

GOSPEL SICKLE

"THRUST IN THY SICKLE AND REAP, - - - FOR THE HARVEST OF THE EARTH IS RIPE." Rev. 14:15.

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For Terms, - - - See Last Page.

THE SONG OF THE GOSPEL SICKLE.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

"Come away to the fields, for the harvest is waiting;
The songs of the reapers are calling away.
Bright and fair in its beauty the ripe grain is bending;
Wait not for to-morrow, but haste ye to-day.

"The field is the world, and the grain is the millions
Who tread the broad pathway to death and the grave.
To aid in the work of redemption thy mission,
These perishing souls from destruction to save.

"The rich fields are white in the sunlight of heaven;
Then say not, 'There's naught that our hands find to do.'
Hear the voice of the Saviour, in accents of sorrow,
'The harvest is great, but the laborers are few.'

"Spend not the best moments in idle inaction.
Golden grains are now wasting—oh! gather them in;
Bear with anthems of joy to the feet of the Master
Precious sheaves thou hast saved from the garner of sin.

"Then away to the fields, for the harvest is waiting;
The daylight is fading, 'twill quickly be gone.
Man must work till God's angel shall thrust in his sickle,
And the 'Lord of the harvest' shall gather us home."
—Matthie A. Boyce.

Notes & Comments.

THE world moves at a rapid pace. More history is made in a day now than was made in a whole year a few centuries since. Happy is the man who can keep pace with developments and know their significance; who can keep his bearings on life's voyage and not get dazed. Only in a correct knowledge of the true chart and compass, aid from the right source in using them, and constant consultation of them, is there safety.

HOW to connect religion with secular duties is a problem that seems somewhat difficult to solve, at least with a good many. Secular interests should not pervade the domain of religion, but religion should be carried into all the walks of life, and all work should be done by its aid and regulated by its benign influence. Christianity should enable its possessor to do better work in whatever department or vocation of life he is found, than he would do without it. When everything is done with a view of pleasing and glorifying God, whatever trade, vocation, calling, or profession one may follow, then does religion pervade one's life and work.

THE light of God's truth, like the sun, and like civilization, has made the entire circuit on our globe. It began in central Asia, and came west with Abraham to Syria. The apostles brought it to the shores of Europe. Luther and the reformers lightened up all Europe. Wesley's work was farther west, in England and America. And now the islands of the ocean are flooded with the gospel light. The end has been reached. The judgment comes next.

IN order to arrive at a correct conclusion relative to the character of an individual, or an institution, an average must be obtained. It will not do to take either extreme as a basis; but take the sum of all features and divide by the number taken.

RELIGION AND ACTIVITY.—A man can be religious without secluding himself from the world like the hermits of old, or shutting himself up in a monastery like the monks in the Dark Ages. There is no particular holiness in sloth and inactivity. Carry your religion into your business. Let it make you better in all the relations of life, and shed its hallowed light over all the paths you tread. That religion which has to be carefully guarded from contact with the outside world, and tenderly nursed in secrecy and seclusion, lacks the stamp of the genuine article. This is well illustrated by the following—

ANCIENT LEGEND.

St. Anthony "lived a hermit in a wood, devoted to prayer and meditation; of which being proud, an angel appeared, bids him to go to such a town, and he should find a cobbler, a far more holy man than he. Which he did, came and found the cobbler hard at his work, working and speaking sweetly of Christ, working and breathing out heaven, such a figure of glory upon his heart, so excellent in prayer and conference, that he returned ashamed of himself, and ever after more low in his own eyes. He exercised more grace at his awl than St. Anthony at his altar, and shamed his solitary pride with his poor, honest trade."—*Morality of Fourth Commandment*, pp. 87, 88.

INCREASED activity is reported from Jerusalem in the matter of erecting new buildings and repairing old ones. One capitalist is reported to have twenty new tenant houses in process of erection. New railroad facilities for reaching the city from the north are also being projected for the coming season. Many see in these developments increased evidence that the Jews are about to be gathered to Jerusalem, but we are inclined to look at the matter very differently. The time is not far distant when the world will witness a remarkable change in the governmental affairs of the Turkish Empire, or we do not read the signs of the times aright. For Turkey to remove the seat of her government to Jerusalem, is probably too remarkable a change to generally be considered probable. Nevertheless, it will be well to keep watch of developments in that direction.

THERE were never so many and so strong attractions for the world as now; never so many hinderances to devotion; never so many temptations to sin. Think of the contrast between this age and that of the apostles. Then, a few articles of dress, the style of which never changed; a few household utensils of the rudest kind; a ride on horseback; a half dozen books; one church,—these are a sample of the simplicity of life in those times. But now look at the infinite variety in dress, furniture, carriages, books, periodicals, articles of food and drink, places of amusement, societies, arts, and sciences,—everything in every shape to attract and allure, tempt and confuse. Is not this what the Lord means when he says that "in the last days perilous times shall come"? 2 Tim. 3:1. It is indeed a perilous time in which to live a sober, simple, godly life.

THE roller skating-rink craze has about passed over. Evidences of this are seen everywhere. The rinks are being closed or turned to other purposes, or sold to insurance companies. Of this every right-minded person will be glad. They are not only a damage to health and a danger to life and limb, but, most of all, they are a fruitful source of moral contamination. Here, night after night, young people, away from the watchful care of parents, were thrown into the society of the bad and reckless. The results can only be evil. We shall rejoice when the last vestige of it is gone.

IT has been said that the chief advantage the learned has over the unlearned is in having a more complete realization of how boundless is the field of knowledge, or in other words, of knowing how little there is to be known. At each new height reached on the ladder of science, the view obtained

of the field is broader and more grand than any preceding one. So it is with the student of the world's work and necessities. Each step taken to supply these needs, each new height attained in learning the extent of the work, gives a broader view than was had before. And thus we see that never in the history of the world were there so many avenues in which to do good, or so many demands for gospel work as now. Workers are wanted in great numbers.

MAN was not launched upon the Sea of Time without chart or compass to guide him across its trackless waste. The word of God supplies both, but it needs the Holy Spirit to give instruction how to use them. On that chart is shown the voyage of time that earth is making, and the several stations to be passed. There is also shown the port in prospect, and waymarks are set up by means of which we may know when the port is approached. Can one conceive of a more intensely thrilling and interesting study than this wonderful chart? Then let us study it with an earnest desire to be able to comprehend it, and to ascertain our whereabouts in the voyage.

DR. BONAR well said that "The essence of all sin is the forsaking of God. The essence of all misery is being forsaken of God. The essence of conversion is turning to God to forsake him never. The essence of grace and glory is being never forsaken of God."

NEVER in the history of the world, were the facilities for the diffusion of intelligence so numerous and complete as at the present time. These facilities are open alike to the cause of evil and good, and it is a debatable question in which cause they are mostly employed. Christians should not allow the devil to monopolize the modern methods of disseminating knowledge; they should, if possible, hold the balance of power in this respect. The fact is, Satan is a usurper, a rebel. He is endeavoring to gain possession of that to which he is not entitled, and none should be backward about using legitimate means to defeat his purpose. Put in the sickle and gather the sheaves before they are gathered by the opposition.

THE contrasts of doing good and doing evil in our society are thus forcibly stated by Dr. A. J. F. Behrends:—

"More money is spent every month by the American people for distilled and fermented liquors than the American Board has been able to collect for the spread of the gospel among the heathen in its whole history of seventy-five years. Not all of this liquor has wrought evil, but most of it has; and the money spent for it is worse than wasted. If we could turn the force used in depraving and blighting mankind into the channels of education, philanthropy, religion, how long would it take to make the darkest corners of the earth brighter than the lightest now are?"

EVIDENCES are daily growing more numerous and emphatic, that the adherents of Christianity should accelerate their speed and double their zeal, if they would keep pace with the work being done by the enemies of righteousness in their efforts to conquer the world. That Satan has always known the value of prompt and energetic action is shown by his entire history, beginning with his early interview with our first parents. Christians should not be outdone by Satan's emissaries in alertness and activity, unless they are counting on being outwitted.

NO VERY bright prospects for a speedy millennium. No 200,000,000 Catholics, 200,000,000 Mohammedans, and about 800,000,000 Pagans, leaving less than 200,000,000 nominal Protestants. Not one-tenth of these are Christians. Half the population over much of the country do not attend church at all. Formalism in the pulpit, coldness in the pew, and sin increasing everywhere. The coming of Christ is the only hope of this earth. All others are vain.

DOCTRINAL.

"Speak thou the things which become sound doctrine." Titus 2:1.

TEMPTATION OF CHRIST.

BY MRS. E. G. WHITE.

THE conflict of Christ with Satan in the wilderness will be regarded with sacred interest by every true follower of Christ. We should have feelings of the deepest gratitude to our Redeemer for teaching us by his own example how to resist and overcome Satan. Jesus did not visit scenes of gayety and feasting to attain the victory so essential to our salvation; but he went into a desolate wilderness. Many do not even contemplate this scene of Christ in conflict with the fallen chief. They do not enter into sympathy with their Redeemer. Some even doubt whether Christ really felt the pangs of hunger in his abstinence from food during the period of forty days and forty nights.

