

THE GOSPEL SICKLE

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

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EDITORIAL COMMITTEE:
URIAH SMITH, GEO. I. BUTLER, W. H. LITTLEJOHN,
D. M. GANRIGHT, AND R. F. COTTRELL.
For Terms, - - - See Last Page.

MISSIONARY HARVEST SONG.

AWAKE! the morning cometh!
The east is all aglow!
Go, join the busy reapers,
As forth to the fields they go.
Wake, for the Lord of the harvest
Hath need of thee to-day,
The fields gleam white in the dawning light:
Awake! and haste away!

In distant sea-girt islands,
In many a summer clime,
Where seed was sown with weeping,
'Tis now the harvest time.
Wake! for the Lord of the harvest
Hath need of thee to-day;
He calls again, and the waving grain
Still beckons thee away.

Art thou not strong for the reaping?
Yet haply thou shalt find,
While sheaves are bound by others,
Some gleanings left behind.
Wake! for the Lord of the harvest
Hath need of thee to-day;
Act well thy part with a willing heart,
His strength shall be thy stay.

And you who cannot labor,
The Lord hath need of you.
Pray for the earnest reapers,
The toilers faint and few;
Pray ye the Lord of the harvest
That laborers he will send
To work with their might in the fields so white,
Till harvest time shall end.

—Selected.

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.

REPENTANCE always involves the ceasing to do evil. Whatever passes for repentance that allows a man to retain any of his sinful ways, or to continue any of his sinful acts, or to return to any of his old sins after a time, is a repentance that needs to be repented of. How forcible, in this connection, are the words of the Apocrypha (Eccles. 34:25, 26): "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So is it with a man that fasteth for his sins, and goeth again, and doeth the same; who will hear his prayer? or what doth his humility profit him?"

MANY think that while the old covenant was made with the Jews, the new covenant was made with the Gentiles; but the Bible squarely contradicts this. The new covenant was made with the very same parties with which the first was made. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Jer. 31:31. The new covenant, then, is made with the Jews. If we Gentiles have any part in the new covenant, we must obtain it by becoming Israelites indeed.

REMEMBER that the law of God is in the new covenant just the same as in the old. "This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." Jer. 31:33. If, then, you have any part in the new covenant, you must keep the law of God.

THE doctrine of the natural immortality of the soul is directly responsible for, (1.) the horrible doctrine of an endless, burning hell, where the wicked will be tormented to all eternity; (2.) for the doctrine of the universal salvation of all men, good and bad, the vilest as well as the holiest; (3.) for the doctrine of modern Spiritualism with all its abominations; (4.) for the doctrine of purgatory, as held by the Catholics; (5.) for the doctrine of paganism, the worship of dead heroes, and the like. A doctrine that is productive of so many abominations, should be carefully examined before being accepted.

UNIVERSAL eternal salvation is contrary to the teaching of the Bible, as abundantly proved by many texts. We cite one that is conclusive: In Matt. 26:24 our Lord declares of his betrayer, "It had been good for that man if he had not been born." Now if Judas Iscariot were to suffer untold and incomprehensible torment for millions of ages, yet if he were to be saved therefrom, and bliss bestowed upon him, it would be good for him that he had been born. The first moment that he would enter upon that state of never-ending bliss would compensate for all the miseries of the past; for he would know that that moment was but the beginning of a happiness that would never end. However great the misery endured or the torment suffered, it is good for that individual to live who is sometime—however far distant—to be given eternal life and immortal glory. Judas is no exception, and it follows, therefore, that absolutely universal salvation is not true.

WHAT MAKES INFIDELS?—That unscriptural and abominable postulate, that God has from all eternity foreordained that certain persons shall be saved, will be saved anyway, and that certain others will be lost, irrespective of any efforts they may put forth, because God has "passed them by," and not included them among the elect, and that the latter class will roll among the fiery billows of the Lord's wrath eternally,—these blasphemous sentiments are responsible for a large percentage of the infidelity and skepticism in the world.

That great divine, Jonathan Edwards, says: "And when the Judge shall execute the more terrible wrath upon you, . . . that you have made no better improvement of your parents' instructions, they will joyfully praise God for it. After they shall have seen you lie in hell thousands of years, and your torment shall yet continue without any rest, day or night, they will not begin to pity you then; they will praise God that his justice appears in the eternity of your misery."—*Works*, vol. ii, p. 211.

Speaking of the miseries of the lost, Mr. Benson, the commentator, also says: "God will exert all his divine attributes to make them as wretched as the capacity of their nature will admit."

And the "Reverend" Mr. Vincent adds: "The wicked will always be roaring, and never breathe out the last; always sinking, and never come to the bottom; always burning in the flames, and never be consumed; the eternity of hell will be the hell of hell."

The above statements need neither italics nor small capitals for emphasis. Printed in plain Roman, they are enough to make the blood curdle in one's veins. Is it any wonder that there are thousands of such men as Robert Ingersoll in the land? Considering the tendency of the aforesaid blasphemy, the wonder is that there are not more.

THE Sabbath day will be observed in the new earth, for thus it is distinctly stated in Isa. 66:22, 23. Here the Lord says that so long as the earth shall continue, "from one Sabbath to another shall all flesh come to worship before me." Through the endless ages of eternity, therefore, the righteous will keep the Sabbath in the new earth. They kept it in Eden, when the earth was first made, before sin entered. Gen. 2:1-3. When all things are restored (Acts 3:21), how reasonable that the Sabbath will also be there. This is strong proof that the Sabbath day is unchanged, and should be kept by all people now.

IT has been well said that "human relationship is not limited to business, nor is the well-being of society determined by the laws of trade. In dealing with men we must not ignore their manhood; we must not treat them as machines or animals. They are entitled to consideration and kindness always; and to sympathy and charity in times of need. We can no more do without sentiment than machinery can run without oil. Human affairs managed solely on 'business principles' would very soon be completely disorganized."

THAT baptism was by immersion in the New Testament, is plain from almost every reference to it. Jesus went down into the River Jordan and was baptized; John baptized near Salim, because there was much water there (John 3:23); and when the eunuch was baptized, "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," etc. Acts 8:38, 39. Paul says, "We are buried with him by baptism" (Rom. 6:4); and, "We have been planted together" (verse 5). "Buried," "planted," "went down into the water," "came up out of the water," "much water there,"—these, candid reader, are simple but stubborn facts. If you did not go down into the water, were not "buried" in the water; "planted" in the water, then you have not had gospel baptism.

JESUS said the Sabbath was made for man. Mark 2:27. He did not say for the Jew, but for man. Wherever, then, you find a man, the Sabbath was made for him, be he Jew or Gentile; and this is reasonable; for does not one man need the Sabbath day just as much as another? There is nothing in the nature of the Sabbath that should limit it to any one age, people, or locality. It was made for the race, and every man of the race needs it every week.

"THE wages of sin is death," declares the apostle in Rom. 6:23. That cannot mean endless torment, for endless torment implies endless life, or existence. An ever-burning hell will not always exist; for there is coming a time when all the universe will praise God (Rev. 5:13); when there shall be no more pain nor death (Rev. 21:4); when there shall be no more curse (Rev. 22:3). "Death," the wages of sin, must mean just what the word implies, "cessation of life;" and the punishment of the wicked is completed when they cease to exist. This is evident from another consideration. Inspiration declares that God will reward every one according to his works. But if endless misery is the doom of the wicked, it can never be executed. The sentence can never be carried out; for after billions of ages have rolled their round, an endlessness of cycles still lies before, and the words of the Bible are proved untrue, impossible of fulfillment. But God's plan is not thus inconsistent. Life, endless life, will be given to the faithful; and death, endless death, will be the doom of the impenitent and unfaithful. The first—life—will never cease; the second—the death—will know no resurrection. God's universe will again be clean, his works "very good," and Christ our King will reign forever.—*Present Truth*.

DOCTRINAL.

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

THE SAINTS' INHERITANCE.—2.

BY J. N. LOUGHBOROUGH.

GOD'S PURPOSE CONCERNING THE EARTH.

WE will now inquire, What is the purpose of God respecting the earth? In answering this question; it will be of interest to trace the opinions of sages and devout Bible students, but our final conclusion must accord with the plain statements of the word of God. If he has been pleased to reveal in the Scriptures his purpose concerning our earth, we shall surely not be on forbidden ground in the study of what is revealed.

Was it, then, we inquire, the plan of God that this earth should remain in the hands of the wicked for about six thousand years, and then be burned up, and exist no more? Is this system of planets thus to be thrown into confusion, and be destroyed?

When we appeal to the Scriptures, they are not silent on this topic. They tell us not only why God made the earth, but also why he placed man upon it. We read, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18. Here we have plainly stated the design of God in creating the earth: "He formed it to be inhabited." But, say you, it has been inhabited. Yes, but mostly by a race of rebels against him. Shall we conclude that the possession of the earth by such a class fulfills all of God's purpose?

That his purpose relates to an inhabiting of the earth by man, is evident from the fact that when he had formed the earth, he gave it to man as his kingdom. In the proposition for the formation of man we are plainly told why he was made: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." Gen. 1:26.

