

# THE GOSPEL SICKLE

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

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## THE GOSPEL SICKLE

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### EDITORIAL COMMITTEE:

URIAH SMITH, GEO. I. BUTLER, W. H. LITTLEJOHN,  
D. M. CANRIGHT, AND R. F. COTTRELL

For Terms, - - - See Last Page.

### THE MASTER SAYS, GO.

Go, work in my vineyard—the Master says, Go—  
The fruitage is glistening with rich, ruddy glow;  
The sun of the morning is now in the west;  
The day's early-gleaners are fainting for rest.

CHORUS.—With holy compassion and hearts all aglow,  
Go, work in my vineyard, the Master says, Go.

Oh! heed now the calling; up, while it is day;  
Perhaps in life's dawning thy strength may decay;  
Then give unto Jesus the dew of thy youth,  
And seek through his mercy the sunlight of truth.

CHOR.—With holy compassion, etc.

Oh! haste to the vineyard; the Master's own voice  
Has called you to duty; he'll bid you rejoice  
When safe in his kingdom, on heaven's bright shore,  
The fruitage is gathered, and labor is o'er.

CHOR.—With holy compassion, etc.

Forever in glory the faithful shall sing,  
Our day's work was given to Jesus our King;  
And through the rich fullness of faith in his love,  
The vintage is gathered, and garnered above.

CHOR.—We entered the vineyard with hearts all aglow,  
And toiled for our Master, when Jesus said, "Go."

—Royal Diadem.

## Notes & Comments.

**NOTICE.**—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.

**NEVER SATISFIED.**—Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, whether it rain or shine. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a most striking illustration the other day of the infirmity of which we speak, in the conduct of a child about three years old. He was crying because his mother had shut the parlor door. "Poor thing," said a neighbor, compassionately, "you have shut the child out." "It's all the same to him," said the mother, "he would cry if I called him in and then shut the door. It's a peculiarity of that boy if he is left rather suddenly on either side of a door, to consider himself shut out, and rebel accordingly." There are older children who take the same view of things.

**SOME** ask us whether we believe all must do so and so in order to be saved, and whether we think that all those who have done so and so in the past will be lost. To these questions we reply, We believe just what you and every rational believer in the Bible believes, that one sin unforgiven will sink the soul in perdition; and that we cannot hope to be forgiven while we do not turn from our sin, but knowingly and deliberately continue therein. God is our judge; and he knows what opportunity we have to know our duty, and whether we do as well as we know how, or deliberately go contrary to our convictions. God says to us, Repent; and that means, Turn away from sin. If we do not obey him, can we indulge a hope of pardon?

PERFECT submission to God is best learned in the school of affliction. It is a light thing to obey when our own choice is consulted. But when it is ours to submit to sorrow, pain, and disappointment, we need great help from God to enable us to do it. Yet, even then, submission sweetens every bitter cup. With the surrender of the will, and of our own cherished purposes and desires, there come such tokens of God's love and favor as do a thousand-fold repay our anguish in dying to self. It is to our great relief when we yield wholly to God. If we do this, we shall find that it is sure to end the anguish of our distressed and agonized hearts.

Is it necessary to salvation? This question is often asked in reference to some requirement of the word of God. Those who ask it unwittingly betray themselves by revealing the fact that they are governed by motives purely selfish. If they think they can be saved without obedience to certain requirements of the Scriptures, they will shrink at duties which are inconvenient, and which involve a cross, and make up in obedience to such duties as are agreeable, because they are fashionable. Instead of asking, Is it necessary to my salvation? the question should be, Will it please God? And we may be sure that whatever his word commands, he will be pleased to have us obey. Those who truly love God will hold none of his commandments to be non-essential. "This is the love of God, that we keep his commandments; and his commandments are not grievous."

**THE WAY TO CONQUER.**—"I'll master it," said the ax, and his blows fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw, and with his relentless teeth he worked backward and forward on its surface, till they were all worn down or broken; then he fell aside.

"Ha! ha!" said the hammer, "I knew you would n't succeed, I'll show you the way," but at his first stroke, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame. They all despised him; but he curled gently around the iron, and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is that heart that can resist love.

**THE** Great Teacher said: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. 24: 14. Note: the "gospel" is to be preached for a witness to all nations. Here is no evidence that it is to convert all nations. Indeed, the original word for "witness," *marturion*, is defined in Robinson's Greek Lexicon as *testimony, evidence, proof*. The word occurs twenty times in the New Testament. In Matt. 10: 18; Mark 6: 11; Luke 9: 5, it is translated "for a testimony against them." In James 5: 3 it is rendered, "shall be a witness against you." In the general use of this word in the New Testament there is not the slightest hint that the gospel is to convert all nations. Good old Matthew Henry has this remark on Matt. 24: 14, *And this gospel of the kingdom shall be preached, etc.*: "That which seems chiefly intended here, is, that the end of the world shall be then, and not till then, when the gospel has done its work in the world; . . . when the mystery of God shall be finished, the mystical body completed, and the nations either converted and saved, or convicted and silenced by the gospel." One of the church Fathers,

Chrysostom, has these remarks on the Saviour's words in Matt. 24: 14: "Attend with care to what is said. Christ saith not when the gospel hath been believed by all men, but when it hath been preached to all. For this cause he also said for a witness to the nations, to show that he doth not wait for all men to believe, and then for him to come; since the phrase, 'for a witness,' hath this meaning: for accusation, for reproof, for condemnation of them that have not believed." *S. W. A.*

**THE LAW OF GOD.**—"Law," says the well-known Dr. McCosh, "was in the nature of God from all eternity, and is the instrument of his government. It was inscribed on the nature of man when he was created; it was graven by God's own finger on the granite blocks of Sinai; it was spoken in gentle and attractive tones by our Lord in the sermon on the mount; and it is written by God's own Spirit as a new commandment on the hearts of his people. It goes with man wherever he goes, to tell him, if he is prepared to listen to it, what is right and what is wrong, and in the end to punish him if he refuses to obey. That law has been broken, but it is still binding. When Moses came down from the mount, with the two tables, he threw them from him, and broke them, as he witnessed the wickedness of the children of Israel. But he had only to re-ascend the mount, and have them written again by God's own finger."

And, shall it not be added, this same law is of the same binding force to-day as when promulgated from the granite peak of Sinai amid such awful circumstances of glory. To it the intelligent universe is amenable, from the tallest angelic height to the meanest specimen of accountable humanity. But the fourth precept of this same law reads to-day as of old, "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

"SHALL mortal man be more just than God?" Job. 4: 17. The sacred writer is here referring to man in his present state. He says he is mortal. He is speaking of him as a conscious, intelligent being, one that can appreciate the principles of justice, to at least a limited degree. This must include his thinking powers. Modern theologians would doubtless have put it, "Shall the immortal soul be more just than God?" This shows the distinction between the sacred writings and modern theology. If man in his present state is mortal, he certainly is not immortal. The man as a whole must include all parts which compose the whole. If the whole is mortal, then no part is immortal. How much more sensible to suppose, not that the vast masses of heathen, sinners, degraded savages, and many others who are but little above the brute, are endowed with the gift of an unending existence in this life; but rather only such as meet the end and object of their creation! Christ will give immortality to all that are worthy of it, and to none else. At least this view will be found to harmonize with the Bible.

**THE** seventh-day Sabbath originated in Eden at creation. Gen. 2: 1-3. Josephus, in his "Antiquities," book 1, chap. 1, sec. 1, speaking of the creation, says:—

"Moses says that in just six days, the world and all that was therein was made, and that the seventh day was a day of rest and a release from the labor of such operations; whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes 'rest' in the Hebrew tongue."

Dr. Adam Clarke says:—

"The religious observance of the Sabbath was the first statute or command of God to men. This institution was a sign between God and them to keep them in remembrance of the creation of the world."—*Comments on Exo. 20: 12.*

Hence, the Sabbath was not a Jewish institution originating with Moses.

## DOCTRINAL

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

### THE SANCTUARY.

BY U. SMITH.

WHAT has been said in previous articles on the eighth chapter of Daniel, has really been but preliminary to the main question involved in that prophecy. The delineation of the rise, career, and fall of Medo-Persia, Grecia, and Rome, and the change of religion in the Roman Empire from paganism to the papacy, as there given, are indeed matters of exceeding interest, and stamp the foresight which revealed all these particulars as divine.

More impressive still are the wonderful numbers there revealed in the great period of the 2300 days, with its subdivision of 70 weeks,—a prophecy so clearly demonstrating the Messiahship of Christ, that the Jews execrate the man who attempts to compute and apply the period,—together with the fact that the whole period terminated in 1844, within the memory of all living upon the earth who are fifty years old or over. We are thus brought to our own time.

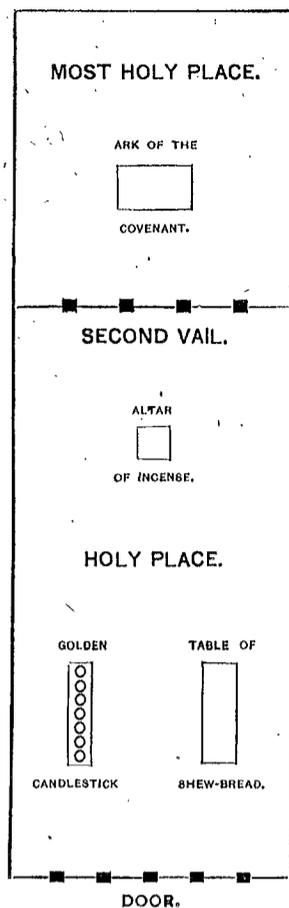
But it would be of no practical advantage to us to know that the 2300 days have terminated within the present generation, unless we could tell what event it is which inspiration has been thus careful to mark. The prophecy simply says, "Then shall the sanctuary be cleansed." This is a question in which even the angels have an interest; for it was an angel who raised the question (Dan. 8:13); and the other angel who was addressed, knowing that the information concerned more particularly the human family, turned to the prophet and gave the answer to him, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." He who under these circumstances can regard this as a question of no interest, must have a callous, unfeeling heart, indeed. We trust the reader is not one of this kind.

