay the holy child, but also destroy the hopes of the children of God, who were waiting for the consolation of Israel to appear, it becomes very obvious that the trouble of Herod and all Jerusalem with him was not a transient excitement for a day, which they could put off with the returning festivals of the seasons; it was an impression that haunted them day and night.

All the subsequent populace disturbances which attended the ministry of John and of Jesus, show the same thing, viz., That all thro' that age God was bearing witness to the Messiahship of Jesus, the babe of Bethlehem, the precocious youth of Nazareth, the prophet of Galilee, the teacher of the nation! In such a series of prodigies, miracles, and open and public attestations of his Sonship from the divine Father, the nation was kept in a continual tumult respecting his claims to the Messiahship: not because the witnesses, or the attestations, were any of them doubtful in themselves, but because they conflicted with the prepossessions, prejudices, and interests, of the ruling classes of Judea. Herod and his family were usurpers of the royal prerogatives of Judea, and always jealous of any movement toward a restoration of the royal house of David. The high priests were no longer of the lineal descendants of the Asmoneans, but creatures of Herod the Great, and of his sons, and held their office almost wholly at the pleasure of that line of royal usurpers, as long as they had the power; and when the Roman procurators succeeded the Herodians, they pursued the same policy toward the priesthood, so that they were rather the servants of the sovereign powers of that time, than the servants of the living God. The whole head being corrupt, the body politic became so likewise; thus while light came into the world from God, men received it not; they loved darkness rather than light, because their deeds were evil.

But it was not political policy only that prejudiced the people of Judea against the Son of God. It does not appear that any branch of the house of David was in any official station at that time: and the lowly circumstances of Jesus and his mother's family could have created neither envy nor jealousy. It was the doctrine that he preached that offended the religious men of Judea! And not alone the purity of its morals he inculcated; but chiefly, because he said the kingdom of heaven was not of that age, (*kosmos*, order of society,) nor of that condition of humanity.* His discourse with Nicodemus shows how hard it was for the great men of that day to understand that the heirs of the kingdom of God must be born of God! John 3. So also in his discourse respecting the bread of life, John 6. and the living water, John 4 and 7; So also in relation to Abraham and the covenant seed, John 8; and the necessity of Messiah laying down his life for his people, and taking it again; John 10. Of his going to the Father, receiving a kingdom, and returning, to give reward to his friends Luke 19. These and many other; discourses of our Lord shed a flood of light upon the teachings of their prophets, and the faith of their fathers, but were at

variance with the philosophy and literature which the Jews of that day had received of the Greeks and the Romans, to whom they had been in subjection near four hundred years.

Our Lord's ministry was successful only with the common people, such as he called babes and sucklings; while to the wise and prudent (men of literature and philosophy,) they were hidden. Matt. 11: 25. Such then were the condemned of the age. Their intercourse with the Greeks and Romans had made them acquainted with the costly shows, processions, and personal displays, and pagan customs, of those rival nations, and thereby inflamed them with such a desire for similar grandeur among themselves, that they could not bear the thought of a lowly peasant of Gallilee pretending to be the Lord Messiah, and the heir of David's throne; no testimony respecting the rightfulness of his claims could therefore be received. Their desire to outdo and repel the pagan philosophers in their pretensions to the antiquity and philosophy of their several systems of religion, led the Jews to pretend to a philosophy which is not contained in the writings of Moses nor of the prophets: thus they loved darkness rather than light, and fell under the righteous condemnation of him who said, All the blood shed from the foundation of the world should come upon that generation. * Thus it fell out with the Jews of that age.

Is there any thing like this to be expected in the age when the Son of man shall come in his glory? I think there is. In the parable of the nobleman who went into a far country to receive for himself a kingdom and to return, he is represented as saying at his return, "These my enemies which would not that I should reign over them, bring hither and slay before me." Luke 19: 27. This parable presents two obnoxious characters; viz., an unfaithful servant, and disaffected citizens: the disaffected citizens objected to his returning to reign over them. Their objections are not specified; it matters not what they were, those who objected during his absence, at his return were counted among his enemies, and are judged in that class.

To me it appears that no doctrine of the Scriptures is more plainly revealed, nor more explicitly declared, than that the Messiah is of the seed of David; the heir of his throne; and that he shall sit therein, and reign over the house of Jacob forever, and extend his dominion to the end of the earth. It is equally positively affirmed that Jesus, the son of the Virgin Mary, is that son of David, and that he shall occupy that throne. On this subject the world has long been in darkness; but for years past, one after another, there has been a succession of writers and preachers who have shown clearly that this is the doctrine of the prophets of God, and of the apostles of Christ. Light has come into the world. How is it received? The answer is unquestionable; no doctrine of the holy Scriptures is more persistently shunned, evaded, opposed, and denounced, than that of the personal reign of Jesus Christ upon the throne of David. Ministers and people, churches and communities, are rabid in their dislike of this doctrine. No matter what their arguments may be; there is the great fact, Jehovah's oath to David, the prophetic affirmation of it; Gabriel's application of it to the babe of Bethlehem; the apostolic reaffirmation of it in the epistles; and our Lord's apocalyptic claims to it; all stand prominently forth as the revealed will of God. No philosophy of any school, no scholarly exegesis of any institution can by any possibility explain it away: it must be either received or rejected. To reject it is to say, "We will not have this man to reign over us." The consequences must follow, such must be accounted enemies of the Lord when he returns and renders to every man according to his works.

S. D.

* I do not understand that they should be punished for all that others had done; but that the condemnation of all others should be mingled in that which they should suffer.

The Origin of Sunday Keeping by its own Advocates.

As the question is so often asked why it is if the seventh day is the Sabbath that the majority of the professed Christian world are keeping Sunday, and if the apostles did not teach the observance of the first day of the week, where did it originate, and what were the reasons for the change from the seventh to the first day of the week, I have thought that it might not be out of place to give through the columns of the *ADVOCATE* the answer as given by Sunday-keepers in the history of this subject.

Probably no historian has ever gone any farther back than Neander; and as we wish to go as far back as we can we will commence with him and follow the subject down the stream of time in the language of the historians, and their own notes on their language.

"Opposition," says Neander, "to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath; the first trace of this custom is in Acts 20: 7, where we find the church assembled on the first day in the week. (The passage is not entirely convincing, because the impending departure of the apostle may have united the little church in a brotherly parting meal, on occasion of which the Apostle delivered his last address, although there was no particular celebration of Sunday in the case. The passage in 1 Cor. 16: 2 is still less convincing, for all may be quite completely explained, if we only consider the passage as referring to the beginning of the civil week. Note of the historian.) And again, somewhat later, in Rev. 1: 10, where it is hardly possible to understand the day of judgment by the words 'Lord's day.'

