

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

THE NIGHT COMETH.

Time's sun is fast setting,
Its twilight is nigh;
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches,—
The midnight of doom.

Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is nearing,
The Judge and the throne;
The voice of the angel
Proclaims, "It is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flash out from its gloom.

Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall sing;
With gladness they hail him,
Redeemer and King.
The iron rod wielding,—
The rod of his ire,—
He cometh to kindle
Earth's last fatal fire.

Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

—Selected.

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.

THERE were two laws in the former dispensation; one was a ministration of the other, and was of no utility until the other had been transgressed. The Jews sustained a similar relation to the ten commandments that we do, and to the ceremonial law that we do to the gospel. In fact, the ordinances of the Jewish church pointed forward to a sacrifice for sin (transgression of a previously existing law), as the ordinances of the Christian church point back to the same sacrifice, the law of ten commandments being the same in both dispensations.

IT is of no avail for one to claim by word of mouth that he believes the word of God, when his actions are not in harmony therewith, and he refuses to try to bring them into harmony. In such cases one contradicts himself, and proves his unreliability. The Bible gives in a very clear manner the signs and evidences that should herald the near approach of the second coming of Christ, and history records with equal clearness the fulfillment of those signs; but we find the mass of professed Christians putting off that coming, and saying that it may not occur for thousands of years. Thus do they deny their professed

faith, and supply the class described by our Saviour in Matt. 24:48. They are evil servants, and say, "My Lord delayeth his coming." In view of the terrible fate that Jesus said awaits that class, it is indeed a fearful thing to thus put off the coming of Christ.

THAT it makes no difference to us when the Lord comes, if we are only prepared, is a quirk appearing so perfectly logical that it is always presented with an air of triumph, as if to say, There is no use of talking of the signs of his coming. But the Lord gave signs, and when they shall have appeared, he bids his people know his coming is near, even at the doors. Matt. 24. Shall we be prepared without doing what he commands us to do?—without faith, and without obedience?

CHRIST'S example in driving the money-changers and buyers and sellers out of the temple, furnishes a good argument in favor of prohibition. They were carrying on an illicit and wicked business there, and he simply expelled them and suppressed their business. By taking a scourge and driving them out, he employed and executed the principle of prohibition. Neither moral suasion or license system were considered or advocated, but unconditional and prompt prohibition was inaugurated. The abominable liquor traffic system should be handled in the same manner, and the sooner it can be thus peremptorily driven out of the land, the better it will be for the country and the inhabitants.

WE give the following as one of the most valuable prayer-meeting recipes that we know of: "When one prays in public, let it be a thoughtful, genuine prayer, and a short one; let the petitions be varied; omit telling God about the attributes that he possesses. Keep your long prayers for your closet. Be cautious about the number of times you proclaim publicly how vile you are. Keep that for your closet. When you speak in meeting, have some fresh thoughts on the Scriptures, or some old thoughts redressed; or some new instance of God's love and mercy, and converting power; or some personal experience, tersely told, that may profit the hearers; or some joyous thing to awaken and make happy those who attend the meeting."

FAITH gives credence to the promised destruction of the Devil, the originator of sin, with all his angels, and all the incorrigibly impenitent. It looks forward to "new heavens and a new earth, wherein dwelleth righteousness," when from the hearts and lips of all, in anthems of joy profuse and undying, will burst forth the song, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Uninterrupted felicity and life eternal are here enjoyed as the result of repentance toward God and faith toward our Lord Jesus Christ.

THE truth will not triumph in the conversion of the world, or in the salvation of all men, but in the sanctification and salvation of those who are truly the children of God. It will triumph in the vindication of God's truth and righteousness—in the deliverance of his people, and in the signal overthrow of his enemies. The law of God, now despised and trodden under foot, will be vindicated in the sight of all;

and those who contend that it has been abolished or changed, will see their folly made manifest by the opening of the great day. They, too, who put far in the future the evil day, and have scoffingly said, "Where is the promise of his coming?" will find, to their utter astonishment and consternation, that the Saviour told the truth when he promised to come again, and gave signs by which his people would know when his coming was near,—that his word is verified, and they convicted of infidelity, and condemned as the unalterable consequence.

THE universality of the provision for the redemption of the human race is indicated by a statement made in John 1:9: "That was the true Light, which lighteth every man that cometh into the world." This is said of Christ, and it is pertinent to inquire as to its signification. Does it mean that this Light will lighten every man that cometh into the world to the extent of securing his eternal salvation?—Evidently not, for in answer to the question, "Are there few that be saved?" Jesus replied "Many, I say unto you, will seek to enter in; and shall not be able." Luke 13:23, 24. The reader will doubtless recall many other passages of similar import. The primary signification of the text first quoted seems, then, to be this: The plan of salvation, as provided at the time of its need, was sufficiently comprehensive to embrace every human being who should come into the world. All should be privileged to comply with its conditions, and should they do so, would eternally share its benefits. Jesus, as the Sun of Righteousness and Light of the World, supplied a sufficiency to enable all to see, understand, and walk in the path that leadeth to life eternal; but there the matter stands, and all are left to decide for themselves whether or no they will be benefited by that Light. Simply this and nothing more.

