THE RED CLOUD CHIEF

A. C. MOSHER - - Proprietor

FRIDAY, MAR. 20, 1885.

THE DEBATE.

Between Eld. A J Cudney, Seventh Day Adventist, and T J Newcomb, Christian Minister, on the Sabbath Question.

[Special to THE CHIEF.]

THIRD AFFIRMATIVE.

Our brother fails to produce a scripture text where the ten commandments are called the Law of Moses. He takes a position that the law can not give life, it knows no mercy or pardon. In answer to this I do not contend that the law can or will give life. To illustrate: Our state laws know nothing but to condemn; if we break the law of Nebraska we must suffer the penalty, or the governor can pardon us. So with the law of God: it knows to condemn, but we must receive pardon from the Savior. If the governor pardons our transgression, does that give us license to violate the same law again? No, or if an innocent man die to pay the penalty of the law, does that abrogate the law? It is not hard to tell which the Sabbath of the New Testament is. In Matt. 28: 1 it reads: "In the end of the Sabbath as it began to dawn toward the first day of the week, etc." In Mark it reads "When the Sabbath was past, etc." and "Very early in the morning on the first day of the week they came, etc." In these instances it is evident that the Sabbath was the day just before the first day of the week. Matthew's gospel was written between the years A D 49 and 62, Mark's A D 64, Luke's A D 46 and 53, John's A. D. 97, and it is a remarkable fact that the change is not so much as mentioned, and it is not reasonable to suppose that they writing so long after the crucifixion would surely have slimmed sthing about it if any change was to be made. But during this time while the gospels were being written, the examples of the disciples show that the Sabbath was an institution existing equally binding on Jew and Christian. This fact was sustained by the statement in Acts 13: 14 16. 27. 42-44. The Sabbath in these instances was as truly the Sabbath of the Gentile as of the Jew. "And the next sabbath day came almost the whole city together to hear the word of God." This was fourteen years after the crucifixion. Again, in Acts 16: 12. 13, the disciples resorted to the riverside, not in the Jewish synagogue. Acts 17: 2, shows that it was Paul's manner to preach on the Sabbath. Acts 18: 11 teaches that Paul was at Corinth a year and six months. The 4th verse shows that he recognized the same Sabbath that the Jews did. This was A D 54. Paul's testimony to the Romans confirms the fact that the law of ten commandments is still binding upon Christians. Rom. 7: 1—22, it is seen that the law was of sufficient strength to slay Paul. Verse 7 shows what law was alluded to. Now if the ten commandments were abolished at the cross, it would be nonsense to say that that dead law was able to kill Paul some thirty years afterward. James teaches that if we offend in one point we are guilty of all. 2: 9, 12.

THIRD REJOINDER.

Eld. Newcomb, by referring to Jer. 31: 31 endeavored to show that the Lord would make a new covenant with the Jew and Gentile, 'not according to the one he made with their fathers after those days.' 'I will put my law in their inward parts and write it upon their hearts.' This we believe does away with the law, and this writing spoken of was done at and after the day of Pentecost. All the commandments that are necessary for us were given after the day of Pentecost by the Apostles. Paul, in Rom. 13: 9, speaks thus: For this thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, thou shalt love thy neighbor as thyself. 'Now where is your Sabbath? The old law was carnal, the new covenant is spiritual and gives life—it gave life to three thousand at the giving of it, while the old covenant killed three thousand at its being given. The signs in Joel referred to by my brother were fulfilled at the cross. Our brother says that Paul kept the Sabbath. He went into the synagogue as his manner was three Sabbaths, etc. This shows that it was an exception, not the rule. Peter and John did not keep the Sabbath, and as the Apostles are our rule of action, whatever they tell me to do I will do, for the Lord said 'Whatsoever ye loose on earth shall be loosed in heaven, and whatsoever ye bind on earth shall be bound in heaven.' The blessed Apostles never told me to observe the 4th commandment, hence I do not do it. Jesus kept the Sabbath to fulfill the requirements of the Jewish law, but he did not teach his followers to keep it, and there is no account of their keeping it after he arose from the dead. At the meeting at the meeting at the riverside there was not a Christian present except Paul, Acts 16: 14. Every law was incorporated by the apostles after the day of Pentecost and confirmed by signs and miracles. Do not understand me to say that because the law is done away that it is right to steal, kill or bear false witness. The law had to be done away that the door of grace might be opened. We have law made by new authority—the blessed apostles, and by never confirmed by signs and gifts of the Holy Spirit, fire and tongues, Heb 10: 7, 10. As wondrous as from the mount with thunder and lightning, and eloven tongues of fire. Moses came down from the mount he could not cast the tables in his hand, but of that over his face, so that they could not steadfastly look to the end of that which was abolished, and that is not: remains on the reading of the law. Paul makes a new commandment, and again to talk of keeping the old law, Paul had not found much fault, for 'Thou shalt love thy neighbor as thyself.'

