

# THE GOSPEL SICKLE

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

VOL. 2.

BATTLE CREEK, MICHIGAN, JULY 1, 1887.

No. 13.

## THE GOSPEL SICKLE

IS PUBLISHED SEMI-MONTHLY FOR THE  
INTERNATIONAL MISSIONARY SOCIETY,  
By the Review and Herald Publishing Association,  
Battle Creek, Michigan.

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For Terms, - - - See Last Page.

### GIVE.

"It is more blessed to give than to receive."  
Give prayers: the evening hath begun;  
Be earlier than the rising sun;  
Remember those who feel the rod;  
Remember those who know not God.  
His hand can boundless blessings give;  
Breathe prayers; through them the soul shall live.

Give alms: the needy sink with pain,  
The orphans mourn, the crushed complain;  
Give freely: hoarded gold is lust,  
A prey to robbers and to rust.  
Christ, through his poor, a claim doth make;  
Give gladly, for the Saviour's sake.

Give books: they live when thou art dead;  
Light on the darkened mind they shed;  
Good seed they sow, from age to age,  
Through all this mortal pilgrimage;  
They nurse the germs of holy trust,  
And wake untired when thou art dust.

Give smiles, to cheer the little child,  
A stranger on this thorny wild;  
It bringeth love its guard to be,  
It, helpless, asketh love from thee.  
Howe'er by fortune's gifts unblest,  
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;  
Remorse doth need a comforter.  
Though in temptation's wiles they fall,  
Condemn not, we are sinners all.  
With the sweet charity of speech,  
Give words that heal and words that teach.

Give thought, give energy, to themes  
That perish not like folly's dreams.  
Hark! from the islands of the sea,  
The missionary cries to thee,  
To aid him on a heathen soil;  
Give thought, give energy, give toil.

—Mrs. L. H. Sigourney.

## Notes and 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.

THE destiny of all men, both the righteous and the wicked, will be decided by the Judgment. Men will be judged before they are rewarded or punished. It is not reasonable nor scriptural that one shall enjoy the bliss of heaven and another endure the fiery hell of torment for years and centuries before they have been judged worthy of either. And it is a fact expressly revealed that God "hath appointed a day in the which he will judge the world in righteousness;" and the reader will please note that that day was still future four thousand years this side of the creation. Acts 17:31.

THE Sabbath was not first sanctified at Sinai, for when the Lord proclaimed the law, it was already hallowed, or sanctified. See Ex. 20:11. Hence we

must look to a previous date to find this act of sanctification. In Ex. 16:23 we find Moses saying, "Tomorrow is the rest of the holy Sabbath unto the Lord." So it was *holy, i. e. hallowed or sanctified, then*. And so we go back still farther. After commanding the observance of the Sabbath, the Lord told the people (Ex. 20:11) that in six days he "made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [that is for that reason; viz., that he rested on the seventh day] the Lord blessed the Sabbath day and hallowed [sanctified] it." Thus we find that the Sabbath originated at creation, and was sanctified there and then. The dews of Paradise, and not manna, as some claim, fell on the first Sabbath.

FINAL rewards and punishments are not received in this present life. Matt. 16:27 says: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Eccl. 8:11 is opposed to the doctrine that rewards and punishments are received in this life: "Sentence against an evil work is not executed speedily." Again: God "hath not dealt with us after our sins, nor rewarded us according to our iniquities." Ps. 103:10. But his justice demands that he shall do so at some time. He waits, long with the sinner, not willing that any should perish, but that all should come to repentance. "But the day of the Lord will come," and it will be "the day of judgment and perdition of ungodly men." 2 Pet. 3:7-10. The executive Judgment, for both the righteous and the unrighteous, is still in the future.

THE Sabbath is and always has been God's memorial of creation. Man needed, as soon as he was made, to remember God and his creative work. The Sabbath is for this purpose,—to keep God and his work in mind. Ex. 31:13, 17. Therefore man had the Sabbath as soon as he was made. The reasons for man's need of the Sabbath have never changed, and exist to-day just the same as they did at creation. Therefore the Sabbath exists to-day, not having undergone any change whatever as regards its nature, obligation, or day for its observance.

THE one thing above all others that every person in this world needs to do, and that with all the zeal he can command, is to make his peace with God. There is one and only one way whereby that peace can be secured, and that is through our Lord Jesus Christ. It is of no use for any to claim that they are exceptions to this rule; if they have not already secured that peace, there is every reason in the world why they should do so at once, and absolutely none why they should not. As a matter of happiness and safety here and hereafter, that peace should be secured. Reader, if you have not secured that peace, you are in rebellion against the Ruler of the universe. Do you expect to be successful in the prosecution and conclusion of your rebellion? If not, why not yield, and secure safety for yourself?

IN these days the idea prevails quite largely that God is not very particular, and that not much effort is required to secure salvation; that matters will somehow come out all right in the end. Never was there a more fatal error. Hear the words of Jehovah himself on this point: "For I the Lord

thy God am a *jealous* God." Ex. 20:5. The service of God is not a matter of our own convenience. Christ says, "Strive to enter in at the strait gate;" and, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom." It takes something more than a mere profession; it requires implicit obedience, even though that may bring crosses and trials, and even hardships and sufferings. God is particular, and we should not fail to continually recognize that fact.

THE New Testament speaks of death as a sleep. It represents the saints who are in their graves as asleep in Jesus. What is the appropriateness of this figure? What is the peculiarity of sleep?—Respiration and circulation go on as usual, and we are in the exercise of all the bodily functions, except that *consciousness is suspended*. There is, therefore, nothing in sleep that can properly be compared with death, except this one feature, its condition of unconsciousness. And this harmonizes with Ps. 146:4—"His thoughts perish."

WHEN man was first placed on probation, two positive declarations were made to him, one by God and one by Satan. God said to Adam that should he partake of the forbidden fruit he would surely die. Satan's statement was the opposite, viz., that he would not surely die. Unfortunately, Adam took Satan's word instead of God's, and what is still further exceedingly unfortunate is that the great majority of mankind at the present time are doing the same thing; they insist on believing that man does not and cannot die; that what seems death is only transition. Reader, whose word are you taking in this matter, God's or Satan's?

IN Col. 2:14-17, Paul speaks of Christ's having blotted out "the handwriting of ordinances" (the law which was added because of transgression—the school-master that pointed to Christ), and adds, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Here all must agree that it is the ceremonial law that contained the feast-days, new moons, and sabbaths which shadowed forth that which is of Christ; hence the ceremonial law is the school-master.

IT has been well said that "he whom the school of Christ does not make into a man, will never learn true manliness in any other." In order fully to comprehend the truthfulness of this statement, look over the nations of the earth, and observe where the most highly developed types of men are found. The best morality, the finest education, the highest culture, the grandest development of humanity, are all found where the influence of the Bible has been the greatest, as in England, Germany, and America. And where do we find the lowest specimens of humanity, the most ignorance and degradation?—Where the Bible is unknown, as in Africa, Asia, etc. How is it in countries where the Bible has only a limited influence, such as Spain, Austria, Mexico, etc.?—We find men only partially educated and developed. These varied results are not to be attributed to mere chance. It is only an exemplification of the truthfulness of the Bible statement, "The entrance of thy word giveth light." Ps. 119:130.

## Doctrinal Articles.

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

### WHAT CATHOLIC AUTHORITIES SAY ABOUT THEIR CHURCH'S CHANGING THE SABBATH.

BY G. I. BUTLER.

IN considering questions of importance, like the subject under discussion, it is certainly reasonable that the parties accused should have the privilege of testifying for themselves. We have said very plainly that the papists, during the long continuance of the great apostasy, which resulted in the development of their church, have changed the Sabbath from the day which the Holy Scriptures required to another day, without the slightest Bible authority for so doing. Do they admit this charge to be true, or do they deny it? This is a question of real importance, one which we wish fairly and candidly to examine. We will quote Catholic authorities alone on this point.

The pope is the head of the Catholic Church; the head directs the body. The "Roman Decretalia" is an authoritative work in the Roman Ecclesiastical law. Each pope, when invested with the "succession," declares the papal decretals to be true. The "Decretalia" ascribes power to the pope to change God's law or any other law. Thus: "He can pronounce sentences and judgments in contradiction to the right of nations, and to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament," etc.

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

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

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

Surely the pope is a wonderful personage. He can be no other than the embodiment of that power which was to "think to change times and the law." Dan. 7:25. Here we see claims of plenitude of power sufficient to make any changes whatever which he might desire to make. What do papists say about changing the Sabbath? In the "Catholic Catechism of Christian Religion" we have the following questions and answers:—

"*Ques.* What does God ordain by this commandment?"

"*Ans.* He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"*Q.* What is this day of rest?"

"*A.* The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

"*Q.* Is it, then, Saturday we should sanctify in order to obey the ordinance of God?"

"*A.* During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.

"*Q.* Had the church power to make such change?"

"*A.* Certainly; since the Spirit of God is her guide, the change is inspired by that Holy Spirit."

In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

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

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Q.* How prove you that?"

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power." Page 58.

In the "Catholic Christian Instructed" is presented the following list of feast days, which all rest

upon the same foundation; namely, the authority of the Catholic Church. Of these, Sunday takes the lead:—

"*Ques.* What are the days which the church commands to be kept holy?"

"*Ans.* 1. The Sunday, or our Lord's day, which we observe by apostolic tradition instead of the Sabbath. 2. The feasts of our Lord's nativity, or Christmas day; his circumcision, or New Year's day; the Epiphany, or twelfth day; Easter-day, or the day of our Lord's resurrection, with the Monday following; the day of our Lord's ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the Blessed Sacrament. 3. We keep the days of the Annunciation, and Assumption of the Blessed Virgin Mary. 4. We observe the feasts of All-Saints."