Those of whom Christ spake when he said that many would seek to enter in but would not be able, are such as do not seek in a proper manner, or do not persevere sufficiently in such seeking. In a certain sense, however, Christ will actually lighten every man that cometh into the world. It is susceptible of the clearest demonstration that there will be a resurrection of both the just and the unjust. See John 5:28, 29; Acts 24:15; 1 Cor. 15:22, 23, and many other texts. Granted that all will be resurrected, the question then arises, Through what agency? The text last referred to gives the reply: "In Christ shall all be made alive." Thus we see that through Christ, light will enter the graves of all the sleeping millions, whether just or unjust. A moment's reflection shows the reasonableness of such an arrangement. Christ came to thwart Satan's plan, and he will do it to a much greater extent than many suppose. By causing our first parents to sin, Satan thought to subject the entire human race to a certain and endless death, but through Christ all will be brought to life from the Adamic death, and those who suffer the second death will suffer the result of their own unrepented sins, and not the result of Adam's sin. Not one who is finally lost will be so because Adam sinned, but because of his own individual sin. Reader, how will it be in your case? When you are resurrected from your dusty bed (in the event of your death), will it be to join the blood-washed throng to enjoy ceaseless ages of bliss, or to be soon consigned to the sleep that in very truth will know no waking?

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.

SUNDAY AUTHORITY.

In a Roman Catholic work entitled "The Shortest Way to End Disputes about Religion," by the Rev. Robert Manning, approved by the Rt. Rev. Bishop Fitzpatrick, Coadjutor of the Diocese of Boston, Mass., page 19, we find the following:—

"As zealous as Protestants are against the Church's infallibility, they are forced to depend wholly upon her authority in many articles that cannot be evidently proved from any text of Scripture, yet are of very great importance.

"1. The lawfulness for Christians to work upon Saturday, contrary, in appearance, to the express command of God, who bids us 'keep the Sabbath holy,' and tells us the seventh day of the week is that day.

"2. The lawfulness and validity of infant baptism, whereof there is no example in Scripture."

"A QUESTION FOR ALL BIBLE CHRISTIANS."

In accordance with the instruction given in the catechisms from which the quotations in the last issue were made, a Catholic tract, under the above title, makes a precise statement of the positions held respectively by Catholics and Protestants on this question, in the following forcible language:—

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only,' to give their most earnest attention. It is this: Why do you not keep holy the Sabbath day?"

"The command of Almighty God stands clearly written in the Bible in these words: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Ex. 20:8, 9. Such being God's command, then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath day?"

"You will answer me, perhaps, that you do keep holy the Sabbath day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives.

"But *Sunday is not the Sabbath day*; Sunday is the *first* day of the week; the Sabbath day was the *seventh* day of the week. Almighty God did not give a commandment that men should keep holy *one day in seven*; but he named his own day, and said distinctly, Thou shalt keep holy the *seventh day*; and he assigned a reason for choosing this day rather than any other,—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'

"Almighty God ordered that all men should rest from their labor on the seventh day, because he too had rested on that day; he did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, he *began* the work of creation, he did not finish it; it was on Saturday that he *ended* his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.' Gen. 2:2, 3. Nothing can be more plain and easy to be understood than all this, and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you, then, keep holy the Sunday, and not the Saturday?"

"You tell me that Saturday was the *Jewish Sabbath*, but that the *Christian Sabbath* has been changed to Sunday. Changed! but by whom? Who has authority to change an express command of Almighty God? When God has spoken, and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is the most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. * * * * *

"The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backward from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched.

"But, had it happened otherwise,—had some one or other of the 'reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other,—all Protestants would have been obliged, in obedience to their professed principle of following the Bible, and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written word of God, must needs come to the same conclusion; he must either believe that the Sabbath is still binding upon men's consciences, because of the divine command, Thou shalt keep holy the seventh day; or he must believe that no Sabbath at all is binding upon them, because of the apostolic injunction, Let no man judge you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's. *Either one or the other of these conclusions he might honestly come to*; but he would know nothing whatever of a *Christian Sabbath*, distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because Holy Scripture itself nowhere speak of such a thing.

"Now mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this manner on a true and right principle,—in other words, a Catholic principle, viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of divine truth which you have retained. God forbid! *They are the most precious things you possess*, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers, three centuries ago, than by your own. What I do quarrel with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly; for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism to the unvarying tradition of above fifteen hundred years.