He who suffered death for us on Calvary's cross, just as surely suffered the keenest pangs of hunger as that he died for us. And no sooner did this suffering commence than Satan was at hand with his temptations. We have a foe no less vigilant to contend with. Satan adapts his temptations to our circumstances. In every temptation he will present some bribe, some apparent good to be gained. But in the name of Christ we may have complete victory in resisting his devices.

It is more than eighteen hundred years since Christ walked upon the earth as a man among men. He found suffering and wretchedness abounding everywhere. What humiliation on the part of Christ! For, though he was in the form of God, he took upon himself the form of a servant. He was rich in heaven, crowned with glory and honor; and for our sakes he became poor. What an act of condescension on the part of the Lord of life and glory, that he might lift up fallen man!

Jesus did not come to men with commands and threatenings, but with love that is without parallel. Love begets love; and thus the love of Christ displayed upon the cross woos and wins the sinner, and binds him, repenting, to the cross, believing and adoring the matchless depths of a Saviour's love. Christ came to the world to perfect a righteous character for many, and to elevate the fallen race. But only a few of the millions in our world will accept the righteousness and excellency of his character, and fulfill the requirements given to secure their happiness.

His lessons of instruction and his holy life, if followed, would stay the tide of physical and moral wretchedness, which has so defiled the moral image of God in man that he bears scarcely a resemblance to the noble Adam as he stood in Eden in his holy innocency. Every prohibition of God is for the health and eternal well-being of man. In obedience to all the requirements of God, there will be peace and happiness unaccompanied with shame or reproaches of conscience.

But very few of the Christian world are following their Master in a course of humble obedience, progressing in holiness and perfection of Christian character. Intemperance and licentiousness are greatly increasing, and are practiced to a large extent under the cloak of Christianity. This deplorable state of things is not because men are obedient to God's law, but because their hearts rise in rebellion to his holy precepts.

Repentance toward God, because his law has been transgressed, and faith in Jesus Christ, are the only means whereby we may be elevated to purity of life and reconciliation with God. Were all the sins which have brought the wrath of God upon cities and nations, fully understood, their woes and calamities would be found to be the results of uncontrolled appetites and passions.

MORE THAN ONE FALL.

If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls. Men will not take warning from Adam's experience. They will indulge ap-

petite and passion in direct violation of the law of God, and at the same time continue to mourn Adam's transgression, which brought sin into the world.

From Adam's day to ours there has been a succession of falls, each greater than the last, in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race. This has not been by God's special providence, but directly contrary to his will. It has come by man's disregard of the very means which God has ordained to shield him from the terrible evils existing. Obedience to God's law in every respect would save men from intemperance, licentiousness, and disease of every type. No one can violate natural law without suffering the penalty.

What man would, for any sum of money, deliberately sell his mental capabilities? Should one offer him money if he would part with his intellect, he would turn with disgust from the insane suggestion. Yet thousands are parting with health of body, vigor of intellect, and elevation of soul, for the sake of gratifying appetite. Instead of gain, they experience only loss. This they do not realize because of their benumbed sensibilities. They have bartered away their God-given faculties. And for what? Answer: Groveling sensualities and degrading vices. The gratification of taste is indulged at the cost of health and intellect.

Christ commenced the work of redemption just where the ruin began. He made provision to re-instate man in his God-like purity if he accepted the help brought him. Through faith in his all-powerful name—the only name given under heaven whereby we may be saved—man could overcome appetite and passion; and through his obedience to the law of God, health would take the place of infirmities and corrupting diseases. Those who overcome will follow the example of Christ by bringing bodily appetites and passion under the control of enlightened conscience and reason.

If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted, should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ.

The apostle gives us the true definition of sin. "Sin is the transgression of the law." The largest class of Christ's professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God's law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God's commandments. With this lawless freedom, the basis of moral responsibility is gone.

Those who follow these blind leaders close the avenues of their souls to the reception of truth. They will not allow the truth with its practical bearings to affect their hearts. The largest number brace their souls with prejudice against new truths, and also against the clearest light which shows the correct application of an old truth, the law of God, which is as old as the world. The intemperate and licentious delight in the oft-repeated assertion that the law of the ten commandments is not binding in this dispensation. Avarice, thefts, perjuries, and crimes of every description, are carried on under the cloak of Christianity.

THE PURCHASED POSSESSION.

BY J. N. LOUGHBOROUGH.

"YE were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. In the text here quoted there is a possession spoken of which has been purchased, and is also to be redeemed. What is the possession that is to be redeemed?—Heaven, says one. If it is heaven, then heaven has passed from the hands of the original possessor, or else it could not be redeemed. To take this view would also oblige us to claim that heaven had been purchased; for it is the purchased possession that is to be redeemed.

What possession has passed out of the hands of its original possessor? I answer, The earth. "The

heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." The earth was given to man, but he has lost the dominion God gave him. Where is it? We shall claim that when he was tempted and overcome by the devil, he was brought in bondage to him. "Of whom a man is overcome, of the same is he brought in bondage." Satan, of course, claims the property of man until his lease runs out. Therefore the devil is represented in the New-Testament Scriptures as the god of this world. Not that he is the rightful possessor of the earth, but by intrigue the devil has usurped the dominion which was given to man.

With this view of the subject, we may understand the testimony of Luke 4. The devil said to Christ, when he "showed him all the kingdoms of the world," "That is delivered unto me, and to whomsoever I will I give it." But, say you, this is only the testimony of the devil. Although it is his testimony, it may for all that be truth; and it furnishes a solution to Luke 4, which otherwise remains without an explanation. It is stated that the devil tempted Christ. It surely would be no temptation for him to offer to Christ that which was already Christ's, or to offer that on which he had no claims. But, admitting that the devil had usurped man's dominion, and that he held, as he claimed, "the kingdoms of this world and the glory of them," then the presentation of them by him to Christ can be looked upon as a temptation.

This dominion which Satan had usurped was promised to Christ. "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8. The first dominion was dominion over the earth, which man lost when he yielded to the devil. This dominion was to come to Christ. But the manner in which he was to obtain it was to spill his blood, and by the suffering of death obtain power to dethrone the usurper. The devil offered him one of the very objects which was to be obtained by his death, and it was a temptation. By an ignominious death upon the cross, Christ was to obtain the first dominion. But said the devil, "Fall down and worship me, and I will give it you." That was a temptation.

Paul's testimony in Heb. 2 seems to be in harmony with the idea above advanced. "For unto the angels hath he not put in subjection the world to come, whereof we speak." We shall see by looking at chap. 1:10-12, that he means by "the world to come" a renewed state of this earth. "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

Paul says this "world to come," or "changed" state of the earth, is "not put in subjection to angels." He now gives his proof: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." The "certain place" where this is testified is Ps. 8:6-8, where David says, in answer to the question, "What is man?" "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

By comparing the above testimonies with Gen. 1:26, we see this has reference to man, and especially to Adam. "And God said, Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Verse 28. "And God blessed them, and God said unto them, . . . have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

But we will return to the testimony in Hebrews. Verse 8: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him."

God put all things under man's dominion, but we do not see them there now, because by intrigue of

the devil he has lost his dominion; and so Satan is now called the "god of this world," "the ruler of the world," "the prince of the world," etc., because the "kingdoms of the world and the glory of them" (as he said to Christ) have "been delivered" to him.

Paul still continues: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. Here we see Christ is interposed as a help to bring man out of the difficulty into which he has fallen. In order to do this, it was necessary that he should suffer death. Thereby he obtained power to destroy Satan and his works, and redeem man. But the death of Christ will also bring back, or purchase, the possession which man lost, which was the earth. And Micah's testimony of Christ will truly be verified, "Unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem." Micah 4:8.

The world to come, of which Paul speaks, must be a possession of this earth in another state of it, or there would be no sort of propriety in the language he uses. If the world to come is some abode "beyond the bounds of time and space," what would the Lord's giving the earth to Adam have to do with it? I trust it is plain to the reader that the purchased possession which is to be redeemed, is this earth which is to be brought to a condition more glorious than its Eden state.

THE LAW AND THE GOSPEL.

BY ELD. JAMES WHITE.

THERE has been but one Redeemer of sinners during all the ages of human probation. Christ is "the Lamb slain from the foundation of the world." Rev. 13:8. The sacred Scriptures reveal but one plan by which fallen man may be saved. In the development of this grand plan there have been in each successive dispensation increased light and glory. But there is no intimation in all the Bible of three plans of salvation, one for the patriarchal age, one for the Jewish, and one for the Christian age.

Jesus Christ is the only Redeemer of the fallen sons and daughters of Adam. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The gospel of the Son of God is the good news of pardon and eternal redemption through his dear name. This good news was proclaimed to Adam, and has been embraced by Abel, Enoch, Noah, Abraham, the holy prophets, apostles, and the saints of all ages.

In the name of reason and of revelation we protest against that fundamental error which is being sown broadcast everywhere in our time, that the law of the Father, and the gospel of the Son, are opposed to each other, the one designed to take the place of the other; as if the men of former dispensations were saved by the law without the gospel, and those of the present dispensation are saved by the gospel while disregarding the moral law! It was not possible for sinful man in the ages past to secure a fitness for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the gospel alone that offers pardon and salvation. Without the gospel of the Son of God, none of the men of the patriarchal and Jewish ages could be saved.