From the afore-mentioned work, "The Catholic Christian Instructed," we take the following additional testimony, which also has a very important bearing on the question of the Sabbath, as the points referred to are vital ones in this issue:—

"*Ques.* What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?"

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

"*Q.* Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"*A.* The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that the first day of the week was to be henceforth the day of worship and the Christian Sabbath, so that truly the best authority we have for this is the testimony and ordinance of the church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church." Pages 202, 203.

The "Doctrinal Catechism," pp. 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

"*Q.* When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?"

"*A.* On the contrary they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated.—'Remember that thou keep holy the Sabbath day.'"

Then follows a statement and refutation of the arguments Protestants usually rely on to prove the change of the Sabbath, such as the resurrection of Christ, the pouring out of the Spirit, the Lord's day of Rev. 1:10; Acts 20:7; and 1 Cor. 16:2, showing that these scriptures contain no evidence of the institution of Sunday observance, but that the practice rests solely upon the authority of the Catholic Church.

### THOUGHTS ON THE ATONEMENT.

1. THE atonement was made for sin and had respect to the law of God which was violated. It was typified under the old covenant by the work of the high priest, in the most holy place, in the sanctuary, on the tenth day of the seventh month. Lev. 16. It was accomplished in the type by the sprinkling of blood upon and before the mercy-seat, beneath which

rested the tables of the law which had been broken. The law of ten commandments was the one that convicted of sin under that covenant, if not now, and was the law written on the tables beneath the mercy-seat. But let us bring other proof: Moses told Israel that God spake the law to prove them, and that his fear might be before their faces, that they sin not. Ex. 20:20. He rehearsed the law to Israel thirty-nine years afterward, and said, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God." Deut. 6:25. Offerings were brought, if a soul sinned through ignorance against any of the commandments of the Lord, etc. (See Lev. 4:2, 13, 22, 27.) The New Testament, also, is very plain on this point. (See Rom. 7:7; 3:20; 15:13; James 2:8-12; 1 John 3:4.) Thus we understand that the atonement was made on account of the transgression of the ten commandments.

2. The atonement was not real in the type; for those sacrifices could not take away sin (Heb. 10:4); but only prefigured the great Sin-offering. Consequently, one object of our Lord's death was to redeem some of the transgressors of the law under the old covenant. Heb. 9:15. But the law that was transgressed was the ten commandments, and our Lord died to redeem men from this penalty, which is death. Rom. 6:23.

3. The effect of the atonement will be felt in eternity, not in this life. It redeems from eternal death beyond the first resurrection; hence disobedience to the ten commandments, if unatoned for, causes eternal death; and if, as some teach, the law was imperfect, unjust, and contrary to us, we must come to the wicked conclusion that God inflicts eternal death on some because they failed to keep an imperfect and unjust law. But if the law is holy, just, and good, we cannot thus charge God foolishly.

4. The atonement is designed to remove the sins of some, to prepare them for eternal life; hence disobedience to the ten commandments, if unatoned for, will disqualify men for heaven. The qualification of a candidate for eternal life is a loving obedience to every known duty. This is the grand test to which we are to be subjected in the Judgment; but the stern demands of the law will be tempered by certain kinds of ignorance in the sinner, and the cheerfulness with which he performs all that he knows is required. The qualifications for eternal life are such as the redeemed will be required to perform. The qualifications for a lawyer will not fit one to be a general; a general must be qualified to perform the duties of a general, and those duties must be made a test of his capacity. So with the candidate of eternal life. He must be tested by those duties which he will be required to perform during that life. But the test, at least under the old covenant, was the ten commandments; hence the duties enjoined in these commandments will be required of some in heaven. Now, if, as some contend, Christians are tested by a different law, it follows that they will obey a different law in heaven; and if this be true, there will be different and opposing laws in heaven, which would make it a kingdom divided against itself. This conclusion is false because the premises are false; hence we must conclude that Christians are not tested by a different law, and that there is but one moral law in heaven. We have before proved that the ten commandments will be kept by some in that state; it follows, therefore, that this is the law of heaven which all the redeemed will obey; hence it was not abolished at the cross.

5. The law of ten commandments demands the life of the sinner. These demands were acknowledged to be just by the sinner when he offered the life of the innocent victim instead of his own. But Jesus makes the real atonement; hence, when he gave his life for the sins of the world, he virtually acknowledged the law that required that life to be holy, just, and good; and by yielding to its claims he honored and respected it, as well as magnified its importance. Those Christians who despise the law of God while they exalt the gospel, are virtually doing the same thing; they acknowledge the justice of the law when they confess their sins, and lay hold on Christ's death, through the gospel ordinances, yet with their lips they deny the obligation of the very law they ask Jesus to honor for them. But they do it ignorantly, in unbelief. The time was when God winked at such ignorance, but will he do so now, when men boast of their light and knowledge?

6. The death of Christ for sin shows that the law that had been transgressed was perfect. Certainly, if fault could have been found with the law, it would have been done to save so honorable a victim as the Son of God. The Father would not have suffered his beloved Son to die to honor an unholy, unjust, and

imperfect law, that was contrary to man and against the will of God. From this we conclude that the law for which the Son of God was willing to die to fulfill its claims, and to honor which the Father was willing to sacrifice his beloved Son, must be unchangeable in its nature, and its requirements just and good.

7. A law is never abolished by the execution of its penalty. Jesus came to suffer the penalty of the law, and not to abolish it. If the Jewish sacrifices pointed forward to one who was to abolish the law that condemned sinners, it follows that the ancient worthies will be justified because the law that condemned them has been repealed, and in the Judgment no law is found against them; for "sin is not imputed when there is no law." But those that sin in the law will be judged by the law, which is positive evidence that the law exists in the Judgment. Hence we are led to conclude that the Jewish sacrifices did not point to one who was to abolish the moral law. If the law was abolished at our Lord's death, it will not appear against any in the Judgment; hence, all sinners under the law will be justified,—a doctrine which is the worst form of Universalism.—*E. B. Saunders.*

THE SPIRIT SHALL RETURN TO GOD.

"THEN shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. This text is confidently quoted by many for the purpose of proving that the essential part of our being, the real man, goes immediately into the presence of God when the body dies. But this is asserting far more than the text declares; for it simply says that at that time "the spirit shall return unto God who gave it." What is the spirit? Those who rest upon this text to prove that men go to heaven at death, must first show by the Scriptures that the spirit is the real, intelligent, thinking, responsible being residing within the body,—a task which they will find it impossible to accomplish.

The first seven verses refer to the wearing out and breaking down of an old person. The seventh contains the statement of the utter dissolution at death. God made man of the dust of the earth, and to the lifeless man he added the breath of life, and the man lived—"became a living soul." Gen. 2:7. Death reverses this process. God takes away the breath, or spirit, and men die, and return to dust. It is just the same in the death of all animals. Speaking of the cattle, the birds, the goats, the young lions, all the beasts of the field, and man, the psalmist says, "Thou takest away their breath, they die, and return to their dust." Ps. 104:29. The word rendered *breath* here is rendered *spirit* in Eccl. 12:7. God takes away the spirit of man and of beast alike. Alike, then, the spirit of man and beast goes at death to God who gave it. That is proper; for, "they have all one breath," or spirit, and "all go unto one place." Eccl. 3:19, 20. The word rendered *breath* in verse 19 is the same that is rendered *spirit* in verse 21, and in our text.

Does this prove that the intelligent part of the dumb beast goes to heaven at death?—It does, or else it does not prove that man goes there at death. For many reasons we incline to the latter conclusion. "Thou takest away their breath, they die, and return to their dust." This text tells where they go; and so do the following: "All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:20. "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15. "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.

These texts declare that man at death shall return to the dust. But men say that Eccl. 12:7 teaches that man at death goes to heaven. If so, then the Bible contradicts itself. But it is not so. "The spirit shall return unto God who gave it." If it returns to God, then it came from God; for nothing can be said to return where it has not been before. And it is so stated in the words, "who gave it." God gave this spirit, it came from him, it is to go back to him. Whatever it is, it is the same thing that came from him. But it is claimed that the spirit that returns to God at death is the real, thinking man. Then it was the real, thinking man when God "gave it," when it came from him. Therefore every "thinking man" alive to-day, or dwelling in the body, should be able to "think" back to that time when he was with God, before he came from God. I never had the pleasure of meeting a man who could remember quite back to the date of his birth; but if this text

proves what some would have it prove, we should all be able to remember just how it used to seem in heaven before we came from God, and how new and strange were our sensations when we found ourselves encased in the bodies of little infants.

But no. There was a time when we began to think. The thoughts were infantile and weak. We cannot even remember them. The mind growing, at two or three years some thoughts became so deep as to make a lasting impression, and we remember them. The mind grows with the brain. The thoughts continue while the brain acts. This ceases at death, and the thoughts perish. Ps. 146:4. The breath, the spirit, returns to God who gave it. The breath of life goes forth into the great store-house whence God took it to give to man. It goes out into the atmosphere, and does not come back,—we "breathe our last," and are dead. "His breath goeth forth; . . . in that very day his thoughts perish." Ps. 146:4.—*C. W. Stone.*

The Christian Life.

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

INFLUENCE.

BY FANNIE BOLTON.

HAVE you heard a bird sing in the wood,  
And felt that it did you good?  
Have you seen a flower bloom by the way,  
And blessed God for a gladder day?  
Have you watched a bright cloud going by,  
And found life a thing more high?  
Have you looked in a smiling face,  
And suddenly found new grace?  
Have you seen a good action done,  
And felt a nobler life begun?  
Have you heard prayers, tear-broken for love,  
And yearned for God's heaven above?

