

THE GOSPEL SICKLE

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

VOL. I.

BATTLE CREEK, MICHIGAN, APRIL 1, 1886.

No. 5.

THE GOSPEL SICKLE,

IS PUBLISHED SEMI-MONTHLY FOR THE
INTERNATIONAL MISSIONARY SOCIETY,

By the Review and Herald Publishing Association,
Battle Creek, Michigan.

EDITORIAL COMMITTEE:

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For Terms, - - - See Last Page.

"NOT TO BE MINISTERED UNTO, BUT TO MINISTER."

COULD we know the woes and sorrows
Of each precious, human heart,
Would we not, with Christian spirit,
In each burden share a part?
If we all, with self rejected,
Stood with ever open hand,
How we might, with loving fingers,
Scatter truth o'er all the land,

Lifting up the poor and needy
From the depths of sin and woe,
Throwing sunshine o'er sad spirits,
Scattering smiles where'er we go,
Lighting up each darkened pathway
With a song of Jesus' love,
Making life a beautiful picture,
For the heavenly courts above!

We should live each for the other,
Sharing every joy and pain,
Working for the blessed Master
In his fields of rip'ning grain;
Should the way be hedged with briars,
And the clouds hang dark the while,
Thy reward will be the greater,
Sweetened by God's loving smile.—Sel.

Notes & Comments.

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.

"SEEK, and ye shall find." In the search for truth, the surest help is a real desire to find it, and a willingness of heart to follow where it leads. Some claim to be searching for truth, while they only seek for some way to evade it. Is the reader one of this class?

THE IMAGE OF GOD.—From the fact that man is said in Gen. 1:27 to have been created in the image of God, some divines argue that he is endowed with immortality. We claim that the image cannot be taken to mean immortality any more than it can be taken to mean omnipotence, omniscience, or omnipresence, which as divine attributes stand on the same level with immortality; but that the word "image" must refer simply to physical form or outline. The rendering of this verse as found in the Icelandic Bible, gives the true idea. Literally it reads: "And God shaped man after his image; after God's image shaped he them; and he shaped them male and female." There is certainly no immortality here, unless it consists in shape.

MANY claim to obey the very letter of the Sabbath commandment by keeping Sunday; because if we begin the count with Monday, Sunday is the seventh day. But they do not keep Sunday because it is the seventh day, but because it is "the first day of the week," the day of the resurrection of Christ. The disciples of Jesus "rested the Sabbath day ACCORDING to the commandment" the day before, and on first-day resumed their labor. Luke 23:56; 24:1.

AGREEING WITH PAUL.—An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these:—

"That the blood of Christ can wash away our sins is foolishness; I do not understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

The infidel replied with much surprise, "How is this, that Paul and I agree?"

Said the student, "Turn to the first chapter of 1st Corinthians and read at the 18th verse.

The infidel read: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

The infidel hung his head, and ever after studied the Bible, and soon believed it to be God's power unto salvation.

LIFE is but a preparation for the life beyond, to which all are rapidly hastening; but alas, how seldom it is considered as such! Man lives and breathes a careless being, as regardless and unconcerned for his future welfare, as though there was no God, no heaven to win, no perdition to shun. Missionaries have preached, and the Bible has been circulated to earth's remotest bounds (see Matt. 24:14); yet we daily hear of murders and the most revolting scenes of crime, cruelty, and wars in this nineteenth century of the world's boasted civilization. The Dark Ages made no pretension to learning, refinement, or religion; but the world is now skilled in the arts and sciences, and is mighty in inventions, discoveries, and evidences of the Christian religion. She thus wraps herself in the mantle of fashion and hypocrisy, and wears the picture of innocence. May we not well inquire with the prophet Daniel, "Oh, my Lord, what will be the end of these things?"

DOES the Bible mean just what it says? or must it be fixed over to express what it means? A little child once said, "If Jesus did not mean what he said, why did not he say what he meant?" Just so. When the Bible says that the seventh day is the Sabbath, does that mean the first day? Then why did not it just say so? When Jesus said "the Sabbath was made for man" (Mark 2:27), did he mean only the Jews? Then why did not he say so? If the Lord wished us to keep holy the first day of the week, why did not he say so? Who will tell?

MARTIN LUTHER, the well-known Reformer, three hundred years ago hoped that the end was approaching. As early as A. D. 1545, speaking of things that were then occurring, he said: "I do most earnestly hope that these are the blessed signs of the immediate end of all things." (See "Mitchel's Life of Luther.") Near the time of his death he said: "I persuade myself verily that the day of Judgment will not be absent full three hundred years more. God will not, cannot, suffer this wicked world much longer." Luther was no optimist, but kept his eye keenly on the signs of the times as they appeared in his day.

IN the "Vindication of the True Sabbath," a valuable little treatise by J. W. Morton, the author shows the worse than childish folly of those who assert that a God of wisdom in sanctifying the Sabbath merely blessed "one day in seven, but no particular day." Mr. M., in appealing to Reformed Presbyterians, very tritely puts the case thus:—

"If you say that when God speaks of the Sabbath day, he means 'one day in seven, and no day in particular,' you are as far from the truth as if you had said that when he speaks of Moses he does not mean any particular man, but some one of the Israelites. Moses was one of the Israelites, just as the Sabbath day is one day in seven. But when God says Moses, he means Moses the son of Amram; and when he says 'the Sabbath day,' he means the seventh day

of the week. You may give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicated of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it 'England,' and then affirm that the late work of Mr. Macaulay, entitled, 'The History of England,' is a veritable and authentic history of this newly-discovered empire! Which would you wonder at the most, the stupidity or the effrontery of that navigator?"

And yet this is precisely what is being done by a certain class of theologians, who are attempting to erect the Sunday fabric on the reputation and institution of Jehovah's creation Sabbath.

IT is easy, to believe what we desire to believe, and to remember that in which we have a real interest. A father tells his boy to go and hoe in the garden. The boy not feeling a special interest that way, delays a little, and soon forgets it. But if he tells the boy that he may go fishing some future day, he is sure to remember it, and be ready to go. It is hard to believe unpopular truths, especially that which requires a departure from the customs of society. It is not agreeable to the natural mind to believe and practice that which makes its adherents a "peculiar people."

IF we go to Christ when we die, and live with him in heaven like the angels, what should we care whether Jesus comes back here again or not? Yet all Bible writers look with longing eyes for the second advent. If we go to heaven or to the other place when we die, what is the use of the future Judgment? There are many inconsistencies connected with the idea that men have immortal souls which live independently of the body.

JOHN LOCKE, the typical English philosopher, in his "Essay on Human Understanding," written about one hundred years since, said:—

"An error is not better for being common, nor the truth worse for having lain neglected; and if it were put to vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority, at least while the authority of men, and not the examination of things, must be its measure."

Let this criterion be applied to the Sabbath truth, and the remark of the Christian philosopher will appear all the more pertinent.

IN the 63d chapter of the book of Isaiah, verse 16, it reads: "Doubtless thou [Lord] art our father, though ABRAHAM BE IGNORANT OF US, and Israel acknowledge us not." Now if the good old patriarch went to heaven when he died, and his soul was in the presence of God where there "is fullness of joy," where the seraphs flame, and the holy angels are ever departing on errands of mercy to this world, would Abraham "be ignorant" of what was taking place among his posterity on earth? Is not the bare thought ridiculous?

AN English preacher has this passage in a sermon on the second advent:—

"When ye see these things come to pass," what? be terrified—be alarmed—resign your duties?—No, no, no. The Bible is too rich in common sense. And who can possibly regret the nearness of such a consummation? What will it be? The end of sin, the emancipation of the oppressed, the extinction of war, the return of earth's ancient glory, the restoration of all the blessedness we have lost, a peace that passeth understanding, no more quarrels, no more misapprehensions, no more sorrows. Instead of dreading the advent of so glorious an epoch, with all our hearts we should pray with the apostle, Come, Lord Jesus; yea, come quickly.

DOCTRINAL.

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



THE WORLD'S PROPHETIC HISTORY.

4.—THE PAPACY AND THE WORLD END TOGETHER, DAN. 7: 25, 11.

BY U. SMITH.

PROPHECY is peculiar to the Christian Scriptures. The Vedas of India, the most ancient of the so-called sacred books of the world, aside from the Bible, the Shasters and Puranas of the Hindūs, the Tripitaka of the Buddhists, the Law book of Manu, the Tao-Te-King of the Taoists of China, the Lun-Yu of Confucius, the Kojiki and Nihonki of the Shintōs of Japan, the Zend-Avesta of the Parsees, and the Koran of the Mohammedans,—none of these presume to unroll the future of human events, to call coming conquerors by name centuries before their birth, to foretell the rise and fall of kingdoms in consecutive order, to give the extent of their territory, describe their character, enumerate some of their wonderful achievements, number the years of their continuance, and make known their fate. All this the Bible does. But only the hand of Omniscience can lift the veil that hides such scenes from mortal view. And when predictions of this kind are given, and then are fulfilled in time and place and character, with all the promptness and accuracy that mark the movements of the heavenly bodies in their glorious orbits, divinity shines through the event, and skepticism rages in vain around the demonstration.