It has been the object of the father of falsehood and error, in order to confuse the glorious plan of salvation in the minds of the people, to make it appear that the law of the Father and the gospel of the Son are in conflict. The Jews were incited by the spirit of error to reject Jesus and his gospel, while they clung to the law, their interpretations of which were fearfully warped by their traditions. And many Christians, led on by the same spirit of error, reject the law of the Father, while they profess with great tenacity to cling to the cross and the gospel. The cry of the one was, The law! the law! but away with Christ! The cry of the other is, The gospel of Christ! the gospel! but away with the law!

"I and my Father are one," is the significant declaration of the Son of God. John 10:30. The Father and the Son were one in creation. "Let us make man in our image." Gen. 1:26. And they

are evidently one in the great work of man's redemption, as shown by the triumphant song of jubilee from all the saved when redemption shall be complete. Rev. 7:9, 10. Let it be borne in mind that these are the redeemed from "all nations, and kindreds, and peoples, and tongues." Abel and Enoch will be there. Righteous Noah, faithful Abraham, and all the holy prophets of God, will be there. And with robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power they will stand before him, as well as the apostles and martyrs of Jesus, the reformers, and those saved in the nineteenth century.

Hark! Do you hear that universal shout of victory from unnumbered voices? Salvation's hour complete has come! And now the heavenly plains are ringing with the significant shout: "Salvation to our God which sitteth upon the throne, and unto the Lamb." The patriarchs, prophets, and saints of all past ages, join those saved in the present dispensation in ascribing the praise of their salvation to Jesus, the Redeemer; while those who are saved in the present dispensation join the patriarchs, and those saved in the Jewish age, in honors to the Creator and Lawgiver. Hence, the law of Him that sitteth upon the throne, and the gospel of the Lamb of God, both reach across all the ages of human probation, and are in perfect harmony in the salvation of the faithful and obedient.

The gospel is the joyful message of salvation through Jesus Christ. We inquire, How early in the sad history of the fallen race was the gospel proclaimed? Was it first given in the days of Christ? of Moses? of Abraham? or of Adam? We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of the wrath upon Satan, that the seed of the woman should bruise the serpent's head. In this decree against the author of sin and death, we hear the gospel of the Redeemer as verily as in the song of the angels over the plains of Bethlehem, to the shepherds as they watched their flocks by night. Luke 2:8-14.

Immediately after the fall, hope of a future life hung on Christ as truly as we hang our hopes upon him. When the first sons of Adam brought their offerings to the Lord, Cain in his unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin, to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb, Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the blood of Jesus Christ. He looked forward to Christ, and made his offering in the faith and hope of the gospel, and through it saw the great Sacrifice for sin, as truly as we, looking back to Calvary, see the bleeding Lamb of God through the broken bread and the fruit of the vine at the Lord's supper. In these emblems we see Christ shedding his blood for our sins on the cross. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:4, 5. The sacred narrative shows that while Abel's act of faith in the Redeemer to come, sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping-stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The true Church of all the ages is the Church of Jesus Christ. He is the world's only Redeemer. Those who shut themselves up to the New Testament, and have the foundation of the Church laid at the resurrection, or at Pentecost, are building too narrow a structure. Let the well instructed disciple, not only sing, "How firm a foundation," but

How broad a "foundation, ye saints of the Lord,
Is laid for your hope in his excellent word."

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20.

QUESTIONS FOR SETTLEMENT.

BY G. W. MORSE.

MAN is a questioning being. He is continually raising queries, and seeking for a satisfactory solution of them. It is safe to affirm that for all legitimate questions, all that are proper for man to propound, there exist sources of information from

which he may draw and be enabled to arrive at correct conclusions.

This spirit of inquiry is a laudable one, and should be cultivated, but care should be exercised to give consideration to important queries first, and afterwards to those of less consequence.

In consideration of the mental faculties bestowed upon man, a responsibility rests upon him to seek information upon all questions that relate to the objects of his creation, the purposes for which he should live, and the prospects of the future. That this is so may be learned from the parable of the unjust steward, in Luke 16:2; from the statement of Christ in Matt. 12:36; from Rom. 14:12, and other texts of similar import. In the light of such instruction, how important that we use our faculties aright! Read the texts referred to, and see what bearing they have on the proposition.

There is also great danger from the sin of neglect. Judges 5:23 indicates how God regards the sin of neglect; it reads thus: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord." This curse was pronounced because of the sin of neglect. Again, in the denunciation contained in Matt. 25:41, is shown the terrible consequences of neglect to perform required duties.

In seeking for the solution of questions that devolve on man to consider, the first and most important matter to look after is the source of information. On this point there is no occasion for uncertainty. In 2 Timothy 3:16, 17 we read these words: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. Observe that the provision is made for the "man of God," indicating that a preference is shown such a person in obtaining information from this source. Observe, also, that it is for "good works," only, that the Scriptures are given. Those who look to them hoping to find something for evil works are looking to the wrong source. It will be difficult to name a question concerning man's welfare, here or hereafter, that is not covered by the field of this text. The text says "all good works," from which it may be inferred that any question that the Bible will not help settle does not savor of good works.

Next should be ascertained the means of access to this source of information. It does not signify to know the location of a valuable and desired consideration unless we have information with regard to how it may be obtained. We are not left in darkness on this point. Christ says in John 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

Having had suggested to us in general terms the extent of man's field of inquiry, been enlightened as to the source of information and how to reach that source, we are prepared to begin the investigation.

What are the questions that very naturally arise? First, perhaps, is one with regard to our nature; have we inherent mortality, or immortality? If mortality, is there a chance to obtain immortality; and if so, on what conditions? Then will arise questions pertaining to our relations to each other and to our Creator. Are we free moral agents, or is our destiny irrevocably fixed? If free moral agents, what are the destinies subject to our choice, and what constitutes a choice? Perceiving that we are destined to pass from this life, it is pertinent to inquire if anything can be ascertained relative to our condition in and after death, and what the prospect is of again being restored to intelligent life and activity. Learning that God takes cognizance of the thoughts, words, and actions of mankind, we naturally inquire how we may regulate the same so as to place us in a favorable light before him. Discovering a plan of salvation, we are led to inquire into its conditions and how to meet them. Surmising that the earth with existing features does not date from eternity, and may not always continue, it behooves us to ascertain if its history and destiny are subjects for the pen of inspiration, and if so, what the teaching is.

These questions, and others of equally grave import, with the multitude of side issues and minor interrogations growing out of them, are for man's consideration, and it is obligatory upon him to consider them carefully, candidly, and seriously. Such consideration this paper will aim to give to the themes before suggested, and hopes are entertained that our readers will all make the investigation with us.



"The fields are white already to harvest."—John 4:35.

BATTLE CREEK, MICH., FEB. 1, 1886.

WHY THIS PAPER IS PUBLISHED.

THIS is the first number of *The Gospel Sickle*, and it is certainly proper to state the reasons which have called this new paper into existence. This is the age of newspapers. Their number is legion. Religious periodicals are also numerous. Why do we need another? We answer, the vast importance of the truths connected with our work, and the general attention they are receiving in our own country, and the wide-reaching extent already attained in their world-wide progress, demand the supply of every facility necessary for their most forcible presentation.

But have not Seventh-day Adventists already a large supply of excellent periodicals well equipped to make known the views of this people in a clear, forcible, and able manner? We answer, Most certainly. These have done excellent service, and their usefulness was never greater than now. *The Review and Herald*, published in Battle Creek, Mich., has long been the church organ of this people. It is a large 16-page weekly, filled with the choicest religious reading, and it gives full statements of the progress and growth of this cause.

The Signs of the Times, published in Oakland, Cal., has long been our special pioneer paper. It is ably conducted, and has attained a large circulation; and it goes to all parts of the world where the English language is spoken. It is a 16-page weekly also, an excellent family paper, and it has received the commendation of large numbers of intelligent readers in all parts of the globe. These are our leading denominational papers. Besides these we have in the English language, *Good Health*, a monthly conducted with ability by Dr. J. H. Kellogg, devoted to health topics; the *Youth's Instructor*, a valuable paper for the young, filled with the choicest reading; and the *American Sentinel*, published at Oakland, Cal., designed especially to expose the so-called National Reform party in their efforts to change the United States Constitution. We have also papers in Danish, Swedish, German, French, and other languages, as well as papers in England and Australia. Yet, in view of the fact that these periodicals are doing a good work, and have an increasing influence, the following resolution was recommended by the presidents of our Conferences and tract societies, and adopted at our last General Conference. "Resolved, That we recommend the publication, at the office of the *Review and Herald*, of a journal to be issued once in two weeks, which can be furnished to subscribers at a price not to exceed fifty cents a year, this journal to meet the wants of our people for such a paper, to be used in ship and city missions, in distributors, and wherever a small paper will best serve the wants of the cause." Because of this expressed wish of our leading brethren, as represented by this action, the *Gospel Sickle* is now ushered into being.

This is designed to be a new pioneer paper, full of the stirring truths of the last message of warning to the world. It will speak in no uncertain terms. Every reader of it will be treated to those special truths which this people are proclaiming to this the last generation, in a vigorous, pointed, and forcible manner. It is not designed to take the place of our old pioneer paper, the *Signs of the Times*, but will occupy a somewhat different field. It cannot, in the nature of things, cover as extensive ground as that weekly paper of larger size. It is hoped that it will not decrease the large circulation already attained by that journal. The two papers will occupy essentially different fields, though advocating the same truths.