The psalmist, in speaking of the creation of man, says, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:6-8. St. Paul quotes this testimony when writing to the Hebrews, but comments on it in such a manner as to show that the state of things contemplated does not now exist, but that it will when Christ comes: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:8, 9.

THE EARTH GIVEN TO MAN.

When the earth was "given to man" (Ps. 115:16), he was in an upright state, and the Lord had pronounced him, with the rest of his creation, "very good." Gen. 1:31. Solomon says, "This only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. As we think of the manner in which the Lord has dealt with man, we should conclude his purpose was that man, in an upright state, should possess the earth; for he was in an upright state when God gave him dominion over the earth. When he became sinful, he lost that dominion.

The purpose of God has not been frustrated by the fall of man. God's original design will yet be carried out, and the earth be possessed by man in an upright state. As St. Peter says, "We look for new heavens and a new earth [renewed earth] wherein dwelleth righteousness." 2 Pet. 3:13. Some paraphrase this text, "Wherein the righteous shall dwell," which probably gives the correct idea, and shows that God's purpose concerning the earth will be accomplished when he fills the earth with his immortal saints, composed of those who have believed and obeyed him.

From early times the opinion has prevailed that

there is finally to be a renovation of the earth. This has not only been true of Jewish and Christian writers, but also of the heathen philosophers. These latter undoubtedly borrowed their idea from Bible teachings.

Josephus gives a singular tradition concerning Seth, who, he says, having found out the knowledge of the celestial bodies, and having received from Adam the prophecy that the world should have a double destruction, one by water, and the other by fire, raised two pillars with inscriptions upon them to survive the fire, and so transmit their astronomical knowledge to posterity ("Antiquities," book 1, chapter 2); "which," says Burnet, "seems to imply a foreknowledge of this fiery destruction, even from the beginning." Burnet further says, "We find little in antiquity contrary to this doctrine." He quotes Plato as a sample of those so teaching.

Rev. H. H. Milman says, "The future dominion of some great king, to descend from the line of David, to triumph over all his enemies, and to establish a universal kingdom of peace and happiness, was probably an authorized opinion long before the advent."

"Rabbi Gamaliel, the preceptor of St. Paul, was asked by the Sadducees whence he could prove that God would raise the dead, and he finally silenced them on the authority of Deut. 11:21: 'Which land the Lord, moreover, sware he would give to your fathers.' The Rabbi argued that as Abraham, Isaac, and Jacob had it not, and God cannot lie, therefore they must be raised from the dead to inherit it."—*Brooks on Prophecy*, p. 33.

Of the vast number of Christian writers who have taught the future restoration of the earth as the abode of the saints, we have only to note a few. As a sample of the sayings of the writers of the first four centuries, we quote from St. Augustine. In A. D. 490, he said, "By the change of things the world will not entirely perish or be annihilated. Its form, or external appearance, will be changed, but not its substance."

As we come to the times of Reformation, when there was such an eager search for Bible truth, we find an abundance of testimony to the doctrine of an inheritance on the earth made new, by such men as Luther, Melancthon, and their associates. Hugh Latimer, who was made bishop of Worcester by Henry VIII., in 1535, in his third sermon on the Lord's prayer, said, "There will be such alterations of the earth and elements, they will lose their former nature, and be endued with another nature." John Bradford, who with John Rogers and others was burned at the stake at Smithfield, London, in 1555, said on Rom. 8, "This renovation of all things the prophets do seem to promise, when they promise new heavens and a new earth."

In Cranmer's Catechism, authorized by Edward VI., A. D. 1550, we read, "The world, like as we see in refining of gold, shall be wholly purged with fire, and shall be brought to its utmost perfection; man, imitating, shall likewise be freed from corruption and change. And so, for man's sake, the great world which was created for his use, being at length renovated, shall put on a face that shall be far more pleasant and beautiful."

John Calvin, in his notes on Isa. 11:6-8, remarks, "He asserts here the change of nature of wild beasts, and the restitution of the creation as at first;" and on Isa. 24:23, he says, "Christ shall hereafter establish his Church on earth in a most glorious estate." John Knox, the founder of the Presbyterian church, of whom Queen Mary said she feared his prayers more than an army of twenty thousand men, said of Christ's work, "To reform the face of the whole earth, which never was, nor yet shall be till that righteous King and Judge appear for the restoration of all things." Acts 3. Thomas Goodwin, one of the "patriarchs of independency," quoting Heb. 2:5, and 2 Pet. 3, as proof of his position, says, "God doth take the same world that was Adam's and make it new and glorious." The "illustrious Joseph Meade," of the English Church, writing in 1720, taught the doctrine of a renovation of the earth and Christ's reign upon it. John Milton, who has been styled "The Christian Homer," said:—

"The world shall burn, and from her ashes spring
New heaven and earth wherein the just shall dwell,
And after all their tribulations long,
See golden days."

John Wesley, the founder of Methodism, in his sermon on "the new earth," clearly sets forth the restitution. His brother Charles, commenting on Isa. 65, says, "We long to see Thy throne appear; bid the new creation rise; bring us back our paradise,

and create the universe fair beyond its first estate." Bishop Newton, born at Bristol, England, in 1703, writing of Christ's reign, says, "That the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets, as well as of John; and we daily pray for the accomplishment of it, in praying 'Thy kingdom come.'"—*Dissertation on Prophecy*, vol. 3, p. 331.

The commentators are, many of them, plainly of the same opinion. Says Matthew Henry, "Christ's second coming will be a regeneration (Matt. 19:28), when there shall be new heavens and a new earth, and a restitution of all things." Dr. A. Clarke thus comments on 2 Pet. 3: "All these things will be dissolved, separated, be decomposed; but none of them will be destroyed. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the composition of a new system; and therefore the apostle says, 'We look for a new heaven and a new earth;' the others being decomposed, a new system is to be formed out of their materials." Cotton Mather, a voluminous writer on prophecy, said, "They who expect the rest promised to the church of God to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it,—these do err, not knowing the Scriptures nor the kingdom of God."

If we come to our own times, there are scores and hundreds of devout writers teaching the same sentiments. The eloquent Edward Irving, in his orations says, "And cannot God create another world many times more fair, and cast over it a mantle of light many times more lovely, and wash it with purer dew than ever dropped from the eyelids of the morning?" "Oh! what a thought! that the deluge of sin shall be baled out; that the long-covered hills and valleys of holiness shall again present themselves; that the slimy path of the old serpent shall be cleansed out of all nations, and the alloy of hell with fervent heat be burned out of the elements of the solid globe; that the kingdom, peopled with the redeemed, shall become meet to be represented in the presence of God, and remain forever."

THE LAW AND THE GOSPEL.

BY JAMES WHITE.

THE BEARING OF CHRIST'S WORDS RELATIVE TO TRUTH AND DUTY IN THE CHRISTIAN AGE, CONSIDERED.

MANY of the teachings of the Son of God pertain to the great principles of moral government, which cannot be confined to any one age. As an instance, we cite his words to the tempting lawyer who inquired, "Master, which is the great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:35-40.

In this statement, Christ does not introduce new principles. He quotes the first of the two great commandments from Deut. 6:5, and the second from Lev. 19:18. These two commandments are neither Jewish nor Christian in particular. They belong to all ages. They were given to guard the two principles which reach back in the past, and forward into the eternal future, parallel with God's moral government of created intelligences. On these two commandments, the ten precepts of the moral code, as well as the prophets, had hung since the fall, and ever would hang until the close of human probation. Then let the ministers of Jesus Christ teach all nations, even unto the end of the Christian age, that all ten of the precepts of the divine law hang upon love to God, and love to man. Not even one of them has fallen off.

When it can be shown that these principles may be abolished, changed, and amended, then may it be also shown that the ten precepts of the divine law, which hang upon, or grow out of these eternal principles can be abolished, changed, and amended. But these principles are as changeless as the throne of Heaven, and will endure and run parallel with the eternity of the divine existence. The Christian ministry cannot too highly exalt supreme love to God and love to man. And let it be proclaimed on the authority of the great commission, even unto the end of the world, that "on these two commandments hang all the law and the prophets."

In harmony with the foregoing, the Son of God speaks to the Church in Rev. 22:14, in these words: "Blessed are they that do his commandments." We call attention to facts important to this subject as follows:—

1. Christ is the speaker. These are not the words of John, but of him who declares in verse 12, "Behold I come quickly, and my reward is with me." It is Christ, and not the prophet of Patmos, that is coming to reward the faithful and the obedient. The first clause of the inspired book—"The Revelation of Jesus Christ"—contradicts the title which the publishers of the Bible have placed over the first chapter—"The Revelation of St. John the Divine." This mistake of the publishers has given rise to the erroneous expression, "John the Revelator." Inspiration, however, has given the honor to the Son of God, which men have given to the prophet John. Christ is the revelator, the speaker.

2. The commandments here spoken of are not the commandments of the speaker. Christ does not here say, Blessed are they that do my commandments. Neither does he here declare blessings upon those who should keep the commandments of the apostles; but it is "His commandments," the commandments of his Father, of which the Son of God here speaks. Christians should keep the commandments of Christ and the commandments of the apostles of our Lord Jesus Christ; but they do not reach the sum of Christian duty until it can also be said of them, "Blessed are they that do His commandments." That Christ here refers to the moral code of ten precepts of Exodus 20, is beyond all conjecture.