Allusion is also made to the festival of Sunday, as a symbol of new life consecrated to the Lord in opposition to the old Sabbath, in the epistle of Ignatius to the Magnesians. If they who were brought up under the Old Testament have attained to a new hope, and no longer keep Sabbaths holy, but have consecrated their life to the day of the Lord, on which also our life rose up in him, how shall we be able to live without him? (I am unable to find the exact expression here given; although something of the kind is found in §9, note of Neander's translation. H. J. R.) Sunday was distinguished as a day of joy by the circumstance that men did not fast upon it, and they prayed standing up, not kneeling, as Christ had raised up fallen man to heaven again through his resurrection. The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect; far from them and from the early apostolic church to transfer the laws of Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place, for men appear by that time to have considered laboring on Sunday a sin. And further: two other days in the week, Friday and Wednesday, particularly the former, were consecrated to the remembrance of the sufferings of Christ, and of the circumstances preparatory to them." *Neander's Church History*, p. 186.

If we might be allowed to sum up the evidence here we will find but three passages of Scripture referred to, the first referring to what might be and probably was, the coming together of the little church to eat a parting meal with Paul; the second text, 1 Cor., still less convincing, that is, not convincing at all; and the third, Rev. 1: 10, might be Sunday if it did not refer to the

* John 8: 26, and 18: 36 and Col. 2: 20.

day of judgment, just as though the Lord could have no day but the day of judgment or Sunday. See Isa. 58: 13. It was opposition to Judaism that introduced the observance of Sunday, and that it was always only a human institution; for the apostles or apostolic church never thought to give a divine command for its observance, or transfer the command to keep the Sabbath to Sunday; and last, it was not considered to be sin to work on Sunday till the close of the second century; and then it only appears that some began to consider it so. And farther: two other days, Friday and Wednesday, were equally important. Why are they not kept by professors now? why keep Sunday and reject the other two days that were established by the same authority? One quotation is given from Ignatius; but the translator could not find the exact expression in Ignatius. Dear reader, what kind of an excuse would this be to present to the Judge of all the earth for disregarding his law, and desecrating his holy Sabbath?

But as we have failed to find the origin of Sunday keeping in the above, we call attention to Millman, another Sunday advocate, and observer of the day of the sun. He says, under date of A. D. 218, "It was openly asserted that the worship of the sun, under the name of Elagabalus, was to supercede all other worship." "And that the Jewish, the Samaritan, and even the Christian religion, were to be based and recast into one great system, of which the sun was to be the central object of adoration." *Millman*, p. 247. Sunday was dedicated to the worship of the sun, and from this fact derived its name, sun-day or the sun's day, as the edict of Constantine will show. Says Millman, "The earlier laws of Constantine, though in their effects favorable to Christianity, claimed some deference to the ancient religion in the ambiguity of their language, and the cautious terms in which they interfered with the liberty of Paganism. The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by general veneration." *Ib.* 289.

Thus we trace the origin of Sunday keeping back to the worship of the sun, the god of the Romans. "The courts were to be closed and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week." "The courts were to be open for the manumission of slaves on the hallowed day." *Ib.* 289. Here we have a peculiar edict of Constantine referred to, but it is the language of a pagan, a worshipper of the sun, and says nothing about a Christian institution; and in the language of Marsh, the day, with the rest of the festivals, were days of licentiousness. I will give his language: "The great festivals were five in number—commemorating the birth, death, resurrection, ascension, and the day of pentecost, but were rather days of public licentiousness than of pious exercise." *Marsh's Ecol. Hist.* p. 182.

Now to show that Sunday had never been a day of Christian worship, or in other words, a holy day in place of the Sabbath, I will give the words of Moshem. He says: "The first day of the week, which was the stated time for the public assembly of Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been." *Moshem*, Vol. 1 p. 120. From the history already quoted the Christian assem-

blies were heathen festivals and days of public licentiousness, and the law of Constantine allowed the manumission of slaves and agricultural business to go on. *Mil.* p. 329. We are now ready to draw our conclusions in regard to the origin of Sunday keeping, and the reasons why it is observed in stead of the Lord's Sabbath.

It originated in idolatry. Man had ceased to retain God in his knowledge, forgot his law, and in his vain imagination had conceived the idea that as the sun was the first great light from which they supposed they received their greatest blessings, they ought to worship it, and consequently they took the first day of the week as the day for such worship; thus making as we have seen, the first day of the sun. These heathens, as we have seen, came into the church, corrupted the worship of God, introduced their festivals, which have come down to us as their descendants; and as we are descendants of these heathen nations, it is but natural for us to keep the day our fathers kept, unless converted by the word of God. Yet all must see that this does not excuse us for setting aside the claims of God's Sabbath, and keeping a heathen festival in its place.

J. R. GOODENOUGH.

Union Meetings,

AND how they are carried on among our orthodox (so styling themselves) churches. About once in 2 or 3 years they will invite all Christians of the different denominations, and others, saying, we are going to have a free meeting for all to free their minds as they believe God wants them to talk. The meeting commences at a Presbyterian, Congregationalist, Baptist, or Methodist church, and the pastor of that church leads off; and each discourse is aimed to prop up one of those unscriptural doctrines of the immortality of the soul, the first day of the week Sabbath, holy trinity, and eternal misery, which the prophets, Christ, or the apostles, never taught, and can only be traced back to the dark ages of the world. Now let one who believes the word of God as spoken by the prophets, Christ, and the apostles, to be a sufficient rule of faith and practice, quote the testimony of Job, that "man is mortal," or as Paul said of God, "Who only hath immortality, dwelling in the light," or that "the seventh day is the Sabbath," or quote a few of the two hundred passages of Scripture which prove the destruction of the wicked; he is at once admonished to be very short, or that we don't want any theology here, or that we can do the preaching ourselves, or he is limited to just tell his present feelings and determinations, or that we want it distinctly understood that we want nothing said against our views in our meetings; and you must submit, or you will be persecuted, as the Jews did Christ; when he was here on earth they persecuted him personally; but when Paul was persecuting the church of God, and haling and binding men and women, to bring them to prison that they might be put to death, the voice came to him, "Saul, Saul, why persecutest thou me?" Though not done personally, yet Christ was persecuted; for he said, "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Again: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

We will examine some of their fundamentals in the light of the great lamp that David spoke of when he said, The word of the Lord is a lamp to my feet and a light to my path. It teaches

us that God is love. Now we read that when God had created all things he pronounced them very good. In the formation of man it is said that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." He was then a living man, but not immortal, or there would have been no sense in God's telling Adam that if he would eat the fruit of a certain tree he should die. But Adam did eat of the forbidden fruit, and he died, notwithstanding the serpent said to the woman, "Thou shalt not surely die." Notwithstanding this plain truth staring them in the face they tell us the real man does not die, thus acknowledging the serpent's lie instead of God's truth. They tell us that God breathed into Adam an immortal spirit or soul, or part of himself, and that it is impossible for the real man, that is, the spirit, or soul, to die, but it must exist as long as God exists. The word teaches us that death has passed upon all men, for that all have sinned. Now, if the living soul is, as they tell us, a part of God, and eternal misery is true, then it follows that a part of God is to be eternally punished in hell-fire. Can it be possible that men can believe such an unreasonable doctrine?

