

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

THE SOWER.

In the morning sow thy seed,
And in the evening stay not thine hand.
What it will bring forth—wheat or weed—
Who can know, or who understand?
Few will heed,
Yet sow thy seed.

See, the red sun before thee glows,
Though close behind thee night fingers still;
Flapping their fatal wings, come the black foes,
Following, following over the hill.
No response?
Sow thou thy seed.

We, too, went sowing in glad sunrise;
Now it is twilight; sad shadows fall.
Where is the harvest? Why lift we our eyes?
What could we see here? But God seeth all.
Fast life flies;
Sow the good seed.

Though we may cast it with trembling hand,
Spirit half broken, heart-sick and faint,
His winds will scatter it over the land,
His rain will nourish and cleanse it from taint.
Sinner or saint,
Sow the good seed.
—Dinah Mulock Craik.

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.

A COERCED worship can never be spiritual worship. It must of necessity be a hollow mockery, which would be as much more offensive in the sight of God than is the absence of any attempt at worship, as positive insult is more aggravating than mere neglect. He would be a foolish man indeed who would wish the sun with his benignant light and heat excluded from the universe, because there are dark spots upon its disk, or because its rays do not light up all parts of the earth at one and the same time. Not more so, however, than he who refuses to be satisfied with any system of public policy which, although it gives to all men the right to worship, does not also compel worship on the part of all.

THE light of the body is the eye. The mind is the great light-bearer of the human system. How important that we keep it well balanced, under the most complete discipline attainable to mortal existence. We then "see through a glass darkly," as compared to the broad daylight of heavenly wisdom. But how many there are whose minds are so dimmed and eclipsed with sensuality, that all their ways are in Egyptian darkness! It is vain to suppose that such are able to discern between good and evil. They drift about hither and thither, with no well defined and distinctly illuminated plan before them. They run into darkness in the day-time, and grope in the noon-day as in the night, the aimless vagabonds of evil purposes, the makeshifts of humanity. "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness."

IT is not at death, but at the resurrection, that the just shall receive their reward. Christ made this so plain that none but the willfully blind can fail to see it. He says, "Call the poor, the maimed, the lame, the blind," etc., and "thou shalt be recompensed at the resurrection of the just." Luke, 14:13, 14. No reward, then, for anybody till the resurrection. We hardly think, according to this, that our righteous friends are now reaping their reward in heaven.

JESUS said, "Search the Scriptures." John 5:39. Did that not mean all the Scriptures? the prophecies as well as the sermon on the mount? Paul said, "All scripture is given by inspiration of God, and is profitable." 2 Tim. 3:16. Does n't "all scripture" include the prophecies? Why, then, are they ignored by our modern teachers? Peter says, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed." 2 Pet. 1:19. Is this true? Why, then, do people say that the prophecies are uncertain, that it is dangerous to take heed to them?

READER, do you believe it? What? Why, what Jesus said: "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth. . . . and then shall they see the Son of man coming." Luke 21:25-27. Do you believe that these words of Christ are true, that these signs will occur, and that then you will see Christ coming? If you do not believe it, why not? Did not Jesus say so, and did n't he always tell the truth? If you do believe it, are you looking for those signs? Do you know what they are? Can you tell anything about it? Do you care? Read the SICKLE, and it will help you on this subject.

THE popular writer, H. H. Boyeson, in an article in the *Congregationalist*, entitled, "The Clerical Profession in Germany," says: "A State church cannot well avoid fostering hypocrisy and worldliness; and mere intellectual advantages, without reference to character, are apt to push men into positions for which mere intellectual qualifications are insufficient. Where appointment and advancement are dependent upon secular authorities, influences will be brought to bear upon the clerical profession which tend toward the decay, rather than the awakening of spiritual life." We think no one can successfully dispute this statement.

THAT the much-dreamed-of temporal millennium is receding, rather than approaching, is evident from the following facts given by the *Missionary Review*: "In the year 1800, the common estimates rarely placed the population of the world as high as 800,000,000. Let us suppose it even 1,000,000,000—an estimate that would usually be considered extravagant. Of this 1,000,000,000, it is claimed that there were 200,000,000 Christians of all kinds, Greek, Romish, and Protestant. This leaves 800,000,000 of the non-Christian population of the world in 1800. The present population is reckoned, by the highest authorities, at about 1,400,000,000. Of these 400,000,000 are claimed as nominal Christians. Suppose these to be all true Christians—and none will claim that—we have 1,000,000,000 yet unsaved. That is, there are 200,000,000 more souls to be reached and rescued by the gospel than there were eighty years ago!"

INFINITE toil will not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascend into a higher moral atmosphere.

THERE are some people who can never see the difference between earnestness and bluster. The latter raises more dust and makes more noise. We are not sure that it does not get more praise. The former is more quiet, but it holds on. Its visions take longer and wider sweeps. It is thoughtful in the adaptation of means to ends. Be earnest, but do n't bluster. It is to earnestness that the world's progress is mainly due.

THERE is a system of religion taught by a certain class,—claiming the name of "Disciples," which affirms that the whole law of God was abolished by Christ at his death, and that the new law of Christ was given on Pentecost, fifty days afterward. This leaves a chasm of fifty days in which there was neither law of God nor law of Christ,—no law against murder, nor theft, nor adultery; and Paul says that where there is no law, there is no transgression. Rom. 4:15. According to this system, then, there were fifty days in which men could riot in sin, and not be transgressors, and never be brought into judgment for it. The truth never drives men to such absurd positions as this.

Is Jesus our law-giver in the Christian age? So it is said. Well, if he is, then if we break his law, we sin against him. Who, then, is our advocate,—our mediator? We have no pope; nor do we believe in the Virgin Mary as our intercessor. How is this, friends? I read: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. But how should Christ advocate our cause with the Father if it is not the Father we have offended? This point needs to be thought of a little by those who set aside the law of God, for what they suppose to be the law of Christ.

TO embrace the whole creation with love, sounds beautiful, but we must begin with the nearest. And he who cannot love that deeply, intensely, entirely, how should he be able to love that which is remote, and which throws but feeble rays upon him from a foreign star? The greatest cosmopolites are generally the neediest beggars; and they who embrace the entire universe with love, for the most part love nothing but their narrow selves.

THE Scriptures plainly bring to view a Sabbath reform to be accomplished in the last days. It is a matter of prophecy that, in the time of the end, the professedly Christian world generally would be trampling the Sabbath under their feet, so that it would be a part of the special work of the true minister of Christ in these last days, to call upon men "to turn away their feet from the Sabbath;" and as a marked characteristic of those who receive the truth, it could be said, "Here are they that keep the commandments of God." Isa. 58:13, 14; Rev. 14:12.

THE word of the Almighty God is pledged that the dead who go down into the grave shall certainly live again, and be raised out of their dusty beds. "Thy dead men shall live. . . . Awake and sing, ye that dwell in the dust." Isa. 26:19. And again, "And many of them that sleep in the dust of the earth shall awake." Dan. 12:2. Once more: "I will ransom them from the power of the grave." Hosea 13:14. This promise we firmly believe. This is our hope, and for this we are looking. "Praise ye the Lord."

GREAT souls attract calamity as mountains attract the thunder cloud; but while the storm bursts upon them, they are the protection of the plain beneath.

DOCTRINAL.

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

THE JUDGMENT OF THE GREAT DAY.

BY U. SMITH.

ANOTHER proof that the Judgment of the righteous takes place before that of the wicked, is found in the fact that the righteous are to judge the wicked, according to the testimony already quoted from 1 Cor. 6:2, 3. On this point Daniel also testifies: "I beheld and the same horn made war with the saints, and prevailed against them: until the Ancient of days came, and judgment was given to the saints of the Most High." Dan. 7:21. And John corroborates this statement in these words: "And I saw thrones, and they sat upon them: and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

But as the saints are themselves to be judged, it follows that they must have passed this test before they can thus sit in judgment on the cases of the wicked.

Still a third argument on this point may be drawn from the fact that the righteous dead are raised long before the resurrection of the wicked dead takes place. Following the declaration quoted above from Rev. 20:4, that the righteous dead are raised to reign with Christ in Judgment a thousand years, John continues (verses 5, 6): "But the rest of the dead [this must of course include all the wicked dead and be confined to them] lived not again until the thousand years were finished. This [the resurrection in which the righteous dead come forth] is the first resurrection: Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Speaking of that resurrection in which he hoped to share, Paul says, "If by any means I might attain unto the resurrection of the dead" (literally, "to the resurrection out from among the dead ones"). Phil. 3:11. To the Corinthians he wrote: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

Here, then, is a resurrection which inspiration denominates "the first resurrection." All who have part in it are pronounced "blessed and holy." On them "the second death will have no power," as it will have power on all the wicked. This resurrection is "out from among the dead." It takes place at the second coming of Christ, and only those who are Christ's have a part therein. And this resurrection of the righteous to immortality must be admitted as a decisive proof that they pass the test of the Judgment, and are accepted of the Judge before that time.