But not only are the prophecies peculiar to the Bible, there is a remarkable peculiarity about the prophecies themselves which none should fail to notice; and that is that the farther the prophet goes into the future from his own time, the more definite and specific his predictions become. This is exactly the reverse of human speculations and efforts to read the future. These are more minute and specific in reference to events the nearest at hand, and rapidly grow general and indefinite as they proceed to the distant future.

Of the above-named peculiarity of prophecy we have a beautiful illustration in the case before us. In the vision of Daniel 7, the prophet, beginning with his own time, 555 B. C., takes us down through Babylon, Medo-Persia, Grecia, and Rome, to the establishment of the papacy in the year 538 A. D., or 1093 years from his own time, and then proceeds to state respecting the papacy what he gives respecting no other preceding power, namely, the exact number of years during which it should enjoy supreme authority.

In Dan. 7: 25, having spoken of the efforts of the papal power against God, his people, and his laws, the prophet says: "And they [the saints, times, and laws] shall be given into his hand until a time and times and the dividing of time." From this the conclusion follows that when this period should end, a change would take place in the position of the papacy, and its dominion be taken away. In the inquiry whether this has been fulfilled or not, the first point to be ascertained is, how long a period the words "time and times and the dividing of time" signify.

To the ordinary reader the expression seems at first sight to be quite unintelligible; but an easily-ascertained fact furnishes a key to its explanation. That fact is that the Bible uses the word "time" to signify a year. It was told king Nebuchadnezzar that he should be driven from his kingdom till "seven

times" passed over him (Dan. 4: 28), and Josephus ("Jewish Antiquities") informs us that he was driven from his kingdom "seven years." According to this, a "time" signifies a "year." The Chaldaic word here translated "time," is 𐤔𐤍 (iddan), which Gesenius, in his Hebrew lexicon, defines thus: "Time.—Spec. in prophetic language for a year. Dan. 7: 25."

Now the ordinary Bible year consists of 12 months of 30 days each, or 360 days. Reduced to days, a "time" would therefore be 360 days; "times" (that is two times, the least that can be expressed by the plural number) would be 720 days; and the "dividing of time," or as it could more properly be rendered "half a time" (see Gesenius), would make 180 days more. These all added together give us 1260 days for the expression "time and times and the dividing of time." That this is the correct interpretation is further proved by the prophecy of Revelation 12 and 13 where the same period (Rev. 12: 14) is called in verse 6 "a thousand two hundred and three-score [1260] days," and the same papal power (Rev. 13: 5) is predicted to continue 42 months. At 30 days to the month (see Gen. 7: 11; 8: 4 compared with 7: 24) this gives us again 1260 days.

The nature of the time is next to be considered. The Bible computes time in two ways, according to the nature of the subject under consideration: First, in its ordinary, literal sense; secondly, in a symbolic, or prophetic sense. The prophecy before us is a symbolic prophecy; the time connected with it must therefore be used in its symbolic sense; and where so used, the Bible gives us a rule showing how much it is by literal measurement. The rule is that a prophetic day stands for, or is a symbol of, a literal year. Eze. 4: 6; Num. 14: 34. The 1260 symbolic days of papal supremacy are, therefore, 1260 literal years.

The papacy, as we have seen, was established in A. D. 538. To this we add 1260, and find ourselves directed to the year 1798 as the date of its overthrow. As that year was approaching, we behold all Europe in a political ferment. A thunderbolt is launched against the papal States. Acting under the French Directory, Berthier (Ber-té-a), at the head of the French army, knocks at the gates of Rome. The city surrenders; the pope (Pius VI.) becomes a prisoner; the chair of St. Peter is overturned; and a decent secular republic is erected on the spot so long cursed by an overshadowing spiritual tyranny.

We glance at the prophetic calendar. Twelve hundred and sixty years before, in the month of March, A. D. 538, the shattered legions of the Goths, who stood in the way of papal supremacy, were driven in confusion by Belisarius, the general of the armies of Justinian, from their camp around the walls of Rome, and the spiritual usurper mounted that throne which the prophecy had allotted to him for 1260 years. Those years expire, almost the very month is reached, when on Feb. 10, 1798, a more determined and powerful foe approached the doomed city and pulled the false shepherd from his lofty seat. The pope was carried in exile to Valence, France, where, still a prisoner, he died the following year. Another pope was elected and the papacy partially restored in 1800; but it has never, says Croly in his work on the Apocalypse, enjoyed the power it previously possessed. A plainer fulfillment of prophecy could hardly be given. If any skeptic thinks it a light matter, let him try his hand at predicting some unknown movement, even six months in the future, and give the exact time of its continuance.

Furthermore, this little horn that had eyes and a mouth speaking great things, was to think to change "times and laws." The Hebrew reads, "the law," pointing plainly to the law of God, just as the saints which this horn wears out are the saints of God, and the name which it blasphemes is the name of God. According to the view here maintained, that this little horn is a symbol of the papacy, we must look for some attempt on the part of the papacy to change God's law. By God's law, according to the general consent of Christendom for centuries past, we understand the decalogue, or ten commandments, spoken and written as no other laws have been, by Jehovah himself. All agree in regard to the first three and last six commandments of the decalogue. But over the fourth all Christendom is in a ferment. Why?—Because the Scriptures declare, or rather record what God has declared, that the seventh day is the Sabbath, but some one has tried to make a change, and has induced the greater portion of all denominations to keep the first day of the week. Who has made this change? Not Christ. He said not one word about it. Not the apostles. They teach not a syllable of it. But the Catholics step forth

and claim that their church has made the change, admitting that it has no sanction in the Scriptures, but rests on the authority of their Church alone. See quotations given on the last page of this paper. See Catholic catechisms and controversial works in general. Ask any Catholic priest how this is, and he will make the same answer. A powerful movement is now on foot to lead men back to the word of God in this matter. Hence the agitation.

Finally, Daniel says (7: 11) that this little horn uttered great words, and as a consequence was almost immediately thereafter given to the burning flame. Those great words the present generation has heard. In the year 1870, in the great Ecumenical Council, by a vote of 538 against 2, the blasphemous dogma of "Infallibility" was adopted as the deliberate voice of the whole Catholic world. This was already sixteen years ago. Next comes destruction in the burning flame. How is the papacy to be destroyed?—By the spirit of Christ's mouth and the brightness of his glory, when he appears at his second coming! 2 Thess. 2: 8. How far away, then, can that coming be? Reader, where are we? Babylon has given place to Persia, Persia to Grecia, Grecia to Rome, Rome to the barbarians; the papacy has arisen filled its 1260 years, done its terrible work, spoken its great words. All this is past, fulfilled to the very letter. The burning flame, the coming of Christ, the end of all earthly things, come next, and must be at our very doors.

THE SABBATH PREVIOUS TO THE GIVING OF THE LAW.

BY G. I. BUTLER.

A DECISIVE proof that the Sabbath was well-known to the Israelites previous to the giving of the law, is found in Exodus 16: 4, 5, 22-30. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no. And it shall come to pass on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Then we have an account of the falling of the manna. He continues in verses 22-30. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day."

From the foregoing language the following conclusions are inevitable:—

1. God had a law, of which the seventh-day Sabbath was a part, more than a month previous to proclaiming his commandments from Mount Sinai.

2. He proved his people by giving them bread from heaven, to see whether they would obey his law or not, that test coming on their observance of the Sabbath which, therefore, must be a most important part of the law.

3. The language shows that the people had a knowledge of the Sabbath, and that many of them desired to keep it before any commandment whatever was given them as a people concerning it, the record of their deliverance from Egypt not giving a single hint concerning the Sabbath, previous to this point.

4. We are constrained, therefore, to conclude that when he says, "How long refuse ye to keep my commandments and my laws?" he must refer back to the original institution of the Sabbath at creation, the knowledge of which had been preserved through the patriarchs and the general acquaintance of the ancient nations with the Sabbath.

5. The fall of the manna continuing through the

forty years of their wanderings, with its double portion on the sixth day of the week, and none upon the seventh; its being kept from corruption on the Sabbath, while it would soon spoil on other days, thus, by thousands of these miracles, attested which was the true creation Sabbath at that time; and their perfect knowledge of it.

An objection is sometimes offered upon the passage, "See, for that the Lord hath given you the Sabbath," etc., that it belonged wholly to the Israelites. But surely it must have had a previous existence, or it would not have been proper to say he gave it to them. He did this in precisely the same sense that he gave himself to that people, and thus became the God of Israel. The nations had gone into idolatry, or were fast doing so, rejecting alike the true God and the great memorial of his creative work, the Sabbath. He had separated out from among them the descendants of Abraham, who still regarded both. From this time on, the Sabbath and the knowledge of the true God rapidly disappeared from the nations of the earth, and they became heathens; while the Israelites remembered God and his Sabbath, and preserved the knowledge of each to be given again under more favorable auspices back to the Gentile nations.