The *Signs* is essentially a family paper. Its various departments, filled with matter of great interest, are calculated to reach a large class of readers, whether interested in our peculiar views or not. It will not excite prejudice, but rather allay it. Any intelligent, candid person of any church, can find in it that which will interest him. It is just the paper to send where people know nothing of us, or are prejudiced against us, and where the people have time and inclination to read, to lead them gradually to accept the truth.

Its doctrinal articles are able, giving evidence of careful thought and thorough investigation. The aim of the *Signs* is to introduce the doctrines of our people in a manner to strike the mind of the reader as favorably as possible, and thus help the prejudiced and those unacquainted with our peculiar views. We could not dispense with such a journal. Its field is most important.

But we believe the time has now come when the interests of the cause also demand work of another sort. On the field of battle not only guns of large caliber and long range are required, but those also for close and sharp conflict where the contest is hot and the work lively. As its name indicates, the *Gospel Sickle* is designed for sharp work. We intend it shall bristle all over with the pointed truths of the last message. We hope there will never be a number issued but what will contain enough keen, forcible, unanswerable truth to press the conviction upon every reader that S. D. Adventists have special light for this time. We want this journal to be *blazing hot* with truth. It will be specially adapted to those who have heard of our work, and want to hear what we have to say; to those who have but little time to read, and wish to obtain as much knowledge of our views as possible in a short time. It will be just the thing for city and ship distributors. It will cost far less to use it than a paper much larger. It can be used to good advantage where lectures are being given, or where Bible readings have been held, and people know something of us, and want to know more. It will be useful to send to inquirers, or to relatives and friends who wish to understand our positions. In short, we anticipate a large call for such a paper. It will cover a wider range than the *Sabbath Sentinel* did, presenting a more extensive view of the present truth.

We shall not strive to get up a great excitement over this journal, but shall endeavor to make it an excellent paper for this kind of work, one which will give no uncertain sound. We shall place it within reach of our people and our T. and M. societies, and let them see whether they can make it serviceable in this great work. If it is worthy of their use, we have no doubt they will use it. We believe the *Gospel Sickle* will do a good work in gathering the wheat for the garner of the Lord. May God greatly bless it to the good of many.

G. I. B.

SEVENTH-DAY ADVENTISTS.

WHO ARE THEY?

A BODY of evangelical Christians, who in common with most other denominations believe in one supreme God, author and ruler over all, in his son Jesus Christ, the divine Redeemer, who was with the Father in glory before the world was, but who gave himself, and came also as a gift of the Father, to this world to die for men, and who at the last day will again personally visit this earth, this time in power and glory, to establish his kingdom on the overthrow of all the works of sin.

They believe the declaration of the apostle that "Without the shedding of blood there is no remission," and that the world's only hope is through the atonement, the blood of Christ.

They believe that the Scriptures are the inspired word of God, pointing out man's whole duty in faith and practice, and the designs and work of God, past, present, and future.

They believe in the Holy Spirit, operating on the heart in the conversion of the sinner and manifesting itself in other ways in the Church of Christ.

The chief difference between them and other bodies consists in their observance of the seventh day as the Sabbath, according to the letter of the fourth commandment, and the interpretation of certain prophecies from which they conclude that the second advent of Christ is now near at hand. We can hardly speak of the view that man is mortal, and that immortality is to be secured alone through Christ, as characteristic of this people; for those outside the denomination, among all classes who believe this doctrine, are many fold more than those who compose the denomination itself.

The doctrines which have given rise to this movement began to be developed in 1844. Churches were first organized in 1857. Their one great anxiety is that the people may investigate their teachings, so as to be benefited by the truths they have to present, if they are truths. To this end they have earnestly prosecuted the publishing work, maintaining eight

offices of publication in this country, England, Switzerland, Norway, and Australia, and issuing twenty-three periodicals in English, German, French, Danish, Swedish, Italian, and Roumanian. A capital of some \$500,000.00 is invested in these enterprises. They maintain two health institutions, two colleges, one academy, and a number of local private schools, have twenty-eight State Conferences, with parallel organizations of tract societies and Sabbath-schools. They have over 20,000 members, and upwards of 300 ministers and licentiates in the field.

They are thus active in the promulgation of their views because they believe they have truths to teach which are of the utmost importance at the present time, that a great work is to be done, and time is short, and they wish to secure as many souls as possible for Christ and his kingdom.

We make these statements to introduce to the reader a people with whom we wish him to become better acquainted. Respect will be shown to the opinions of others, and our own will be presented, though earnestly, with the utmost kindness and friendly feelings. May we ask the reader to receive and examine them in the same spirit? U. S.

THE DAY OF THE LORD WILL NOT COME WITHOUT A WARNING.

WHEN we go out and preach that the Lord is coming soon, and give signs that indicate it, we are often met with the declaration that no man can know anything about it; that the Lord may come to-morrow, or next year, or it may be a hundred, or a thousand years. Ministers often make this declaration. Let us look at this idea. They say the Lord may come to-morrow. Very well. Will they acknowledge that the people of God, or the world has been warned of that event?—Oh, no! They have not given such a warning, and that which the Adventists have given they do not believe is of the Lord, so that no one has been warned with regard to it. Yet they say, "The Lord may come to-morrow." This position, then, assumes that the day of the Lord will come without any warning to the righteous or wicked. Such a position is both unreasonable and unscriptural. God is long-suffering, not willing that any should perish. He always gives a fair warning to every one with regard to any danger, that the righteous may be prepared for it and be saved, and that the wicked may be without excuse. Take a few examples of the past. When the world in the days of Noah had become so corrupt that God could not endure it any longer, he might have opened the windows of heaven and the foundations of the great deep, and deluged the earth with water in a day's time. But God did not wish thus to do. He chose a righteous man, told him what he purposed to do, and how he might be prepared for it. Him he made a preacher of righteousness to warn the whole world. One hundred and twenty years he preached, and all had an opportunity to hear and prepare, if they would, but they did not. Then the Lord did what he had so thoroughly warned all that he was about to do. So it was in the days of Lot; and so with the Ninevites. In the time of Christ, the Jews had become so corrupt that the Lord purposed to destroy their city and their nation. But he did not do this without first warning them of the danger, giving them a chance to repent if they would, and giving the righteous an opportunity to escape that time of trouble. Forty years before it happened, Christ warned them that it would soon come, and gave them signs by which they might know when it was at hand.

These examples show that the Lord always warns the world of any great calamity that he proposes to bring upon it. At such times, his people are always informed in regard to it, and are taught what steps to take in order to save themselves. How much more, then, may we expect such a warning when that great day shall come for which all other days were made, the final consummation of all things, when time shall close and every man come to Judgment. This is both reasonable and easy to be inferred from God's dealings with man in the past. Not only so, but there is abundance of Scripture to show that this will be the case. Turn to Joel 2:1, and we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." This is not only a prophecy, but a direct command, which must be obeyed when the time comes.

This shows that God designs that a warning shall

be given when that day comes. Some one will be raised up by the Spirit of God to deliver this message, even though they have to be raised up from the very stones of the earth.

Take another prophecy. Rev. 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Here an angel has the gospel to preach to every nation under heaven, but angels do not preach the gospel. God has chosen men to do this; hence this angel represents a class of men who shall preach such a message as this. And what is it? It is a mighty proclamation to all people, that the hour of God's Judgment is come. This prophecy will not fail. It must be fulfilled. When the time comes, the world must hear this message; and if they do, then it is plain to be seen that the warning must be given with regard to the Judgment hour. Paul reasoned with Felix of the Judgment to come.

He told the Athenians that God had appointed a day in the which he would judge the world. But this message says the hour of God's Judgment *is come*, not *is coming*, or *shall come*; but it announces the fact to all the world that it is present. Most certainly this message relates to the last days, and cannot be proclaimed with truthfulness, only when the hour of Judgment actually arrives.

This, then, settles the fact that there will be a warning in the last days to all the world with regard to the great day of God's Judgment. Another fact is clearly stated many times in the Bible; viz., that there will be two classes in the last days—one class will be watching, and waiting, and looking for the Lord when he comes. That day will not come on them as a thief. They will be saved. Then there will be a second class, who have heard the warning, yet will be overtaken as a thief by the coming of the Lord. To them it will come unexpectedly, and they will be destroyed. Dan. 12:9, 10. This relates to the last days, and says, "The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand." To the same effect is 1 Thess. 5:1-5. Here we find that the day of the Lord comes suddenly, as a thief in the night, upon the world, and they are all destroyed; while the righteous are not in darkness, and that day does not overtake them as a thief. So the same truth is taught in Matt. 24:37: "As the days of Noah were, so shall also the coming of the Son of man be." How was it in the days of Noah? God gave a warning to the world; faithful Noah believed it, knew when the flood was coming, and was prepared for it. The wicked world heard the warning, disbelieved it, and knew not when the flood would come, till it burst upon them unexpectedly, and destroyed them all. So, says Christ, shall it be at his second coming. These scriptures all plainly teach that there will be a proclamation in the last days with regard to the coming of the Lord and the end of the world. Such a proclamation is now going to the world, which is based on Bible evidence, as we believe. D. M. C.