There is yet a more explicit statement of this great fact from the lips of our Lord himself. He says: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, . . . are equal unto the angels and are children of God, being children of the resurrection." This act of "accounting worthy" must precede the resurrection of the righteous. But this act of accounting men worthy of a part in the kingdom of God, is none other than the act of acquitting them in the Judgment. The investigative Judgment in the cases of the righteous, is consequently passed when they are raised from the dead; and as their resurrection is at the advent of Christ, it follows that they pass their examination, and are accounted worthy of a place in the kingdom of God, before the Saviour returns to this earth to take them to the mansions prepared for them on high.

It will be noticed that all this testimony which speaks of that portion of the Judgment which antedates the second advent, pertains to the righteous. This is the Judgment of which Peter speaks, that

begins at the house of God, and he adds, "If it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17. If we cannot pass this division of the Judgment which is, as it were, but the stepping of our feet into the brink of the waters, what shall we do in the swelling of Jordan? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

It now becomes a matter of exceeding importance as well as interest to locate this division of the Judgment, ascertain our relation to it, and trace the steps which follow.

Inasmuch as the first division of the Judgment work transpires before the coming of Christ, and consists in "accounting worthy" those who are to receive the reward of immortality at that time, it follows that this part of it is accomplished while Christ is yet acting as mediator in the presence of his Father, before he takes his position as king, upon his own throne. Indeed, a moment's thought will make it evident that Christ cannot vacate his position as our High Priest above, till it is ascertained how many have accepted of the offer of forgiveness of sin and everlasting life, through him, as this must be an essential part of his mediatorial work. But on whomsoever the blessed words of acquittal and acceptance are passed, their judgment is so far accomplished.

But in this part of the Judgment, our Lord cannot be the judge; for he cannot be both judge and advocate at the same time. This, therefore, must be the period during which the Father sits as judge. And with this agree the words of Daniel, when, describing the very beginning of the Judgment, and the first opening of the books, he declares that the Ancient of days, God, the Father, "did sit" (as judge), and that one like the Son of man, Jesus, (as priest and advocate) came near before him. Dan 7:9, 10, 13.

THE TEMPORAL MILLENNIUM MYTH.

BY W. H. LITTLEJOHN.

IN a former number of the SICKLE, the subject of the temporal millennium was examined from the standpoint of reason. Those who read the article in question must, we think, have been satisfied that the presumptions are all against the hypothesis that the time will ever come in the ordinary course of things when all men will give their hearts to the Lord.

In the present paper it is proposed to test the modern theory of the millennium by the word of God.

In an article of the scope of this one, of course it will be impossible to treat the subject exhaustively. Nevertheless, enough will be said to enable the reader to reach a reliable conclusion.

A few prominent texts only will be considered. They are as follows:—

Dan. 7:21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

It is quite generally conceded by Protestant commentators that the "horn" spoken of in the verse quoted above was a symbol of the papacy. This being true, Protestants will hardly attempt to evade the legitimate consequences of this, one of their favorite interpretations of prophecy. But what are the consequences of such an interpretation?—Manifestly there are two: 1. That the Romish Church will persecute the people of God; 2. That they will continue that persecution until the session of the Judgment, and the setting up of God's everlasting kingdom.

We say that these consequences are manifest simply because the text says in so many words that the "horn" (the papacy) shall prevail against the saints until the Ancient of days (God the Father) shall come (to Judgment; see verses 8-11), and the time comes that the saints shall possess the kingdom.

But when will the Judgment sit, and when will the saints take possession of the kingdom?

So far as the Judgment is concerned, Protestants are quite generally agreed that it will not take place until the coming of the Lord, at the close of probation. Such being the case, they are forced to the conclusion that there is no room for a temporal millennium of a thousand years before the coming of the Lord, since all the time

previous to that event is to be covered by the reign of the papacy,—a condition of things that cannot be harmonized with the contemporaneous existence of a millennium in which there will be none who are wicked or in any way hostile to the people of God.

2 Thess. 2:7, 8: "For the mystery of iniquity doth already work; only he who now letteth, will let until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Here is an allusion to the papacy again. It was future in Paul's day. The term "let" signifies "hinder," and relates to the pagan Roman empire. Tertullian informs us that the early Christians used to pray for continuance of pagan Rome, because they understood that when it was taken out of the way, Christians would be subjected to greater oppression from the power which should succeed it. That power was papal Rome. Had Paul believed in a temporal millennium, how natural it would have been for him to tell the brethren that they need not look for the Lord until after the world had been converted a thousand years. Instead of that he calls attention to a falling away, as a precursor of the advent. (See verse 3.) He says also that the man of sin will be destroyed by the coming of Christ. Hence he will exist up to that time. The papacy is now in existence. There is therefore no room for the millennium between this and the coming of Christ.

Matt. 13:24-30: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

The allusion is not to the church, as some have understood, but to the world. (See verse 38.) The wheat (children of the kingdom, verse 38) and tares (children of the wicked one) are to continue to grow together until the end, *i. e.*, the end of the world. If, therefore, our friends ever enjoy a millennium, it will not be until after the coming of Christ; but such a millennium would not be a "temporal millennium," since time would have ended.

2 Tim. 3:12, 13: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." The declaration of verse 12 is general in its character, and covers the whole of the Christian dispensation. Paul suffered persecution, and so must all who would live godly in Christ Jesus.

Unlike the millennialists, who teach that wicked men will become better and better until we are gradually ushered into the glories of the millennial state, Paul taught that they would grow worse and worse, deceiving and being deceived.

2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." There can be no days later than the last days. These must include the last day of time. But Paul describes them as days of peril. How different from the conception of the millennialists!

Society is represented as being made up, in the last days, of good and bad men; but the good evidently are the ones who are to be imperiled. Paul gives a list of nineteen prominent sins which shall characterize the last days, declaring that, with many, godliness will be simply a form without power. In fine, the picture which

he draws of the church in the last days is just the reverse of that which is penciled by those in our time who are looking for a thousand years of millennial glory before the advent.

In a subsequent number of the SICKLE this subject will be discussed still further.

DEATH THE WAGES OF SIN.

BY R. F. COTTRELL.

"FOR the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

All men, whether saints or sinners, are subject to death as the result of Adam's sin: "By one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5: 12. It is evident that this death would have been the final and everlasting end of all the human race, had there been no redemption provided which should bring men back to life. By a resurrection, all are restored to life, and by this arrangement each person is put upon an individual probation for eternal life in the world to come. If he fails to secure eternal life by faith and obedience, the wages of his personal sins is death, the "second death." He dies once as the result of Adam's transgression; but being raised to life by the resurrection, he dies a second time for his own sins; and this death is final and eternal. The second death is thus declared by the prophet: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for the iniquity that he hath done shall he die." Eze. 18: 26. That is to say, if a man die in sin, for his sin he shall die a second time. Thus we are taught that all the wicked shall die the second death. We read, "But the fearful, and unbelieving, and the abominable, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21: 8.

Life and death were set before man in the beginning. We read, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16. By transgression man forfeited life, and was returned to the earth from which he had been taken: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Gen. 3: 19.

But redemption from this first death has been graciously provided, and God still says to man, "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30: 19. Again, an apostle says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16. "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death." Verse 21. James speaks in the same way: "When lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." Chap. 1: 15. Death is the final result of sin. "Sin, when it is finished, bringeth forth death." Again he says, "He which converteth a sinner from the error of his way shall save a soul from death." Chap. 5: 20. The converted sinner is not saved from the first death, which is the common lot of all, but from the second, the final fate of the sinner. The Lord says, "To him that overcometh will I give to eat of the tree of life." Rev. 2: 7. Again, "He that overcometh shall not be hurt of the second death." Verse 11.

Let the words *life* and *death* have their proper and primary signification, and all is plain, harmonious, and easy to be understood. The "common people," such as heard Jesus gladly, the poor, to whom he said the gospel is preached, and even children, can understand the teaching. But give these words a spiritual signification only, in all the promises of life to the righteous, and in all the threatenings of death to the sinner, and the sense of these passages is destroyed. For example, if the death threatened is a spiritual death, that is, a state of sin, then the wages of sin is to be a sinner; as if God should say, If you sin you shall be a sinner, which is simply a matter of course. No,

the denunciation against sin is *punishment*, and that punishment is *death*. God gave life to man in the beginning. This life he forfeited by sin; and death to all the race was the consequence. But by the redemption of Christ, man is to be raised from death, and pardon and life everlasting are offered in the gospel. If the offer of pardon is rejected or neglected, and a continuance in sin is preferred, the second death, a death without a resurrection, will follow. This is just, and it is merciful. The incorrigible sinner is destined to utter perdition and eternal oblivion; but those who turn from all their sins, accept the offered pardon for the past, and persevere in the way or well doing, shall receive freely the precious and priceless gift of eternal life.