From these considerations we cannot doubt but that Israel regarded the Sabbath more or less sacredly while in Egyptian bondage; hence that nation must also have been very familiar with it during their stay among them, even more so than the other ancient nations, who, we have shown, still retained a knowledge of it. It is very probable that the Egyptians themselves still regarded its claims in a measure, or they would not have permitted the enslaved Israelites to do so to the extent we are certain they did. A nation of slaves "in the iron furnace of affliction," would not be likely to have permission to keep a Sabbath wholly contrary to the practice of their cruel task-masters. But we have shown that the Israelites did have full knowledge of the Sabbath at the exode. This must be considered strong proof that it was quite generally known and respected at that time among the Egyptians also.

In this brief account it has been plainly shown that the Sabbath of the Lord was given to the human family at creation, and was well known to those who had any regard for the true God. It certainly was not a Jewish institution; for it existed, and was commanded to be observed by the God of heaven, long ages before a Jew lived. The Jews sprung from Judah, one of the sons of Jacob; but the Sabbath was set apart in Eden for man's benefit. It "was made for man."

"THE SUN SHALL BE DARKENED."

BY D. M. CANRIGHT.

Just before the Saviour died, the apostles asked him, "What shall be the sign of thy coming and of the end of the world?" Matt. 24:3. He proceeds to give them many signs; among the rest he named three very prominent ones which will mark the time of the end and the advent near. He has placed so much stress upon these signs that there certainly must be much importance in them. We refer to the darkening of the sun and the moon, and the falling of the stars.

These three events he names very distinctly as signs of the end of the world. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven. Matt. 24:29, 30.

It is noticeable that Matthew, and Mark, and also Luke record these same signs. Thus Mark gives it: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:24-26. This language is very plain. When they shall see the sun darkened, and the moon darkened, and the stars fall, then shall they see the Son of man come.

Luke's language is very similar: "And there shall be signs in the sun, and in the moon, and in the stars. . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27. Then coming down to the book of Revelation, where John was shown in vision the coming of the Lord and the events immediately preceding it, he records these same three signs as occupying a prominent place just before the day of wrath. "And the sun became black as sackcloth of hair, and the

moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:12-14.

Then if the word of God is to be relied upon, just before the heavens shall pass away, these three signs,—the darkening of the sun, the darkening of the moon, and the falling of the stars, will certainly appear.

These same signs were also foretold by the Old-Testament prophets. Thus Joel says: "The sun and the moon shall be dark, and the stars shall withdraw their shining; . . . for the day of the Lord is great and very terrible; and who can abide it?" Joel 2:10, 11. And again: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." Joel 3:14, 15.

Every one who has any confidence in the Bible, must be impressed by these quotations with the fact that the Lord has very distinctly, time and again, foretold that these three signs shall certainly be given in the last days, just before the end of time. The Lord will never come until these signs have appeared; we may rest assured of that. The word of God never fails; everything comes to pass. Now we most solemnly believe that these three signs have been given; that the world has already seen them, has recorded them, has talked about them; but few have recognized them as the signs foretold in the word of God.

Looking a little closer, we see that the Lord described very particularly at what time the sun should be darkened. In Matthew he says, "Immediately after that tribulation;" and in Mark, "In those days after that tribulation," shall there be signs. The days here spoken of are the twelve hundred and sixty years of papal supremacy. These days began A. D. 538, and ended 1798; but it was to be after the tribulation, that is, the persecution of God's people by the papacy. This closed about 1760; hence the time pointed out by the Saviour was somewhere between 1760 and 1798, and this is just where it did occur.

On the 19th day of May was witnessed the most remarkable dark day that the world ever saw, at least that has ever been recorded. It was so remarkable that it was discussed by the papers of the land; historians recorded it; and even Noah Webster thought it worthy of mention in his dictionary. On that day the sun arose as usual, but about nine o'clock it began to grow dark, and still darker, till at noon the darkness was so great that candles were lighted in all the houses. All business was suspended; the fowls went to roost; the birds ceased their singing; the cattle came up to their yards; while the darkness of night settled down over all the land. The Legislature of Connecticut being in session, had to adjourn; the people were terribly frightened. It was the general impression that it was a sign of the day of Judgment. The moon also was darkened the following night; though it had fulfilled the day before, it was totally invisible. The darkness was as dark as dark could be; and when the moon finally appeared, it looked red like blood. On the next Sunday, churches were crowded with people, and ministers generally preached upon it as a sign of the end.

We will give a few quotations upon this point.

The Appendix of the later edition of Noah Webster's Unabridged Dictionary says:—

"The dark day, May 19, 1780, so called on account of a remarkable darkness that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night. . . . The true cause of this remarkable phenomenon is not known."

From "Our First Century," pp. 88-96, we take the following graphic account:—

"Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780, a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation, the fowls fleeing bewildered to their roosts, and the birds to their nests, and the cattle returning to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial had come; many gave up, for the time, their secular pursuits, and betook themselves to religious devotions."

Herschel, the great astronomer, gives the following testimony concerning the unaccountableness, scientifically, of the darkness:—

"The dark day in Northern America was one of those wonderful phenomena of nature, which will always be read

with interest, but which philosophy is at a loss to explain."

"The darkness the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage, to the Historical Society.

Many more quotations to the same effect would be given if we had the space. The signs occurred at the right time. They were just the signs foretold. It was not an eclipse; for a total eclipse can last only six minutes, and this lasted fourteen hours. No cause has ever been assigned for it.

TEXTS EXPLAINED.

"TORMENTED DAY AND NIGHT FOREVER AND EVER."

This passage speaks of the devil, and certain earthly powers which have been foremost to do his will. But awful as the text is, it does not teach the doctrine of eternal misery. The whole verse reads thus in Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." The phrase "day and night," limits the torment to a certain time. The patriarch Job, in speaking of the present physical constitution of things says, God "hath compassed the waters with bounds, until the day and night come to an end." Chap. 26:10. This shows that the present system of days and nights will not always continue, and the prophet Isaiah says that they will be supplemented in the eternal state by something that will be far more glorious. Speaking of this change, he says: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. 30:26. Immediately following the execution of the Judgment, the plastic hand of the Creator will again make all things new. Rev. 21:6. There will then be no murky atmosphere, with its clouds, and miasms, and germs; but the whole terrene space will be pure as the crystal waters of the river of life. But when this takes place, all wicked men and devils will have ceased to exist. They will have died an everlasting death. The phrase "day and night forever and ever," limits the torment to the present fallen state. There will be no torment nor suffering over in the new-earth state, for then every creature in heaven and earth will be heard praising and magnifying God. See Rev. 5:13.

"THAT BEING DEAD WHEREIN WE WERE HELD."

In Rom. 7:6 Paul says, "Now we are delivered from the law, that being dead wherein we were held." From this expression, many jump to the hasty conclusion that the law has died. But nothing is more absurd than this. Literally rendered from the Greek, the passage reads: "Now we are loosed from the law, having died in which we were held." The original for "having died" is plural, agreeing with "we," which shows that it is the person, and not the law which dies. The margin of our authorized version gives the idea correctly. This reads, "being dead to that," which shows that it is the old man of sin that dies. The Revised Version translates it, "having died to that wherein we were holden." Whiting's Translation gives it, "being dead to that." Macknight's New Testament has it, "now having died with Christ." Mr. Herbert's Translation reads, "having died to that," and with this agrees precisely the translation of the American Bible Union. John Wesley's New Testament with notes gives it, "being dead unto that." The Emphatic Diaglott renders it, "but now having died," and exactly the same reads Sawyer's Translation. Rotherham's Emphatic Version gives it, "we received full release from the law, by dying in that." Wakefield's Translation reads, "we have been released by death from that law." The Syrian New Testament gives it, "we are dead to that." And in exact harmony with these English translations are the versions in French, German, Danish, Swedish, and Holland. Surely, in the face of so many eminent witnesses no one ought to be ever caught trying to make Rom. 7:6 teach the death of the law.

EVERY DAY ALIKE. ROM. 14:5.

The language of Paul in this passage, that one man "esteemeth every day alike. Let every man be fully persuaded in his own mind," refers simply to the ceremonial and festival days of the Jews, associated with the subject of ceremonial eating and drinking. Verses 1-3. The apostle has no allusion to the weekly Sabbath, which the Lord has never given to man to use as he pleases. The distinction in Jewish days was past when Paul wrote; hence they were not to be observed; but till the transition from the Mosaic to the Christian dispensation should be fully accomplished, Paul gave weak consciences liberty to observe such distinctions if they chose. The Scriptures use the same expression "every day," where we know that the Sabbath day is excepted. See Ex. 16:4. On the same ground we say that the Sabbath day is excepted in Rom. 14:5.



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

BATTLE CREEK, MICH., APRIL 1, 1886.

OBJECTIONS TO THE SABBATH.