What, then, is the sanctuary? and what is its cleansing which was to take place at the end of the 2300 days? and what follows this event?

A few plain scriptural propositions will furnish a foundation upon which to work in the solution of these questions. The work of redemption in behalf of mankind is set forth in the Scriptures, principally under the conditions and provisions of two covenants, during two dispensations. These covenants are called the "first" and the "second," or the "old" and the "new;" and the dispensations are called the Mosaic and the Christian.

Both these covenants have connected with them what is called a "sanctuary." Heb. 9:1. The sanctuary of the first, or old, covenant, was the tabernacle erected by the Israelites in the peninsula of Arabia under the direction of Moses, at the exode from Egypt. Heb. 9:2-5. It was then that the old covenant, to which this sanctuary pertained, was made with them. Jer. 31:32; Heb. 8:9; Ex. 19:3-8. The sanctuary which, to carry out the provisions of that covenant, they then erected, is fully described in Exodus, chapters 25-40. It was an oblong rectangular building, the length three times the width and high. Gold-plated boards, set in sockets of silver, constituted the walls. Its roof consisted of a series of curtains of a material best adapted to resist sun and rain. A curtain suspended across one end formed the door; and the building, during the journeyings of Israel, was always so erected that the door faced the east. Inside, two-thirds of the distance from front to rear, another curtain was suspended across the room, dividing it into two apartments, the first called the "holy place," the second, beyond the veil, the "most holy place." The most holy place, taking all its dimensions together, was a perfect cube.

Such, in its outward form, was the tabernacle erected by Moses B. C. 1490; and so it continued for 485 years, till it was embodied in the more permanent structure of the temple erected by Solomon, and dedicated B. C. 1005. In the temple the sanctuary was enlarged, but the same proportions were maintained. Here it remained the sanctuary for 1036 years, till the veil which hid its holiest place from mortal view was rent in twain, when the great antitype of all its offerings expired upon the cross, and the prophetic words of Christ to the Jews, "Behold your house is left unto you desolate," were fulfilled.



PLAN OF THE SANCTUARY.

engraved his holy and immutable law.

This sanctuary was the center of the typical system of worship; for to this all their offerings were brought, and to the law contained in the ark, they all pertained. This Paul expressly says was the sanctuary of the first covenant. Heb. 9:1. So for 1500 years, from Moses to Christ, we know just what the sanctuary was, and just where to look for it, and just the purpose that it served. Connected with this there was a service called "the cleansing of the sanctuary." But before looking at this let us ascertain what the sanctuary of the new covenant is.

It is evident from Heb. 9 that the new covenant has a sanctuary peculiarly its own. It has its priesthood, offerings, and divine service, as well as the old. The new covenant was made through Christ. It was made, not with the Gentiles, but "with the house of Israel and with the house of Judah." The new covenant superseded the old when Christ ratified it with his own blood upon the cross. Who is the priest of the new covenant?—Christ. Heb. 9:12; 10:11, 12. Where is the priest of this covenant?—At the right hand of the throne of the majesty in the heavens. Heb. 8:1. Is his work connected with a sanctuary? The apostle adds, "A minister of the sanctuary and the true tabernacle which the Lord pitched and not man" (not Moses). Where, then, is the sanctuary of the new covenant?—Where the minister is. If the new covenant has a sanctuary, as Paul says it has, and Christ is its minister, as Paul says he is, that sanctuary is where the minister is. No one can dispute this proposition. But the minister is in heaven. Hence our sanctuary is there also.

The apostle goes on to show that the typical Mosaic tabernacle was a "shadow" (Heb. 8:5), a "pattern" (9:23), and a "figure" (verse 24), of "the true" sanctuary "in heaven."

And finally, John on Patmos, viewing things in heaven, saw the sanctuary there and some of the instruments of service connected therewith. Rev. 11:19; 8:3; 4:5.

From this it will be seen that the sanctuary should be to the Christian the dearest spot in all the universe. It is the one spot where the ministry for the salvation of a lost world is carried forward, and where the dearest interests of the human family all center.

The next inquiry will be what its cleansing is, and what results will immediately follow.

THE great principles by which alone we can work out the science of life are, a desire for the good, a passion for the honest, and a yearning for the true. The safe and practical philosophy consists of fortitude to bear, serenity to enjoy, and faith to look beyond.

In the first apartment of this sanctuary, was a golden candlestick with seven lamps, lighted every evening, a table overlaid with gold, on which twelve loaves of shew-bread ever stood before the Lord, and an altar overlaid with gold, from which the sweet fragrance of incense morning and evening ascended to heaven. Beyond the veil, in the second apartment, the principal and almost the only article of furniture was the sacred ark of the testimony, overlaid without and within with the purest gold, having as a cover, which was called "the mercy seat," a plate of beaten gold of marvelous workmanship, containing on each of its ends a cherub, beaten from the solid gold,—an ark made expressly to contain those tables of stone on which God with his own finger had

## THE SEVENTH-DAY SABBATH FROM THE GIVING OF THE LAW TILL THE RESURRECTION OF CHRIST.

BY G. I. BUTLER.

DURING the lapse of fifteen centuries, between the times above mentioned, all theologians agree that the seventh day of the week was observed with more or less strictness by the Jewish people, and was obligatory upon them by divine authority. We shall not, therefore, devote much time to its consideration during this period, but we will notice a few prominent points.

That law of which the Sabbath was a part, spoken by God upon Sinai, was written by his own finger on two tables of stone, thus indicating its enduring character; and being placed within the ark in the most holy place of the sanctuary, beneath the mercy-seat, between the cherubim, where the visible presence of God rested, it was the central object of interest in their system of religion. Ex. 31:18; Deut. 4:12, 13; 5:22; 10:1-5; Ex. 40:20, 21.

The Sabbath is mentioned in various scriptures during this long period, showing that it was observed by the pious among that people; while there are many reproofs given by the sacred writers for transgressions of the Sabbath law. Neh. 10:31, 33; 2 Kings 4:23; Amos 8:4-6; Isa. 56:1-8, etc.

One striking fact showing God's regard for the Sabbath, is found in the prophecy of Jeremiah (chap. 17:20-27): "Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem that enter in by these gates. Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day; neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ears, but made their necks stiff, that they might not hear nor receive instruction. And it shall come to pass if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall REMAIN FOREVER. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the South, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. But if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

On this text Dr. Adam Clarke comments thus: "From this and the following verses we find the ruin of the Jews attributed to the breach of the Sabbath. As this led to a neglect of sacrifice, the ordinances of religion, and all public worship, so it necessarily brought with it all immorality. The breach of the Sabbath was that which let in upon them all the waters of God's wrath."

What could exalt the importance of the Sabbath more than these statements of Holy Writ? Had they kept the Sabbath sacredly, it would have brought with it other religious blessings, and would have preserved their city and nation forever; whereas their neglect of the Sabbath ultimately caused their ruin as a nation. They were very lax in its observance previous to their captivity in Babylon, and were often reprovved for this. But after their return, they were much more strict; indeed, they were so particular in regard to its observance that they would sometimes suffer themselves to be overcome rather than to fight on the Sabbath. They would not attack their enemies on that day, even when their neglect to do so endangered their safety. Josephus gives us many instances of this kind. "Antiquities," b. 12, chap. 6; and b. 13, chap. 1; also the book of the Maccabees.

Previous to the time of Christ, and after the Lord's prophets ceased to appear in their midst, the Jews became very fond of tradition, exalting it even above the authority of Scripture. Many instances of this kind are given in the gospels; and Christ reprovved the Jews sharply on this point. There was no requirement of God more abused by tradition than the

Sabbath; indeed, it was greatly perverted from its original design by this means. Dr. Justin Edwards, in his "Sabbath Memorial," pages 214, 215, gives the following list: "They enumerated about forty primary works, which they said were forbidden to be done on the Sabbath. Under each of these were numerous secondary works, which they said were also forbidden. . . . Among the primary works which were forbidden, were plowing, sowing, reaping, winnowing, cleaning, grinding, etc. Under the head of grinding was included the breaking, or dividing, of things which were before united. . . . Another of their traditions was, that, as threshing on the Sabbath was forbidden, the bruising of things, which was a species of threshing, was also forbidden." Of course it was a violation of the Sabbath to walk on green grass; for that would bruise or thresh it. So, as a man might not hunt on the Sabbath, he might not catch a flea; for that was a species of hunting. As a man might not carry a burden on the Sabbath, he might not carry water to a thirsty animal; for that was a species of burden; but he might pour water into a trough, and lead the animal to it. . . . Yet should a sheep fall into a pit, they would readily lift him out and bear him to place of safety. . . . They said a man might minister to the sick for the purpose of relieving their distress, but not for the purpose of healing their diseases. He might put a covering on a diseased eye, or anoint it with eye-salve for the purpose of easing the pain, but not to cure the eye."