3. The book of the Revelation of Jesus Christ was written A. D. 96, thirty-five years after the death, resurrection, and ascension of Christ, and the day of Pentecost. The Christian Church was therefore fully established, and every point to which our opponents look and argue for the abolition or change of the divine law, was more than thirty years in the past when we hear from Christ, by the way of Patmos, declaring blessings upon those who keep his Father's commandments.

It was upon the mount of transfiguration that the voice came from the light cloud that overshadowed the enraptured witnesses, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Christ is the highest authority for Christians. Hear him, O church of Christ, and you his ambassadors, who speak in his stead, and shout his words to the end of the earth, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

THE NEW COVENANT:

JESUS PLACED THE LAW IN THE NEW COVENANT.

BY D. M. CANRIGHT.

IN Matt. 5:17-28 Christ is commenting upon the ten commandments. This will be seen by the fact that he quotes two of them, "Thou shalt not kill" (ver. 21), and "Thou shalt not commit adultery" (ver. 27). Now of this law he says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. This language is positive; he did not come to destroy the law, or the prophets, but to fulfill them.

Many have an erroneous impression upon this point. To fulfill a moral law, does not mean to end it. When John refused to baptize him, Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Matt. 3:15. Did Jesus end all righteousness by thus fulfilling all righteousness?—Certainly not. Again, Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. Does it end the law of Christ to fulfill it?—Certainly not. "Fulfill" is thus defined by Webster: "To perform what is required, to answer a law by obedience." This is the purpose for which Christ came—to perform what the law required. He honored his father and mother; he had no other gods; he did not steal, etc. But, further he says, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. Till heaven and earth pass,—and they are remaining still,—not a jot or tittle shall pass from the law, till all be fulfilled. All what?—The law and the prophets, as he has told us.

Then no part of the law of God is to pass away till all the prophets be fulfilled; or, as the new version correctly gives it, "till all things be accomplished." Were all the prophecies fulfilled at the first advent of Christ? Have they all been fulfilled yet? Will they

all be fulfilled when heaven and earth have passed?—No, indeed. Some of the prophets speak of the new earth and the eternal world, and thus carry us far beyond the passing away of the heavens and the earth. So Christ most emphatically teaches that the ten commandments will stand unchanged even into eternity.

The next verse gives the conclusion from these premises in perfect harmony with what has been stated: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19. Notice, he does not say whoever in the old Jewish age shall break one of these least commandments, but applies every word to the kingdom of heaven and the gospel age. Whosoever in the gospel which he was then introducing, and the principles which he was there declaring, whoever of his followers, should break one of these least commandments, should be regarded as guilty. Thus we see that Christ most emphatically indorses and incorporates the ten commandments into the first principles of the new covenant. We find him always doing this.

In his controversy with the Pharisees, Matt. 15:1-9, he condemns them most severely for breaking the fifth commandment, and says that while they do this their worship of God is vain. Again, in Matt. 19:16-22, the young man asked Jesus what "good thing" he must do that he might have eternal life. This was a most important question, one that had to do with his eternal state. It was asked of Jesus Christ, the mediator of the new covenant, and related directly to what conditions were necessary under this new covenant of which Christ was the teacher. Jesus' answer should never be forgotten: "If thou wilt enter into life, keep the commandments." Were these commandments some new ones that Jesus was about to give?—No, indeed; for he immediately quoted five of the ten commandments, saying to the young man, that this was the law which he was to keep. Here Christ teaches that whoever would follow him must keep the ten commandments; for he immediately tells him that if he would be his disciple, he must sell what he had and come and follow him.

But it is objected that Christ did not name the commandment; therefore that is not binding; but the falsity of this position ought to be apparent to any one. Christ did not name the first, second, third, or tenth commandments; did he mean, therefore, that men could have other gods, worship images, swear, covet, break the Sabbath, and still be saved? Any one knows better. He simply meant to refer the young man to what law he was to keep, by quoting a few of the shorter commandments, knowing that the young man would readily call to mind the others.

The lawyer asked Christ what he should do to be saved. Jesus answered him saying, "What is written in the law? how readest thou?" thus referring him right back to the decalogue. When the lawyer quoted from this law of ten commandments, Jesus said, "Thou hast answered right; this do and thou shalt live." (See Luke 10:25-28.)

Many other cases might be cited where Jesus always taught every one that they must obey the law of God. He laid that down as the first condition of being his disciple, and he never said anything to the contrary.

THE TIME OF FINAL PUNISHMENT.

BY R. F. COTTRELL.

IN a former article it was proved from positive declarations of Scripture that the place of punishment—the lake of fire—will be upon this earth; that the earth is "reserved unto fire against the day of Judgment and perdition of ungodly men." This of itself is proof that the ungodly are not receiving their punishment; but that their doom is held in reserve to that day. Reason says that they do not receive it before they are condemned in the Judgment—first judged, then punished; and the Scriptures teach the same. It is not at death, but after the Judgment, that men are rewarded according to the deeds done in the body; and as men are unconscious in death, they have no sins to be punished for done out of the body.

The apostles taught a "Judgment to come." It was yet in the future when Paul said, "He [God] hath appointed a day in the which he will judge the world in righteousness" by Jesus Christ. Acts 17:31. Before the second advent of Christ, the Judgment will be so far passed as to decide the destiny of the righteous to be eternal life, and that of the wicked

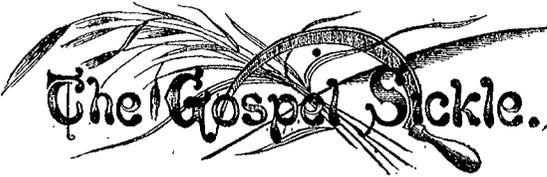
to remain dead for a thousand years after the first resurrection, and then come forth to the second death. The righteous are certainly judged worthy of immortality before they put it on in a moment, in the twinkling of an eye, at the last trump, which will be sounded at the coming of Christ and the resurrection of the just. 1 Thess. 4:16; 1 Cor. 15:51-54. Accordingly, Jesus said, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead [the first resurrection], 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 the children of the resurrection." Luke 20:35, 36. Immortality is their reward, and they receive it in the moment in which they are raised up from death; therefore the Judgment has decided, before the coming of Christ, that they shall have part in the first resurrection. They died once; they shall die no more. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:6.

A thousand years after this, the rest of the dead live again (Rev. 20:4, 5); but they come forth to the second death (verses 9, 15). When Job's friends tried to convince him that his afflictions were the punishment of his sins, proving that he was one of the most sinful of sinners, he pointed them to the fact that all men die, whether sinners or righteous, but that their reward is reserved to the future. Says he, "One dieth in his full strength, being wholly at ease and quiet. His breasts [margin, *milk* pails], are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them." Is death, then, the end of them both?—No, indeed. He continues, "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." (See Job 21:23-30). His afflictions are not the punishment for his sins; for men do not receive their reward or punishment in this life, nor yet at death. Both classes alike lie down in death; but the wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath. From what place shall they be brought forth? Our Saviour answers: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:28, 29. The resurrection of damnation is the second resurrection. They that have part in it are the subjects of the second death. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

The apostle Peter teaches, not only that the earth is "reserved unto fire against the day of Judgment and perdition of ungodly men" (2 Pet. 3:7), but that the wicked themselves are reserved to that day to be punished. Consequently, they do not receive their punishment before that day. He says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished." 2 Pet. 2:9. Even the angels that sinned, and thus became devils, or demons, or angels of the devil, have not received their punishment, but were "delivered into chains of darkness, to be reserved unto the Judgment." 2 Pet. 2:4. They "believe and tremble" at the fate which awaits them at that day. They know that there is a set time for future and final punishment; therefore, when Jesus was casting them out of the people, they said to him, "Art thou come hither to torment us before the time?" Matt. 8:29. The fire that shall come down from God out of heaven, and in which wicked men shall be devoured as their final doom, is "prepared for the devil and his angels." Matt. 25:41.

The decisions of the Judgment are all being made. God will make a clean and final sweep of sin. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. This includes the whole tree of evil; Satan is the root, his followers are the branches. And when evil is destroyed, then will the prayer of David be answered: "Let the sinners be consumed out of the earth; and let the wicked be no more." Ps. 104:35.

The time of reward and punishment is yet future; and there is yet time for preparation to escape the doom of the ungodly, and to secure eternal life in the everlasting kingdom of God. Let us improve it.



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

BATTLE CREEK, MICH., JULY 1, 1886.

THE WESLEYAN BOYCOTT—AS IT WERE.

In the *Westeyan Methodist* of May 5, 1886, appears an article, entitled, "Earnest Counsel," in which the editor says:—

"We most earnestly counsel all our dear brethren to have nothing to do with the Seventh-day Materialistic Adventists." He then goes on to exhort his readers not to give these Adventists the least hearing, but to take the books and papers with which they "flood the community," and "kindle the morning fire with them before they are read." "We have gone over their theories," he says, "and are shocked at them."