THERE are many objections urged against the seventh-day Sabbath, which can be easily answered; such as that it originated with Moses; is ceremonial in its nature; is indefinite in its wording; was abolished by Christ; was changed by Christ and his apostles; that we cannot tell which day it is; that time is gained or lost by going round the world in different directions; that at the poles it is six months day and six months night, etc., etc. Everything in this line we are ready to meet. But there is one objection—and as we wish to be perfectly frank with the reader, we squarely acknowledge that there is one objection—which we cannot answer. It is esteemed by many a very strong one. It has doubtless kept more people from the observance of the Sabbath than any other one thing, and will keep many more; and should the reader on this account refuse to accept the doctrine, while we should be very sorry, we could not help it. What is this unanswerable objection?—It is this—THE CROSS! In this rebellious world there is a cross in believing in God and obeying his law, especially in the keeping of his Sabbath. This will subject you, perchance, to some inconvenience, and bring upon you the opposition and ridicule of men. But while we cannot remove this cross, we do not say that there are no compensating circumstances. There are. Obedience will secure you peace of conscience, the favor of God, and at last Christ's glorious benediction, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." If you value these things more than the fleeting friendship of this world, the objection we speak of will not amount to much; otherwise it will. Be careful to look at things in the true light and decide aright.

U. S.

THE RESURRECTION.

THIS subject has been considered from so many different standpoints, and at such length, that I cannot hope to bring from it anything especially new or striking. But there is still a necessity that it be considered often and carefully.

It is one of the great fundamental doctrines of revelation, and contains infinite comfort for loving hearts, furnishing, as it does, the connecting link between this life and the life which is to come. Its truth was clearly stated in the teachings of our Saviour, and its possibility and certainty demonstrated by his own resurrection. His coming forth out of the tomb a living conqueror caused a flood of light to illuminate its dark chambers, enabling us to see a clear pathway from this world through to the world beyond. Before this, all was impenetrable darkness, except as the prophets of old had caused rays of light to shine upon the future. But now we have the clearness of an accomplished fact upon which to found our faith. Christ has come forth from the tomb, bringing its keys with him. He says himself: "I am he that liveth and was dead; and behold, I am alive forevermore. Amen; and have the keys of *hades* and of death."

A scoffing world, led by a false philosophy, may proclaim its impossibility; a formal church may exchange its glorious promise for a ghostly faith of immaterial existence "beyond the bounds of time and space" (which is, perhaps, as good a description of *nothing* and *nowhere* as human language can frame); but we will still cling to the faith of an actual, personal, bodily resurrection, such as our Lord teaches and illustrates. Here is the only rational hope of the Church and the world. This alone shall give us at last the society of our risen Lord, the companionship of the good, the holy, the martyrs of all ages, and a reunion with our loved friends, whom death has snatched from our embrace. We want, then, to keep this in memory, to consider its precious lessons often, as a prime source of encouragement and hope while battling with sorrow and sin.

It is an interesting lesson, indeed, to consider the testimony of Holy Writ upon this delightful theme. How early in the experience of God's people this glo-

rious doctrine was clearly revealed to them, we are not specially informed. We have reason to believe it was very early, though not particularly mentioned in the historical books of the Old Testament. It is doubtless much the same with this as with the glorious doctrine of Christ's second coming, the event which ushers in the resurrection and makes it possible. We find no statement in the lives of the ancient patriarchs, as recorded in the Pentateuch, that they had any knowledge of this. But the inspired apostle Jude in his short letter states the interesting fact that "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." This holy man was, then, an advent preacher in the fullest sense; and how natural and necessary the conclusion that he must have known of the resurrection, which was the complement of that event. Adam must have listened to the preaching of Enoch; for he was contemporary with him. These glorious doctrines, then, were known to the patriarchs.

We must not err in drawing conclusions concerning the knowledge of ancient worthies, by taking it for granted that their knowledge only extended to what is recorded of them in the Pentateuch. That history is very brief. It covers thousands of years, and is all embraced in a few short chapters. One forcibly said that if we were to write a history of the United States upon our thumb nail, we should doubtless leave many things out; so in this case, we have but the barest outline of what they knew, or what they did. We have, doubtless, sufficient upon which to found the great plan of truth which is built upon these facts; but we must recollect that Enoch, and Noah, and Abraham, and no doubt many others, had communications from God more directly than we do.

It seems very clear to my mind that all the great facts of God's truth were revealed to them from certain evidences given here and there throughout the Bible. We learn from the apostle Paul that Abraham "looked for a city that hath foundations, whose builder and maker is God." In the book of Genesis nothing is said about this. So the apostle declares in regard to Isaac and Jacob and many others. We read also in the apostle's writings that the "gospel was preached to Abraham," but there is nothing said directly about it in the history of his life. Who would have thought of taking the passage our Saviour quoted from Ex. 3:6, to silence the skeptical Sadducees, and convince them from Moses' writings that there was to be a resurrection of the body? From the manner in which our Saviour quotes and comments on the words, "I am the God of Abraham, the God of Isaac, and the God of Jacob," we should be justified in drawing the conclusion that Moses was well acquainted with the glorious hope of the resurrection of the dead. It must have been so, when we consider it was by faith that he left the riches and pleasures of Egypt, esteeming the reproach of Christ of more value than all of them, because he "had respect unto the recompense of the reward." He could only hope to obtain this reward through the resurrection. He therefore believed in it. So, doubtless, did all those worthies.

When we come down to the poetical and prophetic writings, the references to this glorious theme are plainer. Job, who is supposed to have lived as long ago as in the time of Moses, seemed to be perfectly familiar with it. Hear him in the midst of his suffering and anguish burst forth in words powerful and weighty: "Oh, that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!" You must have something very important, Job, to desire all this pains taken to make it enduring. What can it be which so inspires you in the midst of your pain and abject misery, sitting in the ashes, covered from crown to sole with terrible ulcers?—It is what would now be called Adventism. "I know," says this ancient worthy, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job 19:23-27. Job evidently thought there was some importance attached to this matter. How is it that this ancient patriarch could be so positive in regard to this? We read of no revelation of it to him anywhere in any previous portion of the Scriptures. Ah! it came as I have hinted, as a natural and necessary part of divine truth, without which a person could have very little knowledge of God and the plan of salvation.

David, the sweet psalmist of Israel, was comforted with this blessed hope: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." Ps. 17:15. He speaks also of the resurrection of Christ, and shows its importance as connected with this subject: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Ps. 16:10, 11. The resurrection of Christ, here brought to view, fully laid open the "path of life," which was to lead David into the presence of God, and to the enjoyment of happiness forever at his right hand. He knew he could never behold his face in this world. It was only when he should "awake" from his long sleep that his heart longings could be "satisfied." What a fullness of meaning there is in that word "satisfied"! I know of nothing in all revelation that quite equals it. Many are the beautiful and glorious descriptions of the blessings of that heavenly world contained in the volume of inspiration, but the thought that we shall be *satisfied*, that we shall want nothing more, that all the longings and yearnings of the heart will then be met, seems to embrace and swallow up all. This was to be accomplished through the rising up from the sleep of death. It was then he was to receive the likeness of his blessed Lord.

G. I. B.

WHAT IS DEATH?

ACCORDING to the standard dictionaries, to die is "to pass from an animate to a lifeless state; to cease to live;" etc. But there is a widely prevailing theology which defines death, in the case of men, to be the separation of a conscious, immortal soul from the body, the body only dying; while the soul, in full consciousness, is destined to an eternity of bliss or woe. To sustain this theory, it is necessary to prove first, that man has an entity capable of conscious existence separate from the body, and in the second place, that it is immortal, not being subject to death or decay; neither of which is revealed in the Bible.

To sustain an unscriptural theory, a mystical mode of interpretation becomes a necessity. Words are made to mean anything but what they literally affirm. Now if the words of Scripture are not to be understood according to their most obvious meaning, each one must have an equal right to his particular mode of interpretation; and this is the way in which the discordant tenets which now afflict a divided church are sustained.

It is evident that God intended that his word should be a revelation to man; but if the plain and positive assertions of the Bible are not to be taken to mean what they say, it is no revelation at all. If its direct statements are to be spiritualized, that is mystified, then unless somebody is inspired to tell us what it means, it may mean one thing, or its opposite, according to the fancy of different individuals; and thus it has no reliable meaning at all. Mystifying the Bible to make it teach the fables of men, has tended to bring it into disrepute.

As in all other books, so in the Bible, symbols and figurative language are used. These are not to be understood literally, but are to be interpreted in harmony with their literal meaning. "If a parable or a symbol be taken literally, it is then no parable or symbol; but if the interpretation is not taken literally, it is then no interpretation." Any one who will carefully examine this quoted proposition will see its truth. Interpretations need no interpretation, but must be taken in their plain and obvious sense. And we may say the same of the direct assertions, where no reason exists that the language is figurative.