WHO BELIEVES?

Jesus, the Son of God and the Son of man, has said, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Fearful language! But who believes it? Jesus, who was once upon the earth, who labored, suffered, died, and rose again, to save lost men, sinful, rebellious, and under condemnation to death, has promised, "I will come again." He is coming the second time to save them that believe and obey him, and to destroy them that "know not God and obey not the gospel" of our Lord Jesus Christ. "Unto them that look for him shall he appear the second time without

sin unto salvation." Heb. 9:28. A day of joy and gladness to those that love him, but terrible to those who know him not! "Who may abide the day of his coming? and who shall stand when he appeareth?" In the days of Noah and Lot the few were saved, and the multitudes perished. These did not believe the warning given, and consequently destruction came upon them unexpectedly, as a thief in the night. Even thus shall it be when the Son of man shall be "revealed from heaven in flaming fire" "For when they shall say, Peace and safety; then sudden destruction cometh upon them."

Who believes these things? Not the giddy world rushing on in its thoughtless career of business and pleasure, sin and folly. Not the professed Christian who closes his eyes to the signs of the times and hopes and trusts that the Lord will not come in his day, and leisurely floats on the tide of time, and carelessly drifts with the current of the world, and eats and drinks with the "lovers of pleasures," drunken with self-indulgence and sin. These are they who say in their hearts, "My Lord delayeth his coming," and shall have their portion with hypocrites—weeping and gnashing of teeth. Not the professed believer in the advent at hand, who rejects the last message and does not make the preparation required; namely, to keep the commandments of God and the faith of Jesus. (See Rev. 14:9-12.) Neither is it the professed believer in this message who is at ease and does not exert himself to publish abroad the warning to his fellow-men and save them from the wrath which is threatened in this message.

Such a faith as this demands immediate, earnest, and persevering action. Faith without corresponding works is dead; and a faith which believes that the last warning is being heralded to the world—the closing message of probationary time, a message which is to decide the eternal destiny of the living generation—should be characterized with an earnestness and zeal such as the world of mankind have not yet witnessed.

Selfishness cannot enter heaven. The plan of human redemption and salvation is laid in self-sacrifice for the good of others. Jesus has set the example. He laid the corner-stone in the sacrifice of himself. Christians are those who follow Christ. And can we hope to be approved of heaven, while we see men exposed to the wrath threatened in this last message, and not exert ourselves to save them? May God help us as a people to let our course of action correspond to our faith. Who is sufficient for these things? Our sufficiency is of God. Let us seek to God for the Spirit to qualify us for this work of overwhelming magnitude; and while we seek power from on high, labor with our whole heart in all the strength he gives. R. F. C.

"LIKE BEGETS LIKE."

There is no adage truer than this. A growling dog will meet another that will manifest the same spirit. In many parts of our country the natives were met with the spirit of war, and were repulsed with force of arms. This stirred the revengeful hatred of the cruel-hearted Indian, and until the present day many suffer in consequence of the bitter hatred first provoked by the white man. William Penn tried a different plan,—acted from the standpoint of love; and soon love begat love, kindness begat kindness, until he won the hearts of the cruel race with which he had to contend. It is so in the Christian religion. "The love of Christ constraineth us," says the apostle.

The motive that prompted Christ to leave heaven, the sacrifice he manifested in coming to this world to die, is what draws men unto himself. And it is when we possess this spirit that we gather with Christ. Works of sacrifice, however inferior they may appear unto men, are wholly fruitful. The life principle is in its own nature, originating with God and his beloved Son, Jesus Christ. A small beginning with such a spirit results in great good. It is not so much the amount a person does, as it is the spirit which prompts the action, and the sacrifice it requires in performing it. It is powerful to win hearts. There is the power of wealth, the power of intellect, combined with physical energy. This may affect men's heads. Men will submit from policy to such means, and intellectually to sound reason; but it is the true spirit of sacrifice that affects hearts. "Like begets like." If we possess it, others will voluntarily partake of it, and this with cheerfulness and joy. S. N. HASKELL.

HEAR THEM.

We are told that the views we promulgate respecting the second coming of Christ lack the element of certainty; that we cannot know anything about it.

HEAR CHRIST.

"So likewise ye, when ye shall see all these things, know that it [margin, he, Christ] is near, even at the door." Matt. 24:33. See also Mark 13:29; and Luke 21:31.

HEAR PAUL.

To the Romans: "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13:11, 12.

To the Thessalonians: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:1, 2, 4.

To Timothy: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," etc. "From such turn away." 1 Tim. 3:1-5. How are we to turn away if we cannot know when the last days have come?

To the Hebrews: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." Heb. 10:25.

HEAR PETER.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1:19.

HEAR JOHN.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. If they would watch, it follows that they would know. Those, therefore, who fail to watch are the ones and the only ones who fail to know.

What do these writers mean by all these things?

U. S.

The Moral Law.—A late exchange says.—

"Henry Ward Beecher, at a late meeting in Plymouth church, took the ground that the patriarchs of the Old Testament, and the apostles of the New, were far behind the people of the present age, in their understanding and appreciation of the moral law. And yet the house, misnamed a church, was filled to overflowing, and the people calling themselves Christians applauded the sacrilege."

Yes; the patriarchs and apostles believed that the moral law was binding and acted accordingly; but many in the present age, ministers as well as laymen, do not believe it is binding; and they act accordingly. That's the difference.

A Short Catechism.—Did you ever see a counterfeit ten-dollar bill?—Yes.

Why was it counterfeited?—Because it was worth counterfeiting.

Was the ten-dollar bill to blame?—No.

Did you ever see a scrap of brown paper counterfeited?—No. Why?—Because it was not worth counterfeiting.

Did you ever see a counterfeit Christian?—Yes, lots of them. Why was the Christian counterfeited?—Because he was worth counterfeiting. Was he to blame?—No.

Did you ever see a counterfeit infidel?—No; never. Why? ————!

The Way to Follow Christ.—To follow Christ is not merely to walk in his footsteps, to do as he did. Such a course as this will cause one to lose his individuality, and that is not in accordance with the design of the Creator. By so doing one becomes a mere copyist. Man is a free moral agent, and the true way to follow his blessed Pattern is to live his individual life as Christ would live were he in his place, with his peculiar obligations, limitations, and capacities. The question that should be continually asked is: How would Christ do this or that, were he in my place? Viewing the matter in this light, it becomes obligatory upon man to thoroughly inform himself of all the characteristics of Christ's earth-life, and of his teachings upon the various questions of life. Man is not only responsible for the manner in which he uses the knowledge already possessed, but also for the manner in which he employs the privileges for obtaining additional knowledge.

THE FIELD.

"THE FIELD IS THE WORLD."

PROGRESS OF THE CAUSE.

Brief mention of work done and results accomplished, in different parts of the field, according to reports received since January 1:—

AUSTRALIA.—Eld. S. N. Haskell at the head of a force of workers engaged in establishing the work on that continent; publication of the *Bible Echo* commenced at Sumarlide, Victoria; missions in various cities successfully prosecuted.

CANADA.—Mission at South Stukely, P. Q., in successful operation, also others in the Dominion.

CALIFORNIA.—Pacific Press publishing house at Oakland begins the publication of the *American Sentinel*, devoted to the defense of American institutions, the preservation of the United States Constitution as it is, so far as it regards religion or religious tests, and the maintenance of human rights, civil and religious.

COLORADO.—C. P. Haskell at Denver; five new members received, and \$212 paid on tithes at one quarterly meeting.

DISTRICT OF COLUMBIA.—Mission established, and put in working order.

DAKOTA.—Workers' meeting held at Vilas, and largely attended; denominational school at this place in charge of Eld. Whitney has fifty students.

EUROPE.—Translation of the "History of the Sabbath" into German commenced at Office of *Herold der Wahrheit*, Basel, Switzerland; new office completed at this place for Central European publishing house.

FLORIDA.—G. G. Rnpert at Orlando, engaged in giving course of lectures and doing other aggressive work.

FOR EUROPE.—January 23, Eld. W. C. White, Eld. R. Conradi and wife, and three ladies, sailed from New York for Europe. Eld. C. and wife will work in Germany, and the others at the Central European publishing house at Basel, Switzerland.

IOWA.—Church of twelve members organized at Montezuma, also a tract society; six members received at Waukon.

ILLINOIS.—General meeting at Nora and Louisa, \$30 raised for missions; meeting at Compromise and Sadorus, also course of lectures at Gibson; general meeting at Chicago, Jan. 18, and a second church organized with 29 members; membership of the other church in this city, 100. Course of lectures given at Harpster, also at Centralia; seven converts at latter place.

INDIANA.—M. G. Huffman at West Liberty and Mechanicsburg, where churches are much awakened; money raised to purchase tent for holding spring camp-meeting; new church dedicated at Hartford City by Wm. Covert, and new members received; church of 13 members ready for organization at Pleasant Lake. Course of lectures and Bible readings at Corunna, by Wm. Covert, tract and missionary Society organized; profitable meeting held with church at Ligonier; means raised toward purchase of a tent for next summer's use; meetings at Denver by E. E. Marvin; four baptized and ten added to the church; interesting meetings held with churches at Akron, Walkerton, and North Liberty.