THE NEW COVENANT.

THE APOSTLES KEPT THE SABBATH.

BY D. M. CANNIGHT.

DID Christians, after the resurrection, keep the seventh-day Sabbath?—Indeed they did, as every reference to it plainly shows. Our argument on this point will be short, though a great deal might be said. We have already shown that the Sabbath was made by God himself when he created the earth, and that it was given in Eden before the fall; that it was given to Adam, the head of all nations, and that it is the rest day of the Creator himself; that it was given as a memorial of creation, and that it was incorporated into the moral law when it was spoken from heaven; that it was designed for the Gentiles as well as the Jews, and that Christ kept it all his life, and enforced and taught the keeping of every one of the commandments, including the Sabbath.

Now, if the seventh-day Sabbath is not for Christians to keep, whether Jews or Gentiles, then they have no Sabbath at all; for there is not one word said in the New Testament about keeping any other day.

The first day of the week is never called the Sabbath, the Christian Sabbath, the Lord's day, or a holy day, or anything like it. There is no blessing pronounced upon it, no curse for breaking it, and no law regulating it. It is nowhere stated that Christ or any of his apostles ever kept it. In short, there is a total silence in regard to it as a holy day, in the New Testament. But it is absurd to say that the Christian Church should be left without any Sabbath day. Man's physical nature requires it, and he needs such a day socially, mentally, spiritually, and morally.

Again, the last book in the New Testament does distinguish a day as belonging to the Lord: "I was in the Spirit on the Lord's day." Rev. 1: 10. This was written A. D. 96; hence, as late as this there was a sacred day in the Christian Church. In other scriptures we find it distinctly stated that the Lord's day is the seventh day. Thus Jesus says: "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. That day of which Jesus was the Lord must be the Lord's day. This is too plain to need argument.

Again we read, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable;" etc. Isa. 58: 13. Here the Lord calls the Sabbath "my holy day." That again shows that the seventh day is the Lord's day. Once more we read, "But the seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. These Scriptures do certainly show that the seventh day was the Lord's day; hence it was kept by the Christian Church.

Turning to Acts, which was written many years after the resurrection, we find the seventh day still called the Sabbath day just as it always had been: "And they went into the synagogue on the Sabbath day." Acts 13: 14. Not the day which *used* to be the Sabbath, but "the Sabbath" which was still the Sabbath day when Luke wrote this. Again, we find that the Gentiles were keeping this Sabbath day as well as the Jews: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13: 42.

Once more it says: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 13. Here we notice that it is spoken of familiarly as "the Sabbath," just as though Luke

and Paul and all Christians still recognized it as the Sabbath as it always had been. In another case we learn that all the while Paul was at Corinth, working at his trade for a year and a half, "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4. This Scripture shows conclusively that the apostle knew nothing about any change in the Sabbath observance.

They never mention a new day. It is nowhere stated that the sanctity was ever removed from the seventh day. Nowhere is any one given permission to work upon that day. Not a single case can be found in the New Testament where Christians did secular business upon the seventh day; but every reference to it shows that it still remained as of old the Sabbath of the Lord.

This is only a title of what might be said upon this subject in the New Testament; but it is enough to show that the law to the Gentiles remained just the same as it was in the Old Testament, and that there was no change in the Sabbath day, but instead, the entire Christian Church, Gentiles as well as Jews, were under obligation to keep the seventh-day Sabbath, and did do so.

TESTIMONY OF THE FATHERS.

BY GEORGE THOMPSON.

FROM "Dowling's History of Romanism," p. 67, I read:—

"Nor is it of any account in the estimation of the genuine Protestant, *how early* a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself, that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? Was it taught by the Lord Jesus Christ and his apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it spring from the fertile brain of some modern visionary of the nineteenth, if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed. More than this, we will add, that though Cyprian, or Jerome, or Augustine, or even the Fathers of an earlier age, Tertullian, Ignatius, or Irenæus, could be plainly shown to teach the unscriptural doctrines and dogmas of popery, which, however, is by no means admitted, still the consistent Protestant would simply ask, Is the doctrine to be found in the Bible? Was it taught by Christ and his apostles? And if truth compelled an answer in the negative, he would esteem it of no greater authority as an article of faith than the vagaries of John of Munster, the dreams of Joanna Southcote, or the pretended revelations of Joe Smith, of Nauvoo. The Bible, and not as has recently been asserted, 'the Bible and tradition,' but 'the Bible only, is the religion of Protestants.'"

This extract has the true ring to it. Had the "testimony of the Fathers" been accepted, the reformers would never have emerged into the light of gospel liberty. Martin Luther, when summoned before the council at Worms, and asked to retract, said, "I cannot choose but to adhere to the word of God." But how is it at the present day? With sadness we see the "testimony of the Fathers" urged as proof for doctrines of faith and practice. It is especially urged in favor of one doctrine, and that is the practice of observing Sunday as the Sabbath. This child of the papacy must be sustained! though no scripture can be found authorizing any such thing. It is purely a relic of the Dark Ages. People search until they find the writing of some Catholic monk, and hold it up; and then seem astonished that any should refuse to accept it as authority. Could Martin Luther see his so-called representatives of the present, he would feel like falling prostrate on his face, and asking God to spare them.

Tradition says, "The first day is the Sabbath." God's holy book says, "The seventh day is the Sabbath." Now the only question for us to decide is, whether we will obey the tradition of men or the Bible. If we are *genuine* Protestants, the Bible will be our guide. Let us honor those who have sealed their testimony with their blood, and honor God by regarding as spurious any doctrine not found in his word.



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

BATTLE CREEK, MICH., SEPTEMBER 1, 1886.

CONVERSATION ON THE SABBATH QUESTION.

INQUIRER.—I have been reading the arguments of some who oppose the keeping of the seventh day as the Sabbath; and it has awakened in me a strong desire to learn what can be said in its favor; and knowing that you observe the seventh day, and presuming that you would not follow a practice so at variance with general custom without what seemed the very clearest reasons, I thought I would like to know those reasons if you are willing to give them.

SABBATH-KEEPER.—With pleasure. Nothing suits us better than to meet the honest inquirer. We only wish that people would more generally seek for truth, not only in regard to our practice, but also to their own. Too many drift along with custom, doing as others do, without stopping to learn for themselves whether or not God has ever required it at their hands. What you wish, I suppose, is a "Thus saith the Lord," if we have one to give in behalf of the observance of the seventh day.

I.—Yes. I have noticed that those who oppose the seventh-day and argue for the first-day Sabbath or for no Sabbath, do not have any uniform line of argument to present. One tries to establish his point in one way, another in another. They do not seem to have any direct testimony of the Scriptures to which to appeal, but reach their conclusions by a long process of reasoning; and I have wondered if you would be obliged to do the same in behalf of the seventh day.

S.—Emphatically, no! and this is one of the most decisive tests by which to judge between truth and error. Every true theory can be read in direct terms from the Scriptures. Especially is this true of moral duties. How preposterous the idea that God should so fail to express his will that men must build up a series of premises by inferring this and assuming that, and by a long process of reasoning draw out a conclusion, before they would know their duty! Whoever proceeds in this way gives *prima facie* evidence that he is trying to bolster up simply a man-made institution. Now in regard to the Sabbath, our position is a very simple one, and expressed in a few words. We keep the Sabbath because God has explicitly commanded us to do so, telling us what day the Sabbath is and how to keep it. Here are his words with which every Bible reader is familiar: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Ex. 20:8-11. You know it is a principle of logic that a law once enacted is presumed to be still binding unless it was subject to limitations or has been expressly repealed. Here is a law which once a voice from heaven proclaimed to men in tones that shook the whole earth. We find in it no limitation as to people, or place, or time; and we do not find that it has ever been repealed. Therefore we regard it as still binding.

I.—But what difference does it make which day we keep?

S.—What difference does it make whether we keep any day or not? Is it not because God has told us to keep a day, and to refuse is to disobey his word? Very well; when he told us to keep a day, he also told us *which* day to keep,—the seventh day; and to keep any other day is to disobey his command. So far as it pertains to what we shall answer at his bar in the Judgment, we might just as well keep no day as not to keep the day which he has specified. Aside from the promptings of the carnal mind, it is just as easy to keep the day which God has named as any other; and despite the carnal mind, men would do better to keep it. They will find it so in the Judgment.

I.—But I have heard ministers assert that it is not the seventh day of the week, we are commanded to keep, because the word "week" is not in the commandment.