These foolish traditions, when carried out, made the Sabbath a burdensome yoke instead of the merciful institution which God designed should be a delight and blessing to his creatures. How wonderfully this explains many of the references to the Sabbath in the gospels!

The Jews found fault with Christ because he paid no respect to these traditions. But he found fault with them for making the commandments of God of none effect by their tradition. Matt. 15:4-9. The Pharisees accused him of breaking the Sabbath, because he healed the sick (Matt. 12:9-14), cast out devils (Luke 4:33-36), gave sight to the blind (John 9:1-16), permitted his disciples to pluck and rub out the wheat heads and eat (Matt. 12:1-8), and directed the man to carry his bed, a burden like a cloak or mat (Mark 6:1-6) on the Sabbath day. Modern enemies to the seventh-day Sabbath have sometimes united with the ancient haters of Christ in thus accusing our Lord of being a transgressor of the law, *i. e.*, a sinner. But it will be impossible to show a single instance where he violated the Sabbath commandment. Had he done so, he could not have been sinless; he could not have been our Saviour. The law would have condemned him; for all admit that it was obligatory all through Christ's ministry till his crucifixion. We utter an emphatic protest against thus attributing disobedience to God, to our only perfect Example. Just as he was about to be offered for the sins of others, he declared, "I have kept my father's commandments." John 15:10. He certainly had not broken them if he had kept them. The Sabbath command was one of these which he had kept.

Our Saviour constantly justifies his course against the accusers, who claimed that he or his disciples had broken the Sabbath. When they complained because his disciples had plucked and eaten the wheat, he declared they were "guiltless." Matt. 12:7. "Guiltless" signifies "not guilty." They had done no wrong. They had not broken the law. They had only violated one of their human traditions. When he healed the man whose hand was withered (Matt. 12:9-14), they sought to destroy him for it; but he declares his course in thus doing well was "lawful," *i. e.*, according to law. He had done no wrong. But they had erected their traditions, as we have seen, and they were angry because he would not regard them.

The time had come for him to strip off these wretched perversions of God's truth, and restore the law to its own naked purity. He says, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. Our Saviour ever exalted the law of his Father, and taught its eternal perpetuity. Matt. 5:17-20; also chap. 15:1-20; chap. 19:16-20; chap. 22:34-40, etc., etc. The Sabbath was an important part of this law. It was his "custom" to attend divine service on the seventh-day Sabbath, and instruct the people. Luke 4:16. "Custom" implies a constant practice. He placed the most distinguished honor upon it, by teaching that the Sabbath was made for the race of man, and that he was its "Lord." Mark 2:27, 28. It was not made merely for the Jews, but for all men. This statement recognizes its existence when man was first

created. This was some twenty-three centuries before Judah, the father of the Jewish people, was born. Hence, our Saviour teaches that it was in no sense a Jewish institution.

The fact that God's only begotten Son claims to be the "Lord of the Sabbath," is the highest honor which could be conferred upon it. Some in these days greatly misunderstand and pervert this important fact. They would have us believe that because he is its Lord, therefore he might conclude to set it aside, change, or abolish it altogether. A strange conclusion! Christ is Lord of his people. "Ye call me Master and Lord; and ye say well, for so I am." But we do not conclude, therefore, that he will destroy or abolish his people because he is their Lord. Sarah called Abraham lord. 1 Pet. 3:6. She certainly did not have the remotest idea he would destroy her because of this fact. We read of the House of Lords of England. This title of high honor does not signify they are the destroyers of the people. The word rather implies a protector, a guardian, one who will defend the rights of those over whom he is lord.

The fact that the Son of God is Lord of the Sabbath implies that he understands its nature, origin, and rights better than any one else, and will guard them sacredly. And why should he not? Christ made the world himself. John 1:3; Col. 1:16; Heb. 1:2. He was present and performed the very acts which laid the foundation of the Sabbath. He rested, therefore, himself from his acts of creation. He was also with the church in the wilderness when the commandments were spoken. Ex. 23:20, 21; Acts 7:37, 38; 1 Cor. 10:4. The Sabbath is, then, the Lord's day in a special sense. Thus we have traced the seventh day with an unvarying sanctity from creation to the crucifixion of Christ.

#### WONDERS OF THE LAW.

(CONCLUDED.)

AFTER exhausting the treasures of truth presented before us in our own world, take the strong and daring pinion of astronomy, and wing the flight to other worlds, to learn—what?—Why, that it will require an eternity to make much advancement in God's school of science. Yet all is flashed out from God's all-seeing, all-touching, all-speaking law. The Sabbath is that part of the law that serves the purpose of this million, billion, trillion faced mirror, into which are cast rays of light and truth from everything in God's great museum, the universe, and thrown out upon the eye of man, that he may stand in wonder, love, and praise before the glories of creation. What a student a Sabbath-keeper, a law-keeper, should be, to the extent of his talents and opportunity! His mind should be awake to see and seize knowledge wherever found, and he must necessarily be found in the ranks of the intelligent, or seekers to become intelligent; must be the friend of all true education. Science, falsely so called, is that mass of human opinion not founded on the works of God as they exist, but upon conjecture in regard to those works, on their properties and laws. There is a counterfeit science, as well as a counterfeit religion. God's law excludes them both. False science is to meet the same fate that awaits false religion.

Again, the law embraces, as another of its wonders, God himself. "Thou shalt have no other gods before me." This excludes every god but the true One, and it positively includes Him; that is, we are to have *him*, not merely some portions of his character, but his entire being in all its attributes and relations to us and the universe—God, the eternal; God, the all-wise; God, the all-mighty; God, the all-righteous; God, the all-merciful. All that constitutes him the Deity and the one sole Sovereign of the whole universe, is the idea that we get of him from the law. His whole nature and character and position are represented by the Sabbath, his seal, or symbol.

Another of the wonders of this law, is its right to the sole and sovereign sway over the entire dominions of God, and over every portion of space included in those dominions. It is the law of the sovereign God, and is the representative of his authority in all places to which that authority does or can extend. "His throne [is] in the heavens; and his kingdom ruleth over all." His throne is the seat and center of sovereign power, and its symbol; while "his kingdom ruling over all," is another expression to denote that his law extends the power represented by his throne over all his dominions.

This fact brings us to another of the law's won-

ders; viz., that the annihilation of the wicked is demanded by the law. How does that appear? In this way: the law has exclusive right to hold and exercise sovereign sway over the dominions of God, as a whole, and of course over every separate portion of space within those dominions. Then if any person or power whatever that is hostile to the sovereign sway of that law, should arise anywhere within the territory of its exclusive jurisdiction, that law must demand the removal of that person or power. And as there is no escape nor appeal from what that law demands, there is and can be no portion of space within the bounds of the universe where the transgressor can always remain. If he take the "wings of the morning and fly to the uttermost parts of the earth," he will there find that law claiming the right to exercise exclusive sway. He must stand aside; must vacate the territory of a prior and higher power. If he descend to hell or soar to heaven, he will find the same state of facts; and nowhere, in all the wide universe, is there a spot where he can find a quiet resting place. There is no escaping his doom, which is, to "be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power;" in other words, to be annihilated; seeing that the sovereign law of God and the would-be sovereign sinner cannot both exist, at the same time, in the same portion of space.

Another of the wonders of the law is its own immortality. We are not going to make an argument external to the law itself to prove its immortality. But we suppose that our readers will admit that the Author of this law is possessed of "natural and inherent immortality;" and that it is doing no violence to reason to take for granted this proposition. A little enlightening of the eye would enable us to perceive that a law coming from an eternal and unchangeable God must also be eternal and unchangeable. Here, then, is the immortality of the law.

But further, it will secure immortality to all who are loyal to it. How? It will not destroy that which obeys and upholds it,—it is impossible to believe that it will,—but will support and uphold all that are in harmony with it. It will not destroy such itself, neither will it permit any other power to do so; for that would be to admit a successful rival, or opposition, which we have seen it cannot do. It is law, eternal law. This requires obedience, eternal obedience; hence the immortality of the obedient is a necessary conclusion.

This brings us to the last of the wonders of the law of which we shall at present speak; viz., that the law demands the resurrection of the just, the creation of the new heavens and the new earth, and the setting up of the everlasting kingdom of Christ. How can this all be? As follows: Those who have died in the Lord have died loyal to his law. And we have seen that the law can neither destroy, nor permit any other power to destroy, its supporters; to permit such a thing would be to abandon its sovereign character, just as to destroy them itself would be to abandon its righteous character. Hence it is evident that the law of God must call for the resurrection of its dead loyal subjects; for without such resurrection their destruction is permitted.

The full establishment of the everlasting kingdom of Jesus Christ is a necessary result of the claims of the law of God. That law is everlasting, and it demands an everlasting realm, or kingdom, where it can exercise everlasting sway. Without such a kingdom, the claims of that law cannot be fully met in this world. In that kingdom those demands can be fully realized; for His scepter is a scepter of righteousness, and His kingdom that which shall not be destroyed.

Thus a glimpse at the wonders of God's law reveals to us the truths and glories of creation, and the Creator, the permanent and eternal character of all that is true and right; while it shows that all that is erroneous and wrong, like Pharaoh and his host, is to be swallowed up and forever lost to sight, that the way may be cleared for the undisputed sway of the law of the most high God.

"Truth, crushed to earth, shall rise again;  
The eternal years of God are hers."

—H. Wren, in *Review and Herald*.

MORAL courage is more worth having than physical, not only because it is a higher virtue, but because the demand for it is more constant. Moral courage is in demand every day.