When God said to the living soul he had created, "In the day thou eatest thereof thou shalt surely die," what reason is there for making death anything but "cessation of life?" The threatening was certainly addressed to the intelligent soul; then what reason exists for supposing that soul will escape alive? And when God said to him, after he had sinned, "Dust thou art, and unto dust shalt thou return," why should it not be believed that the man formed of dust which "became a living soul," was destined to return to the state in which he was before he was formed and had the gift of life? And since man was excluded from the tree of life (Gen. 3:22-24) lest he should partake of it, "and eat and live for ever," if he does not through Christ regain a "right to the tree of life," what ground is there for believing that the real man is destined to live as long as God exists?

Again, when God says, "The soul that sinneth, it

shall die," why should death mean eternal life in misery? Is it necessary to make death a miserable life in the declaration, "The wages of sin is death, but the gift of God is eternal life"? Nothing creates the necessity but the assumption that man is immortal by nature, and therefore cannot die, a doctrine not revealed in the Bible. R. F. C.

KEEP IT BEFORE THE PEOPLE.

In a ponderous volume of twelve pamphlet pages, the Rev. H. L. Barnaby essays to settle the great question of the Sabbath; and some of the assertions which he summons to his aid in the effort are truly astonishing. He says:—

"So much has been written and said about the seventh day of the week, that one would naturally suppose the Bible to be full of lessons about it; and yet there is not a word said in the Scriptures about the seventh day of the week."

The shallowness of this evasion can be easily exposed. Because those particular words "of the week" do not occur, to deny that the week is meant, is to show one's self ready to resort to tricks in argument of which a third-rate pettifogger would be ashamed. A moment's thought shows that the week must be intended. Thus, when God set apart the seventh day, he did not set it apart for himself, but for man, for whom the Sabbath was made. And he did not set apart that first seventh day which was past, but his blessing and sanctification pertained to the seventh day for time to come. Thus, then, it was ordained that men should devote to religious uses every seventh day from that time forward.

No one can fail to see that as soon as this arrangement was entered into, the week was an established fact, and followed as inevitably as day and night follow the revolution of the earth upon its axis. All coming days were at once set apart in divisions of sevens; for when the next seventh day arrived after the one upon which God rested, it was to be observed in rest. Then the count must begin again; for the next seventh day was to be kept in like manner; and that being past, a new week must begin with a new count; and so on to the end. Thus the week of necessity existed as soon as the Sabbath was instituted, and as evidently it owes its existence to that institution. And the seventh day of each of these weekly periods was the Sabbath; and when the word of God says the seventh day without qualification, it means, and can mean nothing else but this.

Mr. B. continues:—

"We find no command for, or example of, the observance of any day recorded in the Bible, prior to the exodus of the Israelites from Egypt."

This man has been told better than this, and has no excuse for such an assertion. For any man of honest mind and sincere spirit, it is enough to find plain evidence that a command was given, though the express words of the command are not recorded. And it is positively stated in the record that such a command was given to Adam. This is what we want kept before the people: There was a Sabbath commandment in the world, from the lips of God himself, binding upon all his people, for more than twenty-five hundred years before Sinai. People may dispute this point as much as they please, and ministers may profess a sanctimonious ignorance of it, but there is the record in unequivocal terms. It says in the beginning God sanctified the day. To sanctify, means to set apart to a religious use. Now will some of those who deny that there was any command for the Sabbath before the exode, tell us how this was done? How was the Sabbath set apart in the beginning to a religious use? They know that this involves a command for its observance; that the sanctification of it was a command for the keeping of it, nothing more nor less. It could not possibly have been anything else. Whoever denies this, takes upon himself the disgrace of insulting truth and common sense. Here, while yet the whole race stood in their representatives, Adam and Eve, and sin had not entered the world, the Sabbath was given to man, and with the institution a command to enforce and regulate its observance, in all places through all time. Yet ministers, without trembling at their own dishonesty, or blushing at their ignorance, will deliberately affirm that there was no command for the Sabbath till it was given from Sinai.

Keep it before the people. Let them become so fully informed in regard to this matter, that all attempts to use this old misrepresentation will be nullified and spoiled. U. S.

NATURE OF UNQUENCHABLE FIRE.

THE action of fire is not to preserve, but to destroy. It lives upon that which is cast into it, or upon which it preys. It dissolves substances into their original elements, and changes them mainly into gaseous matter. The great and terrible conflagration of the last day will differ from every other in this grand fact. In consequence of such chemical changes as the Creator will make, even the water shall burn as pitch, and the dust as brimstone. That fire shall devour every element, and then cease to burn for lack of fuel. It is not the property of fire to annihilate matter, but to dissolve it, and change its form of existence. The fire of the great day shall do this to the whole substance of our globe.

But if it be an unquenchable fire, must it not burn to all eternity? One thing is very certain in that case, viz., that if the fire never ceases to burn, there must be an eternal creation going on; for the fire is continually devouring, and however vast the pile of fuel, unless it be absolutely unlimited and infinite, it must at last be all devoured. Indeed, this is precisely the work of an unquenchable fire. It is to burn till it has utterly consumed all the fuel. Take the following as an illustration: God told the people of Jerusalem, when that city was threatened by Nebuchadnezzar, that if they would keep the Sabbath, their city should stand forever; but if they would not hearken to his voice in this, he testifies thus: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17: 27.

The people of Jerusalem would not heed this gracious warning. They put the Lord to the test to show whether he was in earnest. The last chapter of Jeremiah gives us the fulfillment of this warning. For we are told that Nebuzar-adan, the servant of Nebuchadnezzar, came to Jerusalem, "and burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire." Jer. 52: 18.

Thus we see that this unquenchable fire did utterly devour everything that could burn. But that fire is not now in process of action. It did its work. It could not be arrested. But when that work was done, the fire ceased. Such is the nature and the work of an unquenchable fire. J. N. A.

CAN LIVING SOULS DIE?

NOT until "man became a living soul," could God address him as an intelligent person. When he spoke to him, he did not speak to unintelligent, irresponsible dust, but to a living soul—a conscious, intellectual, and morally accountable creature. To him whom he had made a living soul he said, In the day that thou eatest thereof, thou shalt surely die." Gen. 2: 17. That which is immortal is "exempt from liability to die." Adam, the living soul, became subject to death. No part of him was exempt. The threatening was certainly addressed to the intelligent and accountable soul; and the meaning of death is made plain from the fact that he was excluded from the tree of life, "lest he put forth his hand and take also" of it, "and eat and live forever." See Gen. 3: 22-24. Thus God determined that sinful man should not evade the sentence of death and live forever. But he has promised, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7. Certain ones, then, will be restored to the tree of life, and eat of its fruit. Doubtless they will "live forever." But will the others, those who do not overcome, live just as long as those to whom God has made this gracious promise?

The Scriptures nowhere speak of the soul of man as a conscious entity or existence separate from the body. The idea of "disembodied souls" of men as real beings, is entirely imaginary and fabulous. When men or beasts are spoken of as having soul, the term signifies life, as in Gen. 1: 20. The soul of Rachel which departed was simply her life; for it is plainly stated of her that "she died." Gen. 35: 18. She herself did not leave the body, as many now teach. Man who was formed from dust became a living soul or person. A soul is a personal, bodily being. This is the most general sense of the term, as used in the Scriptures.

"The soul that sinneth, it shall die." Eze. 18: 4. Here soul signifies person. Yet it is true that those who would maintain that the soul is a separate, conscious existence, can find no better evidence of it in the whole Bible than in this text; since it speaks of

"the soul of the father," and "the soul of the son;" but the difficulty in their way is the positive statement that this soul is subject to death; if it "sinneth it shall die;" and their object in claiming a separate entity is to prove its immortality. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. The common, unsophisticated mind always conceives the idea that eternal life is a life that shall have no end. Many years ago I heard an eloquent exhorter say, "Brethren, if we gain that life, we shall *live forever!*" Most evidently this is its true meaning. But the wages of sin is the opposite of this. It is death. The man proper, the living soul, shall not escape. To say that in such texts life means happiness, and death misery, is a mere evasion.

"He that converteth the sinner from the error of his way, shall save a soul from death." Jas. 5: 20. Such will escape the second death. "He that overcometh shall not be hurt of the second death." Rev. 2: 11. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Thanks be to God for the hope of eternal life through Jesus Christ! R. F. C.

THE LAW TO THE GENTILES.

4.—WHY GOD MADE A COVENANT WITH ISRAEL, AND HOW THE GENTILES WERE TO COME INTO IT.

JACOB went down into Egypt, and his descendants were there for many generations. Here they fearfully apostatized from God until, like the nations around them, they had nearly forgotten God and his holy law. Eze. 20: 5-8. Now he brings them out with a high hand, and the first thing he does is to make a most solemn covenant with Israel that they will keep his law. In the nineteenth chapter of Exodus we have the following facts: In the third month after Israel came out of Egypt, they came to Mount Sinai and pitched before the mount. Then follows the record of the covenant which God made with that people:—

"And Moses went up unto God, and the Lord called unto him out of the mountain saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19: 3-8.