S.—Pray, then, what is it the seventh day of? Is

it of the month? the season? the year? a lunation? or a solar cycle? It is a serious thing to quibble over a command of the great Jehovah. If it is not the seventh day of the week, how do these men know that the day of rest comes every week? No one could tell. Here is a command enjoining rest on the seventh day. This rest, divines tell us, must come every week; yet in the same breath they affirm that it is not the seventh day of the weekly cycle! It may be any day of this cycle. Any day, then, is the seventh day. If this is so, it follows that every day is the seventh day; for seven different persons might each keep a different day of the week, and each would, according to this theory, be keeping the seventh day according to the commandment. Hence we are asked to believe that here is a weekly cycle composed of seven seventh days, and nothing else! Do you believe the commandment contemplates any such thing? If any one should treat the enactments of an earthly tribunal in this manner, he would be fined for contempt of court, or sent to a home for imbeciles. But further, when the law-making power construes the law, that is held to settle forever its meaning. Now in case of the Sabbath, the Lawgiver construed the law and showed just what he meant by the seventh day. To the Hebrews, who were for the time being the depositaries of his law, he pointed out for forty years, by withholding the manna on each seventh day, the very day he intended in the commandment; and lo! it was the seventh day of the Jewish week. That week suffered no change down to the time of Christ; and from the latter point to the present, the Jewish week has synchronized exactly with the Christian.

I.—Well, the commandment certainly is plain as to the day; and I am surprised that ministers should take a position so contrary to both Scripture and reason. But they have another position on which they lay great stress which I should like to see examined. They claim that the Sabbath was a type and hence has passed away.

S.—If the Sabbath was a type, of what was it a type?

I.—Of the millennium,—the future thousand years of blessedness and glory.

S.—Then do you not see that on their own showing the Sabbath should still be kept? for the antitype is not yet reached; and the type *must* continue till it meets its antitype.

I.—That is so; but now I remember, a more recent writer makes it a "type of the believer's rest in Christ."

S.—Indeed! Let us see how this can be. God worked six days, and rested the seventh day, then blessed and sanctified that day; and this rest we are told is a type of the believer's rest in Christ. But if the seventh day's rest was a type, the six days of labor were also types; and the whole transaction would signify, on this ground, that the sinner would—do what? sin six days and on the seventh be converted and rest in Christ? or, sin six years, then be converted and spend a year resting in Christ? or, spend six-sevenths of his life in sin, and the last seventh in resting in Christ? It must be something of this kind, according to this theory; for there is a fixed proportion between the labor and the rest. We really wish our friends would give us a theory which we could follow at least a step or two without finding ourselves floundering in the grossest absurdities. The truth is, the Sabbath has not the remotest connection, typically, with the believer's rest. In fact, the Sabbath is not a type at all, in any sense whatever, and from the very nature of the case cannot possibly be. This can be shown to the satisfaction of any candid mind by the very plainest considerations. But the time is lacking for further investigations now. Please call again next week, and we will resume this conversation.

I.—Thank you. Your positions are certainly so far invulnerable: and I shall wait with interest for another week to come, that I may learn your views more fully. U. S.

DID OUR SAVIOUR CHANGE THE SABBATH BEFORE HIS ASCENSION?

ACCORDING to promise made in our last article, we will now proceed to a consideration of the instances in which the four Evangelists mention the Sabbath. Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Sunday-keepers claim that six years before this was

written, the Sabbath was changed, and the first day of the week made the Sabbath. But Matthew states that the day *before* the first day was the Sabbath, and that the first day of the week did not come till the *end* of the Sabbath. Did the Spirit of God, speaking through this Christian historian, tell the truth? If so, the day before the first day of the week, viz., the seventh day was still the Sabbath. Surely, nothing is said by this Evangelist implying any change.

Mark gives this statement: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:1, 2, 9. These words, written some ten years after the events recorded, state that the Sabbath was *past* before the first day of the week commenced. First-day writers tell us that Mark, with the other disciples, had been keeping the first day of the week as the Sabbath for ten years when he wrote this language. Can we believe such a statement? Would he apply Sabbath to a day which he did not regard as such, and refrain from calling the one Sabbath which he *did* observe? This would be most surprising; yea, utterly unreasonable. We must conclude that Mark still acknowledged the ancient Sabbath as identical with the one he observed.

St. Luke speaks of these days as follows: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and saw how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:54-56; 24:1.

Over twenty years after the supposed change of the Sabbath, this historian, perfectly conversant with the facts of gospel history (Luke 1:3), makes these statements: 1. The day previous to the first day of the week was the Sabbath; 2. It was the "Sabbath day according to the commandment;" 3. The holy women, the affectionate companions of Christ, still kept it as such; 4. They did things on the first day of the week they would not do on the Sabbath; *i. e.*, came to do the laborious work of embalming a dead body, thus showing conclusively they had learned as yet of no sacredness attached to Sunday.

From these plain facts we must conclude, first, that Luke had not been keeping Sunday as the Sabbath during the twenty years since Christ's crucifixion, or he would have given it that title, and not called the day before it such. Secondly, if the day before the first day of the week was the "Sabbath day according to the commandment," as inspiration says, then most certainly the commandment does not at the same time require or authorize us to keep Sunday. The same command does not require us to keep two different days. "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God," consequently Sunday is *not* the Sabbath according to the commandment. Thirdly, This commandment does have an authoritative existence this side of the cross of Christ; for it still required these women to rest on the seventh day. It had not expired when Christ was crucified, nor had it been "nailed to the cross;" for an abolished commandment can require nothing. If it existed one day this side of the cross, it still exists; for no one claims it was abolished unless done at the cross. Therefore, the law requiring the observance of the seventh-day Sabbath still exists. Nothing whatever in this connection indicates any change of the Sabbath.

St. John speaks as follows: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:1, 19. These words were written by the "beloved disciple" over sixty years after the resurrection of our Lord, after nearly all of the other disciples personally acquainted with our Saviour, had passed away. If he had been keeping Sunday as the only true Sabbath, or giving it any divine honor dur-

ing this time, who can believe he would not have indicated it in some way? But he does not; he simply calls it by its usual secular title,—the one by which it had been known for four thousand years. He attaches no sacredness to it whatever. He does not call it the Sabbath or the Lord's day, and gives no command for its observance, not a hint of any superiority above the working days, neither do any of these writers.

There are certain claims put forth by first-day writers concerning this last-mentioned instance, which we will notice in due time. We know of no first-day advocate who claims to find any evidence of Sunday sacredness, or of a change of the Sabbath, in any of these six instances where the first day of the week is mentioned, except the one last quoted. If the Sabbath was changed, is this not surprising? If it was ever changed by divine authority, here is the point where all admit the change must have been wrought; yet none of the Christian historians who give any record of the events where this change is supposed to have occurred, ever mention such a change, or give a single hint of it. They wrote at different periods for about two-thirds of a century, and gave an account of all the events in Christ's life and all his teaching which the Holy Spirit thought necessary for the proper instruction of the generations to come, but failed entirely to mention or notice any change of the Sabbath. On the contrary, they state positively, over and over, that that day was still the Sabbath which had been since God instituted it.

In our next we will consider still another phase of this important question. G. I. B.

A SUMMARY OF THE SIGNS OF THE TIMES.

HAVING given in previous articles the most prominent signs that are to mark the last days, let us now consider them all summed up in a group. There are no less than thirteen distinct lines of prophecy all ending at the second advent or Judgment. It has been shown that we are now living in the last link of these lines of prophecy. In the great image of Dan. 2, we are in the time represented by the toes. Turning to the four beasts of Dan. 7, we are in the closing history of the last one, beyond the close of the twelve hundred and sixty years of papal supremacy; and thus with all the other lines.

In Dan. 12: 4 it is stated that at the time of the end people shall run to and fro, and knowledge shall be increased. We have seen how this has been remarkably fulfilled in the modern facilities for travel, and in the wonderful increase of knowledge. In Matt. 24: 14, it is stated that the gospel shall be preached unto all the world, and then shall the end come. We have seen that this has been exactly accomplished in our day. Every nation and every quarter of the earth has the gospel to-day. The light of God's word has made the entire circuit of the globe,—beginning in the far East, and is now to set in the West.

The six thousand years allotted to our earth's history is just now closing; the seventh thousand years will bring the coming of Christ. We have read in Joel, Matthew, Mark, and the Revelation, the predictions that the sun and moon were to be darkened, and the stars to fall. We have given historical proof that these events have all occurred. The sun and moon were darkened May 19, 1780; the stars fell Nov. 13, 1833.

There were to be remarkable storms by sea and by land. Luke 21: 26; Rev. 11: 18, 19. We have called attention to the alarming increase of these disturbances of nature the last fifty years. Unprecedented storms, water-spouts, tornadoes, and especially the fearful cyclone, have appeared in our day. Earthquakes were to mark the last days. Rev. 11: 19. We have seen that these have become of remarkable frequency, and have caused the most terrible destruction of late years, so that we have scores now where we only had one a century past.