Passing over the charges that our main purpose is to break up churches, and that we are notorious for making all the disturbance possible on Sunday, with the evident purpose of annoying those who keep that day, the wicked falsity of which all who are acquainted with our people will at once perceive, we can but remark that the counsel offered is the safest that could be given to hold them to their present creed. If when the principles of the Reformation were beginning to work in the hearts of men, leading to the struggle through which they were to emerge from the superstition, stagnation, and ignorance of the Dark Ages,—if then all investigation and progress could have been suppressed, as papists tried to suppress them, Christendom would have been held back from that birth to enlightenment and liberty which speedily followed. But the spirit of inquiry could not then be stayed; and perhaps people to-day will not be found any more ready to bow to the nod of some would-be theological boss.

Our Wesleyan friend is "shocked" at the idea that God will not keep the wicked to all eternity in the flames of hell, screeching and howling in unutterable and everlasting torment, and hurling curses and blasphemies into the face of Heaven, while God, by the direct act of his almighty power, keeps them alive that he may thus torment them, and exerts all his divine attributes to make them as keenly sensitive as possible, and their wretchedness as intense as he can make it. He may gloat over this as a delightful picture. We do not. And we can assure every one who will candidly investigate the Scriptures, of sufficient evidence to show that God—the God of the Bible, the God of love—is not such a fiend. And if it is desired that men shall continue to believe these God-dishonoring dogmas, the very best way to secure it is to do as the *Wesleyan* advises—listen to nothing, and read nothing, that sets forth a better view, burn the books and papers, shut your eyes, seal up every avenue of intelligence, and stagnate and fossilize in superstition and error!

He further says: "If professed Christians glory in reasoning themselves out of an immortal soul, debasing themselves to the level of mere brute life, do not allow them to deceive you into believing that you are no higher than the beast that perisheth."

It is amusing to witness the scare which believers in natural immortality fall into over the idea of being brought down to a level with brutes, by our position, when it is precisely their own view, and not ours, which leads to this conclusion. A few facts will prove this. Thus, they base their views of the immortality of the soul on what the Bible says about the "soul" and "spirit." But the Bible just as expressly declares that all beasts, birds, reptiles, and creeping things, have a "soul" and "spirit" as that man possesses them. See Gen. 1:20, 21, 24, 30, where "life" and "living creature" are from the same terms that are translated "living soul," and applied to man in Gen. 2:7. See also Gen. 7:22, where fowl and cattle and beast and creeping thing are associated with man, and it is declared that they all have in their nostrils the "breath of life," or stronger still, "the breath of the spirit of life," as in the margin, or "lives," as the word is plural. Now, as our friends hold that soul and spirit *always* signify an immortal part, they make every beast, bug, worm, and midget, an immortal being, just as much as man. Is

this bringing man down to the level of the brute? or is it bringing all brutes up to a level with man? or what is the difference, any way?

Such is the inevitable result of the views they hold. It can by no possibility be avoided on their ground. But our position compels us to no such conclusion; for we deny that "soul" and "spirit" as used in the Scriptures (*nephesh, ruahh, psuche and pneuma*) denote any such immortal part as is claimed for them. Hence all breathing organisms may possess them in common, and the way be still left open and clear to give to man an almost infinitely higher position through the superior mental and moral organization which God has conferred upon him.

Misrepresentation and abuse we expect and are prepared to receive with great equanimity and composure; but the truth will be proclaimed just the same; and this little attempt to boycott it, we do not imagine will prove a very conspicuous success.

U. S.

SPIRITUALISM A SIGN OF THE LAST DAYS.

We believe that modern Spiritualism is distinctly foretold in the Bible as a sign of the last days. Thus, John, in speaking of the last days, and of a remarkable work of deception to be wrought at that time, says, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:14, 15. Just before Christ comes and the battle of the great day occurs, certain spirits are to go forth to all the earth, working miracles. The prophecy is plain and positive, and will surely be fulfilled at the proper time. Paul foretells distinctly the same thing. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1. Jesus warned of the same deceptive work. Speaking of the time of his second coming, he says: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Now, a work just such as is here foretold has arisen in our own days. Modern Spiritualism began in 1848 with the spirit rappings. From this it has developed into all the recent phases of spiritual manifestations; such as trances, materialization, etc. Within about forty years it has made most wonderful progress, numbering, it is claimed, ten million to-day. If the very best of testimony from the most candid and learned witnesses can prove anything, then it is abundantly proved that there is a reality in Spiritualism. No doubt there is much that is humbug, carried on for money; but there is the best of proof that spirits from another world do really communicate in many instances. These are not the spirits of the dead; because the Bible distinctly says, "The dead know not anything." Eccl. 9:5. And again, "Neither have they any more a portion forever in anything that is done under the sun." Verse 6. The dead, then, can have no part in anything that occurs on earth after they die. Job says that after a man dies "his sons come to honor, and he knoweth it not." Chap. 14:21.

The spirits of dead men never come back to this earth to talk with people. The word of God speaks plainly against such a view. Who are these spirits, then? The Bible settles this question, for it says distinctly, "They are the spirits of devils." Rev. 16:14. And Paul, speaking of them, says, "They are seducing spirits." 1 Tim. 4:1. The following facts plainly show that they are indeed the spirits of devils. Their flattering style is like that of the seducer. The communications from the spirits abound in such as the following:—

"Come in confidence to us." "Let our teachings deeply impress you." "You must not doubt what we say." "Learn of us." "Have confidence in us." "Obey our directions, and you will be benefited." "Seek to obtain knowledge of us." "Have faith in us." "Fear not to obey." "Obey us, and you will be greatly blessed."

But let us see where they will lead us if we follow them.

THEY DENY GOD AND BLASPHEME.

"The fool hath said in his heart, There is no God." Ps. 53:1. W. F. Jamieson, a leading Spiritualist, in debate with Burgess, said:—

"I do not believe in a personal God, no great First Cause, no Creator. Space, and the worlds, or the matter composing them, never were created, never needed a First Cause."—*Banner of Light*, April 12, 1871.

THE DEVIL IS THEIR GOD AND FATHER.

"Ye are of your father the devil, and the lusts of

your father ye will do." John 8:44. In the *Banner of Light*, Nov. 4, 1865, we find the following question and answer, the answer by the "controlling spirit," through Mrs. Conant:—

"Q. Do you know of any such spirit as a person we call the devil?"

"A. We certainly do. And yet *this same devil is our god, our father.*"

THEY PRAY TO THE DEVIL.

As they acknowledge Satan to be their god and father, we should naturally expect that when they pray at all, they would pray to him. Miss Lizzie Doten, a celebrated trance lecturer, opened a prayer as follows:—

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, *we lift up our voices to thee.*"

THEY DESPISE THE BIBLE.

Almost the first thing the spirits do with their converts is to destroy their confidence in the Bible. Why is this?—Evidently, because the Bible so fully advertises and warns against Satan's latter-day deceptions; because the Bible is against the spirits, the spirits are against the Bible. One spirit said:—

"The book of Genesis is the skin of the old serpent. . . . There are *three hundred lies* in that book alone."

- Dr. Hare says:—

"The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the gospel are vague, disgusting, inaccurate, and difficult to believe."—*Spir. Sci. Dem.*, p. 209.

THEY JUSTIFY SIN AND CRIME.

A. B. Child says:—

"The divine use of the ten commandments is in their violation, not in their observance."—*Better Views*, pp. 28, 29, 128.

The following paragraph is from a discourse, reported in the *Banner of Light*, from J. S. Loveland, once a Methodist minister:—

"With God there is no crime; with man there is. *Crime does not displease God, but it does man. God is in the darkest crime as in the highest possible holiness. He is equally pleased in either case. Both harmonize equally with his attributes—they are only different sides of the same Deity.*"

THEY ARE AT WAR WITH MARRIAGE.

Spiritualists openly war against the marriage institution, and advocate the doctrine of "affinities" and "free love."

A leading Spiritualist writer, in a letter to the *N. Y. Herald*, says:—

"All advancing Spiritualists—though few may have the courage to confess it—*repudiate marriage* in its legal sense, and believe in the doctrine of affinities."

Surely, here is evidence enough that this work is a wicked work, just such as Satan would delight in. The spirits are the spirits of devils, just as the Bible foretold would be the case immediately preceding the coming of Christ. Reader, is not this sign plainly fulfilled?

D. M. C.

RELIGIOUS LIBERTY.

[FROM the Brighton, (Mass.) *Register* of June 5, 1886, we copy the following article which needs no comment to impress the self-evident moral.—ED. SICKLE.]

A most remarkable document has been presented to the members of our legislature. Only once before since we resided in Boston has she been so disgraced, in our estimation. We refer to the time when Simmes was arrested, and our court-house was in chains. The run element and anti-Christian element of 1886 has seemed to triumph. They succeeded in imprisoning a preacher of righteousness for the heinous crime of reading the word of "God" on the Common, while music and dancing and many other things are allowed to go on without molestation. Let every one read this protest, and then reflect upon the probable result of such treatment, if allowed to continue:—

To the Members of the Legislature of Massachusetts:—

The undersigned, a preacher of the gospel of Christ for thirty-eight years, and for more than twenty years editor and proprietor of the *Christian*, a religious paper published in Boston, being a native of the Commonwealth of Massachusetts, begs leave to call your attention to the following facts:—

On the 17th day of May, 1885, after preaching by invitation of the chaplain and warden of the State-prison at Charlestown, I went on to Boston Common, and delivered a short address, as I had often done before on the public grounds of Boston, Providence, Washington, London, and Edinburgh.