O influence! small thou may'st seem  
As the shadow that falls in a dream,  
But like circles that widen, unknown,  
Great waves that are made by a stone;  
Like the winds that blow soft where they list,  
Like the subtle, fine webs of the mist,  
Like a perfume that penetrates far,  
Our influence nothing can bar;  
It flows out and flows on and stops never,  
A blight or a blessing forever.

The words that we speak will disclose  
If our gardens bear thistle or rose;  
Our looks will shed out an earth's pain  
The dew of love's healing or bane;  
What we are floats about us unseen,  
And we scatter again what we glean;  
What we sow in the hearts that wait nigh  
We will reap in God's great by-and-by;  
Yea, now face but answereth to face,  
Reflecting each fault and each grace.

In the great field of hearts grow the seeds  
Of our thoughts, and our words, and our deeds,  
Of our smiles, and our tears, and our prayers,  
Of our woes, and our burdens, and cares,  
Of our loves, of our hopes, of our fears,  
Of the blight and the bloom of our years.  
In the great harvest-day 't will be shown  
What vast-reaching fields we have sown;  
And we'll weep or rejoice as we see  
Their awesome immensity;  
And we'll weep or rejoice as each day  
We have blessed or cursed lives by the way.

INGERSOLL SILENCED.

SHORTLY after Robert G. Ingersoll was defeated in his race for governorship of Illinois, he was one day boisterously and blasphemously proclaiming his infidelity on board of a railroad train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gentleman near him and defiantly demanded, "Tell me of one good and great public result that Christianity has ever accomplished." The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped, and all was silent in the car. Just then an old lady of eighty years, who sat just behind Mr. Ingersoll, touched his arm with trembling hand, and said, "Sir, I do not know who you are, but I think I can tell you of one glorious thing that Christianity has done." "What is it madam?" said Ingersoll.—"It has kept Robert G. Ingersoll from being governor of the great State of Illinois." If lightning had that moment flashed through the car, the effect would not have been greater. Ingersoll turned literally pale with rage, and remained silent. The grand old woman lies under the prairie daisies now, but her courageous act "smells sweet, and blossoms in the dust."—*Golden Censer.*

THE BLOOM OF AGE.

A GOOD woman never grows old. Years may pass over her head, but if benevolence and virtue dwell in her heart, she is as cheerful as when the spring of life first opened to her view. When we look upon a good woman, we never think of her age; she looks as charming as when the rose of youth first bloomed on her cheek. That rose has not faded yet; it will never fade. In her neighborhood she is the friend and benefactor; in the church, the devout worshiper and the exemplary Christian. Who does not respect and love the woman who has passed her days in acts of kindness and mercy, who has been the friend of man and God, whose whole life has been a scene of kindness and love, a devotion to truth and religion? We repeat, such a woman cannot grow old. She will always be fresh and buoyant in spirits, and active in humble deeds of mercy and benevolence. If the young lady desires to retain the bloom and beauty of youth, let her not yield to the sway of fashion and folly; let her love truth and virtue; and to the close of life she will retain those feelings which now make life appear a garden of sweets, ever fresh and ever new.

PERSEVERANCE.

PERSEVERANCE is a virtue much talked of, yet but little appreciated. What might be accomplished in the material world, if people would only put Perseverance at the helm! Who is there who has not felt this in his experience?

How many times, when we are all alive to the beauty of good deeds, we yearn to perform them, and resolve that hereafter we will be more vigilant, more faithful in the performance of our duties! But the glow of our feelings dies out because the little virtue above mentioned is not practiced, and we fall back into our old way of acting on the impulse of the moment, and not according to our highest conviction of right.

How often we feel the ability to perform something with the talents given us, and we promise ourselves that we will arouse, and try to make the most of our gifts! But the enthusiasm passes, and lack of time or energy prevents our carrying out our plans; and when we next review ourselves, we feel unmixed regret at our lack of perseverance.

FOUR IMPOSSIBLE THINGS: 1. To escape troubles by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed luster.

3. To form an independent character, except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources, forms an independence of character to which he could not otherwise have attained.

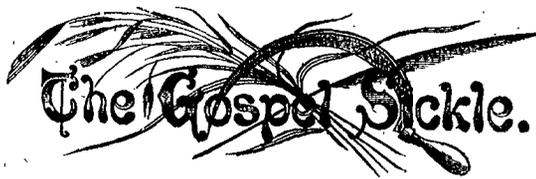
4. To be a growing man by looking to your position in society for influence, instead of bringing influence to your position. Therefore prefer to climb up the hill with difficulty than to be steamed up by a power outside of yourself.

THE JUG.—The jug is a most singular utensil. A pail, tumbler, or decanter can be rinsed, and you can satisfy yourself by optical proof that it is clean; but the jug has only a hole in the top, and the interior is all darkness. No eye penetrates it; no hand moves over the surface. You can clean it only by putting in water, shaking it up, and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and vice versa. Hence the jug is like the human heart. No mortal can ever look into its recesses, and you can only judge of its purity by what comes from it.

To KEEP moths out of old clothing, it is recommended to give the clothing to the poor.

MANY a one is worn out in body, embarrassed financially, and discouraged in spirit, because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

BE wide in your sympathies. If people have faults, failings, and weaknesses, try to overlook them. A good deal of self-righteousness gets in at times between us and our opinion of others. If half the world could see themselves as the other half see them, there would be a universal compromise on the basis of common faults, and everybody would be shaking hands with everybody else.



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

BATTLE CREEK, MICH., JULY 1, 1887.

### SUNDAY-SCHOOL LESSONS VS. BIBLE:

In the International S. S. lesson for June 12, we find the following comments on the fourth commandment, under the heading, "Helps over Hard Places." The effort is to make the Sunday Sabbath fit that commandment; and it is indeed one of the "hard places" to get over, and one where every unsophisticated student needs a good deal of "help." The writer says:—

"8. *The Sabbath*: the word means 'rest.' 9. *Six days* . . . labor: it is our duty to work and be active on the six days. 10. *The seventh*: every seventh day, as our present Sunday is. . . . 11. *In six days*: not our days of twenty-four hours, but God's days; the periods of creation, which are exactly like days. *Rested*: stopped creating. Nothing new on earth has been created since man. *The seventh day*: since man was created is God's seventh day, in which he is caring for the spiritual wants of man."

That which first arrests attention in the foregoing "helps over hard places," is the expression, "every seventh-day, as our present Sunday is." This purports to be an explanation of the words of the commandment, "*The seventh day*" is the Sabbath, etc. But why say "every seventh day"? The commandment does not say so: all it says is "*the seventh*." Men seem to feel the necessity of changing the phraseology before they can make it appear that the Sabbath is movable to the first day of the week. Hence they say "a seventh," or "any seventh," or "every seventh." How they dare to take such unwarrantable liberties with the words of Jehovah must be left for them to explain. And why say, "as our present Sunday is." Let them begin to talk the next moment about the resurrection of Christ, and we will hear them exclaiming, "Oh! in honor of the resurrection of Christ, we keep every first day, as our present Sunday is"? Can Sunday be both the seventh day and the first? Have we any week, or have we not? And is there any one in the land so profoundly wise that he is able to tell the days of the week?

Confusion and contradiction characterize the arguments urged in behalf of Sunday-keeping: but in no one thing do its advocates seem to be more unanimous than in the position set forth in the foregoing commandment, that the commandment does not point out any definite day, but any seventh day after six of labor, or every seventh day, as above stated. And thus about the first dodge made by theological teachers when we quote to them the fourth commandment in behalf of the seventh day, is, "Oh! it does n't say the seventh day of the week." In reference to this we wish to offer a few thoughts to those who are disposed to consider the subject of the Sabbath with any feelings of candor and moral responsibility:—

1. There is a division of time called a week, consisting of just seven days.

2. This division of time does not originate from anything in nature; that is, it does not arise, like the day, from the revolution of the earth on its axis, nor like the seasons and the year, from the motion of the earth around the sun, nor like the lunar cycles, from the motions of the moon, etc. It can be attributed to only one thing, and that is the creation of the world. The six days during which God labored and the one he devoted to rest, give us the requisite period of seven days; and when God then and there sanctified the seventh day to holy uses (Gen. 2:2, 3) in distinction from the other days which were left for secular purposes, it necessarily and inevitably threw all coming time into periods of sevens, and gave us the week.

If any should be disposed to deny this origin of the week, they would have to admit, unless they should deny the record in Genesis, (1.) that circumstances existed in the beginning which would necessarily give rise to such a division of time, but they did not; and (2.) that we now have such a division, co-eval with history and co-extensive with civilization, for the origin of which no reason can be assigned. (3.) The fourth commandment refers solely and exclusively to this division of time. This must be admitted by all

who appeal to that commandment in behalf of a weekly Sabbath. For if it does not refer to the week, then there is no proof whatever therein that a Sabbath should be observed every week. But all who contend for a Sabbath at all, have it come weekly. (4.) Such being the origin of the week, and such the nature of the fourth commandment, does it not inevitable follow, beyond all shadow of controversy, that any numerical adjective applied to the Sabbath, assigning to it its position in the order of its number as related to other days, must refer to this division of time which originated with the Sabbath, namely, the week? Such numeral would therefore assign the Sabbath its position *in the week*; and when the commandment says, "*The seventh day is the Sabbath*," it is just the same as if it said, "*The seventh day of the week is the Sabbath*;" for it can refer to nothing else.

It is scarcely necessary to add that the week at the present time synchronizes, in its order of days, with the New Testament week; and it was the seventh day of that week which God designated at Sinai and pointed out by the miracle of the manna for forty years as the Sabbath, and which Christ recognized, kept, and vindicated as the Sabbath of the law in his day.