Here the covenant between God and Israel is brought to view in the most explicit manner. God makes a proposition to Israel, and tells them what he will do for them provided they will obey his voice. Then Moses comes down and lays this offer before the people, and they accept it and promise to obey him. Moses then returns the report of their acceptance of the offer to God; and it will be noticed that the conditions were that they should obey his voice.

Now what is a covenant? Webster thus defines it: "A mutual consent or agreement of two or more persons to do or forbear some act or thing, a contract; a writing containing the terms of an agreement or contract between parties." It will be readily seen that this agreement made between God and Israel in Ex. 19, is a covenant in the fullest sense of the term. They did agree to obey God's voice, and he immediately came down upon Mt. Sinai, in great majesty, and with his own voice from heaven spoke to them the ten commandments. Then he wrote them upon two tables of stone, and they were placed in the ark in the most holy place.

After they had thus heard God's voice, which they had agreed to obey, Moses came before them again and repeated all the words that the Lord had spoken, and they again agreed to do them. "And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24: 3. Then it says that Moses wrote all the words of the Lord in the book. "And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the

covenant, which the Lord hath made with you concerning all these words." Ex. 24:7, 8.

Thus it will be seen that he read to the people the words of the Lord which they had heard and which they had agreed to obey, and they once more renewed their promise to keep his law. Then Moses adds, as he sprinkles the blood on the people and on the books, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Here it is expressly declared that the covenant that God made with the Israelites was concerning these words, the ten commandments and some other judgments given to Moses in the mount. Certainly, then, the law concerning which they had made the covenant, could not be the covenant itself. It was that *about which* they had made the covenant; hence the ten commandments were a covenant only in a secondary sense. They were, indeed, the principal thing about which the covenant was made; hence in that sense they could be called a covenant.

The prophet Jeremiah distinctly says that the covenant which God made with Israel was the agreement made between God and Israel in Ex. 19:5, 6; for he quotes the very words of the covenant as there recorded:—

"The word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; and say thou unto them, Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God." Jer. 11:1-4.

This, then, settles it as to what was the old covenant; it was an agreement between God and Israel, the conditions being that Israel should keep God's law, and that God should make them his people if they would. Moreover, Paul in Heb. 9:18-20 refers to the same thing, and says that that was the old covenant. We see, then, that the condition on which God accepted Israel as his people, was that they had solemnly promised to keep his law.

The reason why God rejected the Gentile nations was because they would not keep his commandments. On that point the Scriptures are very plain. Read carefully the following reason given by God himself as to why he cast out the Gentile nations before his people Israel:—

"Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you; and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you (for all these abominations have the men of the land done, which were before you, and the land is defiled); that the land spew not you out also, when ye defile it, as it spewed out the nations before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people." Lev. 18:24-29.

Again, God solemnly warns Israel not to do after the manner of the wicked nations whom he had cast out. "Ye shall therefore keep all my statutes and all my judgments and do them; that the land whither I bring you to dwell therein spew you not out. And ye shall not walk in the manners of the nation, which I cast out before you; for they committed all these things, and therefore I abhorred them." Lev. 20:22, 23. See also Deut. 18:4-12; 7:3, 4. Yet we must remember all the time that while God thus rejected those Gentile nations because they had rejected his law, he loved them still, and would have done them good if he could. See Deut. 10:18. Was there any way provided for those Gentile nations during the Jewish age, by which they could worship God and become his people if they chose to do so?—Oh, yes; the Lord very distinctly arranged that any Gentile or any Gentile nation who would give up their idolatry and their wickedness, and would keep his commandments and worship him, could come right in with his people Israel, be circumcised, offer sacrifices, and keep his law just as his people Israel did. They could thus become God's people. This certainly was a merciful and reasonable offer. The Gentiles were given the same privileges that the Jews were; if they only chose to accept them. Thus the Lord says:—

"And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Ex. 12:48, 49.

By complying with the same conditions that the Jews did, it will be seen that the Gentiles could be-

come God's children too. So we see again that the same law was to be for both the Jews and Gentiles. "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations; as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them." Num. 15:15, 16, 29. Notice that it was to be the same law for both. "Ye shall have one manner of law, as well for the stranger as for one of your own country; for I am the Lord your God." Lev. 24:22. Notice again how broad was the privilege which God extended to all nations to come and worship in his house if they would:—

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake (for they shall hear of thy great name and of thy strong hand, and of thy stretched out arm); when he shall come and pray towards this house; hear thou in heaven thy dwelling place; and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." 1 Kings 8:41-43.

Not only does God invite them to come and worship him and join with his people, but he expressly states of any Gentile nation who would come and learn the ways of his people Israel, that he would build that nation in the midst of his people, and they should be one with them; yet he threatens every nation who will not do that, with utter destruction. "And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord." Jer. 12:16, 17. This shows in the plainest manner that God had claims on the Gentiles and wished them to keep his law the same as he required the Jews to do.

D. M. C.

THE CHRISTIAN LIFE.

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

SIN OF IDLENESS.

BY MRS. E. G. WHITE.

THOSE who are not compelled to labor, frequently do not have active exercise sufficient for physical health. Young men, for want of having their minds and hands employed in active labor, will acquire habits of indolence, and will frequently be obtaining what is to be most dreaded, a street education, lounging about stores, smoking, drinking, and playing cards.

The young ladies will read novels, excusing themselves from active labor because they are in delicate health. Their feebleness is the result of their lack of exercising the muscles God has given them. They may think they are too feeble to do housework, but will work at crochet and embroidery, and preserve the delicate paleness of their hands and faces, while their care-burdened mothers toil hard in washing and ironing their garments. These ladies are not Christians; for they transgress the fifth commandment. They do not honor their parents. But the mother is the one who is the most to blame. She has indulged and excused her daughters from bearing their share of household duties, until work becomes distasteful to them, and they love and enjoy delicate idleness. They will eat, and sleep, and read novels, and talk of the fashions, while their lives are useless.

Poverty, in many cases, is a blessing; for it prevents youth and children from being ruined by inaction. The physical should be cultivated and properly developed, as well as the mental. The first and constant care of parents should be that their children may have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. Children should be taught to work, for their own physical health and moral good, even if there is no necessity as far as want is concerned. If they would have virtuous and pure characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction children will have

in being useful, of denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing?

Parents, inaction is the greatest curse that ever came upon youth. Your daughters should not be allowed to lie late in bed in the morning, sleeping away the precious hours lent them of God to be used for the best purpose, and for which they will have to give an account to God. The mother is doing her daughters great injury, in bearing the burdens the daughters should share with her for their own present good and future benefit. The course many parents have pursued in allowing their children to be indolent, and to gratify a desire for reading romance, is unfitting them for real life. Novel and story-book reading are the greatest evils that youth can indulge in. Novel and love-story readers always fail to make good, practical mothers. They live in an unreal world. They are air-castle builders, living in an imaginary world. They become sentimental, and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor will be of the greatest advantage to young girls.

Physical labor will not prevent the cultivation of the intellect. Far from this. The advantages gained by physical labor will balance them, that the mind shall not be overworked. The toil will then come upon the muscles, and relieve the wearied brain. There are many listless, useless girls who consider it unladylike to engage in active labor. But their characters are too transparent to deceive sensible persons in regard to their real worthlessness. They will simper and giggle, and are all affectation. They appear as though they could not speak their words fairly and squarely, but torture all they say with lisping and simpering. Are these ladies? They were not born fools, but were educated such. It does not require a frail, helpless, overdressed simpering thing to make a lady. A sound body is required for a sound intellect. Physical soundness, and a practical knowledge in all the necessary household duties, is never a hindrance to a well-developed intellect, but highly important for a lady.

All the powers of the mind should be called into use, and developed in order for men and women to have well-balanced minds. The world is full of one-sided men and women, because one set of the faculties are cultivated, while others are dwarfed from inaction. The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus we are fast degenerating. The constant application to study, as the schools are now conducted, is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong; and in order to preserve the balance of the mind, labor and study should be united.

PEACE.

THE Scriptures sometimes give the order of the graces. "First pure, then peaceable," says James. But the author of Hebrews reverses it, "Follow peace and holiness."

Which should be the leading virtue there is no doubt; for the holiness, or the purity, includes the peaceableness. But the special emphasis to be given to each depends much on the position of the individual. In a time of public hostility to the truth, faithfulness to it comes first. Christ brought not peace but a sword. But he did not bear the sword; that was in the hands of the persecutors. But in a time when the truth is accepted, peaceableness seems to be the primary virtue. It is remarkable that if James says, "First pure," he emphasizes and amplifies the peaceableness and not the purity: "First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without variance and without hypocrisy."

It is a Jewish saying that other virtues we are hidden simply to practice, but peace we are hidden to seek opportunities to practice. It is not simply, Be at peace, but "Seek peace, and pursue it;" and it is curious that this remarkable command is thought worth repeating also in the New Testament. And Christ does not say, Blessed are the peaceable, but "Blessed are the peace-makers."