For this offense, done in no spirit of defiance of law, and with no warning from the authorities that it was forbidden, I was summoned into the municipal court, placed in the dock with twenty-three common

drunkards, and fined ten dollars—the drunkards being fined one dollar each and costs—being told by Judge Adams on the bench that it was an easy thing to get a permit by applying for it.

The case was appealed and I immediately made application to the committee on Common for a permit. This has never been granted; and it has since been ascertained that this committee had never granted a permit to preach on the Common prior to my arrest, and had voted to grant no such permit to any one.

The following Sunday, May 24, I was again upon the Common, and mindful of the city ordinance, I neither delivered a sermon or an address, but read three passages of scripture to an orderly assembly, reading portions of Matthew, fifth chapter, Luke, fifteenth chapter of Revelation. For this offence I was again summoned into the municipal court, and fined thirty dollars by Judge Parmenter. This case was also appealed to the superior court, where on the trial (by my lawyer, of the case of Mr. W. F. Davis, which came first on the list), most of the evidence offered was excluded, and the jury was directed by Judge Aldrich to bring in a verdict of guilty, which they did.

The case was then taken up on exceptions to the Supreme court, the exceptions were overruled, and on the 26th day of March, 1886, I was summoned into court and sentenced by Judge Pitman to pay fines amounting to forty dollars, and to stand committed until paid.

As I did not have the amount of money in my possession, being a preacher without parish or salary, I concluded to accept the other alternative, and am now incarcerated in the Charles street jail, Boston, for the unlicensed preaching of the gospel and the reading of the Bible on Boston Common, having been unable to obtain a permit to preach from the Common committee, the chairman of which was described by the Government's own witness in the case as "a wholesale and retail rumseller."

I have often preached the gospel in jails, prisons, and reformatories, but have never before been myself a prisoner.

When Thomas Hastings came to this country, and was admitted a freeman in Watertown in 1635, and in the councils of church, town, and general court endeavored to aid in laying the foundation of civil and religious liberty in Massachusetts, he little thought that the city of Boston would celebrate the two hundred and fiftieth anniversary of his settlement by arresting, fining, and imprisoning one of his descendants in Charles street jail for preaching the gospel and reading the Bible on Boston Common.

Seven out of every eleven of the inhabitants of Boston are of foreign birth or of foreign parentage, and many of them come from lands where the preaching of the gospel and the reading of the Bible has not always been as free as it is in New England.

Gentlemen of the Legislature, guardians of the honor, not only of the city of Boston, but of this ancient commonwealth, shall such men be allowed to control the policy of our government, and shape it in such directions as these?

During 63 days in 1885, the city government of Boston issued 2,589 permits to sell liquor, and only two permits to preach the gospel, and these two permits were issued only by the consent of the "wholesale and retail rumseller," who was chairman of the Common committee.

During the four days ending September 30, 1884, it is publicly stated that while 971 cases of persons convicted for selling liquor illegally, who had appealed to the Supreme court, were finally disposed of, only nineteen verdicts of guilty were secured, and 729 cases were placed on file or *nolle prosequi*.

It, therefore, seems easy to get a license to sell rum; and if the sale is conducted illegally, not one in twenty of those convicted who appeal are ever sentenced; but it is hard to get a permit to preach the gospel; and if a man preaches without a permit, conviction is certain, sentence inevitable, and punishment sure.

Gentlemen, there are certain pages in the history of Boston to which no citizen refers with pride. The horse-whipping, fining, imprisoning, and hanging of Baptists, Quakers, and the like, are not agreeable memories. Time has moderated the severity of those ancient laws, but yet in the year 1886 Boston fines ministers for preaching the gospel and reading the Bible to orderly crowds on Boston Common, because they are unable first to obtain the permission of a foreign-born "wholesale and retail rumseller" to do so; while at the same time the city authorities license Buffalo Bill to exhibit Indian pow-wows, Pawnee

war-dances, and the like for money on the Lord's day, in defiance of good order and State law; and I, a tax-payer of Boston, am not only taxed to pay for Sunday band concerts where sixty couples have been seen dancing at once on Boston Common on Sunday afternoon, but am also fined for reading the Bible to crowds of those who are eager to hear it.

Is it not time for you, gentlemen of the Legislature of Massachusetts, to wipe off such blots from the fair name of the city of Boston, and spare her and her children the further repetition of such disgrace?

All of which is respectfully submitted by

H. L. HASTINGS.

Dated at cell No. 10, Charles street jail, Boston, Mass., March 26, A. D., 1886.

GOD SAVE THE COMMONWEALTH OF MASSACHUSETTS.

HISTORICAL FACTS AS TO WHEN THE SABBATH WAS CHANGED.

QUOTATIONS FROM HISTORY.

Few are aware of the real facts concerning the keeping of the Sabbath and Sunday since Bible times. It is generally asserted that the Christians did not keep the seventh day after Christ's resurrection, but that they all kept the first day of the week. Nothing could be farther from the truth. The fact is that the seventh-day Sabbath was kept by Christians for several hundred years after Christ. Sunday was a common working day for three to five hundred years after Christ. The following quotations from the most eminent authors upon this subject will sustain these declarations:—

We often find it necessary to give the historical facts concerning Sabbath and Sunday since Bible times.

HOW LONG THE SABBATH WAS KEPT.

Mr. Morer, a learned clergyman of the Church of England, says:—

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves."—*Dialogues on the Lord's Day*, p. 189.

Prof. E. Brerewood, of Gresham College, London, and member of the English Church, says of the seventh day:—

"That Sabbath was religiously observed in the East church three hundred years and more after our Saviour's passion."—*Learned Treatise of the Sabbath*, p. 77.

Bishop Jeremy Taylor of the Church of England, says:—

"It [Sunday] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Ductor Dubitantium*, Part 1., book 2, chap. 2, rule 6, sec. 51.

John Ley, another English author, says:—

"From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observation of the Jew's Sabbath continued, as may be proved, out of many authors; yea, notwithstanding the decree of that Council against it."—*Sunday a Sabbath*, p. 163.

Lyman Coleman says:—

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

Prof. Moses Stuart, of Yale College, one of the ripest scholars of the age, speaking of the fourth century, says:—

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom."—*Appendix to Curney's Hist. Sab.*, p. 115.

The historian Socrates, who wrote about the middle of the fifth century, speaks thus:—

"For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition refused to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath."—*Book V.*, chap. 22.

Sozomen, another historian of the same period, writes:—

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome."—*Book VII.*, chap. 19.

Brerewood declares:—

"The name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day, not for many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, p. 73.

The American Presbyterian Board of Publication, in Tract No. 118, states that—

"The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian."

Dr. Peter Heylyn says of the term Sabbath in the ancient Church:—

"The Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."—*Hist. Sab.*, part 2, chap. 2, sec. 12.

The earliest mention of Sunday as a Christian Sabbath is thus noted by Heylyn:—

"The first who ever used it to denote the Lord's day (the first that I have met with in all this search) is one Petrus Alfonsus,—he lived about the time that Rupertus did [12th century],—who calls the Lord's day by the name of Christian Sabbath."—*Hist. Sab.*, chap. 5, sec. 13.

ISAIAH 28 : 10.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Here is the true secret of educating the human mind in all that is good; it is by constant effort and continued labor. Evil in the heart, like weeds in the garden, needs no special aid; but all that is good and useful and holy needs the skillful, industrious, persevering effort of the careful trainer.

The carnal heart is very retentive of evil and corruption; but memory does not perform her offices well when good is the lesson to be retained. It is truly wonderful how soon good and holy impressions and lessons are eradicated from the mind. To-day the human heart stands in the light of Heaven, and in the attitude of confidence and praise; but to-morrow, perhaps, the tables will be turned, and God forgotten; like Saul, to-day a prophet among the prophets, and to-morrow a worldling in the race of self-gratification and worldly honor and gain.

The appetite and the carnal heart may seem to-day to be in complete subjection, and calm and holy feelings may rule the hour; but before to-morrow passes, there may be fierce struggles for the mastery, a victory or a defeat. But the Master saw it would be so, and he has instituted a system of education for man which meets all his wants. The fickle, changeable mind is firmly and surely drawn along by the hand of God, in a straight and narrow path, and is made firm and stable. For line is given upon line, and precept upon precept.

Sabbath after Sabbath offers its high and holy pleasures. Good books and periodicals are laid before us fresh like the banquet of a king; and seasons of daily devotion, social and private, with meditation and prayer and self-examination,—all these are the varied means our heavenly Father uses to draw our souls heavenward, and cause our thoughts to travel in high and holy paths among the bright and shining landscapes where angels dwell.