We think that if we let reason have her perfect work we must come to the conclusion that this is the most unreasonable doctrine that can be preached—to think that for the sins one can commit in this hand-breadth of time that he has to live here in this world he must be punished to all eternity; and when millions of years are multiplied by the sands upon the sea-shore, as they tell us, we are no nearer the end than when we first begun.

Those who do not believe those articles of faith are considered heretics, and outside of the church. But some of them are becoming so liberal in their views that you may not be a believer in those fundamentals, if you only join the church; that is, giving you the privilege of being a heretic in the church; but it will not do to be one outside of it; but you must keep it to yourself in the church. When we compare the modern orthodox churches with the Jewish, when Christ was here on earth, they are almost exactly alike. Read the 23rd chapt. of Matthew and see the charges brought against them by the Savior, and the destruction pronounced against them, which came upon them in due time. Honest people are fast coming out from among them, and they are filling up with what they call the influential men of the world, such as worldly minded pleasure seekers; and they are saying "they are rich, and have need of nothing, and do not know that they are poor, and miserable, and blind, and naked." They draw nigh to God only with their mouth, while their hearts are far from him. They are like cages full of unclean birds, that Jeremiah and John spoke of. It stands us in hand to examine ourselves to see whether we are in the faith or not.

What was the cause of God's destroying the people at the time of the flood? "And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually. And the Lord said, I will destroy man whom I have created, from the earth." Gen. 6: 5, 7. Did God destroy the righteous with the wicked? "But Noah found grace in the eyes of the Lord. Noah was a just man, and perfect in his generation; and Noah walked with God." Why was Sodom destroyed? "For we will destroy this place, because the cry of it is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." Gen. 19: 13, 24. Did God destroy the righteous with the wicked? "And when the morning arose then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city." v. 15. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." When men personally, or in cities, or nations, come to a certain height of wickedness, they are destroyed, and that without remedy. "The wicked shall not live out half their days."

Reedsburg, Wis.

A. LOCKE.

Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, APRIL 9, 1872.
JACOB BRINKERHOFF, Editor.

Christ, the True Vine.

THE illustration of the vine and its branches, representing the union and the relation existing between Christ and his disciples, is a beautiful one, and one which the disciples, to whom it was given, could readily understand. In this illustration Christ is represented by a vine, and the disciples by the branches of the vine. The Father is said to be the husbandman, who has planted the vine, and nourishes it; who pruneth it and gathereth the fruit of its branches. The branches must abide in the vine, or they become unfruitful. They are then severed from the vine, they wither, men gather them, cast them into the fire, and they are burned.

In the application of the illustration, the believers in Christ become united to him as branches to a vine. He becomes their head; and as branches can have no life except as they receive it from the vine, so the disciple is dependent on Christ for his life; that is, what is sometimes called spiritual life, as distinguished from the natural life; or the divine life, or the renewed life—the life he lives in hope of eternal life, which hope is founded on the promises of God, and the words of Christ: as, "Because I live ye shall live also." "I go to prepare a place for you, and will come again and receive you unto myself, that where I am there ye may be also." This life unites the branches to the vine, and retains them there, and they bear fruit to the vine, and to the glory of the husbandman. A person becomes a branch of the true Vine by believing on Christ, and following him. The Apostle says, "If any man be in Christ he is a new creature." He becomes dead to sin which separated him from Christ, and becomes alive to God, thus constituting a new man in Christ Jesus. We find ourselves sinners, condemned to death, and subject to meet the wrath of God. A remedy for sin is offered. Jesus gave himself to ransom us from the malady of sin. Seeing the disease we see the remedy also, and we are constrained to accept it. We believe on Christ, that he can save us from our impending doom of death; we thus die to sin and become alive to God.

Having arrived at the position in which we can be said to be "in Christ," we sustain the relation to him as branches to a vine. Our life, the life of faith, we draw from Christ, as branches receive their sustenance from the vine. This life of faith, or trust in the promises of God, the disciple needs to continually exercise, or to receive fresh supplies of grace, that he may go on rejoicing in hope of receiving the crown of victory and glory at the end of the Christian race. As branches of a natural vine wither and decay when separated from it, so the branches of the true Vine must abide in Christ in order to bear fruit to God, and to continue in his love.

The branches of the true Vine are expected to bear fruit. The natural vine is valued for its fruit. The fruit of the vine in the illustration before us is the same as the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; "virtue, knowledge, patience, goodness, brotherly kindness, charity." These fruits are to be manifested in the daily life and character of those who constitute the branches of the Vine. These are Christian qualifications, adornments, refine-

ments, or characteristics, which show to those around us that we have passed "from death unto life"—that we have become dead to sin, and alive unto God. The fruit of the Spirit manifested in an individual branch is shown in its opposition to the works of the flesh, which he will avoid or shun, and will "walk in love, as Christ has also loved us and hath given himself for us an offering and a sacrifice to God." The Christian graces abounding in our lives, "make us neither barren nor unfruitful, in the knowledge of our Lord"; but by their exercise "an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

In this illustration of the vine and the branches is seen the free agency of man in choosing life or death, which the Scriptures so clearly show throughout. The branches can abide in the vine, or they can tear themselves from it. To continue to bear the fruit of the vine, they must abide in it. Jesus said: "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." And "he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "Every branch that beareth fruit he [the husbandman] purgeth [or cleanseth] it, that it may bring forth more fruit." The fruit bearing branches are valued for their usefulness—they are purified and cleansed—the purging work goes on, so that they may bring forth more fruit to the glory of God—may be more useful in the work of the Lord, and have bright crowns of rejoicing; their good works, or fruits, lead others by their example to become Christians, and to glorify God likewise.

That the abiding in Christ, or in the grace of God, is not a passive work to the individual, is shown by the exhortation given to the branches to "abide in the vine"; for, as Christ says, "without me ye can do nothing." The branches can be severed from the vine if they will, and cease to bear fruit. If the branches become unfruitful and depart from the vine, the husbandman "taketh them away." They are cast forth and are withered, they are cast into the fire, and are burned. In the application of this illustration we also see what is the end of the unfaithful. They are cast into the fire and are burned. As the dry branches of the vine are quickly consumed in the fire, so will it be with the impenitent and unfaithful; they will be cast into the fire of God's judgment day, and will be burned up. How harmonious the Scriptures! How beautiful are its illustrations!