KANSAS.—W. D. Curtis holds meetings with churches at Topeka and Newton; course of lectures given near Yates Center by R. F. Barton and G. W. Page; Sabbath-school of twenty members organized at Celia, and a company ready for church organization.

MICHIGAN.—Nine baptized at Ithaca by M. B. Miller, who also held meetings at that place and Mt. Pleasant; Sabbath-school convention at Otsego attended by nine schools, an interesting and profitable occasion; missionary class organized in Battle Creek College with members representing sixteen States, also Canada and South America; course of lectures at Clinton by M. B. Miller, and Sabbath-school organized; four new converts. Publication of the *Temperance Outlook and Sabbath Vindicator*, also the *GOSPEL SICKLE*, commenced at the Central Publishing House, Battle Creek, each devoted to the causes suggested by its title.

MINNESOTA.—State meeting at Minneapolis, Dec. 29 to Jan. 4, in charge of G. I. Butler, large attendance and extensive work; meetings at Redwood Falls by A. H. Van Kirk; four converts. Missions at St. Paul and Minneapolis doing a large amount of work; new church recently completed at Mankato, and organization contemplated.

MISSOURI.—City mission at St. Louis results in a goodly number of converts; the force of workers increased by four additions.

NEBRASKA.—At Blue Valley six new members received; mission established at Lincoln, Sabbath-school of thirty members organized, and company of forty ready for church organization.

NEVADA.—G. W. Colcord at St. Clair and Reno; two baptized at former place, and four new converts.

NEW ORLEANS.—Mission under T. H. Gibbs and wife doing a good work among the seamen, railroad men, and citizens.

NEW YORK.—Missions at Buffalo and Syracuse receive additional help, and are in a prosperous condition; tract society and missionary school established at Albany; school has an attendance of thirty.

OHIO.—E. J. Van Horn at Columbus; four members received into the church, and two more ready for baptism; meetings with church at McDonald result in increased interest; two baptized at Edison and received into membership; Sabbath-school and tract society organized at Appleton; T. and M. society organized at Mt. Vernon; company of twenty-four ready for church organization near Independence.

OREGON.—Meetings with the churches at Vancouver, Salem, and East Portland, by C. L. Boyd and John Fulton; denominational school started at East Portland.

PENNSYLVANIA.—R. Conradi at Allentown, where a church of twenty-two members is organized, also a Sabbath-school and tract society.

VERMONT.—Meetings at West Bolton and Jericho by H. Peebles; also at Waterville, where a tract and missionary society was organized and one new member added to the church.

VIRGINIA.—General meeting with the Marksville church, four new members received.

WISCONSIN.—I. Sanborn and Wm. Sanders at Stevens Point and Plainfield; successful meetings at each place.

THE THEOLOGICAL WORLD.

... The evangelical churches of America claim 11,318,287 communicants.

... The colored Catholic population of the United States is estimated to be 100,000.

... Conversions from Judaism to Christianity are growing more frequent every year.

... A Bible dictionary has just been completed in the native language of Western India.

... There are three Protestant colleges in successful operation in the Turkish Empire.

... In the present British Parliament there are more than eighty Roman Catholic members.

... The prince of Monaco, a small State south of France, has expelled all Jesuits from his domain.

... There are now seven Protestant churches in Rome, whereat the pope is indignant and anxious.

... There are now nearly 100 ordained ministers, representing five denominations, laboring in Mexico.

... The Norwegian Lutheran Synod has established a mission among the Indians of northern Wisconsin.

... One-half the inhabitants of Russian Siberia are pagans, and their religion is fostered by the Government.

... Twenty-six missionary vessels are operating in connection with the various missionary stations of the world.

... The Catholic cathedral at Moscow, just completed, has been fifty years in building, and cost ten million dollars.

... Bishop Fabre, of Montreal, has recently forbidden Roman Catholic priests of his diocese to meddle with politics.

... The opponents to Christianity in Japan have organized forces pledged to the resistance of Gospel missionary work.

... At the recent conference of the African M. E. Church in North Carolina, Miss Sarah A. Hages was ordained to the ministry.

... "If London did not have its four hundred city missionaries," said the late Earl of Shaftsbury, "it would require forty thousand more police."

... A leading Salvation Army general announces that he will soon organize and proceed to execute a campaign against the colored people of the South.

... A Women's Society has been organized in Copenhagen, having for its object the aid of Danish pastors in this country who may be in needy circumstances.

... The Evangelical Alliance of Cincinnati has appointed a committee to arrange a special gathering for mutual ac-

quaintance and Christian fellowship among churches and pastors, looking toward concerted action on the part of various denominations in the city for evangelical work.

... The recent triumph of the British forces in Burmah opens up a country with four millions of people, as new territory for Christian missionaries to enter.

... In Japan is a society called "The Japanese Friends of the Bible," numbering nearly 2,000 members, each of whom is pledged to read a portion of the Bible every day.

... The people of a Chinese town that was saved from cholera by special prayer, as they believe, have embraced Christianity, and are now building a Christian church for themselves.

... The question of baptism is just now being seriously agitated among the "Friends." The sentiment is increasing among them that baptism is a Christian ordinance that should be observed.

... John Jacob Astor gave the Young Women's Christian Association of New York \$25,000 last month for a building fund, the only condition being that they should raise an equal amount from other sources.

... The average proportion of churches to people in the United States is one to every 516 persons; but in Boston it is one to every 1,600; in New York, one to every 2,400; in St. Louis, one to every 2,800.

... *The Interior*: The recent elections in France have demonstrated two facts: that the power of the Romish Church is still mighty, and that religion is a factor that politicians and statesmen cannot afford to overlook.

... The evangelists, Moody and Sankey, are now on a campaign in the South, to continue until April 18. They will hold revival meetings at Nashville, Memphis, New Orleans, and many other prominent cities.

... The church connected with the Presbyterian mission Sunday-school of Philadelphia, being an enterprise fostered by the merchant prince, John Wanamaker, claims 530 converts as the result of revivals this winter thus far.

... The Philadelphia Ministerial Union, at a recent quarterly meeting, denounced all Sunday newspapers as essentially evil in tendency, and palpable violations of the divine law, and requested all pastors to preach against them.

... The governor of Damascus, Syria, has given orders that no change of religion in his subjects will be tolerated, and that all Christians must be registered and treated as Moslems. This works great hardships to Christians there.

... An interesting event in Chicago is the recent opening of the Chicago Training School for Christian Women. The school is eminently practical in design, being intended to give thorough normal instruction in the Bible, and in methods of Bible work.

... Prince Bismarck was recently honored by the pope by having conferred upon him the "Order of Jesus"—being the first instance on record where the pope has bestowed that order upon a Protestant. Does this indicate any change in the sentiment of the pope?

... A new religious sect has sprung up in Russia, called "The Nest of Godly People." They practice excruciating tortures upon themselves, one favorite pastime being to dig a hole in the ground, lie down in it, cover themselves with a box, and lie there until nearly famished from hunger.

... In Nyanza, Africa, recently, three converts to Christianity were bound alive to a scaffolding, under which a fire was built, and thus they were slowly roasted to death. Their persecutors mocked them, and told them to pray to their Jesus, and see if he would rescue them. The martyrs remained steadfast and courageous.

... The pope has issued a brief to the clergy of Italy, forbidding the use of polkas, waltzes, and other forms of dance music in churches. The *New York Observer* thinks there is use for a pope in America if he could put a similar check upon some of the musical proceedings in the churches of this country.

... A company of Salvationists created such a disturbance in Joliet, Ill., a few days since that the authorities had the leaders arrested and put in jail. They would march through the streets beating their drums, tambourines, and other instruments, shouting and yelling like imbeciles. They were fined for disturbing the peace of the community, and ordered to leave town.

... As instances of the change of sentiment in some heathen lands toward Christianity, may be noted the following: A Buddhist in Ceylon has contributed generously toward the construction of a Wesleyan chapel; another Singalese has given land and money toward another chapel; in West Africa, Mohammedans have placed their mosque at the disposal of Christian missionaries, who are preaching there.

... The *Bombay Guardian* reports a remarkable revival among the native Christians of the Church Mission at Tricour, Southern India. It was first manifested in the Girls' Boarding-School, in the evening after a public meeting, when women and girls were prostrated on the floor in great distress on account of sin. At the next public service so many came forward for prayers that the whole church was required for an inquiry-room.

... The Salvation Army, or that part of it which is stationed at Brockton, Mass., had a contest with the city authorities, Sunday, Jan. 17th, and came out second best. About three weeks before, Hattie M. Sears, 15 years old, joined the Army, and had been living at the barracks since. Saturday evening, the mother visited the barracks, and demanded her daughter, but was refused. Assistant Marshal Tower took the matter in charge; and by persuasive language, Hattie was allowed to return home. Sunday night, Hattie applied for police assistance to get her belongings from the Army quarters. Assistant Marshal Bennett was detailed, but was refused admittance, and City Marshal Wheeler was notified of the proceedings. Marshal Wheeler met with the same reception, but by force succeeded in getting the articles the girl wished for.