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

BATTLE CREEK, MICH., MAY 15, 1886.

### THE SIGNS OF THE TIMES.

#### THE MORAL WICKEDNESS OF OUR AGE.

It is unaccountable how men, with the Bible in their hands, could ever have conceived the idea that in the last days the world was to be better,—that evil would cease and righteousness flourish all over the world until we should have the millennium. No such doctrine is taught in the Bible; but, on the contrary, it is most expressly stated, times without number almost, that in the last days men will be more wicked, more unbelieving, more immoral, and farther from God than ever they have been before. This state of things is represented and pointed to by prophets and apostles as a sign of the last days. Let the reader carefully note the following scriptures, which are only a few of the large number which might be given:—

"Because iniquity shall abound, the love of many shall wax cold." Matt. 12:24.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

"When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Pet. 3:3.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3:1, 2.

These scriptures abundantly teach that the last days are to be very wicked days. Now let us take a brief glance at the condition of our world to-day. The following is taken from "Cram's Family Atlas," and is presumed to be very nearly correct:—

Entire population of the globe.....	1,392,000,000	
Christians {	} 888,000,000	
Roman Catholics.....		201,000,000
Protestants.....		106,000,000
Eastern Churches.....	81,000,000	
Buddhists.....	400,000,000 to 600,000,000	
Mohammedans.....	207,000,000	
Brahmins.....	175,000,000	
Followers of Confucius.....	80,000,000	
Shinto religion.....	14,000,000	
Jews.....	7,000,000	
Entire Protestant Church membership.....	16,500,000	

Now just look at these figures. The entire population of the world is nearly fourteen hundred million, of whom less than four hundred million have any faith in the Bible or Christianity; so that ten out of fourteen on the earth to-day are pagans or worse than pagans. But of the four hundred million who are called Christians, only about one-fourth are Protestants; the remainder belong to the Catholics, and to other churches, the most of which are as bad as the heathen themselves. Thus, in the whole world, out of fourteen inhabitants only one is Protestant,—and to make up this number, the entire population of Protestant countries is counted. For instance, our own nation, numbering fifty-five million, is all counted as Protestant and Christian; whereas, the fact is, as everybody knows, there are very many of this number who are infidels, Spiritualists, worldlings, and unbelievers. The entire Protestant membership in the world is less than twenty million; and how many of these are real Christians?—Probably not one-half. The great majority of the world to-day are in heathenism, Mohammedanism, Catholicism, infidelity, and worldliness; only a mere handful are really the children of God,—a sad picture for our earth. I have figures before me showing that in many of our cities, not one out of twenty attend church; while all over the country there are whole districts where scarcely any one attends church at all; and this in our own favored land.

Catholicism is increasing in our own country at an alarming rate. One hundred years ago there was only one Catholic in every one hundred and thirty-one inhabitants; now every sixth person is a Catholic! Look at the increase of crime:—

The population of London is 3,500,000, of whom

30,000 are thieves, 10,000 are gamblers, 300,000 are drunkards, and 70,000 are prostitutes.

New York population, 1,000,000; arrests for crime yearly, 100,000; prostitutes, 20,000; Catholics, 550,000; infidels, 75,000; Jews, 40,000; Protestant members, 64,000.

Blackwood's Magazine states as follows:—

"For the past seventy years crime has increased in England 700 per cent; in Ireland, 800 per cent; and in Scotland, 3,600 per cent; while the entire population within this period has increased but 65 per cent! This certainly shows progress in immorality. It has been estimated also, that England has 100,000 professional thieves and suspected persons, and 400,000 prostitutes! and that the cost of crime is 50 times more than that expended for religion.

"In the United States the moral picture is no less dark and fearful. We have the record of 800 suicides annually; 800 murders; 100,000 thefts; 30,000 deaths by drunkenness, and 500,000 cases of assault and battery."

What a fearful picture this is! and what is true of these cities is largely true of all the great cities in the world.

The *Watchman and Reflector*, of March, 1872, under the head of "The Era of Crime," said:—

"Bank-robberies, ring-despotisms, official corruptions, domestic tragedies, garrotings, burglaries, suicides,—these come in upon us like tidal waves, so constant and regular in their visitations that we are no longer startled by them. But of late there seems to have been a change. The sea of crime, always beating and surging and roaring around us, has lifted itself to an unusual height, and is deepening its thunderings. . . . There can be no doubt that much of this revolting wickedness is but the outgrowth of the low moral sentiment which pervades our entire communities."

Take any newspaper, and carefully note all the records of theft, burglary, adultery, forgery, suicides, murder, and various crimes, and what an appalling picture is presented! Look at the increase of intemperance. The world spends \$4,000,000,000 annually for tobacco, opium, and hasheesh; and only \$4,500,000 for missions,—\$888 to \$1! The worth of liquor sold in 1867 was \$1,483,491,865 or ten times the value of all the church property in the United States. The United States pays only \$40,000,000 for religion. The United States, in 1870, spent \$1,487,000,000 for liquors, \$90,000,000 for prosecutions, etc., caused by liquor, making a total of \$1,577,000,000; while the entire cost of provisions, clothing, papers, printing, etc., was only \$905,600,000. There were 400,000 more persons engaged in the liquor business in the United States than in preaching the gospel and teaching school. The clergy of the United States cost yearly \$12,000,000. Lawyers, criminals, prisons, etc., cost \$90,000,000; intoxicating liquors, \$1,487,000,000.

England pays \$650,000,000 for liquor and tobacco; \$150,000,000 for police, prisons, etc.; and only \$3,000,000 for missions,—\$266 to \$1!

We clip the following from the *S. S. Visitor*:—

"Let the boys and girls of the United States think about the way people of our country spend their money in one year: Salaries of ministers of the gospel, \$6,000,000; cost of dogs, \$10,000,000; support of criminals, \$12,000,000; cost of going to law, \$35,000,000; cost of tobacco and cigars, \$610,000,000; importation of liquor, \$50,000,000; support of grog-shops, \$1,500,000,000."

All of the modern improvements, such as the railroad, telegraph, printing-press, use of fire-arms, education, etc., are seized upon by dishonest, unprincipled men, rogues, villains, and murderers, to further their wicked ends. The fear of God and of the Judgment is being laid aside. We should not blind our eyes to this terrible state of things.

Jesus distinctly said that the last days were to be as it was in the days of Noah, and we know how it was then; for the record says: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. And again it says that the earth was filled with violence. Verse 13. Many honest people, who are perhaps situated in the most favored parts of their community, who move in the best circles of society, and who only see the brightest side of humanity, and of the church, and who read of the numbers added to the church in the various parts of the earth,—these really think that the world is rapidly becoming better and more Christianized. They are not accustomed to look upon the other side of the picture; they do not stop to think that immorality and wicked men are also increasing tenfold faster. Let us look at these things soberly, and in the light of God's word, and see where we are. If I read my Bible aright, we are certainly amid the perils of the last days; and if so, the all-important question with us is whether we shall be able to stand during their continuance, and at last be permitted to stand with the saints on Mount Zion.

### THE RESURRECTION.—NO. 4.

WE are expressly told that certain ones will be known. Moses and Elias were known, even to those who lived in this mortal state, when they appeared on the mount of transfiguration. Will Peter, James, and John know less when they reach that perfect state, when that "which is in part shall be done away"? Here we "see through a glass, darkly; but then face to face;" now we "know in part," but then we shall know as we are known. We think their powers of knowing will be wonderfully increased. Certainly, then, they will know Moses and Elias there.

Even the wicked will see Abraham, Isaac, and Jacob in the kingdom of God. When they come around the holy city, just previous to their destruction, this will doubtless be fulfilled. These things argue strongly that we shall know each other there; and the fact that Christ's resurrection is an exact sample of ours, the same as the sheaf of the first-fruits was a sample of the rest of the harvest, seems positively to prove recognition. His disciples did know him, and he knew them. Cannot the angels distinguish one another and us? And we shall be as the angels are.

The prophet Jeremiah states a most interesting fact when he refers to the children put to death by wicked Herod when he destroyed all the infants in Bethlehem of two years old and under. In chap. 31:15-17 he says: "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel, weeping for her children; refused to be comforted, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." These children had not gone to heaven unless heaven is the land of the enemy. They were in the grave; but they should come forth. This is the plainest text in the Bible in regard to the future life of infants. These were very young. But they were to come forth, were to live again. Were those mothers never to know their children again? How, then, could those mothers' hearts be comforted by this prophecy? How could their work be rewarded if they never should clasp their children again? If they came to their own border, and the mothers never knew one of them, the comfort would be lacking, terribly lacking.

Ah! here is infinite consolation, parents, to you who have lost dear children and precious babes. We have laid them down in sorrow. Our hearts have been pierced with anguish as we saw them in the coffin, and took the farewell look as they were lowered into the grave from our sight. To some of us, even the consolation of smoothing their dying pillows, of closing their eyes in death, and of taking the last sad look, was denied. But, thank God! there is hope in their end. The resurrection morn is soon to burst upon us. Old earth shall quiver and throb at the archangel's trump, and shall bring forth at one mighty birth a nation of immortals. Parents will meet their children, companions their loved ones, dear friends shall greet one another there, never more to be sundered.