In the moral world we have seen that the earth is in just the condition foretold in the word of God for the last days. Immorality and crime were to fill the earth. See Matt. 24: 37 with Gen. 6: 5. A large number of quotations and facts are given, showing the alarming increase of crime in our day. There was to be a cry of peace and safety (1 Thess. 5: 3), and at the same time, great preparations for war (Rev. 11: 18, Joel 3: 9-16). We showed how these opposite signs are exactly accomplishing to-day. On the one hand people are everywhere crying peace, peace, no more war, all difficulties to be settled by arbitration. At

the same time, however, with greedy haste, and with the most tremendous exertions, they are preparing for war on such a vast scale as has never been dreamed of before. We called attention to the terrible instruments of death and destruction which are now invented for warfare. The whole world is becoming one vast camp of trained soldiers. Every hill is a magazine, and the waters bristle with war-ships, and their shores with forts. The treasures of the world are being exhausted in these preparations.

A fearful declension in religion was to mark the last days. 2 Tim. 3: 1-5. This sad picture, we have seen with sorrow, is completed before us to-day. Pride, conformity to the world, formality, love of pleasure, little spirituality, courting the world, and all the signs of apostasy are visible on every hand. We have seen that the rise and the workings of modern Spiritualism were clearly foretold in the Bible as a marked sign of the last days. See Rev. 16: 13-15; 1 Tim. 4: 1, 2; Matt. 24: 23-27. This sign is fulfilled. For about forty years these spirits of devils have been working their miracles, and performing their wonders, and deceiving people by the million, all over the land. And last of all there was to be a world-wide proclamation, a warning, by the people of God, that the day of the Lord is at hand. See Joel 2: 1, 10, 11; Rev. 14: 6, 7. Right here where all these signs have appeared, where all the prophetic periods have culminated, where everything indicates the end at hand, right here, in the providence of God, has been raised up such a people who have given this warning to the world, now for nearly half a century. Their work has continued nearly long enough to fulfill the prophecy, it has reached nearly through a generation, it has been wide enough to accomplish its purpose. There is no quarter of the globe where the message has not been sounded; there is no civilized people that has not heard it, and to-day, the Seventh-Day Adventists, with this message from God, are encircling the globe. They number over thirty thousand souls; they have their conferences and their workers scattered everywhere; they are sending out Adventist literature by the wagon-load; they are publishing about twenty periodicals in the various quarters of the earth, in the different languages of the world; they have a list of about two hundred publications in different languages, which are scattered by the million all over the earth; they have their colleges, and their schools, and their training-missions, from which hundreds are going out to teach the coming of the Lord.

Contrast this, a moment, with the extent of Noah's warning. He had a world to warn, but he had no printing-presses, no books, no schools, no missions, nothing to help him. One lone man, with his single voice, condemned the world. John the Baptist was to warn the nation of the first advent. That one man, alone, fulfilled the prophecy, and condemned the nation. How much more, then, when a whole great people, numbering tens of thousands, have worked for over forty years, until their doctrine is known in every part of the earth! Is not this extensive enough to fulfill the prophecy? We believe that it is, and that the work will soon close for the coming of the Master. We ask the reader to look at these things, and pray over them, and see what they mean. Heed the light that God may give you, and be ready for the coming day of wrath. D. M. C.

THE SAINTS' INHERITANCE.—6.

THE REST THAT REMAINS FOR THE PEOPLE OF GOD.

We shall endeavor to show under this head that St. Paul did not reason with the Jews as though the promises concerning the land had been verified, but would have them understand that the promised rest for the people of God was yet to come.

He says, "While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3: 15-19.

Again he says, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed

with faith in them that heard it. For we which have believed do enter into rest [Wakefield's translation reads, "We believers are to enter into that rest.," as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again he limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus [Joshua, margin] had given them rest, then would he, not afterward have spoken of another day. There remaineth therefore a rest to the people of God." Heb. 4: 1-9. This reasoning of the apostle certainly shows that the taking of Israel after the flesh into the land of Canaan was not the final fulfillment of the promise God had made to Abraham.

While some claim that the promise to Abraham was fulfilled when the children of Israel sojourned in the land of Canaan, it seems evident they had only a temporal possession of the land, which was typical of the final possession of the earth. When they corrupted themselves with their idols, and sinned against the Lord, their enemies prevailed against them, overran the land, and dispossessed them of their cities. Temporal judgments were thus brought upon them. All this proved to them that they must be obedient to God if they would "inherit the earth." If any would really be Abraham's children, according to Christ's rule, they must do the works of Abraham.

While the yearly services of the Jewish sanctuary were kept up and strictly carried out, Israel would have a yearly purging of rebels. Every one who in the day of atonement would afflict his soul, would find mercy; but those who would not do it, must die. With such facts before us, how can it be claimed that there are any national blessings in reserve for that people, or even individual blessings, except they repent, receive Christ, and obey the truth of God?

The possession of the land of Canaan by the natural descendants of Abraham, as before claimed, was a type of the future possession promised to God's people. For this reason there was a propriety in purging the profane from among the children of Israel, that they might be kept a holy seed, and thus their possession of the land typify that inheritance which none but righteous ones can receive.

If we trace the history of the Israelites to the time of Zedekiah, we find they had so corrupted themselves by disobeying the Lord's commandments, that the scepter was taken from them, and passed into the hands of the wicked kings of the earth. The testimony of the Lord to Zedekiah, just before he was carried captive to Babylon, is very striking: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21: 25-27.

The one "whose right it is," is Christ. He is the seed "to whom the promise is made." In the above text we learn that after the scepter had passed from God's people, it was to be three times overturned before it passed into the hand of him "whose right it is." When Zedekiah, the high prince, was "abased," the low prince of Babylon was exalted to the high position of ruling over God's people. When the kingdom of Babylon was conquered by the Medes and Persians, and Israel became tributary unto them, the scepter was overturned once. Again, when the Medes and Persians were conquered by Alexander, and the Grecian kingdom established, the Lord's word was again fulfilled, and "it" (the scepter) was overturned the second time. And when the celebrated battle of Actium, B. C. 31, brought Rome to her position of "mistress of the world," the scepter had been three times overturned. And so far as the prediction made against Zedekiah is concerned, He whose right it was might come and take possession of the kingdom. And the people at the time of Christ's first advent, "instantly serving God day and night," did "hope to come" (Acts. 26: 6, 8) to the fulfillment of those promises which God had made respecting the land. They certainly must have looked upon the saints' rest as future. J. N. LOUGHBOROUGH.

THE SINNER'S FATE.

THEY SHALL BE DEVoured.

Devour: "To eat up; to destroy; to consume with rapidity and violence."—*Webster*. The following passages will show its Bible use: "There went out fire from the Lord, and devoured them." Lev. 10:2. "Some evil beast hath devoured him." Gen. 37:20. This word the Lord again uses to describe the condition of the wicked: "Fire came down from God out of heaven, and devoured them." Rev. 20:9. "Fiery indignation which shall devour the adversaries." Heb. 10:27. "The fire shall devour them." Ps. 21:9. "They shall be devoured as stubble fully dry." Nahum 1:10.

SHALL GO INTO PERDITION.

Perdition: "Entire loss or ruin; utter destruction."—*Webster*. This again is a very strong word to denote utter destruction. "Which drown men in destruction and perdition." 1 Tim. 6:9. "We are not of them who draw back unto perdition." Heb. 10:39. "Against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7.

THE PUNISHMENT OF THE WICKED IS COMPARED TO THE DESTRUCTION OF THE MOST PERISHABLE MATERIALS.

They are to be dashed "in pieces like a potter's vessel," Ps. 2:9; to be consumed "as the fat of lambs," Ps. 37:20; to perish "like the beasts," Ps. 49:20; to pass away "as a snail which melteth," Ps. 58:8; to be driven away "as smoke is driven away," and to perish "as wax melteth before the fire," Ps. 68:2; to be no more, "as the whirlwind passeth," Prov. 10:25. They "shall be as an oak whose leaf fadeth, and as a garden that hath no water, and . . . as tow," Isa. 1:30, 31; "as the burnings of lime, as thorns cut up shall they be burned in the fire," Isa. 38:12; like moth and worm eaten garments, Isa. 51:8; and "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust," Isa. 5:24. They shall be burned as tares, Matt. 13:30; as dry branches, John 15:6; as wood and hay, 1 Cor. 3:12; as thorns and briars, Heb. 6:8. "They shall be as the morning cloud, and as the early dew that passeth away." Hosea 13:3. "They shall soon be cut down like the grass, and wither as the green herb." Ps. 37:2. "His roots shall be dried up beneath, and above shall his branch be cut off," Job 18:16; and his light "shall be put out." Job 18:5.