FOURTH AFFIRMATIVE.

I think it a strange position for 'our brother to take, that Paul's case was an exception. He says that there were no Christians by the riverside. Paul was there, and he was a Christian; but my brother says that he was an exception. Silas and Timothy were there and they were Christians. Our brother made the statement that all the commandments necessary were reinstated at Pentecost, and, as the fourth commandment was not given therefore we are under no obligations to keep the Sabbath, yet the facts are that only three of the commandments were quoted in addition. And in Rom. 13: 8, 9. not only the first four are quoted, yet our brother would not have us keep the Sabbath because it was not mentioned here. We ask how it is with the first three? Also the fifth commandment is not quoted. Strange logic this, that all are binding but the fourth commandment, although they are not mentioned. Paul says in Rom. 3: 31, that we establish the law through faith. Our brother says that the law is dead, which one shall we believe? If Paul indorses the whole law, he indorses the Sabbath with it, for there is no place where it speaks of the Sabbath being left out. Rom 7: 1. The law hath dominion over a man so long as he liveth.' It is the law that convicts of sin. The seventh verse says 'I had not known sin except the law had said "Thou shalt not covet." What! a dead law speak? Further, Paul says the law is holy, and the commandments holy, just and good, Rom. 7: 12. Again, "I delight in the law of God after the the inward man," Rom. 7: 22. We now come to the record of Paul in 2nd. Cor 3: 7-11. Here two ministrations are compared. Mark well the clearness and strength of his expression which we here give side by side, not for contrast but for comparison: (Jewish Ministration) "But if the ministration of death, written and graven in stones be glorious (Christian Ministration,) how shall not the ministration of the spirit be rather glorious,' verses 7 and 8. (Jewish) 'For if the ministration of condemnation be glory (Christian) much more doth the ministration of exceed in glory,' verse 9. (Jewish) For even that which was made glorious had no glory in this respect (Christian) by reason of the glory that exceeth. v 10 (Jewish) for if that which is done away was glorious (Christian) much more that which remaineth is glorious, verse 11. Our brother conveys the idea that the law of ten commandments is done away, not the law, and that the law is written in our minds and hearts. See also Heb. 8. 10, 12. We are brought into closer relation to God by the new ministration, or ministration of righteousness. Again I call for a text where the new covenant was made with the Gentiles. Jeremiah and Paul say it was made with the house of Israel and the home of Judah, yet our brother accuses us for compelling him to keep the commandments, 'that old yoke of bondage,' notwithstanding the fact that the beloved deciple, writing through the spirit of inspiration, says, 'This is the love of God if we keep his commandments, and his commandments are not grievious,' 1 John 5 3.

FOURTH REJOINDER.

Christ was first born when he arose from the dead. 'Jesus Christ the faithful witness and the first begotten from the dead" Rev. 1: 5. I know that the Word was in the beginning, but only existed as the word, and that Christ did not bear the relation of the Son of God until he was raised from the dead. The true name of God is unknown. It is to be revealed to those having the white stone in which is written the new name, Rev 2: 7. The law is dead, Rom 7. It has no more dominion over us; there was a change in the administration, so the old law was made void by the death, burial and resurrection of our Lord, Jesus Christ, 2nd Cor. 3: 7. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? Now the glory is the ministration, then it is to be done. The ministration of death is the ten commandments, therefore they are done away. There was no glory in the law, for it could only kill a man. And there was no glory in the righteousness of the law, for the law was of works. Now there could be no glory in works, lest men should boast. 'Wherefore serveth the law; it was added because of transgression, till the seed should come to whom the promise was made.' Gal. 3: 19. It was the ten commandment law, and was our schoolmaster to bring us to Christ. The first covenant was faulty and waxed old like a garment, and is ready to vanish away. This is the law of ten commandments. "If the first covenant had been faultless there would have been no place for the second, for finding fault with them he said, behold the days cometh when I will make a new covenant with the houses of Israel and and with the house of Judah. Now where is your old covenant? Where is your old Sabbath?