There is at times in our hearts an unutterable longing, a soul-hunger, to behold the faces of those we have loved, now, alas! laid away from our view. It seems to us we cannot have it so—as if life was robbed of its charms, and we were utterly heart-stricken. To such, how precious is the resurrection promise! "I am the resurrection and the life," says the Son of God. How precious and important does this make the coming of Christ, which is to usher in the glad morn of immortality! Our loved ones are waiting in peaceful rest for that glad moment, sweetly sleeping without a pang or sorrow, while our hearts in sadness mourn their absence. Prove to me we shall not know them, and you rob me of some of the most precious hopes that cluster around the glories of heaven. We shall know them. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

What a morn of glory is before us, if we are only faithful! What a meeting after our parting! What a company will then be gathered! What joy, what bliss, will be felt in every heart! All the truly good will be there, and not one evil person. The holy martyrs who died for the truth will be there. Friends most dear will greet one another; and the countless assembled host, with their Lord and Saviour at their head, will then ascend to the city of God, to receive

the mansions prepared for them. They will go through the pearly gates. They will walk the streets of gold. They will partake of the fruit of the tree of life. They will dwell in the presence of God himself. They will renew the acquaintance and fond associations which death has sundered; and eternity, endless, boundless, will open before them. Then shall we be *satisfied*. This is the hope which the resurrection makes possible. May God help us to prize it, to live in view of it. What is this poor world in comparison with this hope?—Vain and unsatisfactory. Here is a hope so glorious that souls in darkness will prize it when it is presented before them. May we all labor to bring it before others, that they may share in it at last. G. I. B.

### IMMORTALITY TO BE SOUGHT.

SINCE so much is said about immortal souls in public discourses and prayers, it may be surprising to the reader when we state the fact that the word "immortal" is found but once in our common version of the Scriptures. In that instance it is applied to God. 1 Tim. 1:17. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." All that we hear about the immortal souls of men has no foundation in the Scriptures, not being once named in the sacred volume. On the contrary, man is spoken of as mortal. In Job 4:17 it is asked, "Shall mortal man be more just than God? shall a man be more pure than his Maker?" And the apostle Paul puts God and man in contrast thus: "And changed the glory of the uncorruptible God into an image like to corruptible man." Rom. 1:23. The Greek terms here translated "corruptible" and "incorruptible" would be properly translated "mortal" and "immortal," as Greek scholars admit.

The word "immortality" is found five times only in our common version. We will quote each of the passages where it occurs. We first cite 1 Tim. 6:16. Speaking of the King of kings and Lord of lords he says, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." With the inspired declaration that God *only* hath immortality before them, it is indeed surprising that professed believers should have the effrontery to affirm that every man has an immortal soul which must live as long as God exists. God is the only fountain of life, the only source of immortality. All life depends on his pleasure; and all that shall have immortality must receive it as a gift from him. But by the gospel he has set it before us as an object of hope. 2 Tim. 1:10. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." The gospel nowhere teaches that man is immortal by nature; but he may hope for immortality, if he shall fulfill the conditions on which it is offered. He must seek for it, and that in the prescribed way, the way of well doing.

A third text which speaks of immortality reads, "Who [God] will render to every man according to his deeds; to them, who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7. If all have immortality by nature, why should any seek for it? We seek for only that which we do not possess. To those who seek for immortality in the way prescribed, and patiently continue to do so, God will give eternal life.

When will immortality be given? The same apostle gives a direct answer to this important question. It will be given at the sounding of the last trump, the trump which wakes the dead in Christ. He says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

How explicit the testimony! This mortal must put on immortality. Then up to the time of the resurrection all are mortal—subject to death. Indeed, the great mass of the people of God are under the dominion of death—in their graves. They are to sleep in Jesus, till wakened by the last trump. Then, no longer held by their "last enemy," they have the "victory through our Lord Jesus Christ." They are then immortal—no longer subject to death. Said Jesus,

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being children of the resurrection." Luke 20:35, 36.

Having now quoted every text containing the words "immortal" and "immortality," we sum up briefly as follows:—

1. God only hath immortality. He is the fountain, the source, of all life. Those who become immortal must receive the gift from him.

2. Immortality is brought to light through the gospel. The gospel teaches that there is immortality for man; that death shall be abolished by a resurrection; and thus it sets before us the "hope of eternal life." Titus 1:2.

3. It will be given to those who by patient continuance in well doing seek for it.

4. It will be put on at the resurrection of the just.

Now, since immortality is set before us in the gospel, and we may obtain it by faith and obedience, is it not just as valuable to us as if we possessed it by nature? Is eternal life to be less esteemed because it is "the gift of God through our Lord Jesus Christ"? We all hope to be among the saved. In that event, will it add to our felicity to know that our friends who may have been so unfortunate as to be condemned, are suffering the pains of an endless life in torment? Instead of this, is it not a consolation to hope that there will be an end of sin and misery? Will it not enhance the joy of the saved to know that sin and suffering nowhere exist in all the universe of God?

R. F. C.

### IS PROTESTANTISM DEAD?

THE Cleveland, Ohio, *Plain Dealer* of March 22, 1886, contains a sermon preached by a Catholic priest of that city, from which we copy the following extract. It is headed, "Man's Duty to God—The Necessity of Religion—Protestantism Said to be No Longer a Living Issue:—"

"At the morning services in St. John's Cathedral yesterday, Rt. Rev. Bishop Gilmour strongly condemned the action of the House of Representatives in passing the free school book bill, and advised that steps be taken to prevent the enactment of the law. Rev. D. J. Stafford officiated at the vesper service, and after concluding the service at the altar, he preached a sermon on the 'Necessity of Religion.' He said:—

"When I was first ordered by my superiors to give this series of sermons, I intended to speak of the dissolution of Protestantism; but on second thought, Protestantism being dead, and no longer a living issue, I elected to speak of the necessity of religion."

The term "Protestant," as referred to in the above and defined by Webster, is, "One who protests against the doctrines and practices of the Roman Catholic Church; one who adheres to the doctrines of the Reformation." The above statement of the Romish priest, D. J. Stafford, if correctly reported, is enough to cause the blood of every true Christian and lover of liberty to boil. Could the fifty millions who were put to death by the Romish Church, rise from their graves, the world would know that Protestantism is *not dead*. Their blood, bones, and flesh (like Abel's) cry from the Waldensian valleys and mountains of Piedmont, from the dungeon, and from every den of cruelty where that power has slain its victims. But alas! we are compelled to admit that the statement of the Romish priest of Cleveland, Ohio, is the truth, so far as the mass of the popular churches of the present day is concerned. It is a common remark among professed Protestants, "The Catholics are not so bad, after all;" "There are many good Christian people among them," etc. They are spoken of as "one of the agencies by which the world is to be Christianized," and as "laboring in one common cause with the Protestant branch of the Catholic Church." When such expressions are common in public and in print, no wonder that the Catholic Church believes that Protestantism "is no longer a living issue."

A few weeks since, at a meeting of the Ministerial Association of Akron, Ohio, a proposition was made by some of their members to send for Father O'Connor, the converted Catholic priest of New York City, to deliver a lecture on Romanism in their city. It was voted down by a large majority of that professed body of Protestant ministers! The reason given for voting against the proposition was that there was too much of a feeling of *union* existing between the Protestants

and Catholics to allow of such a move! Such a record from a Protestant ministerial association! when the Catholic Church is to-day the same she ever has been in *heart* and *purpose*,—opposed to every principle of religious freedom; and is the same beast of cruelty, showing her iron teeth of death, and only held from her former work of persecution by the chain wrought out by the early Protestant Reformers, who suffered and died to gain the freedom and truth this Ministerial Association is professedly sworn to defend and maintain by every principle of honor. Who can doubt that "Babylon is fallen, is fallen"?

The same body of ministers sent a delegation to urge the Catholic priest of Akron, Ohio, to come and join them in the common cause of enforcing the "Christian Sabbath" (Sunday). At death, the dignitaries of the Catholic Church are eulogized by those who bear the name of Protestant, as great and good men who have passed into their peaceful reward! No marvel that the power with "eyes like the eyes of a man" can see that Protestantism is dead so far as the popular churches are concerned! From the popular standpoint of to-day, we ask, Why do not Protestants and Catholics unite?

1. The doctrine of the Reformation was, "The Bible, the Bible alone," from which their faith and practice must be derived and sustained. But "fables" and the "traditions" of men have taken the place of the word of God. There are but few to-day who will defend their faith and practice by the Bible alone. Tradition is exalted above the Bible in many important points of faith and practice. In this the Protestant Church has really given away the *living issue* between them and the mother Church. In the Catholic "Catechism of Christian Religion" this question is asked:—

"Is the authority of tradition equal to that of the Scriptures?"

*Ans.* It is God who speaks in both cases, and of course the authority of the former is equal to that of the latter."

In the "Catholic Christian Instructed" we have many quotations from the Fathers to sustain "prayers for the dead," "purgatory," etc.

*Ans.* By the testimony of the Fathers of the "Church." Then follow the names of Tertullian, St. Cyprian, St. Chrysostom, St. Augustine, etc.

*Ans.* Had the ancients these different modes of offering the holy sacrifice?"