How could the utter destruction of the wicked be more clearly stated or more forcibly illustrated than in the above scriptures? Added to these are the declarations, made again and again, that the soul itself shall die, and that the wicked shall be no more. Thus: "The soul that sinneth, it shall die." Eze. 18:4. "And shall consume the glory of his forest, and of his fruitful field, both soul and body." Isa. 10:18. "Fear Him which is able to destroy both soul and body in hell." Matt. 10:28. Equivalent to this is the declaration that the day that cometh shall burn up the wicked, so "that it shall leave them neither root nor branch." Mal. 4:1.

It is directly stated that the wicked shall be as nothing. See Isa. 41:11, 12. And that "they shall be as though they had not been." Obad. 16. And the psalmist says, "For yet a little while, and the wicked shall not be." Ps. 37:10. Again: "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104:35.

Such an array of positive testimony as there is for the utter destruction of the wicked, can hardly be produced for any other doctrine of the Bible. Hence we believe and teach it.

D. M. C.

THE SIN-OFFERING.

WHAT is the significance of a sin-offering? or what are the relations of the parties as suggested or indicated by it?—Plainly, it is a confession of sin on the part of the party offering it; and, on the other hand, the party to whom it is offered is supposed to have been offended without good cause. The party bringing the sin-offering thereby concedes his own guilt, and seeks to propitiate the clemency, or favor, of the offended party by the presentation of the offering, and thereby escape the legitimate retribution, or penalty, for his offense. The sin-offering in all cases consisted of some living creature, which was executed when offered; and such execution of the offering was understood to be accepted in substitution for the execution of the offender, or principal sinner. "Without shed-

ding of blood [which represented the death of the victim offered] is no remission." Heb. 9:22.

All this indicated that justice demanded the death of the sinner, but that the death of the victim offered was graciously accepted as a substitute for his death. Yet, according to the more enlarged Bible view of the case, the substitution of the creature victim was not real, but figurative. The victim always represented Christ, who was the only real and acceptable substitutional sin-offering known or acknowledged at the court of Heaven.

"For it is not possible that the blood [or death] of bulls and goats should [really] take away sins." Heb. 10:4. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Verse 5. "Jesus . . . was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." Chap. 2:9. Thus we see that "the Word was made flesh" (John 1:14) that he might become the real sin-offering for the world,—might lay down his life for the life of the world. John 6:33, 51; 10:15.

In John 5:26, Jesus tells whence he has his life: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." And in Chap. 10:17, he says: "Therefore doth my Father love me, because I lay down my life [the life that he had received of his Father], that I might take it again."

Really, then, Christ as the great sin-offering for the world died, "the just for the unjust" (1 Pet. 3:18); "was delivered [or executed] for our offenses, and was raised again for our justification" (Rom. 4:25), to plead the merit of his own death as the purchase price of our redemption from the legitimate penalty of our sins. And thus was procured the condition by which we may receive the "remission of sins that are past, through the forbearance of God; . . . that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:25, 26. And thus "the Lord hath laid on him the iniquity of us all" (Isa. 53:6), or suffered to be executed upon him the penalty of our sins, which was death.

Here it might be interesting to inquire, If the penalty for sin had been anything but death, could there have been any party found who would or could have been our substitute by accepting the execution of such penalty on himself? For instance, if the penalty had been eternal damnation, or spiritual death (as defined by modern orthodoxy), or endless misery—eternal torment in misery,—can you conceive of any party in the universe who would have been our willing substitute, or who could have ever perfected our redemption?

If such penalties were impending the principal sinner, would anything less, or anything else, have been accepted as a substitute? No one can suppose for a moment that Christ would have offered unnecessarily to have any such penalties executed on himself, nor would the Father of our Lord have thus suffered their infliction on his beloved Son. But as the penalty for sin was death (Rom. 6:23), Christ could lay down his life "for a small moment," to accomplish the ransom of the sinner, and then "take it again," or receive it again. He knew that his Father would not leave him in a state of death long enough for his body to become corrupt, as David had predicted in Ps. 16:10. Here we would inquire again, If the penalty had been anything but death, the laying down of his life "that he might take [or receive] it again," what conceivable analogy or similitude was there between what happened to Christ on the cross and the unsaved sinner? Can any one tell?

H. V. R. MCKAY.

No doctrine is more plainly taught in the Bible than this, that sometime in the future, God will raise to life the vast multitude that lie cold and silent in death. Notwithstanding this fact, many can be found who will deny it. They will philosophize in regard to it, and tell us that such an event is impossible. "Science, falsely so called," is far better evidence to them than the plain "thus saith the Lord." They have another way of going to heaven than that of a resurrection. It is that doctrine whose origin came from the serpent in the garden of Eden,—that of clothing man with immortality at birth, instead of at the resurrection, thus making death the gate to endless joy. Reward is placed at death. A resurrection under these circumstances would be a nullity.

THE CHRISTIAN LIFE.

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

THE DAY OF THE LORD IS COMING.

BY MRS. F. M. HOBART.

The day of the Lord is coming,
"When the earth like an oven will burn,"
When the Lord arises in anger
To overturn, overturn, overturn.
The day of the Lord is coming,
That great and terrible day,
When the earth will reel like a drunken man,
And the heavens will pass away.

The day of the Lord is coming,
And who shall be able to stand?—
Not those who despise his statutes;
Not those who break his commands;
Not those who despise the Saviour,
And sneer at his death on the cross;
Not those who refuse the pure gold,
And heap to themselves the dross.

The day of the Lord is coming,
It is even now at hand,
When the Lord will descend in vengeance,
And who shall be able to stand?—
Not those who are lovers of pleasures,
Who to earth's low vices are given,
Nor those who have no treasure
Laid up for themselves in heaven.

That will be a day of thick darkness,
A day that is darker than night,
When men will call to the mountains
To cover them from His sight.
A day when all men will assemble,
A day when the righteous rejoice,
A day when the wicked will tremble
At the sound of their Maker's voice.

O ye people of riches and splendor,
To you solemn warning is given,
"How hardly a rich man shall enter
Into the kingdom of heaven."
Look well to the way that is narrow,
Look well to the gate that is strait,
For "strait is the gate" to heaven,
And "few enter in therewith."

The day of the Lord is hastening,
When Christ on the cloud will come,
And will say to those that are watching,
"Ye good, faithful servants, well done."
His reward he brings to his tried ones,
He will cleanse the earth from all sin,
And will say to his waiting children,
"To the joy of thy Lord, enter in."

OUR HEAVENLY FATHER'S KINDNESS.

BY E. HILLIARD.

BUT few realize the great obligation they are under to the God of heaven, for his loving kindness that is daily manifested toward them. Men sow and reap and gather into barns, and then instead of thanking their Benefactor for the bountiful harvest, they curse his name. Notwithstanding this ingratitude of heart, he still sends the rain and sunshine to replenish their fields. The Saviour used this exhibition of his Father's kindness to teach us to be kind to our enemies. He said, in his sermon on the mount: "Love your enemies, bless them that curse you, do good to them that hate you; and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

We certainly have no provocation from our enemies that would compare with that which God has from us. Should we treat our fellow-men as some of us treat our Heavenly Father, the abuse would be considered of the most insulting nature, and would arouse them to the highest degree of wrath.

After man had rebelled against Heaven, and turned his back upon the sources of his highest blessings, even then God loved him. "We love Him because He first loved us." There was everything in man for God to hate, and everything in God for man to love; and yet man hated God, and God loved man. His love for us was not a cold, selfish love like ours; but it was so deep and infinite that he gave for us the best gift he had, the being that reached the limits of his affections,—his only Son,—equal in power and glory with himself. Now what shall we do; love those only who treat us kindly? or shall we follow the example of our

Heavenly Father and his beloved Son, and love those who do not treat us at all times as we desire to be treated?

How can the world know that we are Christians, except that we carry out this principle of love that makes heaven so dear to us? One of the strongest marks of a Christian is his love for his enemies. When the world sees this Christ-like love manifested, they are compelled to acknowledge that the individual has been born again. It is the character that bears the heavenly stamp, and presents to the world the signet of the cross. It is a heaven-born principle, and is quickly recognized by the world. Unless we bear this prominent feature of the divine character, we need not deceive ourselves by looking for any reward from the Source of its origin. Our love must exceed the love of the world. Sinners love sinners. But "if ye love them which love you, what reward have ye? do not even the publicans the same?"

The kindness of our Heavenly Father toward us is unexcelled, and far beyond our finite minds to fully appreciate. We shall more completely understand concerning the love manifested by God and his Son, when we are redeemed and taken to the mansions that he has gone to prepare for us. When we behold these, and the streets paved with pure gold, and see the universal harmony and love that exist among the inhabitants of the place, then we can better comprehend the yearnings of that heart that could leave all this, descend to a sin-cursed earth, and die for a race of rebels.