The Bible, the testimonies of the inspired writers, above all else, when sweetly attended by the Spirit of God, are most powerful, and are the basis of all that is good in training the deluded mind of man in the channel of truth and purity, and freeing it from webs of error, and the dust and smoke of tradition, and the filth of carnality.

Line upon line—great is the patience of the great Teacher. Well laid and skillful are his plans to deliver man from the arch foe. Let the weakest be of good courage.

JOS. CLARKE.

To those over-inquiring souls who are always going beyond the depth of human possibilities for knowledge, the *Christian Union* makes these pertinent suggestions:—

"We take very little intellectual satisfaction in a conclusion as to what God must be believed or presumed to do. What he has declared he will do, we accept; what he has not declared, we prefer to leave where he has left it, unknown. We find more spiritual restfulness in leaving ourselves and our loved ones in the hands of a God whose mercy is infinite than in the keeping of a corollary deduced from a system of theology."

THE CREATION SABBATH.

It is a favorite notion with not a few individuals who seek to avoid the claims of the fourth commandment, that the Sabbath was not known till the children of Israel received the law at Mount Sinai; and that the patriarchs for some 2500 years had no Sabbath. A well-known modern writer, Joseph Parrish Thompson, D. D., LL. D., speaks very decidedly against this point, as follows:—

"God blessed the seventh day, and sanctified it." Obviously this could not have been for himself, but for man in relation to his Maker. To bless a day, was to set it apart to be a blessing; but there was no sense in which God could make any one portion of duration more of a blessing to himself than another, he being always self-contained and infinite in his blessings. To 'hallow' the day, was to dedicate it to some sacred, moral, and beneficial use; but of course God could not have made one period of time more holy than another to himself. The sanctifying must have had reference to its use by and for others. This sacred day is God's day, which man should devote to him in some special or uncommon way, turning aside from the common occupations of life, to a separate, peculiar observance of this portion of time. Hence, this grand day of the Almighty, this on-going day, this day which, dating from the creation of Man as an intellectual creature, shall continue till the world and the present course of time shall close, is the type [we should say, emblem] of the Sabbath, the Rest-day for the creatures of God.—*Man: In Genesis and in Geology*, pp. 115, 116.

The logic of the above is very clear and conclusive. The author continues the same thread of argument on pp. 117, 118, in the following language:—

"Again, the Fourth Commandment treats of the Sabbath as an institution already known. 'REMEMBER the Sabbath day to keep it holy.' This is not merely an emphasis for the future. It does not mean simply, Keep in mind hereafter this day with a view to its sacred observance; the word 'remember' recalls the past. An institution entirely new would have required a different phraseology. For instance, it would have been enjoined in more such language as this: 'Thou shalt keep a holy rest every seventh day.' But the Sabbath day was recalled as an institution known to their fathers, and formerly to themselves, to be 'remembered' as something that ought to be known, but had been allowed to slip out of mind. We find mention of this day in the history of the Israelites in the wilderness before the giving of the law at Sinai. When the manna appeared, it is recorded that 'on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses.' And he said unto them, 'This is that which the Lord hath said, 'To-morrow is the rest of the holy Sabbath unto the Lord;' and on the following morning Moses said, 'To-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.' Ex. 16: 22, 23, 25, 26.

"From this it is evident that the institution of the Sabbath had long been known, although its observance may have pretty much died out among the children of Israel during their sojourn in Egypt. Now it was revived with the memory of the patriarchal times and the history of creation, and re-inforced by specific command as an institution to be remembered. Furthermore, the primary reason for keeping holy the Sabbath does not at all pertain to the Jewish commonwealth, but belongs to the history of Humanity. It existed from the day of the first Man, and is perpetual in its nature and obligation. 'In six days the Lord made heaven and earth, and the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.' This was the primitive reason—it is still a prominent reason."

Could there be anything said on the foregoing points which would be more conclusive than Dr. Thompson's reasoning? It is clear; it is scriptural; it is unanswerable.

G. W. AMADON.

—Secure for your worldly home a house built on the earth, and not a "castle in the air;" and for your heavenly home "a building of God, a house not made with hands, eternal in the heavens." So shall you be blessed here and hereafter.

PROTESTANTISM UNITING WITH ROMANISM.

Not long since, I listened to a discourse by a minister of a popular church, on the subject, "The Lord's Day." As is usually done, he took the position that the Lord's day is the first day of the week. His effort was a fulfillment of the words of Jesus: "Full well ye frustrate [margin] the commandment of God, that ye may keep your own tradition." Mark 7: 9. The Saviour has not left men without warning, if they pursue such a course: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mark 7: 7.

But the striking part of his effort was the statement, when alluding to the Catholics, that he had no war to make with the Mother Church. He told of an intimate acquaintance he formerly had with a Catholic priest. He believed him to be a sincere, devoted man, and one that he could fellowship. We would not question the gentleman's sincerity, but we ask, How can any one enjoying the light that Protestantism has given to the world, fellowship one who is in the night of Catholic errors? Better put forth efforts to enlighten him than to fellowship him in his darkness. But war is past. The line of separation is fast fading away. Behold, the day approaches when these powers will unite in their efforts against God's sacred Sabbath. Pilate and Herod not only lost their enmity toward each other, but were made friends in their efforts against the Lord of the Sabbath. Luke 23: 12. Shall we expect any less of men or powers to-day, if they array themselves against the Sabbath?

We give a few extracts from chapter thirty of "Great Controversy, Vol. IV.," pp. 380, 382, 388, 390, and recommend to the reader the careful perusal of the entire chapter:—

"Romanism is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!"

"Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people of our land need to be aroused, to resist the advances of this most dangerous foe to civil and religious liberty."

"As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry."

"In the movements now in progress in this country to secure for institutions and usages of the Church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority."

The above circumstance is but one of many now occurring that testify to the truthfulness of the writings from which we have quoted. As these things begin to appear, we have in them evidence that at no distant day we will have to contend

with all the sterner difficulties of which God in his goodness and mercy has apprised us. Reader, are you preparing for the conflict?

M. B. MILLER.

THE LAST GREAT DAY.

ONE leading feature of the great day of reckoning—the one, perhaps, more than any other pressed upon our regard in Holy Writ, shall be its suddenness, its unexpectedness, and the world's unpreparedness for it. It is to come as a thief in the night. It is to take the world by surprise. One cannot help often fancying to what a sharp, abrupt, and awful close the busy moments of the world shall then be brought. The day before its last shall see them all going on as usual. Over one-half the globe, its inhabitants shall be eating and drinking, buying and selling, marrying and giving in marriage; the merchant in the market-place calculating his gains; the scholar at his desk poring over the ancient page; the reapers in the field plying their harvest task. And there in the quiet church-yard a group shall have gathered around the last grave, the coffin shall have been lowered down into it, and the grave-digger have grasped the shovel to cover up the dead. Over the other half of the globe its inhabitants shall have laid themselves down to rest; and the merchant shall be dreaming there of the gains that to-morrow's sales shall realize; and the politician shall be dreaming of the measures that to-morrow, in the senate-house, he is to propose, of the oration that to-morrow he is to deliver; and the bright visions of many happy days to come shall be haunting many a youthful slumberer's fancy; and the ball-room and the banquet-room shall have hung out their glittering lights, and spread their inviting tables, and the smile and the dance, and the ringing laugh, and the jovial song, shall all be there. Just then, without a herald sent, or note of warning given, the Son of man shall descend from heaven with a shout, and the voice of the archangel, and the trump of God.

That trumpet-call of Heaven shall span at once the globe, and be heard the same moment at either pole. At its summons the million sleepers of the earth shall rise up from their last repose, their dreamings of earthly to-morrows all cut short. A shivering terror, like that which filled Belshazzar's hall, shall run through the ball-room and the banquet-room, and with a jest half uttered, the song half sung, they shall stare upon one another there in pale affright. In the busy market-place the buyer shall forget the price he offered; the seller, the price he asked. At his desk the pen shall drop from the writer's hand; the reapers shall fling down the gathered sheaves; and in that quiet church-yard, that group around the grave shall be convulsed with wonder, as the coffin bursts, and the dead man springs to life and stands by their side.

For that trumpet call of Heaven shall do more than waken all the sleeping and arrest all the living inhabitants of the globe. It shall go where sound never went before; and it shall do what sound never did. It shall pierce the stony monument; it shall penetrate the grassy mound; far down through many a fathom of the ebbing waters shall it make its way; over the deep bed of the ocean shall it roll, and the sea shall give up at once the dead that are in it, and the earthy the dead that are there. And the dead, small and great, shall arise. And in a moment, in the twinkling of an eye, by the forth-going of one fiat of the Omnipotent, over the vast congregation of the living saints with which that still vaster congregation of the dead is to mingle,—over all the bodies of the living a change shall pass that shall make them like to those new bodies of the raised. And all shall be caught up together in the clouds to meet the Lord in the air, uplifted above those fires by which the world and all its present works are to be burned up.*

The vast company as it rises from the earth shall meet another, perhaps vaster company, descending from the skies; for He who shall that day come in the clouds of heaven with power and great glory, shall come with all his holy angels with him; and there, too, shall be those angels that lost their first estate, and who had been reserved in everlasting chains under darkness, unto the judgment of the great day; heaven, earth, and hell coming thus together, that the homage of the universe may be rendered to the King of kings, and all things holy be gathered to his presence and his kingdom.—*Selected.*

* [NOTE.—The reader must not get the idea from the above that the earth is to be renewed by the action of fire at the second advent. It is plainly taught from many passages that this change will take place at the end of the 1000 years, at the execution of the Judgment.—Eds. SICKLE.]