*Ans.* St. Justin Martyr mentions the order of solemn mass. Tertullian does the same. It is found in the apostolic institutions. The practices of low mass are equally ancient. See Tertullian, St. Cyprian, Eusebius, St. Augustine. See, in a word, *all the Fathers of the early and pure ages.*"

Such authority from the Fathers can be greatly extended to sustain every doctrine that Romanism has fostered to curse the Christian religion. Our grandfathers a few centuries past raised the cry of *protest* against being bound by such authority when it conflicted with the word of God, and said, "The Bible, the Bible alone, must be our authority." But the degenerate Protestant Church of to-day has searched in vain for Bible proof for their practice of keeping Sunday for the Christian Sabbath, with some other doctrines they hold; therefore they are forced to *advance* in the Reformation, or adopt the Roman Catholic rule expressed by St. Augustine, "When any doctrine or practice of the Church cannot be traced to its origin, and no time can be pointed out when it commenced, *it is therefore, it must be*, grounded on apostolic tradition." Hence, when the Protestant Church brings forward Ignatius, Irenaeus, Justin Martyr, Chrysostom, Tertullian, Augustine, and others for their authority for keeping Sunday (as they do), they have adopted the same authority that proves all the doctrines of the Catholic Church to be equal to, if not above the Bible; therefore, the only "living issue" upon which Protestantism was founded has been surrendered, rather than to advance in the increasing light of the Reformation. Thus a fallen church has become drunken with the false doctrines of the mother Church, and knows it not. Isa. 29:9-14; Rev. 17:1-5.

2. The Protestants believe the same as the Catholics, in the inherent immortality of the soul and conscious state of the dead.

3. Certainly they stand a unit on the Sabbath question, so far as the day is concerned. The Protestant world has indorsed the day that the Romish Church "substituted" in place of the Bible Sabbath of the fourth commandment. The *Northwestern Christian Advocate*, of Chicago, Ill., said: "We warn them (the

opposers of the measure) further, that in the contest for the Sabbath [Sunday], it may so fall out that Roman Catholicism in America, and Protestantism will be found side by side; for neither of these will consent to be marshaled by German atheists." There is no doubt about their standing *side by side* on this great issue.

4. Temperance, divorce, and marriage laws are agitating the Protestant world in connection with the Sabbath question. These three are the great moral questions looming up before the nation at present. The rigid discipline of the Catholic Church in never permitting divorce, has been a subject of much favorable comment by Protestants in contrast with the loose laws and practice of divorce among their own denominations. The said reformers on the above issues have had no doubt about the position of the Romish Church on the Sabbath and divorce questions, but they have been anxiously waiting to know what the position of the Catholic Church would be on the temperance question. The *Akron Beacon* of April 1, 1886, says: "A letter from the papal See to the Plenary Council held at Baltimore, *urges total abstinence* on the part of all Catholics. It bids Catholic liquor-sellers choose a more honorable means of making a living." Such recommendations as these from the acknowledged infallible pope, must have weight among the subjects of that Church. The Protestant world applauds the pope for these words. Who can fail to see that the platform of the Romish Church and the one upon which the popular Protestant Church stands are so nearly alike that the priest of Cleveland, Ohio, was justified in saying that Protestantism is dead, and is "no longer a living issue"? The *Plain Dealer* says that the sermon was a "scholarly effort."

How much longer shall we have to wait to see the Protestant world reach her hand across the fast-closing chasm to join with the Romish Church, and form an alliance to make the image to the beast? Thank God, the Reformation is not a failure, though the popular Church cease to protest! God will have a faithful few, who will not worship the beast nor his image, nor receive his mark in their hand or forehead. The *protest* will be carried on by those who keep the commandments of God and the faith of Jesus (Rev. 14: 9-15), till the beast is given to the burning flame, and the loyal shout the victory in the kingdom of God. Dan. 7: 11; 2 Thess. 2: 8; Rev. 15: 2, 3. The world must be lightened with the glory of the last message of *protest* (Rev. 18: 1-5) against "that man of sin." Let us share in the battle, and triumph in the victory.

R. A. UNDERWOOD.

### THE LAW TO THE GENTILES.

#### 7.—THE SERVICE OF GOD IN THE OLD TESTAMENT REQUIRED TO BE SPIRITUAL.

BY D. M. CANRIGHT.

*Confession of Sin.*—Confession of sin is just as plainly taught and enjoined in the Old Testament as it is in the New. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28: 13. This is just as clearly stated as it is anywhere in the New Testament. Again, we read from the law of Moses: "Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done." Num. 5: 6, 7. Yes, when persons had sinned, they must confess their sin. So in Neh. 9: 2 we have this plainly declared: "And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers." And the psalmist, when he had sinned, cried out: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah." Ps. 32: 5. Many more to the same effect might be multiplied indefinitely, as every one familiar with the Old Testament must know.

*Repentance.*—Repentance for sin is just as clearly taught, commanded, and required in the Old Testament as in the New. Confession without repentance would be useless; hence, when the Lord taught them to confess their sins, repentance was implied in that. The Lord distinctly requires deep, heart-felt repentance. Thus we read: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23: 29. What is it to afflict one's soul if not to repent of his sins? Confession, repentance, and forgiveness of sin

are all taught distinctly in the following quotation:—

"Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name; then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that they have sinned against thee, and all their transgressions wherein they have transgressed against thee." 1 Kings 8: 47-50.

This is just what God's people have to do now. This confession and repentance was to be a heart work; each heart was to be broken before God. Thus we read: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 38: 18.

What is it to have a broken heart? What is it to be of a contrite spirit?—This, as every one knows, is the deepest and most heart-felt repentance for sin. Notice the gracious promises of God made to such repentant souls: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." Isa. 57: 15. Here the Lord promises to come and dwell with him that is of a humble and contrite spirit. No promise in all the New Testament is more precious than this.

*Conversion and Change of Heart Required in the Old Testament.*—But did God require the conversion of the soul and change of heart in the old dispensation as he does in the new?—Most certainly he did, as many scriptures testify. "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Eze. 18: 31. Yes, indeed, God by the old prophets in most unmistakable terms commanded his people to repent and to make them a new heart and a new spirit. So also the prophet Joel exhorts the people: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel 2: 12, 13. Job said: "Wherefore I abhor myself, and repent in dust and ashes." Job 42: 6.

David believed in the conversion of sinners. He says, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51: 10-13. If the genuine heart-conversion of sinners is not taught here, then it is not taught anywhere in the whole Bible.

How blind the man must be who, with all this scripture before him, can say that the Old Testament religion was only national, fleshly, and local! Such people well deserve the rebuke that Christ gave to Nicodemus. This man came to Jesus to inquire about his doctrine. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3: 3. Nicodemus did not seem to understand about this heart work: he was as blind as some modern teachers. "Jesus answered and said unto him, Art thou a master of Israel and knowest not these things?" John 3: 10. Jesus here plainly tells him that he as a master in Israel ought to have known this spiritual truth, and he rebukes him sharply for not having known it. But where could Nicodemus have learned these things?—From the very scriptures we have given. As these scriptures had always been in his hands from his youth up, he ought to have known about them. God's religion was never fleshly, never carnal; the whole Old Testament, from Genesis to Malachi, is one solemn protest against such a one-sided, blind view of God's spiritual nature and spiritual laws.

A FAMILY without prayer is like a house without a door, exposed to every danger, and offering an entrance to every evil.

## THE CHRISTIAN LIFE.

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

### THE SPIRIT OF CHRIST.

BY S. N. HASKELL.

THE precious blood of the Son of God, which was shed for the salvation of mankind, tells the worth of the soul. And he who, for the sake of sordid gain, will neglect laboring for the salvation of others, and will let worldly interest come in between him and such labor, deceives himself if he thinks he is possessed of the Christian religion. Christ left riches, honor, and glory, and took upon himself poverty in the extreme. He had not where to lay his head. Yea, we did esteem him smitten of God and afflicted. He was despised by men; yet he went about imparting life to the dead, health to the sick, and joy to the sorrowing. This was the missionary spirit as exemplified in the life of the Son of God. And if we have not the Spirit of Christ, we are none of his.

It is said of an emperor and warrior, that when he had taken some golden images of the apostles from the Catholics, and had melted them into coin, he put them into circulation, saying, "Go about doing good, as the apostles did whom you represent." The same should be said of Christians. Instead of being a stationary guide-board, bearing the name "Christian," and pointing to heaven in a formal manner, we should be active in scattering the seeds of truth, and exerting a holy influence upon all with whom we come in contact. Our talent is to be returned with usury. If we would wear a starry crown, souls must be saved through our instrumentality. "He that turneth many to righteousness shall shine as the stars forever and ever."

Disinterested acts of benevolence will alone secure this. Selfishness will not; it cannot save a single soul. A stream can rise no higher than its fountain. If the motive be selfishness, the fruit will be of the same nature. If the motive be purely unselfish, like that principle which Christ brought from heaven, it will bring forth fruit unto eternal life. There is no failure in this matter. What we sow, we shall also reap. If we sow unto the flesh, we shall of the flesh reap corruption. If we sow unto the Spirit, we shall of the Spirit reap life everlasting. This is the true missionary spirit that will bring souls to Christ.

The heart must first be changed, and become gentle, easy to be entreated, full of good fruits, without partiality or hypocrisy. It is God who gives this work success, and, therefore, it must be by the aid of his Spirit that the act is performed.

Then, God's Spirit will affect hearts. When it is fully realized that God alone gives the increase, and the spirit of disinterested affection is the spirit of Christ, it will be considered a privilege to sacrifice for the advancement of the work of God, and with the apostle, we can exclaim: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

### RESCUE THE PERISHING.

BY HELEN L. MORSE.

ALL, from the least unto the greatest, are ready to sing lustily,—

"Rescue the perishing,  
Care for the dying,  
Snatch them in pity from sin and the grave,"

But few have a conception of how much is comprehended in it, and fewer still are ready to meet all it involves. It is not to thank God that we are not as they are, nor to say, Depart in peace, be ye purified and saved; neither is it always to give money to help reach them through the established channels. It means personal contact, perhaps intimate association with those in danger, feeling in some sense the burden of their sins until you see them rolled off, washed away in the blood of the Lamb. It means wrestling with God in prayer for them and with them.