We have heard this illustration of the vine and the branches applied to the different churches of professed Christendom: that each one of them represented a branch of Christ. Thus the Presbyterians were one branch, Methodists another, Baptists, &c., others. But this exposition does violence to the language of Christ: he is addressing his disciples, whom he exhorted to be "one," even as he and the Father were one. Christ prayed that his disciples might "be sanctified through the truth, and that they might be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17: 19, 21. The church is called the body of Christ. Rom. 12: 5; 1 Cor. 12: 27; Eph. 4: 15; Col. 1: 54. Paul asks the Corinthians: "Is Christ divided?" To the Ephesians he wrote: "There is one body, and one Spirit, even as ye are called in one hope of your calling."

The unity of the disciples of Christ is taught throughout the word. They are warned against divisions, and dividing into sects. They are ex-

horted to be one in Christ. Contentions, disputings, and differences tending to separate brethren, are to be put far from the body of Christ. In view of these admonitions, reproofs, and exhortations of the Apostle, against dissension and division of Christians, and of the oneness enjoined by the Savior upon his disciples, it is evident that the branches of the Vine are individual persons, and not the respective churches of denominational Christendom.

To those who have professed to be branches of the true Vine the exhortation comes to "abide in the vine," that they may bring forth fruit to the glory of the husbandman, who is God, the Father; lest, losing an interest in the things pertaining to salvation through Christ, we become unfruitful branches, and are severed from the Vine, and perish.

"Shall we know Each other There"?

A CORRESPONDENT asks us the following question: Do the Scriptures teach that we shall know each other in the other world, or in the kingdom of God, as we know one another here?

In reply we would say that there are a few Scriptures which have a bearing on that subject. In Luke 13: 23 we read: "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." These rejected ones, who are not considered worthy to enter into the kingdom of God are represented as knowing the patriarchs and prophets. If they did not know them they could not tell that those individuals were there. Their knowing them proves personal identity, or sameness: and if they could be known, and that too, by individuals who were not heirs of the kingdom, we would naturally suppose that the saved and fellow heirs of the kingdom would know each other and recognize those whom they had known in their probationary state.

Again: On the mount of transfiguration, when Peter, James, and John, were shown a miniature view of the kingdom of heaven, they recognized two persons as Moses and Elias. They must have appeared with the same similitude as in the mortal state, or they would not have been known to have been Moses and Elias. In the change from the mortal to the immortal state we do not understand that the physiognomy is changed: the natural body becomes a spiritual one, incorruptible, and glorified; but the appearance of ones countenance or features will doubtless be the same, and will be recognized by those who have known and been known before. After Christ was raised from the dead and possessed an immortal and glorified body his disciples instantly recognized him. These resurrected and spiritual bodies will be freed from all the blemishes, defects, and diseases of mortal life. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; the lame man shall leap as a hart, and the tongue of the dumb shall sing." Isa. 35.

In this earthly state of existence there are institutions peculiar to the relation of people to each other. In the immortal state the necessity of those institutions and relations does not exist, and therefore those institutions have passed away. Individuals there are not dependent on each other. In the answer of Christ to the Sadducees we learn that "they neither marry, nor are given in marriage, but are as the angels in heaven." The nature, the station, the life of individuals there is so much above the earthly state, that institutions peculiar to this world are not needed; they sustain higher relations to each other and to God.

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The thought of personal identity and recognition in the world to come, is a strong consolation to the believer, who has strong associational ties. The bereaved Christian feels this consolation, and rejoices at the prospect of meeting loved ones who sleep in Jesus.

Judge not, that Ye be not Judged. Matt. 7, 1.

To my mind this text, with its equivalent in Luke 6: 37, is as often misconstrued as any other single text in the Bible, the thief on the cross not excepted; for while the construction put upon this expression of the Savior, "To day, shalt thou be with me in Paradise," is made to contradict his own statement, "Thou shalt be recompensed at the resurrection of the just"; and many other positive Scriptures teaching the time of reward and punishment to be at his second coming and after the resurrection, the text before us is made to contradict and diametrically oppose his own words in this same chapter: "Wherefore by their fruits ye shall know them"; and many other equally plain expressions. Now, as a lover of the Bible and its author, I am opposed to any exposition of this, or any other text, that necessarily creates a discord in the sacred word; especially when it is in its nature calculated to undermine the foundation of the Christian religion, and lessen its value, by detracting from its holy character.

Now if it be true, as is often taught, either directly or indirectly, that this text, "judge not," prohibits the children of God from deciding what is wrong in the conduct of another, and condemning the same, then the church may at once become the receptacle of all manner of iniquity, and that person, whoever he may be, who would dare to pronounce a reproof, or disapprove of such iniquity in any one, would stand condemned by the Savior, and hence exposed to the wrath of God. Allowing this text to mean all that is claimed, as far as opposing the principle involved, in approving or disapproving the conduct of others, those who urge this claim condemn themselves; for while opposing the course of those whom they suppose to be violating this text, they themselves (allowing their own interpretation,) are not only *judging*, but also *condemning* their brethren. How often do we hear it stated that such an individual, such a church, has done wrong in judging a brother, or a sister! I feel like asking such this question: How do you know such individuals have done wrong? According to your own theory, as soon as you decide that a wrong has been committed, then you have passed judgment, and your own witness condemns you. Hence we see that such an exposition is not only opposed to "By their fruits ye shall know them," but against itself.

But we are told that we cannot know the hearts of others, hence should not condemn or judge without knowing the motive. Very well; if the fruit is not an index to the tree, then actions are not an index to the heart. But how about *approbating* the conduct of some persons? Those who say so much about *judging* others for their bad conduct, are often found *judging* individuals for their good acts; one is just as much a decision or judgment as the other; and how do we know the motive that induces a good act, any more than the motive that inspires a wrong one?

If we are not to judge or condemn sin in others, then an individual, or brother in the church, may have "other gods"! may make and worship graven images! may take God's name in vain! break the holy Sabbath! yes, break all the commandments; and according to this in-

terpretation, we must treat it with a passive indifference; should we condemn it then we have judged. Who does not see that such a principle, carried out, would destroy the very foundation of the Christian religion? We cannot introduce the plan of salvation without judging what is sin, and condemning the same.

What is the excuse urged by many for not uniting with the church? Why, say they, there is as much iniquity in the church as out of it, and as long as such sins are tolerated by professors we are as well off outside the church as to be connected with it. Shall we be guilty of such a charge as this, and justify it upon the ground that our Savior taught it, when in fact he taught the very opposite?