THE CHRISTIAN LIFE.

"If any man have not the Spirit of Christ, he is none of his."

CHRISTIANS, CHRIST'S ATMOSPHERE,

SURROUNDING this earth for a distance of perhaps forty-five miles, is an aeriform fluid called the atmosphere, which is one of the most wonderful and merciful of God's creations. We are inclined to think of the atmosphere as only for breathing purposes. While this use is indeed a blessed provision, it is by no means the only function of the atmosphere; there are many others quite as wonderful.

The sun is the great physical luminary of our solar system, the source of light and heat; but without a medium for the transmission of that light and heat, it would avail our earth but little. The atmosphere is that medium, and by it the rays of the sun are equably diffused throughout the earth, lighting up our dwellings, showing us the multiform beauties of nature. The sun furnishes the seeds of light, as it were, and the atmosphere scatters them everywhere for the good of humanity, for the growth of vegetation, and for the glory of the whole earth. The sun is the source of heat, and the atmosphere takes that heat, and carries it to all parts of the earth in obedience to the divine behest. The atmosphere is the active agent that utilizes the sun's rays in painting the flowers and foliage their many and beautiful hues to delight the eye of man; the gorgeous rainbow, the magnificent mountain scenery, the rich autumn pictures—paintings grander than feeble man ever aspired to—are the work of this master artist, with the sun's rays for materials, and the finger of God for a pencil.

Again, the atmosphere is the medium for the transmission of sound. By it we hear the music of nature, the warbling of the birds, the voices of our friends. Sweet sounds delight our ears, borne to us through this wonderful medium. And how perfectly its every function is performed! It is ever ready to obey instantaneously the commands of its Master. It carries light at the rate of 192,000 miles per second, and starts upon its errand the same instant the commission is given, nor stops until the remotest bounds are reached. In the transmission of sound, a velocity of upwards of 1,000 feet per second is reached, this varying with temperature and other circumstances.

Thus we see that without the atmosphere the earth would be cold, dark, and void; no colors would exist, no sounds greet the ear—all would be silent as the grave.

What the atmosphere is to the great physical luminary, Christians are designed to be to the "Sun of Righteousness." John calls Christ the "True Light," and David says the Lord is his light. As the physical sun is the origin of physical light, so Christ is the source of all moral light for the world. Christ said of himself (John 8:12): "I am the light of the world;" and again in the ninth chapter, fifth verse: "As long as I am in the world, I am the light of the world." In giving the great commission to his followers to be light-bearers he says: "Ye are the light of the world." Matt. 5:14. And then he gives the command for them to let their light shine. What an important trust is thus committed to Christians; what a wonderful commission! Think of the momentous interests to the physical world involved in the functions of the atmosphere, and what dire results would follow their derangement. Far more momentous are the interests involved in the execution of the commission of Christ to his followers to be light-bearers. The former pertains to the things of time and sense; the latter, to those of eternity. Ah, methinks the Christian should tremble as he contemplates the wonderful responsibility resting upon him! It is his duty to enlighten all within the reach of his influence, in that which pertains to the true life here below, and the hope of eternal life in the kingdom of glory. His work is to diffuse moral light among his fellow-beings that shall enable them to see clearly the objects of their creation, the purposes for which they should live, and the rewards in store for the faithful. There are no duties or obligations resting upon mankind but should be discharged by the aid of this light. There are no joys, blessings, trials nor sorrows but should be received with this light in view. Christians should not be light-bearers only.

As the physical atmosphere is also the medium

for the diffusion of colors, sound, and warmth, so Christians should tinge with pleasant and inviting colors the rainbow of promise to their fellow-beings; they should be enabled to give the proper coloring to the pictures of life that surround them, and never mar those pictures by unsightly characters or injudicious coloring. It is theirs to help fill the world with joyful and harmonious sounds; to be the medium of praises to God; to aid in the development of music to cheer their fellow-beings and glorify the Father in heaven.

The duty of Christians in diffusing warmth throughout the world is no less important than their other duties. Christians should be the warmest-hearted people in the world; they should be cordial, hearty, and companionable. They should be winning in their dispositions, and not repelling. We all know the wonderful power of physical heat to draw objects toward it. The power of true Christian warmth is tenfold greater; but how few realize and practice it. Why will Christians be so recreant to the trust committed to them? If they would kindle anew the flame in their hearts with true fire from God's altar, and keep it burning brightly by constant exercise in warming the hearts and homes of their fellow-beings, the world would be a hundred-fold more comfortable, and thousands more would be praising God for gospel warmth. All over the world are hearts aching with cold, and yearning for the warmth that Christians are commissioned to scatter. All over the world are homes of professing Christians that are cold, gloomy, and uncongenial. The devil understands the wonderful power of congeniality, and he instructs his followers to employ this agency to the greatest possible extent in securing and holding adherents to his majesty.

Christians should be the most sociable people on the earth; their social intercourse should be warm and cordial, always in harmony with God's love and will. The social intercourse among Christians, and exhibited by them among their fellow-beings, should be as much superior to the popular social customs of the world's society as the cause of God is superior to the cause of Satan. Thousands of precious souls are lost to God every year because professed Christians are so cold-hearted, unsocial, and inactive in shedding abroad the warmth of Christ's love. What a fearful record stands against them in heaven!

Reader, does not the great object-lesson taught by the atmosphere and its uses fully illustrate and explain what the Christian's work is as God's light-bearer? Is there any relation that Christians sustain to their fellow-beings but has its counterpart in the functions of the physical atmosphere as related to the physical world? Let us, then, study this lesson carefully, and strive earnestly to apply its teachings to our lives. G. W. MORSE.

HOW TO PROMOTE PEACE IN A FAMILY.

1. REMEMBER that you will be likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to "overcome evil with good."
7. If from sickness, pain, or infirmity we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, to drop a word of kindness and sympathy suited to them.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, of the weather, and encourage hope.
11. To speak kindly to the servants, to praise them for little things when you can.
12. In all little pleasures which may occur, to put self last.
13. To try for "the soft answer that turneth away wrath."
14. When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"
15. In conversation not to exalt ourselves, but to bring others forward.
16. To be very gentle to the younger ones, and treat them with respect.
17. Never to judge one another harshly, but to attribute a good motive when we can.

BOOKS & PERIODICALS.

THE Sabbath question—always an important one to mankind—is now awakening more widespread interest than in any previous age. The friends of the two rival candidates are zealous, and the claims of each are presented with as much emphasis as possible. It is of the utmost importance that a correct decision be made in this matter, and we know of no work better calculated to lead to an impartial verdict than the "HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK," a work of 528 pages, 12 mo., by J. N. Andrews. This book gives a concise history of Sabbath observance from the beginning to the present day, both sacred and secular, and shows how and when the observance of the first day of the week superseded that of the seventh. It is written in an attractive and interesting style, and is a work of great value. Bound in cloth, \$1.25.

"THE MARVEL OF NATIONS." Such is the title of a book before us, and it is indeed a marvelous book upon a marvelous subject. This is a new and popular work on a subject of the deepest interest to all American citizens. It takes a brief but comprehensive view of the United States from a historical, political, and religious standpoint, showing that our country is a subject of prophecy, and that an outline of its history was written nearly two thousand years ago. In the connection are treated, in an attractive style, numerous questions of prominence that now agitate the world, such as the Sunday question, modern Spiritualism, National Reform, etc. The past and present of our Government are reviewed and its future interpreted in the light of prophecy. The book is by U. Smith, contains 282 pages, is beautifully illustrated, printed in clear type, and elegantly bound. Price \$1.00.

SKEPTICISM is rapidly on the increase, and critical men are questioning the authenticity of the Scriptures. How timely and appropriate is such a book as "THE BIBLE FROM HEAVEN." Such is the title of a 300-page work by D. M. Canright, being a summary of plain, conclusive arguments for the Bible and Christianity. It is written in an easy, simple style, and withal is deeply interesting and logical. It is calculated to accomplish a great work in rescuing the minds of men from the dark depths of infidelity and securely planting them upon a sure foundation. 12 mo. bound in cloth, price 80 cts.

"THE GREAT CONTROVERSY" is the striking title of a book of over 500 pages, treating upon the greatest controversy known—that between Christ and Satan during the Christian Dispensation. It is written by Mrs. E. G. White, and is peculiarly interesting; it presents the most wonderful history ever written of the great conflict indicated above, as illustrated by the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. The whole field covered by the controversy is reviewed, and the reader is carried down the stream of time to its close. The closing chapters give a vivid picture of the warfare of the church, her final redemption, and forcibly describe the triumph of the people of God, the destruction of Satan and all his followers, and the renewing of the earth, which ends the great and awful contest. Earnest Christians of all classes and creeds will find in this book encouragement and instruction. The style is clear, forcible, and often sublime, and although simple enough to be understood and appreciated by a child, its eloquence challenges the admiration of all. The book contains 21 full-page illustrations and a steel portrait of the author. It is bound in muslin, jet and gold stamp. Price, \$1.50.

WE have no knowledge of a book that is truer to its title than "SUNSHINE AT HOME." In these days when the country is flooded with literature for the young that is calculated to corrupt their minds and impede their progress in true education, it is refreshing to see such a work as "Sunshine." It contains 128 large quarto pages, is profusely and beautifully illustrated, and replete with instructive and highly interesting sketches, poems, stories, etc., all breathing a pure, moral tone. Price, \$1.50.