If your own child were to fall into the fire, though the coals were hot and the danger to yourself imminent, you would not wait to find a pair of tongs to pull him out. The least of your concern

would be the effect upon yourself. Your intense anxiety to save him would swallow up all personal consideration. The poor wail ready to perish is Christ's child, created by his power, preserved by his love, redeemed by his blood. He did not shrink from the touch of Mary Magdalene. His own hand made the clay and anointed the eyes of the blind man. His own voice said to the woman taken in adultery, "Neither do I condemn thee, go and sin no more." He did not coldly reject her, but invited manifestations of love and penitence from "the woman who was a sinner," and afterward commended her attention to those who feared contamination from her presence. Is the servant greater than his Lord?

In a town in England was a valuable mine of coal; but the passage into it was very dangerous. There came a time when the miners did not come up as usual. The grief-stricken wives and mothers gave the alarm in the little village, and the leading men gathered at the opening to see what relief they could afford. They shouted down to them encouraging words, they let down to them baskets of provisions, with remedies, stimulants, etc. Then they offered liberal reward to any who would venture into the mine, but none was found ready to risk his life for money; and it was only when a few of the most resolute placed themselves in the buckets and gave the signal to descend that real relief reached the sufferers, and a part were rescued from a fearful death.

Salvation could never have come to this fallen world through the regrets of the heavenly host that man had sinned, nor through a sincere desire for his redemption, nor even by commissioning angels to attend to it. It took the grace of our Lord Jesus Christ to show how that though he was rich, yet for our sakes he became poor. Oh for more of that spirit among Christ's professed followers that caused him to think it not as desirable to remain equal with God as to make himself of no reputation, and take upon him the form of a servant, and endure privation, contempt, cruelty, agony, to rescue a perishing world from a fearful destruction! Then indeed could we sing with the "spirit and the understanding,"—

"Weep o'er the erring one,  
Lift up the fallen,  
Tell them of Jesus the mighty to save."

#### THE GOSPEL IMMUTABLE.

God's church is a trustee, and its duty is to keep the gospel safely,—to preserve it just as it came from God,—to transmit its truth pure and unchanged to the world. We have to transmit this old, unchanging story of truth in an age which, above all other ages, is full of the desire to hear new things. There never was an age in which human opinion was so much adrift. We establish supposed facts, and cling to apparently unchanging principles to-day, which to-morrow we find all adrift again. Undoubtedly we make advances every day. We improve and push on, but there is constant changing, and our faith is shattered. Our truth and principles of to-day must accommodate themselves to new truths and different principles to-morrow.

Upon such a time we have drifted, and I do not complain of the times. God has permitted them, with all their tendencies. The philosophies of the past generation must pass away before the facts of this; and the facts of this generation will yield to the newer theories of the next, and they will drift down the current, ever giving place to others. Men may go on making their theories, and putting them into books, but they will die as theories and books have died before them. Until the last testimony is before the court, there can be no fixed theory. Human investigation is corrected by human investigation. Until you have the last fact in your science, your theory will fail. A single unknown fact may overturn it. We must hold ourselves ready to cast away at sight all our theories and conclusions and adopt new ones. But is this so in all departments of human knowledge? Whatever is established by human investigation is liable to be corrected by better investigation to-morrow. Your expression of a truth thus established can never be more than part of the truth—it may be only the shadow of it.

But shall what depends on God's revelation also submit to change, and become all adrift? Is that also unfixing and veering? In one respect, perhaps it is. In itself it is fixed and unchangeable. But when man accepts the truth, he does so according to his capacity. He may take less to-day, and more to-morrow. He may see only part of it at one time.

So the truth inside him may change, but the truth outside him never does. One man sees the truth more strongly than another, but it is the same unchanging truth. Here the mistake arises of supposing that God's truth does or can change. The difference is in man himself. The enormous mountain range of God's truth is traversed by men who see only part at a time, and as they go on, they see more and get other views. They think that it is the mountains that change, but all the change is in themselves.

God's revealed gospel is always the same story. Man receives it according to his powers of reception. It is great and universal. All men take it, for it fits all. It can have no change to suit the advances of the times. That sort of thing is sometimes preached from the pulpit. It is said that this old gospel must improve as men advance, that it must accommodate itself to the progress of the age. We admit that to one age, one side of the gospel may be brightest and dearest, and to another age, another side of the gospel may be most cherished. But this is not a change in the gospel; it is a change in the age,—not a change in God's truth, but a change in man. The unchanging truth comes with a voice to every man, but it seems to vary in accordance with his capacity of hearing.—*Hugh Miller Thompson.*

#### DUTY.

SPEAK the word God bids thee!  
No other word can reach  
The chords that wait in silence  
The coming of thy speech.

Do the work God bids thee!  
One, only one, still loom  
Awaits thy touch and tending  
In all this lower room.

Sing the song God bids thee!  
The heart of earth's great throng  
Needs for its perfect solace  
The music of thy song.

—Independent.



## 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:—*

CANADA.—Labors at Fitch Bay result in a company of ten believers, and a Sabbath-school of twenty members; special and profitable meetings held at South Stukely, Hatley, and Dixville.

ENGLAND.—A company of seven ready for organization at Kettering.

GEORGIA.—C. H. Bliss gives a course of lectures at Griffin.

IOWA.—Two additions to the church at Stratford; a company of ten believers reported at Denmark, Lee county, as a result of labors by C. A. Washburn; three additions to the company at Delphos; thirteen conversions at Davis City, the same being added to the church at that place.

INDIANA.—Two converts baptized at Star City; three additions to the church at IdaVile, and five at Reynolds; new church dedicated at Brookston; State meeting held at Mechanicsburg, and arrangements made for operating six gospel tents in the State during the ensuing season; the several sessions of the meeting proved interesting and profitable.

KANSAS.—Twenty-two converts baptized at Yates Center, and a church organized, also a tract society; two additions to the church at Sterling; new church being built at Fellsburg, and two added to the church at that place; churches at Lehigh, Gale, and Hillsboro visited, and eleven new members received; twenty-one converts at Chetopa and ready for church organization.

MINNESOTA.—H. F. Phelps reports three new believers at Fair Haven; L. Johnson visits churches at Gilchrist, Artichoke, Herman, Eunice, and Minneapolis; reports seventeen additions to those several churches.

MICHIGAN.—Fifteen converts baptized at Freeland, and eleven at Bedford; church of six families organized at Stephenson; a company of fifteen ready for church organization at Ravenna, Sabbath-school of thirty-three organized; fifty-eight converts at Almira, where also a Sabbath-school is organized; two additions to the church at West Duttonville.

NEW YORK.—Encouraging reports are received of the mission work at Buffalo, Albany, and Syracuse; mission opened at Watertown.

NORWAY.—Course of lectures given at Christiania, also yearly meeting of the Publishing Association at that place; six additions to the church; church of twenty-two members organized at Laurvig; four additions to the church at Copenhagen.

NEBRASKA.—H. Shultz visits churches at Stearns Prairie, Columbus, Silver Creek, and Waco; tract society of six members organized at Red Cloud; three additions to the church at Wilsonville, and two at Richmond; several believers at Beaver City, as a result of meetings; a Sabbath-school is organized at that place; four converts baptized at Oxford.

OHIO.—State workers' meeting held at La Grange and attended with encouraging results; missions at Cleveland, Columbus, Toledo, and Lima all receive additional laborers; arrangements made to operate six tents during the summer.

TEXAS.—A church of twenty members raised up at Curtis; Sabbath-school of thirty-three members organized.

WEST VIRGINIA.—Special meetings held at Barckville, resulting in several worthy conversions; nine additions to the church at Kanawha Station, making the total membership forty.

GENERAL.—Eld. S. N. Haskell returns from Australia, where he has been to establish the work during the past year; State camp-meetings for the denomination appointed as follows: Upper Columbia, May 26 to June 1; Kansas, Topeka, May 19-25; Colorado, Denver, June 2-9; Pennsylvania, Olean (N. Y.), June 2-8; Iowa, Des Moines, June 9-15; Wisconsin, June 16-22; Minnesota, Minneapolis, June 23-29; Maine, Houlton, June 29 to July 6; Dakota, June 30 to July 6; Canada, July 1-6; Texas, August 6-18.

#### THE THEOLOGICAL WORLD.

... The restoration of peace in South-China has brought wider opportunities for mission work.

... It is strongly surmised that Mr. Gladstone will become a Roman Catholic inside of six months.

... A woman's college is to be established at Lucknow, India, by the North India M. E. Conference.

... The Syrian Protestant College at Beyrout, Syria, has 167 students, and has graduated 233 students.

... At the recent annual Sunday-school festival, in Lucknow, India, 2,000 children marched in procession.

... A papyrus has been recently discovered at Assiout, Egypt, which contains references to Jacob and Joseph.

... Archbishop Taschereau, of Montreal, has issued an injunction forbidding Catholics to join the Knights of Labor.

... The Methodists of Chicago have planted twenty missions and erected eleven mission churches there within the last ten years.

... The Methodist steam yacht *Glad Tidings* has obtained permission to navigate the Yang Tse Kiang River in China, and thus engage in missionary work.

... News has been received that the English United Methodist mission in Eastern Africa has been attacked by a neighboring tribe, and many killed.