The next effort to help the student over a "hard place" in the foregoing commandment, helps him into a much harder place than it helps him over. The days, it says, were "not our days of twenty-four hours," but periods of creation. The conclusion follows that we are still in the seventh period. "Since man was created is God's seventh day, in which he is caring," etc. This throws upon the student the necessity of explaining how this can be, and yet the record in Genesis be true. That just as positively asserts that the seventh day (or period, if it was a period) has come to an end as that any others of the seven have ended. God blessed and sanctified the day, we read, because that in it he had rested. But if he is still passing his seventh day, his rest is not yet completed, and the statement that he blessed and sanctified it because he *had* rested upon it, is not only not the work of inspiration, but is the work of man, and as much worse than that of ordinary men, as a falsifier and deceiver is worse than one who tells the truth.

Two things about such an exposition are surprising: the first is, that any one should so carelessly contradict the record in Genesis; and the second is, that he could suppose that anything is to be gained by such a construction of that passage, so long as the record remains of what God spoke from Sinai, twenty-five hundred years later. The connection between Ex. 20:8-11 and Gen. 1:1-31; 2:1-3, is too close to be broken. No one will dispute that at Sinai the days of which the record speaks were "our days of twenty-four hours." Seven of these constituted a week. The seventh of these was to be remembered and observed as the Sabbath. For in six just such days the Lord made heaven and earth, and on just such a seventh day he rested, and, having rested, blessed and sanctified it. The days of Ex. 20:11 upon which God worked, are the same as those of verse 9 on which men were required to work. How would it sound to read it: "Six days shalt thou labor, but on the seventh, which is the Sabbath of the Lord thy God, thou shalt rest; for in six great periods the Lord made heaven and earth, and rested the seventh great period, wherefore the Lord blessed the seventh great period, and hallowed it"?

So expressed, or so understood, the time man is required to keep bears no relation to the time blessed and hallowed, and there is no connection whatever between the command and the reason assigned therefor.

Take the record as it reads, humbly perform the duties it enjoins, and there are no "hard places" to be "helped over." All the "hard places" are manufactured by efforts to make the word uphold an unscriptural practice. It can never be done; and the sooner the attempt is abandoned the better. U. S.

### RELIGIOUS DECLENSION.

While so much is being said with regard to the wonderful results of revival efforts throughout the country, it is well to look on the other side of the picture, and see what the signs of the times indicate. In a recent number of the *Congregationalist* is an editorial, from which we make the following suggestive extracts, as showing the condition of religious interest in the sections referred to. Speaking especially of Vermont, the *Congregationalist* says:—

"It is found that about sixty-nine churches have

died out altogether in that State, or been united to others. It is found that the membership of Congregational churches there, has diminished by about 3,000 in the last fifty years. It is found that, of those residents who live two miles or more from church, but about one third ever attend it. It is believed that of an entire population of 332,268, from 100,000 to 125,000, besides invalids and little children, never hear the gospel.

"Trust in God, and keep your powder dry," was the old Yankee war-cry that did the business for the enemy; but it won't be long, if things are allowed to go on as they are going, before we shall find that our powder is all so damp that its goodness is gone. Our strength will have flatted out into weakness. Our churches will be having only a name to live, while actually dead from removal, and rust, and general inefficiency. Barbarism will have been too much for them. We have no idea that Vermont is specially a sinner in these respects. It is indeed our impression that every New England State could, at least in some of its latitudes and longitudes, quite parallel her figures."

In commenting on the foregoing, the *New York Observer* says:—

"We have been hopeful that the discouraging statements could be explained in such a way that there would be no ground for serious apprehension as to the future of evangelical religion. It is evident, however, that there is considerable alarm among those who are most interested."

The foregoing statements are remarkable admissions, and coming as they do from two prominent and influential journals of two of the leading religious denominations of the country, are full of meaning. These two journals are not given to pessimism, and none can charge them with over-drawing the matters of which they speak. The facts will undoubtedly warrant much stronger statements than have been quoted; and, furthermore, there is no probability that the condition of matters attributed to the New England States is confined alone to that section; it is quite universal throughout the country. Not only is there a visible declension in the matter of church-goers, but with those who form the membership of the popular churches there has been a wonderful lowering of the standard of religion. Very many practices are tolerated and sanctioned that are widely at variance with the standard taught by the New Testament. True, vital piety and godliness are exceedingly rare among the masses of popular church-goers. Pleasure-seeking, joining with the world in all manner of pastimes and practices, prevails to an extent hitherto unheard of in the history of the professed Christian church. Very many of the popular ministers of the day deliver literary essays and fine orations, instead of sermons filled with earnest, prayerful exhortations to a deeper work of grace. In many instances, when special revival efforts are put forth, but very few and easy conditions are imposed upon converts, and great stress is laid upon the plea that they have "nothing to do." A tacit assent to confession is about all that is required of converts in order to entitle them to full membership and privileges in the Christian church. The work of the popular minister and evangelist seems to be largely devoted to removing the crosses, so that the injunction of the Saviour to take up the cross and follow him is rendered of none effect. The separation from the world that is required of converts is so slight as scarcely to be noticeable, and in many cases the practices that are tolerated inside the church, such as the various kinds of church sociables, fairs, bazars, card clubs, etc., are actually more demoralizing in their tendency than the practices of the world.

With such a state of things inside the church, it is hopeless to expect any different results than our contemporaries before quoted acknowledge as existing.

### THIS GENERATION.

It is not strange that the words of Christ, "This generation shall not pass, till all these things be fulfilled," should arrest the attention of students of prophecy; but it has seemed to us strange that any one should adopt, by way of explanation, the long-drawn-out and illimitable idea that the generation means the generation, or race, of the Jews.

That portion of the Saviour's discourse in which this statement occurs, consists of a series of propositions designed to lead the mind to the great fact of his second coming, and to show especially the proximity of that event. The sun and moon were to be darkened, the stars to fall, and the powers of heaven to be shaken, the tribes of the earth to mourn, and the Son of man to appear in heaven. Now when ye see these things (not the coming of Christ itself, but

these things named before, which were to constitute signs of that coming, know that his coming is very near. How near?—Why, this generation is not to pass, till all is fulfilled. Thus this statement becomes the climax of those declarations which are to show the nearness of Christ's coming.

But let us attach to it the idea that it refers to the race of the Jews, and what does it become? Let us see. When certain things come to pass, know that Christ is near. How near?—Why so near that the Jews as a race will not have ceased to exist before he comes. But how long have they existed already?—About thirty-four hundred years. May they exist as much longer?—Yes, for aught that appears in their own history to the contrary. Then where is the force of this statement as showing the nearness of his coming? It is worse than lost. Our Lord was not such a reasoner. This looks to us about as it would be for a man to try to tell another concerning his approach to Chicago, and after giving him the last station, he tells him he is then about entering Chicago. How near? says the man. Oh, replies the first, this railroad, which extends from Boston to San Francisco, will not have ended before you reach Chicago!

How easy, consistent, forcible to come down with the discourse to the time when the signs appear, to the generation before whom they are set forth as signs, which is the present generation, and understand this to be the generation meant! Then the declaration falls upon our ears with startling emphasis, "This generation shall not pass, till all these things be fulfilled." U. S.

EXCUSES.

How NATURALLY they flow from the human heart! How often and easily are they made! When the truth is made so clear and plain, when it is seen in all its beauty and perfection, in all its comeliness and fair proportions, so that men are constrained to say it is the truth and ought to be obeyed, and even when the hearers are made up largely of those who have an awakened conscience, or at least claim to have these, how astonishing then to see them join with others who make no pretensions to holiness, in the work of making excuses! With the course of the one we are unable to reconcile their profession; for the other we can but have pity, and pray that God will yet touch their hearts.

People will admit that we have the truth, yet with almost the same breath begin to make excuses. When the Sabbath is presented, they say it is clear, and it appears to be true, but— But what?—Oh! we would like to hear the other side of the question. Well, you have heard it all your lives, and you ought to be able to decide by this time. But let me inquire, if some should come to you and say that it was right to make and bow down to graven images, how would you answer them? Would you not turn to the second command of the decalogue which says, "Thou shalt not make unto thee any graven image, or any likeness of anything. . . . Thou shalt not bow down thyself to them, nor serve them"? Again, suppose some should say that it is right to profane the name of the Lord. Would you not turn again and read, "Thou shalt not take the name of the Lord thy God in vain"? To all Protestants of any evangelical denomination, these scriptures would be the very best of evidence and considered of sufficient force to outweigh all objections that any might bring.

But what bearing would it have upon the minds of Catholics to quote the second commandment, who, as a body, have made it void by their own tradition? or how would it affect the pagan or Spiritualist to read the third, to prove that profanity was wrong?—Manifestly, either course would affect neither in any degree. But all Protestants would object, and say that no tradition should stand for a moment against the plain letter of God's word. This position is evidently the true one. Then why not take it as opposed to the tradition which makes void the commandment which says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God"? and why do Protestants oppose both pope and pagan for doing that of which they themselves are guilty?

Catholics say the change of the Sabbath from the seventh to the first day of the week has been handed down by an unbroken tradition from the days of the apostles themselves. Protestants have echoed and do re-echo the same. By tradition, also, Catholics worship the cross and the host, and make images of their patron saints, and bow down and worship before

them. Who can tell why one is received as Heaven-born truth, while the other is rejected? And who can show that the logic is not as good that quotes the fourth command against the practice of the first, as that which quotes the second against the practice of the other? Then let me say in concluding on this point, that time to decide is not a necessity in this case; for the command which says, "The seventh day is the Sabbath of the Lord thy God," is just as explicit as the one that forbids the making and worshiping of graven images, or the one which says, "Thou shalt not take the name of the Lord thy God in vain."

But the excuse mentioned and commented on above, or rather the indecision, is not the least plausible by any means, or one which causes the greatest sorrow and even anguish of heart to the servant of God. Excuses which he is ashamed to hear are boldly made without any apparent concern as to consequences, even by those who profess to love God, and daily come before him in prayer.