Peace, peace! It was the word Jesus spake to

the storm. He was the Prince of Peace. He chose a day of peace to come to earth, when no trumpet called the armed throng. His advent was proclaimed with "Peace on earth!"

Peace, peace! It is the orderliness of the world, of nature, of the stars, of heaven! It is the state of God, the peace of God. It is the bliss of man. "God found," says an old writer, "no vessel that would hold as much blessing as peace. And so it is said, 'When the Lord will give strength to his people, then the Lord will bless his people with peace.'"

Is there any other virtue so constantly inculcated in the Bible as is peace? "The fruits of righteousness are sown in peace of them that make peace." They are "peaceable fruits of righteousness." "To be spiritually minded is peace." "The kingdom of God is peace." "God hath called us to peace." "God is not the author of confusion, but of peace, in all the churches of the saints." The commands for peace are many times repeated. "Pray for the peace of Jerusalem;" "Be at peace among yourselves;" "Live peaceably with all men;" "Follow the things that make for peace;" "Keep the unity of the Spirit in the bonds of peace;" "Have salt in yourselves, and peace with one another;" "Be of one mind, live in peace, and the God of love and peace shall be with you."

We suspect there is no virtue that needs more preaching nowadays than peaceableness. To have one's own way is good; but to let some one else have his way is better; for that is self-denial, is love, is holiness. And so we learn that peace and holiness, purity and peace, must stand together as indissoluble sister virtues. Righteousness and peace must kiss each other. They cannot be divided. The Saviour from sin is the Prince of Peace. Melchizedek, a patriarchal type of Christ, was king of Salem, which is, being interpreted, "The King of righteousness is King of peace."—*Independent.*

WATCHWORDS OF LIFE.

HOPE,
While there's a hand to strike!
Dare,
While there's a young heart brave!
TOIL,
While there's a task unwrought!
TRUST,
While there's a God to save!
LEARN,
That there's a work for each!
FEEL,
That there's a strength in God!
KNOW,
That there's a crown reserved!
WAIT,
Though 'neath cloud and rod!
LOVE,
When there's a foe that wrongs!
HELP,
When there's a brother's need!
WATCH,
When there's a tempter near!
PRAY,
Both in word and deed!

FORGETTING HIS ERRAND.

A PERSON came to Mr. Longdon, of Sheffield, one day and said:—

"I have something against you, and I am come to tell you of it."

"Do walk in, sir," he replied; "you are my best friend. If I could but engage my friends to be faithful with me, I should be sure to prosper. But, if you please, we will both pray in the first place, and ask the blessing of God upon our interview."

After they rose from their knees, and had been much blessed together, he said:—

"Now I will thank you, my brother, to tell me what it is that you have against me."

"Oh!" said the man, "I really don't know what it is; it is all gone, and I believe I was in the wrong."

—*Sel.*

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so kind words and gentle acts and sweet dispositions make glad the sacred spot called HOME. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

THE FIELD.

"THE FIELD IS THE WORLD."

PROGRESS OF THE CAUSE.

Brief mention of work done and results accomplished by Seventh-day Adventists, in different parts of the field, according to reports received since our last issue:—

ARKANSAS.—J. W. Scoles holds meetings with churches at Fayetteville, Cincinnati, and Siloam Springs, new members being received at each place.

BRAZIL.—At Brusque several converts are reported as a result of publications sent there by a tract society.

EUROPE.—Fifteen new members received into the church at Chaux-de-Fonds, under the labors of Eld. Ertzenberger; five converts reported at Zurich; arrangements made to procure two new tents for holding meetings in Germany during the season.

FLORIDA.—Elds. Rees and Rupert hold meetings at Terrace and Archer, at each of which places converts are received; church of 15 members organized at Jacksonville; \$200 raised to purchase a tent for holding meetings in during the season.

INDIANA.—J. P. Henderson labors at Reynolds, the result being several converts; at Dugger a church of eight members is organized by Wm. Covert, and at Poseyville one of 14 members; M. G. Huffman at New Marion holds interesting meetings with good results.

IOWA.—L. McCoy holds meetings with churches at Pilotburg, Osceola, and Woodburn, with favorable results; J. S. Hart labors at Nevada, Radcliffe, Beaman, and Tama City, with profitable results.

ILLINOIS.—Elds. Tait and Starr hold a series of meetings at Harpster, one result being five converts; at Centralia C. H. Bliss holds sixty meetings, with good results; new church organized at Bloomington.

KANSAS.—Several conversions at Milan as a result of Bible readings held by J. D. Row.

MICHIGAN.—Meetings at East Dayton by Eld. A. Weeks, and a church of 13 members organized; six new members received at Leslie under labors of A. W. Bather; Mrs. E. S. Lane, O. Godsmark, and J. D. Morton labor at Bedford, the result being fourteen additions to the church.

MINNESOTA.—New church completed at East Hutchinson.

NEBRASKA.—Special meetings held with churches at Ft. Calhoun, Blair, and Decatur, by H. Shultz, the last-named being newly organized with twenty members.

NEW YORK.—Several additions to the church at Utica as a result of meetings held by J. E. Swift.

OHIO.—Three new members received at Piqua, under labors of E. H. Gates; four new members join the Appleton church; the tract society at Newark subscribes for twenty-five copies of the GOSPEL SICKLE.

RHODE ISLAND.—J. B. Goodrich holds meetings at Slocumville, the result being a number of converts.

RUSSIA.—Four German colporters of the B. and F. Bible Society, at Moscow, have embraced the S. D. Adventist faith and are laboring for its promulgation; at Hirschfeld, upwards of fifteen converts are reported as a result of missionary work by their friends in America.

SWEDEN.—Six new members received at Stockholm, making the total membership seventy-nine.

VERMONT.—Elds. Farman and Ayers hold meetings at North Sherburne, with favorable results.

WISCONSIN.—Eight additions to the church at Loyal, as a result of meetings by I. Sanborn; at Plainfield a church of upwards of 20 members is raised up by Elds. Sanborn and Breed; churches at Mt. Hope, Waterloo, and Sand Prairie visited by W. S. Hyatt; tract society at Sand Prairie take a club of fifty SICKLES; several new converts at Boydtown, as a result of meetings.

WEST VIRGINIA.—C. H. Chaffee labors at Kanawha, Flat Woods, and Berea; at first-named place a church of 39 members is organized; at Berea three new members are received.

THE THEOLOGICAL WORLD.

... Twenty missionaries sailed from New York, March 20, for Africa.

... The teaching of Old Catholicism is now prohibited in all public schools in Austria.

... Rev. E. P. Hammond is now holding evangelistic meetings in London. During three weeks' services held in Dr. Sinclair Patterson's church, 500 professed conversion.

... It is reported that there is not a single evangelical missionary in the entire Amazon Valley, and that a gospel sermon has never been preached in all that territory.

... The contributions by Evangelical Christendom to-day for missions to the heathen come to \$3,000,000, a sum more than thirty-fold greater than that raised eighty or ninety years ago.

... The London Missionary Society has sanctioned the printing and binding of an edition of 5,000 copies of the Bible dictionary in the Tahitian language, prepared by Rev. A. Pearse, of Raiatea.

... At the annual meeting of the American Tract Society, held recently in Washington, the report showed receipts for the past year of \$357,305, and expenditures of \$352,141. The number of families visited during the year 145,415.

... The "Stundists" are a religious sect of recent origin in Southern Russia who have abandoned the established Church, and consequently laid themselves liable to the infliction of severe penalties provided by the government.

... There were 420,768 Mohammedan children attending school in Bengal last year, an increase of 28,765 over 1884. There were also 75,770 girls at the 2,309 girls' schools, an increase of 10,887 scholars, and 524 schools.

... It is said that the largest weekly church prayer-meeting in America is in Chicago, and is that of the Third Presbyterian Church, of which Rev. Dr. Abbott E. Kittredge is pastor. The lecture room will seat a thousand people, and it is usually full.

... At Concordia, Kansas, an election was recently held, in which the chief issue was whether the Bible should be read in the public schools or not. There was intense excitement, all the ministers and most of the Christian women being at the polls all day. Out of 964 votes, 684 were for the Bible.

... A bill before the Connecticut legislature forbids the running of any but mail trains on the railroads of the State on Sunday, excepting such as the commissioners shall authorize as necessary, and the handling, loading, or unloading of freight except in case of necessity or mercy.

... Among the most important of all the African missions is that supported in Central Africa by the Universities of Oxford and Cambridge. It was founded at the suggestion and by way of compliment to the late Dr. Livingstone. The income this year has been slightly over \$70,000 while the expenditure has been about \$90,000.

... The sixth annual review, or "war congress of all the eastern divisions" of the Salvation Army, was held at a recent date in Boston. On the evening of what was known as "grand day," a grand exhibition was given in Fremont Temple, consisting of the usual shouting, jumping, and waving of handkerchiefs.

CONDENSED LIST OF TRACTS.

Five Cents Each.—Our Faith and Hope—Justification by Faith.

Four Cents Each.—Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—An Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Scripture References—Tithes and Offerings—Seventh Part of Time—The two Covenants.