... It is reported that upwards of 700 accessions to the different churches in Columbus, Miss., resulted from the work of the evangelists Jones and Small.

... Three ladies were recently publicly ordained as deaconesses in St. Michael's Church, London, the ceremony being very imposing, and witnessed by a very large concourse of people.

... The Children's Scripture Union, which recently celebrated its seventh anniversary in London, has over 300,000 members, in all parts of the world, who daily read the Bible together, although in twenty-eight different languages.

... The Dublin (Ireland) *Express*, among other letters, has one from county Mayo, which says, "All Protestants in this district are boycotted. The poor ones left are dying of starvation and intimidation. Cannot sell their cattle or crops."

... The Presbyterian church of Ireland, a body representing nearly half a million people, is vigorously opposed to the "Home Rule" bill for Ireland, on the ground that the entire government would thereby be under the control of the Roman Catholic Church.

... A somewhat remarkable case is reported in Bath, Eng. Three lads were summoned for talking and laughing during service in a church. They were fined £1 and costs, or, in default, one month's hard labor. One of them, who could not pay, was actually sent to prison.

... The *Converted Catholic* is the organ of Father James A. O'Connor of New York, who, being a prominent priest, was led to see the truth, and being converted, has been preaching and persuading his Catholic friends to leave the Roman Church. He asserts that it is too corrupt for any good; and is constantly printing in his magazine extracts from the theological teachings of the Church, on which he bases his charges.

## THE GOSPEL SICKLE.

Battle Creek, Mich., May 15, 1886.

It gives us much pleasure to state that over sixteen hundred new names have been added to the subscription list of the SICKLE since its last issue. This result is truly gratifying, and encourages us to put forth extra efforts to make the paper of the greatest possible interest and value. That it may be the humble instrument in God's hands of doing good, glorifying God, and helping to save souls in the kingdom of heaven, is our most earnest prayer.

Our Saviour has forewarned us that in the last days many would come in his name, saying, I am Christ. An item in the Minneapolis (Minn.) Tribune of April 26, states that a Mr. Samuel N. Ewing, of that city, now asserts that claim for himself. The first paragraph of a circular which he has addressed to the Congress of the United States, reads: "Citizen Samuel N. Ewing, of the State of Minnesota, one of the United States, presents himself to the world as the Christ of Revelation, ready to show that the Bible is not inspired *in toto*." He stated to a reporter that "the Bible was closed, and the principles of the United States' Constitution must henceforth be the standard." After the Constitution is changed so that the Sunday can be enforced by it, the religious amendmentists will perhaps affiliate with him in this thing.

A recent issue of the *Review and Herald* contains an interesting correspondence from a pastor in Algeria, who has quite recently embraced S. D. Adventist views, and is laboring to promulgate the same in that far off country. He writes that the people there are mostly French and Spanish, with some English, Germans, Italians, and Arabs. The city of Oran has a population of 65,000, of whom only 4,000 are Protestants. The low state of religion may be noted from the fact that, as he states, only about sixty of those 4,000 ordinarily attend worship. He writes that spiritual death prevails everywhere, and there is a crying demand for missionary work. The field is a promising one, and good results follow earnest and faithful labors. The Israelites of Algeria number 20,000, most of them well educated, and favorably disposed toward Christianity. Oh that we all had the true missionary spirit, and would embrace every opportunity to help those who so much need the light of the gospel!

Some little things in the New Testament are a great deal more to me than the big ones. In the parable of the man who fell among thieves, one man looked that way, another passed by; but one man came where he was. The trouble is, we don't go where people are. We stay where we are, and talk to them. If you keep the distance between you and the people very great, you won't do much working for them. If a man, highly educated and high-minded, talks from his fourth story window to men in the street, they don't hear much. You must go where the people are. When Christ healed the blind man, he "touched" him. If you want to do anything for men, you must get near enough for them to feel the beating of your own heart. This is the mystery of Christ. He came down to the land of men, bringing eternal and infinite purity into contact and juxtaposition with the impurity of human nature. Christ came where we are; and we, to do anything with men, must go to them.

We are in the last days of this sinful world's history. And whether wicked men know it or not, Satan "knoweth that he hath but a short time." Rev. 12:12. Hence the conflict deepens. This earth has been the theater of the great rebellion; and here it will be crushed out. "The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isa. 24:21. The present heavens and earth are "reserved unto fire against the day of Judgment and perdition of ungodly men." But beyond that burning day, in which "all the proud, and all that do wickedly" shall be consumed, a new heaven and a new earth are promised, in which the righteous alone will dwell. There will be no sin or sinners; but all will join in praise to God and the Lamb. Rev. 8:12, 13. In view of that glorious consummation, the voice of Inspiration is, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104:35.

After stating that the aggregate amount expended each year by Russia, Great Britain, France, Germany, Austria, Italy, and Holland, in support of the army and navy of those countries is \$912,462,630, the *Christian at Work* remarks thus:—

"If men would only be as willing to tax themselves for religion and education as they are for the art of killing one another, it would not be long before swords would be beaten into plowshares, and spears into pruning-hooks."

It would be interesting to have the *Christian at Work* point out the evidences, if any exist, that indicate the near approach of a period when the world shall learn war no more. We confess that such evidences appear rather scarce to us.

The committee in charge of the "Sabbath observance department" of the W. C. T. U. work, recently addressed a circular to the Christian ministers of the world, asking that the services of one Sunday in April be especially devoted to "Sabbath [Sunday] observance," and as a part of that day's program, a leaflet was prepared and sent out with a special lesson for Sunday-schools on the same subject. The day was very generally observed as requested, and from many places reports come that it was entered into with much enthusiasm. These movements are among the most significant currents of the times. In times past when no movements of this kind were apparent, multitudes were ready to say, Well, when we see any such things as you anticipate beginning to come to pass, then we shall know that you are right, and will indorse your position. But now that the approaching Sunday issue is as clearly visible as a train of cars coming down a straight track, or a huge steamer coming in from the ocean, they seem to be unable to see that anything unusual is taking place. The moral of this is that when the testimony of the Scriptures is sufficiently plain and positive in regard to what is coming, the only safe way is to accept it by faith, though it may be, as with Noah, concerning "things not seen as yet;" for if we do not, our minds become blinded by unbelief, and we are not able to discern the fulfillments when they do appear. How fitting would the reproach of the Saviour be to this generation, "Can ye not discern the signs of the times?"

## A PERTINENT QUESTION.

While the great majority of Christian teachers are proclaiming a period of security, which they designate by the term "millennium," it seems that the notes of popular Christendom are not to be sounded altogether in the direction of "peace and safety." The following from a late number of the *Interior*, a prominent religious journal published in Chicago, is indicative of the views entertained by some of the more thoughtful, of the nature of the times upon which we are about to enter:—

"Whither are we drifting?" This anxious inquiry is heard on all sides. Unless there is a found-to and a change of direction, it is not difficult to say we are drifting upon the hardest times ever seen in this country. With a majority of Congress determined to degrade the currency, and labor organizations determined to drive capital out of manufactures, we have all the conditions for a prostration of confidence and a general stagnation of industry."

## A LAME ARGUMENT.

We sometimes see an argument like this: "It is certain that the fate of the wicked will be just the opposite of the reward of the righteous; the righteous are promised everlasting happiness; therefore the wicked will suffer everlasting misery." But this is not a just conclusion, because the minor premise is not correct. It is *life*, eternal life, that is promised to the righteous. Those who believe in Christ are promised everlasting life. John 3:16. Paul was a servant of God, "in hope of eternal life." Titus 1:1, 2. Christ says: "I am come that they might have life, and that they might have it more abundantly." John 10:10. Eternal life with Christ will certainly be a happy condition, but the happiness is secondary to the life, and dependent upon it. Life is the promised reward, and without it there would be no possibility of happiness. With the minor premise thus corrected, we find that the conclusion to the above syllogism is that the wicked are to receive everlasting death. And this is exactly in harmony with the Bible. See Rom. 6:23; 2 Thess. 1:7-9.—*Signs of the Times*.

## INTRODUCTION OF RAILWAYS.

The introduction of railroads, now intersecting each other at thousands of points, turning the world into a vast checker-board, within the last sixty years has revolutionized travel almost beyond the power of conception. It has been said, "Everybody goes everywhere now." The dates when these roads were introduced into different countries may be of interest. We clip a list from a recent issue of the *Scientific American*.

The following are the dates of the introduction of railways in the various countries from 1825 to 1860:—

England.....	September 27, 1825
Austria.....	September 30, 1828
France.....	October 1, 1828
United States.....	December 28, 1829
Belgium.....	May 3, 1835
Germany.....	December 7, 1835
Island of Cuba.....	In the year, 1837
Russia.....	April 4, 1838
Italy.....	September, 1839
Switzerland.....	July 15, 1844
Jamaica.....	November 21, 1845
Spain.....	October 24, 1848
Canada.....	May, 1850
Mexico.....	In the year, 1850
Peru.....	In the year, 1850
Sweden.....	In the year, 1851
Chili.....	January, 1852
East Indies.....	April 18, 1853
Norway.....	July, 1853
Portugal.....	In the year, 1854
Brazil.....	April 30, 1854
Victoria.....	September 14, 1854
Colombia.....	January 28, 1855
New South Wales.....	September 25, 1855
Egypt.....	January, 1856
Middle Australia.....	April 21, 1856
Natal.....	June 26, 1860
Turkey.....	October 4, 1860."

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