Those who expect soon to be numbered with the company of heaven, ought to be diligently cultivating this element of Christ-like meekness. While our Saviour has made the greatest sacrifice he could make, in giving his life for us, and is freely holding out to us the richest treasures of his universe, many of us are indulging in feelings of unkindness, and even hatred, toward one another. All who harbor these feelings are working against what all Heaven is working for, and inviting the wrath of God upon themselves. Are we so selfish that we cannot see that which is for our highest interest and our Saviour's honor and glory? May God help us to love peace, and cultivate this principle of heaven-born love, that we may be the means of saving others and ourselves also.



"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.—Church at Melbourne receives several additional members; company of twenty-nine believers are ready for church organization at Ballarat.

CANADA.—Meetings continued at Ayer's Flat, resulting in two additional converts; tent meetings held at Way's Mills.

CONNECTICUT.—Seventeen converts reported at Moosup, being the result of tent meetings; Sabbath-school of twenty-two members organized.

DELAWARE.—Tent meetings being held at Harrington.

DENMARK.—A tract and missionary society organized at Copenhagen, also a Sabbath-school of forty-five members.

DAKOTA.—Tent meetings being held at Valley City; four converts baptized at Lake Byron, and a church of thirteen members organized; church at Millbank receives five new members; A. D. Olsen goes to the Black Hills to engage in ministerial labor.

FRANCE.—The work is spreading in interest at Nimes and Vergeze, eight converts being reported.

IOWA.—Six converts sign the church covenant at Independence.

ILLINOIS.—Thirteen converts are reported as one result of tent meetings held at Chicago; two additions to the company of believers at Pullman; tent meetings being held on Hoyne Avenue, Chicago; two converts baptized at Aledo.

INDIANA.—Twelve converts baptized at Delphi, making twenty-nine new believers there, as the result of tent meetings; the series of meetings held at Homer results in a company of about thirty ready for church organization; camp-meeting at Washington is largely attended, and successful.

KENTUCKY.—G. G. Rupert gives cheering reports from the churches at Leitchfield and Russellville; church at Glasgow receives two accessions.

KANSAS.—Eight more believers at Hutchinson, making a company of thirty-five ready for church organization; several new converts at Altamont; fifteen converts receive baptism in Rollins county, and sixteen new members added to the church.

MARYLAND.—Tent meetings held at Greensborough result in several conversions.

MINNESOTA.—Series of meetings held at Dodge Center result in several accessions to the church there; church at Anawauk receives new members as the result of tent meetings; tent meetings commenced at Lake City.

MAINE.—Eleven believers at Cary sign the church covenant; a Sabbath-school of twenty-one members is organized at the same place; P. B. Osborne engages in holding a series of tent meetings at Hodgdon.

MISSOURI.—Six persons receive baptism at Rich Hill, making a company of sixteen ready for church organization; church at Sedalia receives six additional members; nine converts receive baptism at St. Louis, this being one result of mission work in that city.

MICHIGAN.—Elds. D. A. Owen and A. S. Kellogg engage in colportage and Bible-reading work in the Northern Peninsula; church at Tallmadge receives one new member; baptism administered to four converts at Lowell; the mission workers at Grand Rapids report that much interest is awakened in that city, and that Bible readings are being held with seventy-five families; protracted meetings held at Flint create much interest; Sabbath-school of thirty-six members organized at Chesaning; Sabbath-school convention at Cedar Lake proves an interesting and valuable occasion; five new converts receive baptism at that place; tent meetings commenced at Wilmot, also at Saugatuck; the tent used for meetings at Edmore is burned by incendiaries, but meetings are continued in a commodious hall; Sabbath-school convention at Denver awakens much interest in that branch of the work; twelve young converts receive baptism.

NORWAY.—General meeting held at Christiana, and broader plans laid for extending the work in that country.

NEW YORK.—Nine conversions reported at Albany, as one result of mission work; meetings at Watertown result in twenty converts.

NEBRASKA.—Two additional converts at Cedar Rapids receive baptism; nine converts at Ewing sign the church covenant; tent meetings held at Atkinson.

NORTH CAROLINA.—A goodly company of believers raised up at McBride's Mills, as one result of a series of tent meetings.

OHIO.—Considerable interest awakened at Lancaster, and several conversions reported.

OREGON.—A company of thirteen believers raised up at Albany, and ready for church organization; Sabbath-school organized; tent meetings being held at Halsey.

PENNSYLVANIA.—Incendiaries burned the tent in which meetings were being held at Shunk, notwithstanding which, eighteen converts receive baptism, and a church of twenty-two members is organized.

VERMONT.—State camp-meeting held at Vergennes proves very successful; eight converts receive baptism; three thousand five hundred dollars pledged at the camp-meeting to enlarge the work the coming year.

VIRGINIA.—State camp-meeting held at Harrisonburg was well attended, and proved very successful, there being a goodly number of converts.

WASHINGTON TERRITORY.—Nine new converts reported at Seattle as a result of tent meetings.

WEST VIRGINIA.—Five converts receive baptism at Wiseburg; at Jerry's Run eight converts sign the church covenant; meetings at Fairmount result in the conversion of three families; tent meetings being held at Barrackville, with encouraging prospects.

WISCONSIN.—Eld. I. Sanborn holds profitable meetings with churches at Milton Junction, Plainfield, Avon, Royalton, and Little Prairie; new church dedicated at Royalton; encouraging reports are received from the Milwaukee mission; tent meetings held at Randolph; tent meetings at Richland City result in the conversion of ten persons; tent meetings being held at Sextonville.

GENERAL.—Remaining camp-meetings for 1886, so far as appointed, will be held as follows: Washington Territory, Seattle, Sept. 1-6; Illinois, Clinton, Sept. 8-14; New York, Watertown, Sept. 15-21; Nebraska, Lincoln, Sept. 15-21; Michigan, Grand Rapids, Sept. 20-28; Minnesota, Owatonna, Sept. 8-13, and at Osakis, Sept. 29 to Oct. 4; Nevada, Sept. 15-22; Kansas, Sept. 16-26; Missouri, Sept. 29 to Oct. 5; Indiana, Wabash, Sept. 29 to Oct. 5; Kentucky, Bowling Green, Oct. 6-12; Tennessee, Oct. 13-19; California, Woodland, Oct. 6-19, and at Santa Ana, Oct. 28 to Nov. 5.

THE THEOLOGICAL WORLD.

... The Chicago University, a Baptist institution, has gone down under a debt of \$800,000.

... In Abyssinia as many as thirty-three Falasha Jews were admitted into the Christian Church.

... It is stated upon good authority that the recent riots in Ireland grew out of Protestant persecution of Catholics.

... The Evangelical, non-sectarian Conference that recently met at Northfield, Mass., gave extended discussions on the subject of Christ's second advent before the millennium.

... The late Simon Samson left \$50,000 for improving the condition of the Jews, the same to be expended with the people east of the river Jordan.

... Among the new movements projected by the London Wesleyans, is the establishment under their own management of an unsectarian Home for women preparing for mission work.

... A Catholic priest in Prague, in gratitude to God for preserving him to celebrate his fiftieth year in the priesthood, is to bear the expense of a new translation of the Bible into Slavonian.

... The new library building of Drew Seminary will, when completed and furnished, cost \$100,000, and will contain one of the finest collections of Methodist literature.

... A farm worth \$6,000, and a note of \$3,000, payable in three years with interest, have been donated to the Freedmen's Aid Society, by Mr. Samuel Houston, of Marengo, Ia.

... The mission work of the Presbyterians of Canada, interrupted by the late war between France and China, has been resumed with greater energy than ever.

... The Church Missionary Society of Great Britain has attained, in respect to its receipts, the highest figures ever reached by any similar society throughout the world, the sum being £233,219.

... The London *Christian World*, in complimenting Mr. Beecher's preaching, speaks of its practical turn, and adds that Englishmen do not look to America for advanced thought in theology.

... The pope has forbidden faithful Roman Catholics to join any cremation society, and orders that if any have left direction in their wills, or otherwise, for the cremation of their bodies, their wills be disregarded.

... A nephew of the late Zulu King, Catewayo, has spent six years in Stockholm, Sweden, in theological and other studies, and now returns to his own land and people to devote himself to mission work.

... The first negro to be ordained in the Roman Catholic church in this country, is Augustus Folken, who was born a slave in Missouri in 1854. He has spent six years in Rome, studying, and is to have charge of a colored congregation at Quincy, Ill.

... Prussia and the Vatican have signed an agreement terminating the religious controversy between them, so far as it relates to all secondary matters, and regulating the presentation of benefices and appointments to ecclesiastical seminaries within the kingdom of Prussia.

... It is stated that "according to the lately-issued official report of the General of the Jesuits, this order is now 350 years old, has furnished 248 saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops, 8,000 authors, and now numbers 2,500 missionaries."

... As a slight indication of the progress of Christianity in India, it is noted that a widow at Bombay has opened a book and stationery store, being the first time that a Hindu widow has ventured to carry on business in her own name since the laws of Maceu were written, three thousand years ago.