One said to me not long since, "I know it is my duty to keep all the commandments of God, the Sabbath not excepted. I feel its claims upon me, yet my business is in my way; I cannot sacrifice that." He virtually said, I cannot give up my business even for peace of mind here or a glorious immortality hereafter; and he further said that he knew the Lord did not hear him pray; "for," said he, my own heart condemns me." God pity the men, and the women too, who are in such a place as this; for there are many of both who are really in the same condition. My own heart is wrung with anguish while I write; and I pray earnestly that God will help them to add to their faith courage. Take the next step, friends, and all will be easy. Take the next step, and the Lord will bless you. Then you will have confidence toward God; for your own heart will not condemn you.

One is a class-leader in the church to which he belongs. How can he leave his connection with the people who have been his choice, although his conscience tells him he should take a different road, and so cease to trample on the law of God? Another is foreman in a lumbering district, with men under his control, and is expected to labor as other men labor. How can he keep God's holy day? Would God they could do as did Moses of old, who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."

Again, a mother and daughter say, "How can we keep the Sabbath here, when the husband and father will not, and is even opposed to the very idea?" Another party, a husband and wife, are fully decided as to the truthfulness of positions taken, confess the necessity of obedience, yet strong fetters bind them to the old course of life. Oh, if the way of life were not narrow, if there were no crosses, if we should never be persecuted, or in affliction, or forsaken, how many would reach for the words of life instead of shrinking from them! How many would have the palm, the robe, the crown, if it were easy to keep unspotted from the world! But now we see before us the den of lions; shall we be as hopeful as was Daniel with the angel? Do we see the furnace of fire heated seven times hotter than it is wont to be heated? and is our faith so strong that the form of the fourth will be with us? If so, not even the smell of fire will be on our garments. Do our enemies surround us as they did Elisha, at Dothan? Then may God help us to say,—

"Ten thousand of foes shall not make me afraid,  
Ten thousand around me in battle arrayed,"—

and our deliverance will finally be as remarkable and as complete as was that of the prophet.

My Bible does not say, These are they which came out of great prosperity, but "out of great tribulation." Can we mix with the world, and enjoy its peculiar pleasures?—"But I have chosen you out of the world," says the Saviour, "therefore the world hateth you." Must I risk my reputation, give up my business, and forsake all that I have, social relations and all?—"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." What is for me then?—"There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Must I give up my church and

people, the brethren and sisters I have so dearly loved, if they will not with me keep the commandments of my God? and will they not cast my name out as evil, and even turn me out of the church? Oh! I cannot bear that!

My friend, whoever you are, this feeling pressed heavily upon others almost two thousand years ago, and upon many, doubtless, from that time to the present. See John 12:42: "Nevertheless, among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Is a place and a name among men better than a place and a name with Christ and the angels? Is a separation from friends here with a sure promise of more and better, and eternal life at last, more grievous to contemplate than the eternal separation at the consummation, and the blackness of darkness forever?

Oh for the faith of our fathers, the courage and constancy of those who were "tortured, not accepting deliverance," "had trials of cruel mockings," shrank not from the rack or the flame, "of whom the world was not worthy"! We shall need some of it before the final conflict is over. May God help us to prepare, for we must be made white and tried, and stand without fault before the throne of God.—D. H. Lamson.

A DIALOGUE.

A.—How do you prove that you are now observing the true seventh day in succession from the seventh day of the creation week, as recorded in Gen. 2:2, 3?

B.—The first step in the argument to prove that we are now keeping the true seventh day is based on the fall of the manna, a double quantity falling on the sixth day and keeping over the seventh, when none fell. This was 2,500 years after the origin of the Sabbath. (Compare marginal chronology of Ex. 16; Gen. 2:2, 3.) This wonderful threefold identification and recognition of the order of the days of the week occurred weekly for forty years; and  $40 \times 63 = 2,520$ ;  $2,520 \times 3 = 7,560$ ,—a grand total of 7,560 miracles in proof of the proper count of the days of the week, as it was then generally acknowledged.

A.—Do you say this is proof that no day was lost or gained up to this time?

B.—If we believe the word of God, we must acknowledge that it would be impeaching the wisdom of God, and offering him a gross insult, to assert that he did not give the double portion of manna on the sixth, and withhold it wholly on the seventh day of the week, in true succession from the count as given in Gen. 2:2, 3.

A.—Give your second proof.

B.—You will find it in Ex. 20:8-11. When from Mt. Sinai the ten commandments were given, distinct reference was made to the six days of labor and the seventh day of rest. In this wonderful document the Sabbath is mentioned three times, the seventh day is mentioned three times, and the six days are mentioned three times, as though God foresaw that a large amount of dust would be thrown in the eyes of the people on this very point. Thus the Sabbath law is hedged about by a threefold barrier. We see by Matt. 6:7 that the Lord is opposed to much repetition; hence this threefold repetition is quite significant, occurring, as it does, three times in a law so brief as this.

A.—But if God foresaw that there would be a disagreement on this point, why did he not forewarn the people?

B.—Certainly he did, by introducing the Sabbath law with the word "remember." As though the whole dispute on this subject arose before his mind, he tersely says, "Remember;" do not forget. The time will come when men will forget, and will strive to make all forget; but do not forget the Sabbath, remember it always.

A.—What is your third proof that we now have the correct count of the days of the week, as at first given in Gen. 2:2, 3?

B.—In Matt. 24:20, Christ, in giving directions to his disciples as to their escape from Jerusalem, tells them to pray that their flight might not be on the Sabbath. He well knew that this event would occur about forty years after his death, yet he spoke of the Sabbath then known and observed as the true seventh day of Gen. 2:2, 3 and Ex. 20:8-11.

A.—Have you further proof on this point?

B.—In Mark 2:28, Christ calls himself Lord of the Sabbath day. Certainly he would not speak of the day in terms so honorable, claiming it as his day, and then wipe it out from the minds of men by chance

or accident, or plan; but he would refresh their minds on the subject.

A.—But if it is a subject of such great importance, why do not the Scriptures place the sin of desecrating the seventh-day Sabbath on a par with other sins?

B.—The breaking of the Sabbath is mentioned in the Bible as a very great sin. (See Jer. 17:21-27; Neh. 13:15-22; Isa. 56:2; 58:13, 14.)

A.—Have you any more evidence to prove that we have the correct dates as to the days of the week?

B.—Luke speaks in Acts 13:14, 44; 16:13; 17:2; 18:4, as though he regarded the Sabbath as the seventh day of the week; but in Luke 23:56 he places this point beyond a reasonable doubt, when he says that the women who came to the sepulcher returned and kept the Sabbath according to the commandment. This could only be done by complying with the whole spirit and letter of the commandment, and the very identical day God set apart for this purpose must be kept in order to do this.

A.—But how do you dispose of the reasoning of those who hold that we do not know certainly that we are keeping the very Sabbath day on which God rested?

B.—Christ kept the Sabbath, the true seventh day, from creation, and he of course knew which day was the right one. Now the week as reckoned by Christians to-day, is identical with the week mentioned in the New Testament, the seventh day of which was the Sabbath, according to the practice of Christ himself. Therefore we know that we have the true seventh day.—Joseph Clarke.

### THE MISSION OF CHRIST.

1. Why was the Son of God, our Saviour, called Jesus?  
"Thou shalt call his name JESUS; for he shall save his people from their sins." Matt. 1:21. The word "Jesus" means saviour. See margin.

2. What is sin?

"Sin is the transgression of the law." 1 John 3:4.

3. Can there be sin without law?

"Where no law is, there is no transgression." Rom. 4:15.

4. What law is it which points out sin?

God's moral law, summarily comprehended in the ten commandments, which also points out our duty. Ex. 20:1-17.

5. Is it man's duty to keep this law?

"Let us hear the conclusion of the whole matter, Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

6. Does the New Testament teach our obligation to obey God's law?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [margin, that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So SPEAK ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

7. Was it by this law of ten commandments that the apostle Paul saw himself a sinner?

"Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

NOTE.—The law referred to in the above passages cannot well be misunderstood. It is unmistakably the law of ten commandments. James says that it is "the royal law according to the Scripture," which has undoubted reference to the ten commandments given by the Royal Majesty of heaven, and found in the Old Testament, the "Scripture" to which James refers. Further, it contains the commands, "Thou shalt not kill," "Thou shalt not commit adultery;" while the law to which Paul refers says, "Thou shalt not covet." The decalogue is the only law which contains these precepts.

8. Are the ten commandments called a law, and upon what and by whom were they written?

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

9. Is not conscience always a sure guide?

It is not; for "unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15. See Heb. 10:28.

10. Is the law of God thus liable to change?

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

11. How, then, is the only true way to know sin?

"By the law is the knowledge of sin." Rom. 3:20.

12. Are all men sinners before God?

"All have sinned, and come short of the glory of God." Rom. 3:23, 9, 19.

13. All men being sinners, what is their just doom?

"The wages of sin is death." Rom. 6:23. "The soul that sinneth, it shall die." Eze. 18:4.

14. Will the law save the sinner?

"By the deeds of the law there shall no flesh be justified in his sight." Rom. 3:20.

NOTE.—"Justification" is making just that which is unjust; therefore it has reference to past transgressions only.

15. By what means alone can we be saved?

By the name and merits of Jesus. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

16. Did Jesus bear the penalty of God's law?

"For he [the Father] hath made him [Jesus] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Read also Isa. 53.

17. How did God show his love for us?

"For when we were yet without strength, in due time Christ died for the ungodly." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6, 8. Read also 1 John 4:9, 10; John 3:16.

18. What is necessary for men to do to be saved?

"Repent ye, and believe the gospel." Mark 1:15; also Acts 20:21.