The books mentioned above are published and for sale by REVIEW AND HERALD, Battle Creek, Mich., or PACIFIC PRESS, Oakland, Cal.

THE GOSPEL SICKLE.

Battle Creek, Mich., Feb. 1, 1886.

SPECIAL.—Parties receiving this Paper, not having subscribed for it, may know that it is sent to them by the courtesy of some friend. Do not hesitate to take it from the Office, for none will be called upon to pay for any numbers they have not ordered. We invite candid attention to the Contents of the Paper, and when you have read it, please hand it to a Friend or Neighbor.

With this first issue of the GOSPEL SICKLE, we labor under some disadvantages which will disappear with future numbers. As correspondents become more numerous, a greater range and variety of subjects will naturally appear. It is designed to give immediately in future numbers, in short, pointed, well-digested articles, an exposition of the important prophecies of Daniel and the Revelation, with such illustrations as will best explain the subjects in hand. Other important prophecies will also be considered in due time. We purpose to tell the reader in each number, in the plainest and most direct terms, something of what we believe and why we believe it.

The publishers of the SICKLE cordially invite the co-operation of all who are interested in the spread of the gospel, to aid in the circulation of this paper. The most zealous efforts will be put forth to make it a thoroughly live and instructive journal, and one that Christians can heartily sustain by their means and influence. We are exceedingly anxious that it shall be a faithful laborer in the great harvest field in gathering souls for Christ's kingdom, and those who assist in extending its circulation may feel that they are helping gather that precious harvest.

Spiritualism is manifestly taking a more respectable turn of late. The rampant blasphemy and bold immorality of its early days are being softened down somewhat. It was found that the moral sense of the age, as bad as it is, would not come down to that; so they are now trying to tone up a little, assume a milder form, and inquire what the world would really like anyway. On second thought, Spiritualism now says that it is, and always has been, religious; only it was a little too radical on the start. Now it rather believes the Bible in a way, has its churches, its pastors, its regular services, and hopes by and by to get around to pay some attention to morals, if it is not too busy at more important matters.

The Detroit *Evening News* takes the statistics furnished by several different religious denominations in the State of Michigan, of work done for the year 1885, and figures out that the average cost of each convert gained during the year has been \$328. It then states that the population of the State is 1,856,000, and the total membership of Protestant churches is 150,000. The question is then asked how long it will take to convert the entire State, at the rate of last years' work. We apprehend that the *News* has not made its calculation on the right basis. It has probably put the entire amount expended in the support of church and religious work, against the number of converts gained, and thus arrived at the conclusion stated. It is, however, a lamentable fact that the harvest of the world progresses very slowly. Surely the situation is in harmony with the words of our Saviour: "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The *Temperance Outlook and Sabbath Vindicator* is the name of a four-page paper, the publication of which is about to be commenced from the printing office of Battle Creek College. Its general character is indicated by the title, and judging from what we know of the corps of editors and contributors, and the facilities possessed by the publishers, we are safe in predicting for it a hearty welcome among the thousands of temperance workers of the country. The *Outlook* will most zealously espouse the cause of temperance and Sabbath reform, and we shall not be surprised to see it take steps largely in advance of the average publication of its nature.

What does it mean? We notice in every quarter that Protestants are speaking more moderately and even kindly of the Catholics. Bismarck and the pope seem to have become real friends. Catholics are put into office, the church is spoken well of, and its old crimes are smoothed over. "Not so bad after all," it is said; "misunderstood," "reformed," "caught the spirit of the age," etc. And now it is questioned whether, after all, Protestants and Catholics cannot unite somewhere on common ground. Yes, no doubt; but that will be the death blow to some one's religious freedom. Rome never changes.

Conscience needs to be instructed by the Holy Spirit in order that it may be a safe guide for man. The history of the world presents many instances of great persecution carried on by those who were very conscientious. A Christian has no right to deprive even an infidel of his rights; and should we find one trying to do so, it would be our bounden duty to ignore the Christian's profession, and defend the infidel. If Christians are intolerant, it is because conscience is not properly instructed.

A new journal hails from the Pacific coast, entitled the *American Sentinel*, published at Oakland, Cal. It is an eight-page monthly paper, devoted to the defense of American institutions, the preservation of the United States Constitution as it is, so far as it regards religion or religious tests, and the maintenance of human rights, both civil and religious. The *Sentinel* has entered a grand field, and gives promise of doing valiant work in its laudable undertaking. Its subscription price is fifty cents per year.

That house is no home which has a grumbling father, a scolding mother, a dissipated son, a lazy daughter, and a bad-tempered child. It may be built of marble, surrounded by garden, park, and fountain; carpets of extravagant costliness may spread its floors; pictures of the rarest merit may adorn the walls; its tables may abound with dainties the most luxurious; its every ordering may be complete; but home it is not.

We find a most pernicious doctrine enunciated in the *Princeton Review*, by Dr. Parkhurst. He says that "the proprietary rights of the individual are to be arbitrated from the standpoint of the State, and not the rights of the State from the standpoint of the individual." Such legislation as that would result in tyranny of the worst form. Governments exist for man, and not man for governments. Law is for man, and not man for law.

Needs Revising.—The word of God needs no revision; but men's interpretation of that word needs often to be re-examined. It is the opinion of thoughtful men that the world's theology stands sadly in need of revision to-day. Truth is progressive; and any generation which stereotypes itself where it is, will unconsciously bind itself to more or less error.

The *Interpreter* (1862) said: "A day is coming when Scripture, long darkened by traditional teaching too frequently treated as an exhausted mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures."

Vinet, in his lectures, says: "Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error of which the Christianity of the future will make us ashamed."

Dean Stanley says: "Each age of the Church, has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf still to turn—a leaf not the less new because it is so simple."

The Side of Regrets.—Regrets are not pleasant. Every considerate person wishes to avoid all occasion for them, and will do so if possible. We do not consider a person wise who deliberately enters and dwells upon ground which he well knows bears only the bitter fruits of repentance and regret.

Yet how often, and how extensively, is this very course pursued in spiritual things. On which side in spiritual life do regrets lie? On the side of zeal and activity? or on the side of indifference and backsliding? Who ever heard a person regretting that he had been too much engaged in the cause of God, and

lived too near to him and enjoyed too much of his blessing? On the other hand, who has not heard persons regret that they have not lived nearer to God, and been more faithful in the discharge of their Christian duties?

Here is where the regrets come in, and where they are sure to come if the person ever recovers from his backsliding. Yet with this inflexible rule, this unavoidable certainty before them, people pass on weeks, months, and even years, letting slip Heaven's richest blessings, and heaping up work for future repentance and sorrow of heart. Is not the strong language of Christ to his unconverted disciples still applicable—"Oh! fools, and slow of heart"?

Stirring Themes.—Wm. Miller, in 1846, spoke as follows of the good promises of God to his people. They are as good now as then; as good to us as to him:—

"I am feeding on the old promises yet,—the coming of the same Jesus, a glorious hope; the resurrection of our same bodies, a blessed prospect; the inheritance of the same earth, a good promise; the possession of immortality and eternal life, thrilling consideration; a union of the whole family of heaven and earth whose names are enrolled in the saints' book of life, a brilliant idea; living with Christ, happy thought; without sin, blissful contemplation; where the wicked cease from troubling, a peaceful abode; and where the weary will be at rest, an eternal Sabbath; the restitution of all things, glorious redemption, a jubilee; a victory of our King; no more death, pain, fear—all evil banished, all glory revealed at his coming,—if these things are not good news enough to fill the soul with love and gratitude to God for ages yet to come, then such men will never be satisfied with any bliss in the power of God to give."

Decalogue Not out of Date.—Some of our "modern-thought" religious teachers preach that society has outgrown the ten commandments, that they are not needed now. But let us examine that divine old law, and see if it would not improve modern society some if it were obeyed.

The first commandment would prohibit the worship of all false gods. The second would put away all image worship; here the Catholics would have to reform. The third would stop all profanity; the cursing and swearing now so common in our streets would be heard no more. What a relief that would be! The fourth would give us the Sabbath day, with its holy quiet for all, none at work, all worshipping God. Angels would rejoice at such a scene! The fifth would secure honor to all parents. No more disobedient children. What a blessed reformation that would be in most of our communities! The sixth would stop all murders; every man's life would be perfectly safe. Who would not desire to live in such society? The seventh would end all the adultery and vileness now so fearfully common in cities and country. The chastity of every family safe, how desirable an end! The eighth would close out all thieving; every man's property would be safe without lock or bars. Such a law out of date? Look at the criminal reports in the papers, and then judge. The ninth would stop all lying and tattling. What a blessed consummation that would be! And finally, the tenth would prohibit all coveting, all desire for that which is not our own.

Let this law, then, be perfectly obeyed in any town, and what a desirable community it would immediately become! There would be no need of police or prisons. Who would not want to live in such a society, and raise their children there? Everybody would be moving to such a place as soon as they heard of it.

No, friends, we have not got beyond the need of that grand old law yet; nor will we while sin remains on the earth.

—Sow good services, and you will reap sweet remembrances therefrom.

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