... The French government has intimated to the Vatican that France will maintain her right of exercising her protectorate over French missions in China, leaving the Holy See responsible for the results of the appointment of an apostolic delegate at Peking.

... The *Christian Union* remarks that "the churches in Massachusetts are coming face to face with the labor question as never before. Clergymen are full of it. The prevailing feeling among them is that the church is bound by every principle of the New Testament to actualize, so far as possible in the society of to-day, a Christian Socialism. There is a great awakening in this direction. Those labor reformers who decry the church and the clergy are striking at their best friends."

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THE GOSPEL SICKLE.

Battle Creek, Mich., September 1, 1886.

David did not go to heaven when he died. We are certain of this, because Peter directly said so: "For David is not ascended into the heavens." Acts 2:34. Now if David did not go to heaven when he died, we hardly think anybody does, and yet here it is in the plain, simple words of the apostle. What does it mean? Of course just what it says, that David did not go to heaven.

CAMPBELL ON THE LAW.—"In Heaven's account, one sin would ruin a world, as it has done; for he that keeps the whole law and yet offends in the least point, is guilty of all. He that said, not a jot or tittle of his law shall fall to the ground, he that magnified his law and made it honorable, will suffer no person to add to, to subtract from, to change, or to violate a single point with impunity."—*Debates with Purcell*, p. 204.

About one quarter of the entire Bible is prophecy. All these prophecies were inspired by the Lord. Holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1:21. The prophets themselves studied these prophecies. Dan. 9:2. Jesus read and explained them to his disciples. Luke 24:27. The apostles were constantly teaching from them. Why, then, are they so neglected by the modern teachers? We may ask, with Paul, "Believest thou the prophets?" Acts 26:27.

To those who neglected to study the signs which pointed to his first advent, Christ said, "O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times? A wicked and adulterous generation." Matt. 16:3, 4. Will it not be just as wicked to neglect to discern the signs of the second advent as it was those of the first? Why not, friends, why not? Yet it is a sad fact that a large share of the professed Christians of to-day have no interest in studying the signs of the times as foretold in the Bible. Surely this cannot be pleasing to God.

We have no Scripture warrant for keeping the Sunday. And we dare not abate "one jot or tittle" of the law without permission from the Lawgiver. It is not a matter of indifference, for God highly exalted his Sabbath. (1) He specified it as the day on which he rested from his work of creation. (2) He blessed it; he put honor upon it; he gave it the divine benediction. (3) He sanctified, or hallowed it; he constituted it a holy, sacred day, and set it apart for sacred uses. (4) He gave a commandment, under circumstances more solemn, grand, and awful than any other revelation was ever made to man, that his holy day be sacredly kept. (5) He uttered many threatenings against those who profaned his holy day. (6) He made many promises to those who honor Him in the observance of the memorial of creation. (7) All the reasons for the sanctification and obligation to keep the seventh day which were ever spoken by Jehovah in his word, exist to-day in as great clearness as ever. (8) The law of the seventh-day Sabbath stands to-day just as Jehovah wrote it and spoke it, without amendment or repeal. *Not one of the above facts is true of the Sunday.*

The following sentiments are reported to have been used by Dr. Stebbins in a recent sermon in San Francisco:—

"God made the world in the rough, and left it to man to finish. The railroad overcame the mountains, and was greater than the mountains. With all his shortcomings and weaknesses, man had vastly improved, beautified, and adorned the world. Art was superior to nature. A work of God that could not be improved was no work at all."

It has been said that Unitarianism is the half-way house to Spiritualism. Such utterances as the above lead us to conclude that it is about the stopping place of infidelity. When men get so puffed up in their own minds as to imagine that they can improve upon God's handiwork, their destruction cannot be far off. We are reminded of Nebuchadnezzar, who, imagining himself to be a god, exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" And even while the words were on his tongue, God showed him that there was a greater

than he. So now when man is getting to think that he has no use for God, we are admonished that soon the Lord will arise "to shake terribly the earth," and that then "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day." Isa. 2:17.—*Signs of the Times.*

The word *Sabbath* means rest. The Sabbath-day is the rest-day. But no rest-day can lay any claim to observance on the part of the human family except such as can show in its behalf the example of some divine being in resting upon it, and some divine law clearly enjoining it. Any man might fix upon a certain day in which to rest, and it would become his rest-day; but it would be of no binding obligation upon any one else. The State might enjoin all its citizens to rest upon a specified day, but there would be nothing necessarily divine about this; and the duty of obeying the injunction would depend upon the question whether or not it involved the violation of any higher law. But there can be no rest-day of the Lord, except some day upon which he has rested; and the only Sabbath which can be of any divine obligation, and the only one which we are anywhere in the Bible required to observe, is the Sabbath—rest-day—of the Lord.

ANGELS NOT DEAD MEN.

A new Spiritualist paper published in Oregon, quotes the Bible in support of that deception as follows:—

"After the clairvoyant and clairaudient John had heard and seen the matters recorded in his revelations, he fell down to worship his angel informant; but the latter quickly stopped this superstitious obsequiousness, by saying, 'See thou do it not; . . . for I am of thy brethren the prophets.'

"Though this prophetic spirit did not give his name, these clear words would warrant me in claiming this as the fifth human being of Bible record who returned, after the death of the body, and identified himself."

There are many who do not call themselves Spiritualists, who give Rev. 22:9 the same application. But that application can be made only by garbling the text, as is done above. The text reads: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book." Some people honestly suppose that the word "one" must be supplied, so as to make it read, "I am thy fellow-servant, and one of thy brethren the prophets." But the construction of the text will not allow that. In this case, a literal translation, according to the Greek idiom, gives the exact meaning. Literally, it reads thus: "I am the fellow-servant of thee, and of thy brethren the prophets, and of them which keep the sayings of this book." Here we see that the word to be supplied is fellow-servant. The angel declared that he was not worthy of worship, because he was only a servant. This agrees with Paul's statement that they are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Angels do the commandments of God, "hearkening unto the voice of his word;" but they are not immortalized dead men. Angels were created such. Their nature is different from that of men (see Heb. 2:16), and men never become angels. There is a promise that the just shall be made "equal unto the angels;" but that very promise shows that men never become angels; for "equality" can exist only when there are two distinct classes.—*Signs of the Times.*

CANDID ADMISSIONS.

FROM

Sunday Observers and Writers Concerning the First Day of the Week.

"Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."—*Pres. Mahan.*

Buck's Theological Dictionary, p. 403, after presenting all the first-day arguments, says: "These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day."

The Augsburg Confession, drawn up by Melancthon, says: "The observance of the Lord's day is founded not on any command of God, but on the authority of the church."—*Cox's Sabbath Manual*, part 2, sec. 10; also *History of Sabbath*, p. 434.

Sir Wm. Domville says: "Not any ecclesiastical writer for the first three centuries attributed the or-

igin of Sunday observance either to Christ or his apostles."

Dr. Heylyn again says: "Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week."—*History of the Sabbath*, p. 266.

Neander says: "The festival of Sunday . . . was always only a human ordinance; . . . far from the apostolic church to transfer the law of the Sabbath to Sunday."—*Rose's Neander*, p. 186; *Andrews's Hist. of Sab.*, p. 229.

Bishop Jeremy Taylor says: "The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there were none."—*Doctor Dribantium*, part 1, book 2, chap. 2, sec. 59.

Coleman, another first-day writer and observer, says: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Ancient Christianity*, chap. 26, sec. 2; *Andrews's Hist. of Sab.*, p. 336.

Morer, an old author, says: "The Lord's day had no command that it should be sanctified; but it was left to God's people to pitch on this day or that for public worship."—*Dialogues on the Lord's Day*, p. 238; *Andrews's Hist. of Sab.*, p. 344.

Kitto, speaking of the time of Chrysostom, A. D. 360, says: "Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the church (ancient) to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these in any instance pretend to allege any divine command, or even apostolic practice, in support of it."—*Cyclopaedia of Biblical Literature*, Art. *Lord's Day*; *Andrews's Hist. of Sab.*, p. 463.

Frith says: "The Jews have the word of God for their Saturday, sith [since] it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh, . . . but the first, which is not commanded of God."—*Frith's works*, p. 198; quoted by *Hessey*; *Andrews's Hist. of Sab.*, p. 460.

A CORRECTION.—In the *SICKLE* of Aug. 1, it is said: "Old Dr. Beecher, in his 'Conflict of Ages,' etc. By this some may be misled, or led to question the quotation. When people speak of "Old Dr. Beecher," they mean Dr. Lyman Beecher, the father of "the Beecher family." But the "Conflict of Ages" was written by Dr. Edward Beecher, son of the former, to whom the term *old* has never been applied. Please permit the explanation. J. H. W.

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