19. What will true repentance lead men to do?

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

20. Will man obtain mercy unless he forsakes sin?

"He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13.

21. What is the true way to forsake sin?

"Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." Dan. 4:27; also Isa. 1:16, 17.

22. Can we do right in our own strength?

"For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." "For to will is present with me; but how to perform that which is good, I find not." Rom. 7:15, 18.

23. How is forgiveness, and strength to do right obtained?

"I thank God through Jesus Christ our Lord." Rom. 7:25; also Rom. 8:24.

24. Will true faith have works?

"Faith, if it hath not works, is dead, being alone." James 2:17, 18.

25. What does the apostle say is effectual faith?

"With the heart man believeth unto righteousness." Rom. 10:10.

26. What is righteousness?

"All thy commandments are righteousness." Ps. 119:172. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7.

27. What does our service show?

The master we serve. "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. Read John 8:34, 39, 44; 15:14.

28. How does the apostle say our love should be manifested?

"Let us not love in word, neither in tongue; but in DEED and in truth." 1 John 3:18.

29. How will those who love God regard his commandments?

"For this is the love of God, that we KEEP HIS COMMANDMENTS; and his commandments are not grievous." 1 John 5:3.

30. Did Jesus keep his Father's commandments? and is he not our example?

"I have kept my Father's commandments." John 15:10. "He that saith he abideth in Him ought himself also so to walk, even as he walked." 1 John 2:6.

31. Must we constantly exercise faith to overcome?

"This is the victory that overcometh the world, even our faith." 1 John 5:4.

32. What kind of faith will this be?

"FAITH WHICH WORKETH BY LOVE." Gal. 5:6.

33. Then what is the mission of our Lord Jesus Christ?

To bring men back to perfect obedience to God's holy law, as manifested in his own blameless life; or as the apostle says, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

Yes, dear reader, the holy law of God is binding upon all. He has a right to command it; it is reasonable and just, that which will make the obedient better. It enjoins nothing but what is right; it forbids all wrong. It was kept by holy patriarchs, prophets, apostles, and by our blessed Lord himself. The fourth precept of that law enjoins the observance of the seventh-day Sabbath. It is just as binding as regards the particular day as it is regarding the proportion of time; for it is the day which is commanded. The love of God through Christ appeals to us to yield our will to his will; and our will yielded to God means implicit obedience to all his commands.

Do you love God? Is Christ formed within you? Then you will work the works of Christ. If we love God, we will obey him, will perform every duty, not according to the tradition of men, but according to the word of God. Says the eminent Albert Barnes, D. D., "They who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom." Light concerning one of the great commandments of God shines upon your pathway. Do you love God? Then will you not prove your loyalty and insure your salvation by faithful obedience? M. C. WILCOX.

PROFESSOR DANA, the foremost of living geologists, packs a whole volume of argument into two sentences, in holding that if the first chapter of Genesis is proved to be the right and natural account of creation, then it must have been written by Inspiration. "Examining it as a geologist," adds Professor Dana, "I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired."

## Temperance Outlook.

### THE CUP OF DEVILS.

"WRETCHED compound," so Accum, the London chemist, in 1820, styled wines and liquors. "Stuff" was the contemptuous epithet used by Appleton's Cyclopaedia forty years later. "Infernal stuff," indignantly echoes D. L. Moody. "Alcohol and its vile associations," are the words of the Boston *Journal of Chemistry*. Dr. Charles A. Story calls modern liquors "adulterated, poisoned, counterfeited slop." And Dr. Hiram Cox proved that nine gallons of every ten sold and drunk had in its composition "the most pernicious and poisonous drugs." Could the Devil himself invent worse beverages for human beings to drink?

Now I have said that tobacco is put into the drinks. Near Chicago for twelve years was an immense brewery. The son of the brewer worked in it. He told Dr. Story that the largest bills his father had to pay were not for malt nor hops, but for tobacco! He put the dirty weed into the beer. Nausea, narcosis, and paralysis are among its two hundred and fifty pathological effects. A little opium will antidote the nausea, and a little jalap will antidote the constipating effects of the opium. All those go into malt beer. And for fear the beer guzzlers won't guzzle down enough, alum is put into this "stuff" to increase the thirst of the drinker. Alum is a dryer. The drinker is always dry. The alum makes him crave more beer, then whisky. Tobacco is found in the red wines and red brandies. It goes into the whisky also. Five hundred Northern volunteers were witnesses to the taking of fifteen or twenty pounds of dog-leg tobacco out of the bottom of a whisky barrel at Savannah, Ga., the contents of which had just been drained off into the stomachs of both rebel and Union soldiers. Our boys in blue had got drunk on the dirty fluid, and the sight of that mass of "Devil's weed" was not a little disgusting.

Worse. An extensive wine-maker at Philadelphia told Rev. T. P. Hunt, of Wyoming, Pa., that in order to procure the nutty flavor for which "Madeira" was so much admired, he put a bag of cockroaches into the liquor, and let them remain there till they were dissolved. He furthermore declared that this was a general custom with his fraternity. Now cockroaches are the special horror of most people. The excrement of this voracious bug has an unbearable odor. How delicious must be that "Madeira" of which its abominable juice forms a part! Cochineal also, a red powder used for dyeing, made of the dried bodies of an ugly, swollen insect, goes into the liquors to give them the right color. Will you have a glass of bug Madeira, O wine-bibber?

Perhaps you prefer something stronger. Then import Swedish brandy, and quaff the juice of black ants. Thomas Mc Mullen is the author of "A Hand-Book of Wines." It is a text-book and guide with all wine-makers. On page 323 he says: "Swedish brandy is made of corn whisky and black ants." One ant in the sirup cup spoils it all for me. Now take ten bushels, crush them, macerate them, squeeze the juice out, and put it into your pipes of brandy. Sweet, is n't it? "I drink nice foreign brandy," said a gentleman; "I do n't use any of the spurious stuff." You drink the kind, perhaps, that passed the custom-house at this port the past summer. Splendid "Antwerp" brandy, in case, was invoiced at \$2.25 per case, which is eighteen and three-fourth cents a bottle. When it comes back from New York into a retailer's hands, you will pay \$1.50 per bottle for it!

Liquor men have fertile brains. The *Scientific American*, advertising to the fact that the poisonous potato-bug is used in some quarters as a substitute for the Spanish fly, wants to know why this horrid insect can't be further utilized. I commend the suggestion to the whisky and wine makers. Gather them up by the ton (locusts and all), and convert them into daily drinks for the people. Old toppers will swallow down a barrel full to get at one pint of alcohol, just as a cow drinks a whole barrel of swill to reach one potato in the bottom.

Worse and worse. What would you say were I to sell you cider, vinegar, molasses, etc., in barrels soaked in dissolved barn-yard manure? Yet the liquor casks are advised to be thus treated. If you ask, "What for?" you get the answer from the books, "To sweeten them." "The Wine and Spirit Merchant's Companion," by J. Hartley, London, 1835, on page 144, says: "Boil fresh cow manure and soak the casks with it." A sweet business, truly, is this liquor traffic. Reader,

how many glasses have you emptied in your stomach, drawn from these "sweetened" casks?

In boyhood I used to think that the mission of logwood was to dye garments, not human insides. But white wines and fresh-made spirits need to be colored. Logwood will do it. Professor Parkes, in his work on "Hygiene," says: "Logwood is the great coloring matter for wines." It is mild; astringent, and rather harmless, but it would go in, if needed, were it full of vitriol. A lady of Rouse's Point used as a vinegar barrel for several years a cask obtained of a liquor vender. On it was the lying brand "Port Wine." On knocking in the head she took out a ten-quart pan full of logwood chips. They had rattled about within the cask for years. One of our most reliable citizens informs us that he has seen quarts of logwood chips and shavings in barrels once filled with wine, and now piled in the back yard of one of the best hotels in the town of Champlain. In one he saw nearly half a bushel! Our churches, our invalids, and our gentry had drunk it all for nice, pure "port." The red "slops" never saw Oporto, perhaps never saw a grape. I can make of a few drugs just as good wine for less than twenty-five cents a gallon.

Mr. Delevan never forgot his last cask of wine. He purchased it for the pure article. Tested by taste and smell, it was by the best judges in Albany county pronounced pure. Only a few days later he discovered it was made in the secret loft of a wine-seller. Every gallon was doctored with whisky and drugs; there was not a drop of grape juice in it. Mr. Delevan never bought another cask of wine. War against the infamous liquor traffic was ever after his life-work. He died at his post.

James Duane, of S—, N. Y., bought a cask of port wine. It had come directly from Oporto. The importer said it was pure. Mr. D., alas! confided in the honesty (?) of a liquor man. He chuckled over his prize. He drew off and bottled the fluid for his choicest friends to quaff with him. He dreamed of the social hour when—

"The bubbles would swim on the beaker's brim,  
And break on his lips while meeting."

Alas for human hopes! In an evil hour he sawed the cask in two. In the bottom were the lees, composed of logwood shavings, alum, and a dirty residuum of other unnamable drugs. Wasn't he an astonished man?

Pure, imported, foreign wine; you never saw it. Only last May the authorities of Paris, during a single week, threw into the river Seine three hundred barrels of spurious, poisonous wine. The whole world is flooded with such stuff. In T. McMullen's "Hand-Book of Wines," on page 172, he says: "One wine shipper in a single year shipped from Celte and Marseilles more than 80,000 bottles of Champagne wine," not the product of grapes, but "wholly fabricated." There is no end to this work.

Now, which do you prefer, Western tobacco beer, or Southern tobacco whisky? Or will you have foreign black-ant brandy, or foreign logwood wine, or United States cockroach wine, or sulphuric acid, or strychnine in a brandy cask "soaked in fresh cow manure"? "You pay your money, and you take your choice." But if we should put these abominations and infernal drugs into your chests of tea and coffee, your barrels of flour and fish and sirup, vinegar, etc., what would you say? what would you do?