Three Cents Each.—Second Message of Rev. 14—End of the Wicked—Lost Time Question—S. D. Adventists and S. D. Baptists—Signs of the Times—Who Changed the Sabbath—The Spirit of Prophecy—The Millennium—Sabbaton.

Two Cents Each.—Christ in the Old Testament—The Sabbath in the New Testament—The Moral Code not Abolished—The Sanctuary of the Bible—The Judgment—Much in Little—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elijah on the Sabbath—First Message of Rev. 14—The Law and the Gospel—God's Memorial—The Sabbath Made for Man—Seven Reasons for Sunday Keeping Examined.

One Cent Each.—The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—Which Day and Why?—Can We Know; or, Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Brograted—One Hundred Bible Facts About the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why Not Found Out Before?—Coming of the Lord—Sign of the Day of God.

The Association has 45 different works in Danish-Norwegian, 24 in Swedish, 31 in German, 15 in French, and several tracts in Holland.

Full Catalogues of all our publications in English, and the various foreign languages, furnished free, on application.

The foregoing will be mailed, post-paid, on receipt of price.

Address, REVIEW & HERALD, Battle Creek, Mich.; Or, PACIFIC PRESS, Oakland, Cal.

THE GOSPEL SICKLE.

Battle Creek, Mich., April 1, 1886.

It is the aim of the publishers of this paper to bring out the views of the S. D. A. people in as clear a manner as possible. Whether this is being done or not, the five numbers already issued will show.

In this issue of the SICKLE is the first number of a series of articles on the resurrection. This is a fundamental doctrine of the Bible, and all should be well posted upon it, especially as it is ignored by the spiritualizing tendency of the times. Please read all these articles, and send them to your friends.

The series of contributions upon the prophecies, illustrated on the second page of each number of the SICKLE is worth more than the price of the paper. If you design to take the paper yourself, or wish your friends to read it, subscribe right away and secure these valuable articles. It would be well to order from the first number and get them all.

Though this is only the fifth number of the SICKLE, yet it is already being sent to nearly all the States and Territories. It also goes to Canada, England, Switzerland, Denmark, Norway, Australia, and to some of the ocean islands. The subscription list is now well up among the thousands. This is certainly a good beginning.

Forty years ago there was not one Seventh-day Adventist outside of New England. Now there is not a State nor Territory in our nation, except Utah, where they are not. Besides this, they are found in South America, in the Canadas, in the Sandwich Islands, in Anstralia, in England, in Scotland, in Wales, in Ireland, in Norway, Sweden, Holland, Germany, France, Switzerland, Italy, Romania, Russia, Asia Minor, Africa, and the Isles of the sea.

If it is objected that the SICKLE contains a large proportion of doctrinal articles, we beg leave to submit the following considerations: 1. Being a new journal, it is necessary for it to establish a character and reputation, and the publishers are determined that it shall be bold and outspoken, not shunning a declaration of faith and principles upon any questions of vital importance. The SICKLE shall never merit the appellation of "wishy-washy." 2. The publishers believe that it is the right and duty of Christians to be thoroughly established, rooted and grounded, in religious doctrine, and that the word of God supplies the necessary evidence by which one may become so established. 3. Doctrines that are taught by the Bible cannot be called unimportant or unnecessary; hence it is the right, privilege, and duty of man to obtain a knowledge of them. 4. The positions taken in this journal are either scriptural or unscriptural, and the reader is earnestly invited to give attention to them with candor, with a view of discovering such agreement or disagreement. 5. Should the reader find positions taken that disagree with those held by himself, we trust both his and those found in the SICKLE will be placed by the side of the only true standard,—the word of God,—and thereby the truth or falsity of either determined. 6. He who objects to considering doctrines contrary to his own belief, thereby lays himself liable to the charge of not being very well grounded in such belief, or else that of narrow-mindedness. 7. The publishers most earnestly believe that the doctrines set forth in this journal are of paramount importance; that they are extremely necessary for the good of Christians at the present time; and that a solemn obligation rests upon them to do all in their power to get a knowledge of them before their fellow-beings. 8. The most sacred fidelity is pledged that every statement made shall be in harmony with the Bible.

"SHALL I THINK TO CHANGE TIMES AND LAWS." DAN. 7:25.

That the popes have exactly fulfilled this prediction, the subjoined testimony of several eminent witnesses very clearly shows. The Roman "Decretalia" is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with "the succession," declares the papal decretals to be true.

The "Decretalia" exalts the pope thus:—

"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostle, he being their superior, and from the rules of the Old Testament," etc.

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal De. Translat. Episcop. Cap.*

"The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope's will stands for reason. He can dispense above the law; and of wrong make right, by correcting and changing laws."—*Pope Nicholas, Dist. 96.*

"The pope can dispense against the laws of nature, and against the universal state of the church."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dist. 40.*

In that noted Catholic work entitled, "Abridgment of Christian Doctrine," we have the following specimen of the practical working of the "man of sin," the great law-changing power. On the change of the fourth commandment, it says:—

"Ques. By whom was it changed?"

"Ans. By the governors of the church."

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday, etc."—*P. 57.*

In the "Catholic Catechism of Christian Religion," we have the following:—

"Q. Had the church power to make this change?"

"A. Certainly."

In the "Catholic Christian Instructed," we find the following:—

"Q. What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was Saturday?"

"A. We have for it the authority of the Catholic Church, and apostolic tradition."

Here are quotations directly from the Catholic writers, showing that the papacy has done just what God foretold that it would do. All believers in the Bible should be interested to study these remarkable prophecies.

D. M. C.

PROPHETIC FULFILLMENTS ACKNOWLEDGED.

THE 1260 YEARS BEGAN A. D. 538.

The speech of Bishop Strossmayer, in the great "Vatican Council" of 1870, has the following:—

"Pope Vigilius, A. D. 538, bought the papacy from Belisarius, agent of the Emperor Justinian; though to be sure he broke his promise, and paid nothing. Is this mode of gaining the tiara canonical?"—*Vatican Council, p. 189.*

The decrees of Justinian in A. D. 538 did not give the bishops of Rome undisputed civil power, for there were yet three powers in his way. The fall of the Ostrogoths in 538 cleared the way for all the former decrees to take effect. There were several steps up to the one recognized in the prophecy. The celebrated Gavazzi, in his New York lectures in 1863, thus speaks of it:—

"The celebrated letter of Justinian to the pope in the year 538, not only recognized all previous privileges, but enlarged them, and entitled the pope and his church to many immunities and rights, which afterward gave origin to the pretensions displayed in the canon law."

THE PAPACY OVERTHROWN A. D. 1798.

Dr. Adam Clarke says:—

"In 1798 the French republican army under General Berthier, took possession of the city of Rome, and entirely superseded the whole papal power."—*Com. on Dan. 7:25.*

The "Cyclopedia Americana" under "Berthier" speaks as follows:—

"In October, 1797, General Bonaparte sent him to Paris to deliver to the directory the treaty of Campo-Formio. In January, 1798, he received the chief command of the army of Italy, and was ordered by the directory to march against the dominions of the pope. In the beginning of February, he made his entrance into Rome, abolished the papal government, and established a consular one."

A DAY FOR A YEAR.

Prof. Stuart says:—

"It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives, or symbols, of years. I have found it difficult to trace the origin of this general, I might say almost universal, custom."—*Hints, p. 77.*

THE 1260 YEARS OF THE PAPACY.

Barnes says:—

"Rev. 12:6: 'A thousand two hundred and three-score days.' That is, regarding these as prophetic days, in which a day denotes a year, 1260 years. The same period evidently is referred to in verse 14, in the words, 'for a time, times, and half a time;' and the same period is undoubt-

edly referred to in Daniel 7:25, 'And they shall be given into his hand until a time, and times, and the dividing of time.' . . . I regard it here as I do there, as referring to the proper continuance of the papal power."

Bagster says:—

"Until a time (i. e. a year), times (two years), and the dividing of time (i. e. half a year), making in the whole, three prophetic years and a half; or reckoning thirty days to a month, 1260 days, equal to the same number of years in prophetic language."

Croly on the Apocalypse, p. 163, says:—

"There are three different expressions of the period during which the church is to be subjected to suffering,—1260 days; forty-two months; a time, times, and half a time,—all of which signify the same duration, or 1260 prophetic years."

Barnes says of Rev. 13:5:—

"The forty-two months. The meaning in the passage before us, I take to be that the papal power, considered as a civil or secular institution, will have, from the time when that properly commenced, a duration of 1260 years."

Barnes, commenting on Daniel 7, says:—

"It [the papacy] is to continue a definite period from its establishment. Verse 25. This duration is mentioned as 'a time, and times, and the dividing of a time,'—three years and a half; 1260 days; 1260 years."

Scott inclines to the same view:—

"Thus matters would be left in his hands till a 'time, and times, and the dividing of times;' that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month (and that was the general computation), make just 1260 days, and those prophetic days signify 1260 years."

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