That we should judge what is sin and condemn it, is clearly taught in God's word. In Isa. 58: 1, we read, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." How could we go to work to show an individual his transgressions and sins, without judging him guilty of sin and condemning the same? Matt. 7: 15, 16—"Beware of false prophets. . . . Ye shall know them by their fruits." How can we beware of false prophets if not allowed to judge them? and that too by their fruits, or acts? Matt. 18: 15—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." We are told not to notice the faults of others; if we do then we are judging them. If by noticing and reproving a brother for his fault, we do not do what Jesus told us *not to do*, "judge not," then he has contradicted his own testimony, and taught us in one place to do something, that in another he has taught us *not to do*. Now, dear reader, I am not willing to abide by any interpretation of Scripture that makes our Savior contradict himself.

1 Tim. 5: 20—"Them that sin rebuke before all, that others also may fear." This not only implies the necessity of determining sin; but enjoins it as a duty to rebuke the same. This is necessary from various considerations. Sin allowed to go unreproved, or treated with indifference, exposes him that commits it to greater danger, and impairs the integrity of the church, which it is our duty to sustain, in order that we may be a "light to the world."

I might refer to much more testimony on this subject, showing that the text at the head of this article cannot mean that we should not reprove sin, and condemn it in every form; hence we must interpret it, or rather let the word interpret itself, so as to present a harmony on this subject.

"We want the truth on every point,
We want it too to practice by."

When we apply this text as our Savior designed we should, instead of its being a weapon in our hands to enter into judgment, and condemn our brethren with, thus doing violence to our own exposition, we shall see in it a lesson of practical importance, one that is in perfect harmony with all God's word. Lest any should think by this article that I encourage a faultfinding spirit, let me say, I do not approve of such a spirit for a moment. The tendency of the human mind is to go to extremes; we want to find the *equilibrium*. Having shown what this text does not mean, we may at some future time endeavor to show what it does mean.

J. H. NICHOLS.

FOLLY is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly.

Eternal Life.

THE subject of eternal life, is and ever has been one of great importance to the human family, since death was pronounced upon Adam as a punishment for disobedience. For how to obtain this life again, should be our constant inquiry, as was the young man's mentioned in Matthew nineteenth chapter and sixteenth verse, "Good master, what good thing shall I do that I may have eternal life?" Then, after the Master had referred him to the things contained in the law, his answer was, "All these have I kept from my youth up, (not being sure that was all that was necessary he inquired) what lack I yet." "Then said Jesus unto him, if thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." Though volumes might be written in explaining what must be done, yet these few words comprehend it all—"Come and follow me;" or by reading the examples set forth in the New Testament, the inquiry should be no less binding upon the believer than upon the unbeliever: we should daily search to see if there is not something lacking yet, that would hinder us of obtaining eternal life. Would not the same reply given to the young man, cause sadness as it did to him? May we ever keep in memory the greatest of all the Christian graces which Paul enumerates—Charity; this being the key stone to the noble arch of God's building which we compose, if we keep in memory and practice what Christ and the apostles taught, otherwise our faith is vain. Paul tells us that we are not saved by works lest any man should boast; yet by our *fruits* we are known: may our fruits show that the tree is good. All the Savior's teachings were in meekness, kindness and long-suffering, forbearing one another in love; and this is found with all faithful believers. So then, brethren, let us not stop short of the assurance of eternal life, and as much higher as our Lord may see fit to place us when he comes.

THE LAWS OF LIFE.—1. Temperance in all things, whether physical, mental, moral, affectional, or religious.

2. Justice to all creatures that be—justice being the exercise of precisely the same rule of life, conduct, thought, or speech that we would desire to receive from others.

3. Gentleness in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purpose of sustenance or self-defence.

4. Truth in every word or thought spoken or acted; but reservation of harsh or displeasing truths, where they would needlessly wound the feelings of others.

5. Charity—charity in thought, striving to excuse the failings of others; charity in speech veiling the failings of others; charity in deeds, wherever whenever and to whomsoever the opportunity offers.

6. Almsgiving—visiting the sick and comforting the afflicted in every shape that our means will admit of and the necessities of our fellow creatures demand.

7. Self-sacrifice, wherever the interests of others are to be benefited by our endurance.

8. Temperate yet firm defence of our views of right, and protest against wrong, whether for ourselves or others.

9. Industry in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

10. Love—above and beyond all, seeking to cultivate in our own families, kindred, friends, and among all mankind generally, the spirit of that true and tender love which can think, speak, and act no wrong to any creature living; remembering always that where love is, all the other principles of right are fulfilled beneath it, influenced and embodied in its motives.

Inconsistency of Sabbath Opposition.

It is a source of strength to those who have clear views of Bible truth to note the weakness and self-contradiction in those who through misapprehension, or for some other cause, oppose any particular point in that truth. We have often been confirmed in the assurance of the correctness of our views on the Sabbath question by noting the confusion of ideas and principles among those who oppose the Sabbath of the Lord. Among those who oppose the true Sabbath there is a class, or church, who claim that it has been abrogated and superceded by what they call the Lord's day. This mode of argument in favor of this change is by no means uniform; sometimes they claim that the entire code in which the Sabbath law is found was abolished; at other times, shrinking apparently from the consequences of such an assumption, they claim that the principles of the moral law, including the fourth commandment, remains intact, while the day only upon which the Sabbath should be kept has been changed from the seventh to the first day of the week.

The weakness of this position appears from the fact that it is utterly impossible to change the Sabbath from the seventh to any other day of the week without destroying the very principle upon which the fourth commandment is based. The Sabbath of that commandment is based upon the fact that God rested upon the seventh day of the first week of time; hence it is impossible for any other day of the week to be observed as a proper memorial of the finished work of creation. It would be just as consistent for Americans to celebrate Independence Day upon the fourth of August instead of July, as it is to celebrate the Sabbath of the fourth commandment on First day instead of the Seventh. The independence of the colonies was declared on the fourth day of July; hence in the nature of things that ever has and ever must be the only proper day to celebrate it. The Creator of the world rested on the seventh day of the week, and having done so he blessed and hallowed it. Thus the Sabbath was made; not for the Creator's special benefit, but for that of man. Mark 2: 27. It was made on the seventh day of the week, hence no other day can take its place as a memorial of the event signified.