(*Continued on the Fourth Page.*)

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1525.

NOTICE---TIMBER CULTURE.

U S Land Office, Bloomington, Neb, Feb. 26, 1885

COMPLAINT HAVING BEEN ENTERED AT this office by John G. Potter against Hannah M. Springer for failure to comply with law as to timber-culture entry number 2582, dated Sept. 9, 1879, upon the ne qr section 8, township 4, range 11, in Webster county, Neb., with a view to the cancellation of said entry; contestant alleging that Hannah M. Springer failed during the third year of her entry and up to the present time to plant the first ten acres of said tract to trees, tree seeds or cuttings; that she failed during the fourth year of said entry and up to the present time to plant more than [illegible] acres of the second five acres of said tract in trees, tree seeds or cuttings, or to cultivate and protect in any manner the trees, tree seeds or cuttings formerly [illegible] failed during the fifth year of said entry to cultivate and protect any [illegible] said tract; that [illegible] to plant ten acres, tree seeds or cuttings or care or cultivate the [illegible] up to the present time [illegible] acres of said tract to trees, tree seeds [illegible] cuttings; that there are no trees, tree seeds [illegible] cuttings growing upon said land at the present time; the said parties are hereby summoned to appear at this office on the 15th day of April, 1885, at 10 o'clock A. M., to respond and furnish testimony concerning said alleged failure.

S. W. SWITZER, Register.
31-62 E. W. MONTGOMERY.

NOTICE PROBATE OF WILL.
James B. Brown, Deceased.

IN COUNTY COURT, WEBSTER COUNTY Nebraska. The state of Nebraska to the heirs and next of kin of the said James B Brown deceased: Take notice, that upon filing of a written instrument purporting to be the last will and testament of James B. Brown deceased for probate and allowance, it is ordered that said matter be set for hearing the [illegible] day of March, A. D. 1885, before [illegible] county court, at the hour of 10 o'clock A. M., at which time any person interested may appear and contest the same.

In testimony whereof I have hereunto set my hand and the seal of the county court at Red Cloud, this 25th day of February, A. D 1885.

1-3 GEO. O. TAGGE, County Judge.

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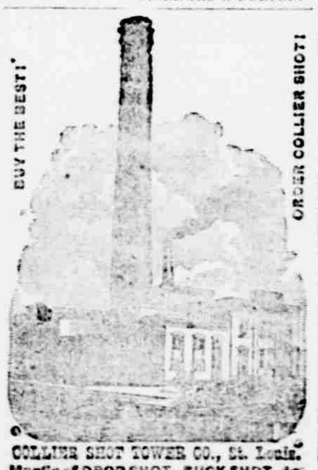

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PUBLIC NOTICE

NOTICE IS HEREBY GIVEN THAT ARTICLES of incorporation have been filed in the county office. The name of said corporation is The Nebraska Lumber Company. Its principal place of transacting business, Red Cloud, Nebraska. Organized for the purpose of [illegible] in a general lumber business, and in buying and selling all kinds of [illegible] and merchandise pertaining thereto, including coal, at the town of Red Cloud, with branch yards and offices at such other towns as the board of directors may designate. With a capital stock of one hundred thousand dollars, to be paid in as directed by the board of directors, within thirty days from date of subscribing same, and power to increase said capital stock to two hundred thousand dollars. The business of said corporation to commence on the 1st day of February, 1884, and continue until the 1st day of February, 1904. The highest amount of indebtedness or liability to which said corporation is at any time to subject itself shall be one half the amount of capital stock paid in. The business of said corporation shall be conducted by a board of seven directors

February 15, 1884.

E. D. JONES, President.

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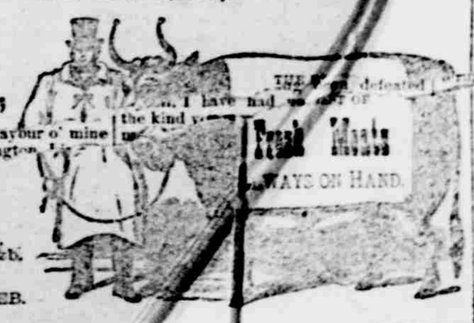

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