THE CHRISTIAN LIFE.

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

THE HARVEST.

The harvest dawn is near,
The year delays not long;
And he who sows with many a tear
Shall reap with many a song.

Sad to his toll he goes,
His seed with weeping leaves;
But he shall come at twilight's close,
And bring his golden sheaves.

—Interior.

A SHEPHERD'S CARE.

I REMEMBER watching a shepherd drive his flock from Piedmont to the plains of Italy, along a road white with pulverized limestone, and glaring beneath the beams of a Southern sun. He was a tall and stately man, in the costume of the country; his large hat shadowed a grave and intelligent face; his purple jacket, slung round his neck, formed a cradle for a new-born lamb, while two others but little older were fastened in his rough mantle between his shoulders. In one hand he held the shepherd's rod,—a long, light reed, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led them on, occasionally pausing and leaning on his staff until some straggler joined her companions, or while carefully adjusting the helpless creature that he carried in his bosom.

The hungry sheep strove to crop the withered leaves and dusty herbage on the borders of the road; but the shepherd would neither let them eat nor rest. He urged them forward, and, bleating and discontented, they were obliged to leave their self-chosen food, and obey his voice and follow him.

The road here branched off in another direction; the poor sheep saw nothing before them but the dusty path and withered weeds; but the shepherd looked beyond. Sloping down from the direct road was a green nook, overhung by an acacia hedge, protected from the heat by the high bank above it, and water from an unfailing spring ran into a pool beneath. Bleating with delight, the weary sheep seemed to find life and vigor at once, and entering on their pleasant pasture, forgot the troubles of the way. The shepherd watched their enjoyment with evident satisfaction. As he walked among them, examining them individually, he counted them over—not one of them was missing. He had something better for them than they would have chosen for themselves; yet how they had murmured all the way!—Selected.

WHY ARE THEY BURDENS?

AMERICANS are famous for their predisposition to worry. While not famous as athletes, it is well known that a large majority of them are ever ready to meet trouble half way. Obstacles and possible troubles that are great mountains in the future frequently prove but mole hills in the present. The first shadows of possible troubles are portentous with the direst calamities, and the imaginative lookout moans and shrivels and shrinks, exhausting physical powers that would much better be used in furling sail and getting the ship in good order to meet the coming storm; or, if everything is done, then better store up the physical and spiritual strength necessary to endure the storm and its possible outcomes. Many who claim the faith that would remove mountains, must use the faith to remove some other person's mountain; for frequently we see them buried under the mole-hills of their own difficulties.

Not that there are not some grand souls who endure, natures that never bow before any storm except in the spirit of submission. Such natures do not worry.

Then there are those who will not adjust themselves to the inevitable conditions that surround them. They are continually seeing how different their lives would have been if only they had had the other person's opportunity. The secret of life is not in being the other man, but in being yourself, getting and giving every possible opportunity for growth and strength in your own life. Nothing shows more clearly the mental weakness of a person than

the excuse for deterioration, material or spiritual, that "I have not had a chance;" that "circumstances have been too much for me." Circumstances are the waves in the sea of life; if a man is swamped by them, it is evident that he had not learned how to manage his life when these waves were met.

Every one must meet his life under its own conditions. These may be a helpful wind, causing one to sail along in the line of success, or they may be heavy anchors, apparent drags and clogs to progress. If these last must be borne, is it not wisest and best to carry them as unconsciously as possible, doing the work that comes into the life that calls the best powers into play, and not consider results and the possible success that this same life would have if only these apparent hindrances were not a part of it?

Resistance to existing conditions that one has no power or right to alter, is childish. The tramp has time to sit on a fence and kick at the thorns by the road side; the man pursuing the same road, but with a purpose, has no time to waste, and ignores the thorns as far as possible. The more important his errand, the more intense his interest, the less time he has to notice trifles. "It is hard for thee to kick against the pricks." The pricks were the inevitable facts of God's ruling power. Not all the Pauls in the world, fired by the most intense zeal, could prevent the triumph of God's purpose in the world.

So with our lives; we can sit down and kick against the pricks, or we can so adjust ourselves to them that we make them a part of our purpose of working out eternal good.—Christian Union.

"I WILL praise thee, O Lord, among the people; and I will sing praises unto thee among the nations." Ps. 108:3.

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:—

AUSTRALIA.—Series of meetings commenced at Cheltenham, with flattering prospects; meetings at Ballarat result favorably; membership of church at Melbourne increased to ninety-five.

CENTRAL AMERICA.—Eleven believers reported at Balize, as the result of Bible reading and colporteur work by a lady evangelist.

COLORADO.—Camp-meeting at Denver proves a successful occasion; seventeen converts baptized.

DAKOTA.—A new church building completed at Sunny Side; fifteen converts reported at the same place; course of lectures and Bible readings given at Mitchell.

FRANCE.—Tent meeting held at Nimes, by D. T. Bourdeau.

GEORGIA.—C. H. Bliss holds interesting meetings at Griffin and Jonesboro.

IOWA.—Tent meeting held at Gasport, by J. H. Morrison and R. C. Porter, results in the conversion of ten families; seventy-four converts receive baptism at the camp-meeting at Des Moines; the sum of \$25,000 is pledged at this meeting for advancing the work; R. C. Porter, L. Nicola, and A. Heacock ordained to the gospel ministry.

INDIANA.—Tent meeting held at Brimfield; tract society organized at Poseyville; one convert baptized at Jonesboro.

KANSAS.—Four converts baptized at Newton; J. W. Bagby and C. Flaiz ordained to the ministry at the Topeka camp-meeting. This Conference has more than doubled its finances the past year.

KENTUCKY.—G. G. Rupert reports good results from a tent meeting held at Russellville.

MISSOURI.—Nineteen new members added to the church at Half Rock; church of thirteen members organized at Pleasant Hill; one new member received at Nevada; church of eighteen members organized at Springfield.

MINNESOTA.—Several converts reported at Champlin; three converts baptized at Maine, and eight at Prazee.

MICHIGAN.—Elds. Van Horn and Kenyon hold a tent meeting at Hillsdale; Sabbath-school of twenty members organized at Alma, where, also, twelve believers are reported; four converts baptized at Hudson, making a company of sixteen ready for church organization; three additions to the church at Coldwater, and nine at Parkville.

NEBRASKA.—Fifteen converts baptized at Decatur; company of twenty-eight ready for church organization at Blair.

NORTH CAROLINA.—Ten converts reported at Lenoir, as a result of tent meetings.

OHIO.—Eleven converts baptized at Youngstown, as one result of tent meeting; new church completed at Walnut Grove.

OREGON.—Upwards of \$2,000 pledged at the Portland camp-meeting, for the furtherance of the work.

PENNSYLVANIA.—Annual camp-meeting for this conference held at Olean, N. Y.; this conference has added one-half to its membership the past year.

RUSSIA.—The work in this empire receives the help of R. Conradi, from America.

SWITZERLAND.—The work at Lausanne continues to progress favorably.

SOUTH AMERICA.—A church at Esperanza, Argentine Republic, voluntarily and bodily embrace the faith of S. D. Adventists, after a season of investigation to which they were led by a short notice in a religious paper relative to that denomination.

TEXAS.—Two converts reported at Bloomfield.

WEST VIRGINIA.—Tent meeting held at Wiseburg with favorable results.

WISCONSIN.—Church of twelve members organized at Mount Sterling; eight additions to the church at Kickapoo.

THE THEOLOGICAL WORLD.

...The foundations for the twenty-second Protestant church in the city of Rome have been laid.

...The Boston Evangelical Ministers' Association memorialized Congress for protection to the Chinese on the Pacific Coast.

...The Irish Presbyterian church of Damascus, in the land of Palestine, has 126 communicants. Its denominational school has an enrollment of 642.

...A committee of the General Synod of the Reformed Church recently submitted a report against the adoption of the last revision of the Scriptures.

...The late General Conference of the M. E. Church South, at Richmond, Va., made engaging in the liquor traffic an immoral practice, requiring expulsion from the church. Let all good people say, AMEN!

...As an indication of a growing desire for religious truth in India, it is stated that both the Bible and tract societies at Bombay report a marked increase in the sale of their publications during the past year.

...The district school board at Edgerton, Wis., has been ordered by the court to discontinue the reading of the Bible, and other religious and devotional exercises, as contrary to the law forbidding sectarian instruction.

...Several Presbyterian publications are debating the question of the consolidation of the missionary magazines, home and foreign, of the denomination; and the general assembly held at Minneapolis, Minn., took action looking in the same direction.

...A new departure in church action is the engagement of Mrs. Goodell, the widow of Rev. Dr. Goodell, of the Pilgrim Church, St. Louis, as an assistant in the parish work of the church of which her husband was the late pastor, at a salary of \$1,200.