How long, O Lord, how long?—D. T. Taylor, in *Plattsburg (N. Y.) Sentinel*.

—According to the report of the Chief of the State Police in Rhode Island, drunkenness in Providence, under six months of prohibition, decreased forty-two per cent; in Newport, thirty-three per cent; in Woonsocket, twenty per cent; in Johnston, forty per cent; in East Providence, forty-five per cent, etc. The Chief complains of apathy on the part of friends of the prohibitory amendment, as regards support of its enforcement. The foregoing results are highly satisfactory, when it is remembered for how many years the liquor traffic has been intrenching itself in that State. The fact most to be valued is that the State is no longer a partner in the crime of liquor making and selling.

—The man who would give legal protection to a traffic which kills from 60,000 to 100,000 of our citizens every year, in order to make a market for his spoiled corn, is a murderer at heart, and no kind of argument will reach either his intellect or conscience.

—What is the difference between a Prohibitionist and a high licensist? *Ans.* A high licensist believes in putting whisky through a boy through a \$1,000-funnel, and then putting the boy into the gutter. The Prohibitionist believes in putting the whisky into the gutter and saving the boy.—*California Voice*.

## Notes from the Field.

"The field is the world."

**SWEDEN.**—Church at Halmstad receives additions to its membership.

**ARKANSAS.**—A tent meeting is being held at Harrison, with encouraging prospects.

**ALABAMA.**—C. W. Olds reports encouraging results from colportage and Bible reading work done at Birmingham and Atalla.

**DENMARK.**—The church at Copenhagen reports the addition of several members; several converts reported on the island of Funen.

**VIRGINIA.**—Tent meetings are being held at Marshall and Mt. Crawford, resulting in the awakening of much interest among the people.

**TEXAS.**—W. S. Cruzan and J. M. Huguley report considerable interest awakened at Black Jack Grove, as the result of tent meetings held there.

**MASSACHUSETTS.**—J. M. Erikson gives an encouraging report of labor among the Swedes of Boston, many of whom are becoming interested in the truth.

**ILLINOIS.**—Colporters who are engaged in opening the work at Kankakee give an interesting report, showing that the Lord is moving on the hearts of the people.

**MICHIGAN.**—Six converts receive baptism at Bancroft; church of thirteen members organized at Morrice; colporter and Bible reading work is being carried on at Marquette.

**MINNESOTA.**—A new church has recently been completed at Sauk Center, and the work there is in a very favorable condition; the membership of the church now being thirty-eight.

**FRANCE.**—Fourteen additional converts were recently baptized at Nimes, and a church of seventeen members organized; tent meeting held at Coloison with favorable results; course of lectures given at Verzeze.

**KANSAS.**—A company of eighteen believers are ready for church organization at Clifford; at the State Conference held at Topeka, May 18-24, 12 ministers received credentials, and 26 others were licensed to labor publicly for the ensuing year.

**DAKOTA.**—A company of eleven believers reported at Fargo; Sabbath-school organized at Styles; three converts receive baptism at Gladstone, and a Sabbath-school organized; church of eight members organized at Dayton, also a Sabbath-school of twelve.

**NEBRASKA.**—A commodious mission house, with conveniences for public reading-room, lecture-hall, etc., has recently been completed at Lincoln; a class of thirty-five took a special course of training at the mission this spring, to enter the field as canvassers and colporters.

**GENERAL.**—The company of sixteen ministers and laborers that sailed from New York City for Europe, May 14, arrived at Liverpool in safety, and are proceeding to their various fields of labor, some going to South Africa, some to Scandinavia, and others remaining in England.

**PENNSYLVANIA.**—The State camp-meeting was held at Salamanca, N. Y., June 1-7, and was well attended and very profitable; twenty-three converts were baptized at this meeting; at the State Conference held at the same time, seven ordained ministers, two licentiates, and six colporters were commissioned to labor in the Conference the ensuing year.

**INDIANA.**—Eighteen believers received baptism at Wabash, and the organization of a church of twenty-one members is perfected; church at Logansport receives two additional members; several converts reported at Kewanna; churches of Corunna, South Milford, and Pleasant Lake held a union meeting recently, that proved of much interest and profit; tent meetings being held at Oaktown; church at Idaville receives one new member.

**IOWA.**—Church at Milford receives four accessions to its membership, and is generally encouraged; a church of seven members was organized at Hartley May 28; two new converts reported at Birmingham; a series of meetings at Davis City results in the conversion of seventeen persons; three new members added to the church at Spencer, two at Ruthven, two at Forest City, five at Mona, five at Council Bluffs, one at Parkersburg; church of ten members organized at Croton.

**OREGON.**—The Upper Columbia camp-meeting, held at Milton, was attended by about 200 believers, and was a very successful gathering; fifteen converts were baptized; \$1,600 were raised for the tract and missionary work; five ordained ministers and two licentiates received their respective credentials at the annual Conference that convened at the time of the camp-meeting; the North Pacific camp-meeting was held at East Portland, the same dates and was attended by 450 believers; thirty converts received baptism; \$4,600 were pledged for the extension of the work, \$1,500 being for foreign missions.

## The Theological World.

... The entire number of Hebrews in the world is estimated at 8,000,000.

... Reports state that the Greek Church is gaining a prominent hold in Japan.

... The Vatican authorities have received \$800,000 with which to celebrate the pope's jubilee.

... Thirty-five Mormon elders recently sailed for Europe to labor for two years to obtain converts.

... The pews, both in Trinity and Grace Episcopal churches in New York, are to be free when the present rentals expire.

... The translation of the New Testament into Hebrew, by Prof. Delitzsch, has found its way among the Jews of Siberia, who are reading it with great avidity.

... The *United Presbyterian* says that in the Presbytery of New York there was a net loss of one hundred and two members the past year, including one congregation.

... The sum of \$110,000 has been secured for the establishment of a Christian college in Canton, China, and it is expected that the same will be opened next January.

... As the result of Mr. Moody's meetings in Chicago, since January, thirty-two of the churches in the city have received an aggregate of 1,621 persons on profession of faith.

... Five hundred delegates were in attendance upon the recent Presbyterian General Assembly at Omaha, Neb. Among them were a dozen colored men and a half dozen Indians.

... A conference on the subject of the plenary inspiration of the Scriptures is to be held in Philadelphia, beginning November 15 next, and continuing until the 20th of that month.

... Two young men were recently rejected as missionaries by the American Board, because they could not accept the doctrine of the churches with regard to the fate of the heathen.

... The Young People's Societies of Christian Endeavor will hold their annual conference at Saratoga Springs, July 5-7. The membership of these societies is now over 100,000.

... The Japanese Methodists of San Francisco, Cal., gave over \$400 for missions the past year, and now have contributed \$1,000 toward fitting up the building they have rented in which to hold services.

... The *Independent* learns from sources that it considers reliable, that not a single evangelical minister or layman in the whole country has yet ventured to announce publicly his belief in a future probation.

... A prominent Presbyterian of New York has subscribed \$100,000 toward the proposed ten million dollar Episcopal cathedral for that city. Contributions are called for from people of all religious denominations.

... It is stated that about 275 new saints will be added to the calendar upon the occasion of the pope's approaching jubilee. They will be from the list of martyrs from the fifteenth to the seventeenth centuries.

... As an instance of the sentiment of union that prevails among different denominations, it is reported that a memorial service was held at Newton, Long Island, in the Protestant Episcopal Church, assisted by Presbyterian and Reformed pastors.

... The United Presbyterian General Assembly has made an important move in the question of organ music in their churches. A recent judicial decision promulgates that "there is no law forbidding the use of instrumental music in the worship of God."

... Bishop Whittle, of Virginia, in an address to the convention in his diocese, denounced the proposition to change the name of the Protestant Episcopal Church, and declared that it was another step in a determined effort to Romanize the Church.

... The only point of danger that the *Interior* sees with regard to the accomplishment of a general religious union, is what it terms the "attempts of the enemy to poison the minds of the people of each of the churches, with false impressions of the feelings and desires of the other."

... The Foreign Missions Board of the United Presbyterian Church of Scotland, submitted to its last Assembly the question of the propriety of receiving grants from government as compensation for ministering to the spiritual welfare of soldiers in India. It was voted that it would be inexpedient to receive such grants.

... The missionaries now representing the Church of England and the Protestant Episcopal Church of this country, recently in convention assembled, passed a vote of considerable interest with regard to the union of forces in mission work in Japan. It was the sentiment of the convention that a church should be established in Japan that should impose no non-essential conditions of communion, and should include as many as possible of the Christians of that country.

## THE GOSPEL SICKLE.

Battle Creek, Mich., July 1, 1887.

☞ We shall begin in our next issue a series of articles entitled, "Redeemer and Redeemed," which we are sure will prove interesting and highly instructive.

☞ The neatest puncture ever given to the bubble of modern bogus sanctification, or perfectionism, we believe, is the following from Dr. Kirk: A man once said to him, "I am perfect; I have not sinned for years." And the Doctor replied, "I am sorry to hear you say that; for I always before had a high idea of perfection."

☞ The sarcophagus which has been placed above the grave of John B. Gough, in the cemetery at Worcester, Mass., bears these words from his own lips as its third inscription: "I can desire nothing better for this great country than that a barrier, high as heaven, be raised between the unpolluted lips of the children and the intoxicating cup that defiles the body, pollutes the mind, and hardens the heart against God and his truth."

☞ They tell us that it makes no difference which day we keep. It would not, had not God appointed the day. But they say that any other day will secure the end sought, but still all should be agreed in some particular day. Yes, agreement is necessary in order to avoid confusion. God knew this, and for this very reason selected the day—the day on which he rested from his work. "God is not the author of confusion;" and were he obeyed by all, there would be no confusion in regard to the day.