The confusion of ideas is however made more apparent by the fact that the very men who will at one time advocate the two positions already named, contradictory as they are, will also take another one, that is, that the first day should be observed, not to commemorate the work of creation, but a greater work than that, viz., the work of redemption; thus basing Sunday observance upon principles not hinted at in the fourth commandment. Now if it could be established that the resurrection of Jesus from the dead occurred on the first day, and that it is right and necessary to observe that day in commemoration thereof, a little reflection should satisfy the most ordinary mind that the Sunday institution based upon and commemorating the resurrection of Christ, could not in any way militate against the observance of the seventh day Sabbath, based as it is on another and distinct class of facts; so that the establishment of the Sunday institution, even if it could be proved to be of divine origin, could not in any manner affect the Sabbatic institution. To say that the Sunday institution abrogates and supercedes the Sabbatic, is about as inconsistent as to say that the plan which God has provided for the redemption of man was designed to supersede and set aside the code of laws which he had given for

the moral government of man, the violation of which rendered a plan of redemption necessary. Such are some of the inconsistencies we meet among the people to whom we allude.

On the general principles of the plan of redemption as found in Alexander Campbell's "Christian System" we think they are very nearly correct; but in regard to the relation existing between the gospel and the moral law we deem them sadly deficient and confused; and design to expose some of this confusion, as well for the benefit of that people who may read this, as to strengthen our own brethren by showing them the weakness of our opponents.

Before calling attention to Campbell's published views on the law, we wish to present an instance or two of the confusion of ideas and contradictions alluded to above, which have come under our own observation. Some time since we incidentally became acquainted with a minister of that church, Elder B., and went to hear him preach. We understood him to say that the Moral Law, or decalogue, was abolished. We wrote him a note calling his attention to some difficulties he must encounter with that view. In reply he sent the following note:

H. E. CARVER,

Dear Sir: Your note received. I have read it carefully, and find that you, on Lord's day last, misunderstood me. By the "Decalogue," I suppose you mean the "Ten Commandments." I have no recollection of saying that the "decalogue was abolished." It was "the law of commandments, contained in ordinances," that was "abolished." See Eph. 2: 15. The "decalogue" is not "contained in ordinances"—is not a part of the ceremonial worship—hence it was not abolished. The "decalogue" has been incorporated into the New Testament, by Christ and his apostles. For instance: "Honor thy father and mother, which is the first commandment with promise." Eph. 6: 2. This is one of the ten commandments, but is re-affirmed under the Christian dispensation, and is therefore binding. So with the other nine: their sentiment is found in the New Testament.

When did Christ "break down the middle wall"? Ans.: *When he died on the cross.* Please see Col. 2: 4. It being, therefore, the ceremonial, and not the moral law which was abolished, this fact will remove the "two insuperable difficulties," you mention in your note. Excuse great haste. Truly,
J. H. B.

To this we responded as follows:

ELDER B.,

Dear Bro.: Your note of this morning is received—thank you for your prompt response. I must have misunderstood you, and am happy to stand corrected.

You make a distinction between the moral law, and the ceremonial law and worship, and believe that while the latter were abolished by the sacrifice of Christ, the former was brought over into the Christian dispensation, and is now binding. I am truly glad that I can agree with you in the views set forth in your note. I too believe that the moral law of ten commandments forms the basis of the New Covenant, just as truly as it did of the old. Jer. 31: 31, 34. Heb. 8: 6, 13. Also that the apostle refers to the same moral law which he describes in Rom. 7: 12, 14, as holy, just, good, spiritual. Agreeing then so far shall we not go a little farther, and agree to observe practically the day set apart in the fourth commandment as the Sabbath of the Lord, instead of the first day of the week for which there is no precept under either the old or new covenants? If your answer to this should

be in the affirmative, I should be highly pleased, believing the Lord would approve. If negative, I would like to know the reason.

Truly yours,

H. E. CARVER.

To this we received the following
RESPONSE.

You mistake when you say "There is no precept under either the old or new covenant" for the observance of the Lord's day. *Precedent repeated*, takes the place of *precept*; and the new covenant gives us multiplied precedents for the observance of the Lord's day. But to premise.

1. The principle in the fourth commandment is that a day of rest, or Sabbath, shall be observed to the Lord. With the Jews it was the seventh day; with the Christians it is the first day; but the principle remains the same—a day of rest is still observed to the Lord.

2. It is utterly impossible for us to observe the Sabbath as the Jews observed it. The same circumstances do not surround us, as surrounded the Jews. I need not argue this, for you will see it at a glance.

3. You say the moral law applied to the Gentile as well as to the Jew, and refer me to Rom. 7: 12-14 for the proof. Very well: will you please show me, in the Bible, that the observance of the "Jewish Sabbath" was obligatory on the Gentile? For what purpose did God give the Sabbath to the Jews? Please see Deut. 5: 15. It was for two purposes. 1. That they might remember that they were slaves in Egypt: and 2. That the Lord delivered them from slavery. "Therefore"—for the two reasons just named—"Therefore the Lord thy God commanded thee to keep the Sabbath." We were never in Egyptian slavery, and of course were never delivered from it; hence we are not commanded to keep the Jewish Sabbath. "The Sabbath was made for man and not man for the Sabbath." Mark 2: 27. Christ is the Lord of the Sabbath. Mark 2: 28. Christ, being the Lord of the Sabbath, had a right to blot it out—which he did. See Col. 2: 14-17, especially the 16th verse.

But the Gospel has a Sabbath as well as the Law. On which day does it occur? Ans. On the first day of the week. Proof as follows: 1. Christ rose from the dead on the first day of the week. 2. Between the resurrection and the ascension, Christ met with his disciples on the first day. See John 20: 19-29, &c. 3. The Holy Spirit came down, and the apostles were miraculously qualified for their work on the first day of the week. From the second chapter of Acts we learn that the descent of the Spirit was on Pentecost. Pentecost always came on the first day of the week. See Lev. 23: 9-21. 4. The Christian church began on the first day of the week. Acts 11: 15. 5. The Primitive Christians met together to attend to the Lord's Supper, and to engage in public worship on the first day of the week. See Acts 20: 6-7. 1 Cor. 16: 1-2. 6. Testimony of the primitive fathers. Barnabas who wrote A. D. 72, Justin Martyr who wrote A. D. 150, and Ireneus who wrote A. D. 180, all three affirm in substance as follows;

"On the Lord's day every one of us Christians keeps the Sabbath." (See Moshieim in loco.) In the same way testify many others, whose names I cannot repeat here. 7. The first day is emphatically called the "Lord's day" by John. See Rev. 1: 10.

If the first day is the Lord's day, then the day belongs to the Lord, and every Christian should consecrate it wholly to his service. There are other proofs, but I have not time to offer them. Indeed I am compelled to write this hastily, and without any premeditation.

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I prefer to talk this matter over, simply to save time, and the labor of writing. If I were serving Moses I would, if I could, keep the seventh day; but as I am trying to serve Christ, I prefer to observe his day, which is the first day of the week. Truly.
 (To be continued.)
 J. H. B.