...The International Missionary Union is an association of returned missionaries of all evangelical churches, to promote mutual sympathy and co-operation of missionaries, and hold annual meetings for discussion of questions connected with missionary work.

...In Ecuador, with a Roman Catholic church for every 150 inhabitants, with 10 per cent of the population priests, monks, or nuns, with 272 days in the year feasts or *fête* days, with a quarter of the wealth of the State in the hands of the Church, and with the priests controlling all branches of the government, 75 per cent of the people can neither read nor write! Comment is unnecessary.

...The murder of a missionary by the savages in East Africa does not retard the work very materially. Within fifteen days after the report reached England of the murder of Bishop Hannington, of the Uganda mission, the Church Missionary Society received offers from twenty-six persons to go out to that mission. In four weeks the number had increased to fifty-three.

...The Chicago *Advance* says: "Are we soon to see the reunion of the long-severed branches of the Methodist church? The resolutions just passed by the M. E. Church South in their General Conference, at Richmond, though something lacking in cordiality, are a hopeful indication. We see no valid objection to such a union, which would be the simplest and most direct way of ending the rivalry which, in many parts of the South, cripples the usefulness of one or both these bodies."

THE GOSPEL SICKLE.

Battle Creek, Mich., July 1, 1886.

As an indication of the progress of the National-Reform movement among the churches, it is reported that the United Brethren church has put a preacher into the field to work in that department; also that it is expected that the M. E. church and other denominations will soon follow suit. These developments are very significant.

"A pleasant caravansary for a night's rest—a half-way house between evangelism and Spiritualism." Such is the definition given by the *Golden Gate*, a Pacific Coast journal, of Unitarianism. Are there not many other "isms" that admit of the same definition? There are quite too many of them that lead directly to Spiritualism, that Satanic delusion of the last days.

In No. 8 mention was made of camp-meetings to be held by the Seventh-day Adventists in different States. Since then other appointments have been made, as follows: Canada, Ayres Flat, July 1-6; Texas, Cedar Hill, August 10-17; Indiana, Washington, July 28 to August 4; Vermont, Vergennes, date not yet given. Readers of the *SICKLE* are cordially invited to attend these camp-meetings where practicable.

The *Christian Cynosure* remarks that "slowly the Christian world is learning the divine lesson of 'Peace on earth and good-will to men.'" Whereat the *Signs of the Times* comments thus pertinently: "Yes; very slowly; so slowly that the movement is not perceptible. Or, rather, the movement in the opposite direction is plainly perceptible. But how is it that the 'Christian world' should be even 'slowly' learning that lesson? How can it be Christian before it has learned the first principles of Christianity?"

MAJORITIES, ANCIENT CUSTOM, SINCERITY.

ALEX. CAMPBELL, in his debate with Bishop Purcell, p. 204, uses the following forcible and truthful language: "Next comes the doctrine of majorities; and these are everything with a Romanist. They are the root, and reason, and illustration, and proof of infallibility. The man who seeks the truth by the tests of sincerity, majority, and antiquity, will never find it on earth. This is amply true of the present and all past ages. There are sincere Turks, Jews, pagans, infidels. There are very ancient errors, heresies, and sects. And as for majorities, from Enoch till now, they have generally, if not always, been wrong in religion. Where was the majority when Noah was building the ark? when Abraham forsook Ur of the Chaldees? when Lot abandoned Sodom? when Moses forsook Egypt? when Elijah witnessed against Ahab? when Daniel and his companions were captives in Babylon? when Malachi wrote? when the Baptist preached? when Christ was crucified? when the apostles and many of the first Christians were persecuted?" Read this, you who are always crying, Majority, antiquity, sincerity; read it, and cover your faces for shame. That is the old Roman Catholic doctrine, unworthy of any Protestant with his Bible in his hand.

SOMETHING FOR PROTESTANTS TO THINK OF.

Most of the Protestant denominations in Christendom to-day are the result of the great Reformation begun by Luther and his co-laborers in the sixteenth century. Being evolved from the bosom of popery, has it never occurred to them that their theology might still be tintured, or in some features, perhaps, completely distorted, by papal errors?

Catholics claim that the whole Protestant world is doing homage to the papal Church in the observance of the institution of Sunday; and they challenge them to prove to the contrary. The gauntlet is thrown down, and this challenge will have to be met. Our advice to them would be not to try to meet it by arguing to the contrary, but by acknowledging their inadvertence, and giving back the Sunday to the papal Church where it belongs, while they meanwhile return to the Sabbath of the Bible.

We make these remarks simply as an introduction to the following statements made by a Catholic priest in the opera house in Hartford, Kansas, Feb. 18,

1884, as reported in the *Hartford Weekly Call* of Feb. 22. On this Sunday question he spoke as follows:—

"Christ gave the Church power to make laws binding upon the conscience. Show me one sect that claims or possesses the power to do so, save the Catholic Church. There is none, and yet all Christendom acknowledges the power of the Church to do so, as I will prove to you. For example, the observance of Sunday. How can other denominations keep this day? The Bible commands you to keep the Sabbath-day. Sunday is not the Sabbath-day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, *i. e.*, Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No, it cannot be done; it is impossible. The observance of Sunday is solely a law of the Catholic Church, and therefore is not binding upon others. The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church. Is this not a living miracle,—that those who hate us so bitterly, obey and acknowledge our power every week, and DO NOT KNOW IT?"

GOOD REASONING.

"If it [the Sabbath] yet exists, let us observe it according to law. And if it does not exist, let us abandon the mock observance of another day for it. 'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? No man can tell. No, it never was changed, nor could it be, unless creation were to be gone through again; for the reason assigned must be changed before the observance, or respect to the reason, can be changed. It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day of the week. If it be changed, it was that august personage changed it who changes times and laws *ex-officio*—I think his name is Dr. Antichrist."—*A. Campbell.*

The above reasoning is good. But yet the author held that the Sabbath is abolished. Why could he not have seen the fallacy of this, by the same sort of reasoning? Thus: Where, when, and by whom was the Sabbath abolished? No man can tell. It could not be abolished unless creation should be abolished; for the reason assigned for its institution must be abolished—the creation must fail, and the creative work be no longer worthy of commemoration—before the observance of its memorial can cease.

Would it not have been much better, in discarding the change made by Dr. Antichrist, to have returned to the original institution, than to renounce the institution of the Creator of the universe, with no more authority than the man of sin had for the change?

SABBATH ADMISSIONS.

THAT the seventh day is the only scriptural Sabbath is now a growing admission among Christians; but the grace of obedience is lacking, and will be probably so long as the mind seeks refuge in present convenience, and in indifference to the law of God. The following admissions from various parties are significant:—

"I have an appointment to preach on the Sabbath question before my people, but I can speak only of the necessity of a Sabbath. I cannot say that Sunday is the Sabbath."

"If I believed the Scriptures to be my only guide in matters of faith and practice, I should keep the seventh day."

"When I came down from the pulpit Mr. ——— said to me, 'Your sermon on the Sabbath lacked one important point. You did not tell us which day is the Sabbath.' I replied, 'I know that as well as you.'"

In a group of ministers not many years since, one remarked, "We hear that a Seventh-day Baptist minister has come from America to preach in London; had n't we better send him some books to set him right on that question, and convert him to Lord's day observance?" Whereupon a doctor of divinity replied sharply, "Brethren! I,—I think before you do that, you had better read the Book yourselves!" The proposal was dropped, and the minister never received the books.

"I pray thee, have me excused," said one of the invited guests to the royal supper. As it was with this general invitation, so it is with the special claim of the Lord's Sabbath ("the best of all the seven"). Men are full of excuses. Here is one: "The freedom from legal yokes we enjoy in and through Christ makes me regard the day as an immaterial matter." But how does God regard the day? He has appointed

to meet you on that day. Will you venture to postpone his appointment and risk his displeasure? Did it ever occur to you that you have all your life been a day too late in your weekly appointment with the Almighty? But what right has a man to call the Sabbath of the Lord his God a "legal yoke"? The objection seems to rest upon the fact that the Sabbath is commanded, and that the Jews kept and do still keep it. Well, the Bible was written by Jews. Our Saviour was a Jew, and the same God that made us made the Jews. Shall we renounce him on that account?—*Sabbath Memorial.*

"HE IS GUILTY OF ALL."

THE apostle James says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." How can this be?—Thus: there are ten commandments in the moral law; that law rests solely on the authority of God. Here is a man who professes the most perfect submission to nine of those commandments, never willfully violating any of them. But concerning the remaining one he says: "I don't care for that one; I never did keep it, and I never intend to." Now that commandment rests on the same foundation as do the others, namely, the authority of God. Therefore, when the man defies that one precept, he defies God himself, and so defies the authority on which all the law rests. By his willfulness he shows that he keeps the nine commandments, not because he has any respect for the authority of the One who gave them, but because it chances to suit his convenience. In willfully breaking one commandment, he shows contempt for the Lawgiver, and thus is guilty of violating the whole law. God does not allow men the privilege of keeping just so much of his law as suits their convenience.—*Signs of the Times.*

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