☞ We are in receipt of a package of tracts just issued by the Pacific Press, Oakland, Cal., treating upon subjects connected with the National Reform movement. They are able discussions of the several topics, and worthy the attention of all. The tracts are as follows: Religious Liberty, 8 pages; National Reform is Church and State, 16 pp.; The Republic of Israel, 8 pp.; Purity of National Religion, 8 pp.; What Think Ye of Christ? 8 pp.; Religious Legislation, 8 pp.; The American Papacy, 8 pp.; National Reform and the Rights of Conscience, 16 pp.; Bold and Base A vowal, 16 pp.; National Reform Movement an Absurdity, 16 pp.; The Salem Witchcraft, 8 pp.; National Reform Constitution and the American Hierarchy, 24 pp. These tracts will be sent post-paid at the rate of one cent for each eight pages. Send for a supply, and read up on these live and very important issues of the day. Address as above.

### APPRECIATIVE WORDS.

We are in receipt of numerous letters from readers of the SICKLE, containing words of appreciation that we prize highly. A reader in Kansas writes an interesting letter, from which we take the liberty to make the following extract:—

"I think the SICKLE is rightly named. It is not an old, rusty, superannuated sickle, worn out and of no use, but it has a very keen edge, and withal a very sharp point. It is bright, rich, and spicy, and it does one good to see the stand it takes on the subject of temperance."

Another reader, from New York, speaks thus:—  
"I have had the pleasure of reading your paper, and think it a blessing; it is one of the most interesting religious papers I have ever read; surely it is needed in every family, and you are certainly doing a most noble work. Would that there were more such papers. . . . I wish all would read your paper. How much good it would do them!"

These are only samples of many expressions made in letters that are received, and we assure the writers of our gratitude for their words of encouragement. It is our earnest endeavor and purpose to make the SICKLE a blessing to all into whose hands it may fall, and we earnestly urge all to give it candid and careful consideration, weighing well the doctrines and teachings presented.

### THE SECOND ADVENT.

#### SAYINGS OF EMINENT MEN.

HON. H. MONTAGUE VILLIERS, rector of St. George, Bloomsburg, Eng., in his lectures delivered during Lent, 1848, said:—

"Whatever blame may be attached to myself or to

my brethren in the ministry, for enforcing the duty of serving God on other grounds than those which the Scriptures have laid down, this, at any rate, must be clear,—the apostle considered the second advent of the Lord worthy of the greatest prominence in his ministry; and if this be clear, I am free to confess that I am ignorant how any one can venture to neglect this important subject. It does appear to me to be great presumption to omit a topic so scriptural, and still more presumptuous to maintain that any other topic is better calculated to warn the sinner to walk closely with his God. When I reflect that there are special blessings to those who look for his coming, and special warnings to those who say, 'My Lord delayeth his coming,' I can but feel that it is my duty prominently to set forward the doctrine of the second advent."

Stephen Tynge, D. D., of New York City, says:—

"Jesus will reign in visible glory among his saints upon the earth. . . . He has now, as regards his visible presence, gone to receive for himself a kingdom, and to return. When the appointed hour arrives, the Son of man shall appear in his glory, and all his holy angels with him. . . . To this blessed kingdom of the Son of God, multiplied prophecies of the Scriptures bid us look forward continually; and it is our blessed privilege to live in unceasing expectation of the happy day when angel voices shall thus announce unto his waiting Zion, 'Thy God reigneth.'"

Hill, in his "Saints' Inheritance," says:—

"In the great view of the Saviour's personal reign on a regenerated earth as the final and everlasting abode of his redeemed, I rest with confidence and delight."

Edward Winthrop, M. A., rector of St. Paul's church, Norwalk, Ohio, says:—

"The second coming of our Lord in power and great glory, in the sense of a visible and personal advent, has always been a cardinal doctrine in the faith of the church, and is inserted as such both in the apostles' and in the Nicene creed. . . . This was, from the earliest times, the hope of the church. This personal and visible advent of the Saviour is at the resurrection of the saints; but the resurrection of the saints is anterior to the millennium, and therefore the advent also is anterior to the millennium. . . . As we are rapidly approaching the grand crisis of this world's history, it becomes us in a devout and prayerful spirit, carefully to note the signs of the times."

### THE LAST RESORT.

MAN is a strange and infatuated being. Born amid evil influences, blinded by education to his highest interests, debased by evil passions, corrupted by his associations, crippled by excesses, shackled by selfishness, enchanted by the glitter of the world, and deceived by Satan, he forgets the chief end of his life, ridicules, or at least neglects, his duty to his Creator, and finally becomes so callous to all sense of right that the most eloquent and forcible appeals are lost upon him, and often the sweet, but powerful influence of the good Spirit of God is resisted and grieved away.

It is wonderful when we consider the matter, what stupid apathy pervades the public mind on moral subjects. The wonders of the natural world; the display of creative power, skill, and energy; the magnificence and infinitude of the universe above; the variety, utility, excellence, and beauty of those objects within our own observation and control,—all these fail to remind man of his allegiance to God.

Even the man who has tasted of the good word of God is in danger from this lethargy, which, like the death stupor of the opium-drugged Chinese, deadens and stupefies the best powers of the mind. What shall wake us? Can it be that the striking fulfillment of the prophecies, and the ominous sounds of war, and the development of Satan's power all around, fail to startle us from our sleep? Shall we wait, like some profane, weather-beaten mariner who retains his profanity till hope expires, and then with his last breath, too late, cries out, "Lord, save me"? God is his last resort, but alas! too late.

Why should not God be our first, as well as last, resort? "They that seek me early shall find me." Early will I seek thee, O my God: Thou shalt be now my refuge; then when the hour of trial comes for all men, thou wilt not forsake me.—Joseph Clarke.

### THE MEANING OF "SEVENTH DAY."

In a recent number of the *Northern Christian Advocate*, the Rev. Wm. Armstrong, in an article on the "Christian Sabbath," says:—

"The principal battle to be fought is in giving the true and plain interpretation of the fourth commandment. This 'seventh day' only relates to and is fixed by the six days of labor. . . . The 'seventh day' de-

pends upon the day in which the church, or the great body of God's people, begin the days of labor. No one has the right to begin the days of labor for himself; he must, if he would not break the Sabbath, conform to the action of the great body of God's people. . . . It is the day of the commandment, and is the particular day after the church's days of labor. It is the sacred 'seventh day,' and exalts the church's day above all secular days of the State or traditional days. . . . He who works on this sacred seventh day, which the church keeps according to the commandment, because it is not the seventh day of the secular week, is a Sabbath-breaker."

Now this is most excellent Roman Catholic doctrine, in so far as it appeals to the practice of the church, and it is a wonder that the writer is found in the Protestant ranks. He ought to wear the alba and stole, elevate the host, attend the confessional, and follow the other practices of the Roman Catholics, in order to be consistent with his statements. But let us see the force of his argument. Let us imagine that God spoke from Sinai in accordance with Mr. Armstrong's words, and said, "Remember the Sabbath day to keep it holy; the seventh day is the Sabbath because that in it God rested from all his work, but this seventh day is no particular day of the week, but it is the particular day the majority of you may at any time hereafter choose. Thou shalt have no other gods before me, but if you choose to worship on the day dedicated to other gods, then that day shall be the seventh day which I have blessed and sanctified."

The plain interpretation of Mr. Armstrong's words amounts to this and nothing more; but can any one believe that this is the plain interpretation of God's words? Those who stood at the foot of Sinai and heard his voice, believed nothing of the kind; the early church believed nothing of the kind; Protestant churches believe nothing of the kind; and few, if anybody else, believe in anything of the kind. Such arguments tend only to lessen the sanctity of Sunday, and fill the Sunday trains and steamers, the saloons and beer-gardens, with their crowds.

It is well known that the early Christians, those who were converted on the day of Pentecost, and for some years afterward, were nearly or quite all Jews, and that these Jewish Christians continued to observe the seventh day of the week as the Sabbath. Mr. Armstrong admits that the heathen nations worshiped the sun on Sunday, and the day was so called because it was dedicated to the sun-god. According to his theory, because a large majority, if not all, of God's people in the early church observed the seventh day of the week as the Sabbath, the Gentile converts of the second century should have conformed to the practice of the Jewish converts in their day of worship; but the extreme hatred manifested by many of them toward all Jewish customs was so great as to forbid their long-continued observance of the day which the majority of God's people observed, and to continue in the observance of the day on which they worshiped when in heathenism.

Again, if the principle battle to be fought lies in giving the true meaning of the "seventh day," why is it that the opinion of a very few individuals shall control that of all the rest of the world, or even a large majority of God's people? If the practice of a large majority of the church is to dictate the day on which we shall rest from our labors, why may it not also decide the meaning of the "seventh day"? The church, as well as every one else, has always called Saturday the "seventh day" and Sunday the "first day." How inconsistent some people are when they attempt to justify a wrong practice!—*Light of Home.*

AN EMPEROR OVERCOMING HIS ENEMIES.—A Chinese emperor once heard that his enemies had raised an insurrection in one of the distant provinces. "Come, my friends," said he to those about him, "follow me, and I promise you that we shall destroy our enemies." He marched forward, and the rebels submitted on his approach. All now thought that he would take the most signal revenge. Instead of this, however, they were surprised to see the captives treated with mildness and humanity. "What!" cried one of the officers, "is this the way in which you fulfill your promise? Your royal word was given that your enemies should be destroyed, and behold, you have pardoned them all, and even shown special favor to some of them!"

"I promised," said the emperor with a generous air, "to destroy my enemies. This I have done. For see, they are enemies no longer; I have made them my friends."

How well might Christian people learn to imitate so noble an example, and learn to "overcome evil with good"!

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