Truth Spreading.

At no period, since the long-buried truths of the Bible have been seen, have they been spreading so rapidly as at the present time. Many intelligent and devoted ministers are now opening their eyes to the fact that the doctrine of the immortality of the soul is not a Bible doctrine; and, consequently, the eternal misery of the wicked is not a necessity from their inherent immortal nature; and still further, that the Scriptures do plainly teach the utter destruction of all the finally impenitent. These candid men are astonished at the plain teaching of the Bible on this subject, and now wonder how they could have read the Scriptures so carelessly, or been so blinded by tradition, as not to have seen the truth at an earlier date; but such is the power of human creeds, that it is very difficult to see a truth not embodied in their articles.

The doctrine of the destruction of the wicked and the sleep of the dead, in connection with a belief in the speedy coming of Christ, is spreading rapidly in Europe, especially in the Church of England and the Congregational Churches. The *Rainbow*, edited and published by Dr. Wm. Leask, London, is a valuable monthly, and may be obtained of Kent & Co., Paternoster Row, E. C., London, England, with postal money orders, for \$2.50 per year. We recommend it to our readers.

In the *Rainbow* of Oct. 1871, a Christian Lady says, in connection with the subjoined letter:—

"I forward an exact copy of a letter I have recently received from the Rev. H. Constable, the Prebendary of Cork, the writer of a very able and masterly work, entitled 'The Duration and Nature of Future Punishment.' This letter is one of several which I have had the privilege and comfort of receiving from Christian ministers—all of the same and confirmed mind on the same point. What renders Mr. C's letter so highly satisfactory is, I think, the decisive testimony which it bears, from personal proof and experience, that the *Scripture*, unaided and alone, is altogether sufficient, as it is exclusively authoritative, for the establishment of the blessed truth which you and he, with others, are laboring to make known. I felt, therefore, very desirous to have such testimony published; so I wrote Mr. C. to ask his kind permission, and his reply has been in the affirmative."

"DESERTMORE GLEBE, OVENS, }
 CORK, 3d April, 1871.

My Dear Madam:—I am very much gratified at your approval of my work—'The Duration and Nature of Future Punishment.' The subject is, indeed, an absorbing one. Strange, that so many appear indifferent about it. I derived my view of it entirely from Scripture. I had been educated, as you, in the ordinary belief, and forced myself to think that it must be right. A conversation I had one day with a friend, who was, I could plainly see, shaken as to the truth of the common view, made me resolved to study it more clearly than I ever had.

I sat down to my Bible; wrote down every text in full, from beginning to end, that appeared to me to refer to the subject; wrote after each text a few lines—giving my opinion of its meaning; and when I had got to the end, rose convinced of the truth of the theory of life in Christ only. I had at this time never read a book on either side of the question; and all my subsequent reading has only confirmed me in the belief of a glorious truth; for opening my eyes to which, I thank a gracious God.

It gives me deep satisfaction to find the truth spreading: as it most undoubtedly is. For this reason your letter gave me sincere pleasure. I

remain, dear madam, faithfully yours, HENRY CONSTABLE."

Rev. D. W. Leask, Congregationalist, Editor of the *Rainbow*, in a recent article on "The Gospel in the Light of Human Nature," says—"As the last of these positions—immortality only in Christ—covers the whole field of argument, by respectfully submit it to your thoughtful consideration. If I fail to establish all that I have said, I pray you to lay the failure on me, and not on the doctrine; for I am morally, mentally, logically, religiously certain, that no human being except he be a partaker of the divine nature by union with the divine Redeemer. On this I stake everything in this momentous controversy, which is destined to shake all the churches in the world, and to effect a doctrinal reformation equal in all respects, and greater in some, than that of the sixteenth century. May the Lord God of truth direct us!"—*Crisis*.

Christian Character.

THE Lord is coming very soon. The gospel day is at its sunset. All are shortly to appear "before the judgment seat of Christ." I am persuaded that a very meek, quiet, and devoted spirit should characterize all who are expecting the immediate return of Christ. To believe the promises made to Abraham, and, through him to all the children of God, is very important. Still one "may understand all mysteries, and all knowledge; and have faith to remove mountains, and not have love—and be—nothing. God has predestined that all, who are to share the princely honors of the "world to come," shall be "conformed to the image of his Son." This image embraces moral and spiritual resemblance in character and disposition, as well as a future physical likeness to his glorified nature, when made immortal and incorruptible through a resurrection. An enlightened understanding can hardly be over-estimated. To apprehend the riches of grace in the "exceeding great and precious promises" to be fulfilled in the coming "dispensation of the fulness of times" is exalting to the intellect. To learn beyond this, that God is to be glorified "in the Church by Christ Jesus throughout all ages, world without end," ("Unto all the generations of the age of the ages."—*Greek*.) is knowledge more precious than classic lore. But to share as a joint heir with Christ in the inheritance of ages in his eternal kingdom, demands something more than a mere formal assent to the doctrines and promises of the gospel; something more than the mere outward induction into Christ by baptism. Love should prompt our obedience. "If ye love me keep my commandments." True faith roots in the affections, "With the heart man believeth unto righteousness." Love, joy, and peace, though resulting from faith, are graces of our emotional nature. God demands heart attachment. "My son, give me thine heart," is God's claim. God's love is exemplified in the gift of his Son; and Christ's love in his laying down his life for us! and nothing short of the heart's unfeigned affection will ever prepare us to sing the new song of the redeemed.

Christianity is adapted to man's highest faculties. The intellect can find no loftier subjects for contemplation, study and careful investigation, than those embraced in the plan of redemption. Its themes do not rank below the wonders and the grandeurs of creation. Themes that embrace the extermination of evil from the universe—the bringing up of countless multitudes of the dead to life, without loss of self-consciousness, or personal identity—the restitution of all things, making earth a world-wide paradise, more glorious than lost Eden, amid whose eter-

nal scenes of loveliness, tower the splendors of the New Jerusalem into the sevenfold luster of that sun, circling its dazzling pathway through the new heavens that over-arch a world made new; love that lifts up sinners from the degradation of sin, and the corruption of death, to an equality with angels; the bestowment of moral principle that will never swerve, and powers of existence that are everdaring, upon beings whose origin is dust;—peopling the heavenly Jerusalem from the desolations of the grave—are themes that revelation propounds to human intellect.

The heart's noblest sympathies are no less addressed than the faculties of the understanding. God's infinite love and compassion in the gift of his Son—his long-suffering and patient forbearance—his goodness towards a wicked world in bestowing unmerited blessings on the unthankful and unholy, demands the love and gratitude of every son and daughter of his household. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "We love him because he first loved us." Then the love of Christ is the greatest manifestation of self-sacrificing devotion for the welfare of others ever exhibited to the world. "Greater love hath no man than this, that a man lay down his life for his friends." But it was while we were yet enemies and sinners that Christ died for us. Such love must meet a response in our hearts. Heart love controls our will. Under the influence of an understanding enlightened by divine truth, and affections moved by love, the obedience of faith is a delight. We love to obey. Thus intellect, emotions, and volition, are truly under divine influence. In other words, we are brought under the operation of the higher laws; laws that control moral and spiritual relations; laws that are as fixed and certain in their results, as those that bind the material universe. Their predestined results are, to make us partakers of the divine nature; so that we finally may wear the image of the heavenly. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." The golden chain that binds us to one whom we see not, whom we never have seen, is linked into our affections. Whom having not seen ye love.

Our father Abraham's faith was measured by his love. In him parental affection was a subordinate feeling. From love to God, he would have sacrificed his only son—and that son the heir of promise. To become members of the royal heavenly family, demands very close heart consecration on our parts. We have but a little time indeed to be made meet for the inheritance of the saints in light. We are amid the immediate precursors of the last day. Pity for our lost race will prompt us to do what we can to save others. We close with the Apostle's words;—"Wherefore, my beloved, as ye have always obeyed; not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you to will and to do of his own good pleasure.—S. A. CHAPLIN, in *Restitution*.

A CASE was being tried before a presbytery not long ago, when the counsel for the defendant urged the plea of moral insanity. A venerable presbyter said: "Mr. Moderator, this disease of moral insanity seems to me to be identical with what the older theologians in their unscientific way called total depravity."

ADVENT AND SABBATH ADVOCATE.

MARION, IOWA, THIRD-DAY, APRIL 9, 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.

THE ADVOCATE AT 50 CTS. PER YEAR.—Some are availing themselves of the cheap subscription of the *Advocate* we offer to those who wish to send it to their friends, for one year. Every reader of the *Advocate* has friends whom they would like to have become acquainted with the Advent and Sabbath faith, and the doctrine of the Kingdom of God upon earth; and by sending them a copy of the *Advocate* for one year, and perhaps some books and tracts on these subjects, you can place those truths before them, and perhaps they will by the Scripture investigation, endorse these views, which you would be glad to have them do. For this purpose, the *Advocate* is offered to you at 50 cents a year. It is expected that it will be sent to those to whom it has not been sent before. Who cannot give 50 cents to aid in spreading the truth in this manner, and to benefit your friends? Specimen copies of the *Advocate* will be sent free to any address.

Who will write us some short, concise, and pointed articles, on the evidences of our faith, on practical Christianity? They are what makes a paper interesting, and the evidence that convinces.

As we look over the back numbers of the *HOPE OF ISRAEL* we see poems written by various ones who have ceased to contribute in that direction. We know that the interest of most of these persons in the paper is the same as ever, and we would be glad to have the *Advocate* supplied with original poems.

BRO. M. A. DALBEY writes from Oskaloosa, Iowa: I think the change in the name of the paper a most excellent one. There is some interest awakened here on some points of our faith.

BRO. JESSE MILLARD writes from Lamar, Barton Co. Mo., of April 2; I have been holding meetings on Sabbath and Sunday once in two weeks, in Dade Co., 10 miles east of where I live. There is a good deal of interest manifested there, and three or four are keeping the Sabbath; and several more have decided to keep the commandments. I send you two subscribers for the *Advocate*.

THE *Advent Christian Times* has changed its location from Buchanan, Mich., to Chicago. Their office of Publication is at Norwood Park, 10 miles out of the city, but their business office is in Chicago, at No. 11, South Canal St. That office has done much to spread the truth on the nature of man and the soon coming of Christ. We are very sorry that the *Times* opposes the perpetuity of the Law of God, and advocates the change of the Sabbath from the seventh to the first day of the week.

In the *Advent Review* of March 26th, Eld. Geo. I. Butler, in reporting labors in Iowa, makes allusions to our cause and our work here. He makes assertions of things of which he did not know, and some of which he ought to have known better. This has always been the style of warfare that party has carried on against us. They know that some of the readers of the *Review* will believe anything they will say, hence

they can calculate on their success in ignoring us and trying to put us down in the estimation of such. But there are some of their readers who will see that ridicule, and the use of such terms as "their meetings having dried up," is lowering the Christian dignity of a minister of the gospel, and that it injures the cause he represents. As to the truthfulness of his statements let the readers of the *Advocate* judge for themselves. When we see such expressions as those used by Eld. Butler, and such a course pursued, we think of the words of Paul in Rom. 8: 9: "If any man have not the Spirit of Christ he is none of his."

"Cheer Him."

IN one of our cities a fire occurred in a dwelling. It was near midnight, and the flames had made headway before they were discovered. The fire companies rallied; the inmates escaped in affright, and the firemen worked with a will to subdue the flames. The smoke had become so thick that the outlines of the house were scarcely visible, and the fiery element was raging with fearful power, when a piercing cry thrilled all hearts, as they learned that there was one person yet unsaved within the building.

In a moment a ladder was swung through the flames and planted against the heated walls, and a brave fireman rushed up its rounds to the rescue.

Overcome by the smoke, and perhaps daunted by the hissing flames before him, he halted, and seemed to hesitate. It was an awful scene. A life hung in the balance, and each moment was an age.

"Cheer him!" shouted a voice from the crowd, and a wild "Hurrah!" burst like a tempest from the beholding multitude. That cheer did the work, and the brave fireman went upward amid smoke and flame, and in a moment descended with the rescued one in his arms.

Friend, brother, when you see a brave soul struggling under the cross, rushing forward to rescue dying men, and yet faltering in an hour of weakness or a moment of peril, then cheer him! And as a pebble's fall may change a river's course, so your words of sympathetic kindness may lift a drooping heart and fix its faltering purpose for a noble life.—*Good Words.*

Information Wanted.

CAN any brother or sister give me the P. O. address of S. S. Pickering, through the *Advocate*, or by private letter? J. H. AYRHART, Carrollton, Iowa.

A Valuable Receipt.

ONE dollar and a half's worth of greenbacks a year will keep the margin of your paper clear, preventing the appearance of that troublesome little cross (X). It will also remove it if it is already there. Try it. The remedy never fails, if the directions are carefully observed and followed. JOHN H. AYRHART.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

THE indebtedness of Alexander James to this office for subscription is \$1.50.

THE address of Eld. J. R. Goodenough is Cedar Rapids, Iowa, P. O. Box 481.

LEWIS PINCH: Your remittance was received and credited on book, but the receipt in the paper was overlooked.

ELD. S. DAVISON: Box received.

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 receipted pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

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