"We blame you, not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act, we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday, in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a *book*; but we derive it from a *living teacher*, and that teacher is the Church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is an *unwritten* word of God, which we are bound to believe and obey, just as we believe and obey the Bi-

ble itself, according to that saying of the apostle, 'Stand fast, and hold the traditions which you have learned, *whether by word, or by our epistle.*' 2 Thess. 2:14. [Douay Bible.]

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of 'the Church of the Living God, the pillar and ground of the truth' (1 Tim. 3:15); whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there *can be* authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but *we* follow it, believing it to be a part of God's word, and the Church to be its divinely appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'"

In another Catholic work, called a "Treatise of Thirty Controversies," we find the following cutting reproof:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observance of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written these were Sabbath days in which those meetings were kept? Or where is it ordained that they should be always observed? Or, which is the sum of all, where is it decreed that the observance of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

And finally, W. Lockhart, B. A., of Oxford, in the *Toronto (Catholic) Mirror*, offered the following "challenge" to all the Protestants of Ireland; a challenge as well calculated for this latitude as that. He says:—

"I do, therefore, solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath, 1. That Christians may work on Saturday, the old seventh day; 2. That they are bound to keep holy the first day, namely, Sunday; 3. That they are not bound to keep holy the seventh day also."

REDEEMER AND REDEEMED.—I.

THE primary signification of the word "redemption" is to *purchase back*, to *release*, to *ransom*. Theologically, redemption means the bringing back of that which was carried away in the ruin of the fall. When all was lost in Adam, the plan of complete redemption through Christ was instituted. That we may better understand the nature and extent of redemption through Christ, we will first consider what was lost in Adam:—

1. Innocence and purity of character were lost in the transgression by the representatives of the race, and their offspring became the lawful prey of the author of sin. Their lost condition is expressed by the apostle in these words: "I am carnal, sold under sin." Rom. 7:14. The plan of redemption proposes to save men from the condemnation and practice of sin in this life. The announcement of the angel to Joseph respecting the infant Saviour was, that he should "call his name Jesus; for he shall save his people from their sins." Matt. 1:21. It is worthy of notice that there is a marked difference between saving people *from* their sins, and saving them *in* their sins. •

Paul, writing to the church at Colosse respecting Christ, says: "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14. The apostle also bears this triumphant testimony to the Romans: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Chap. 8:1. The first stage in redemption is freedom from sin; and the accomplishment of this deliverance demands action on the part of the sinner as verily as on the part of the Redeemer.

Repentance is demanded of the sinner. He must have a godly sorrow for his sins, and must forsake

them, before pardon of them can be granted, and redemption from them can take place. But he must first have a knowledge of the nature and extent of sins before he can understandingly repent of them. And this knowledge is derived from the moral code which God has given as the rule of men's lives. "By the law is the knowledge of sin." Rom. 3:20. And has God no other mirror into which the sinner may look and see the imperfections of his moral character? In his personal experience the great apostle answers: "Nay, I had not known sin but by the law." Rom. 7:7.

It is admitted that the Spirit of God and the gospel of the Son of God both act upon the sinner's mind and heart in harmony with the law of God. But if these are the means, independent of the law of God, in his conversion from a life of sin to obedience and holiness, we should be able to read somewhere in the New Testament words like these: By the Holy Spirit is the knowledge of sin. Nay, I had not known sin but by the Holy Spirit. Or, By the gospel is the knowledge of sin. Nay, I had not known sin but by the gospel.

But as there are no statements in all the Bible that the Spirit of God and the gospel of Christ are the agents to give the sinner a knowledge of his sins, and as Paul does say by the authority of the Holy Spirit that by the law is the knowledge of sin, it will be acknowledged that the grand old moral code of Jehovah, given as a rule of life, is the means by which sinners may learn the nature and the measure of their sins. The beloved John defines sin in these words: "Who-soever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

The perpetuity of the law of God, transgressed, makes the death of Christ a vital and perpetual truth in the system of redemption, to be set forth in the gospel of the Son of God as long as human probation shall last. This fundamental truth ranked first in the gospel preached by Paul. He reminds the church at Corinth of this fact in these words: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." 1 Cor. 15:3. And to the church of the Romans he makes the broad declaration: "Where no law is there is no transgression." Rom. 4:15. Take away the moral code, and sin is removed from the world, and Christ and his gospel are no longer needed.

But the glorious gospel of the Son of God presents Christ as now pleading the merits of his blood which was shed for our sins. This fact constitutes the highest evidence of the perpetuity of the law of God. It gives force to the grand truth lying at the foundation of redemption, to be perpetuated in the gospel message to the end, as uttered by John in these words: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous." 1 John 2:1. The sinner needs an advocate with the Father, because the wrath of God is upon him for breaking the moral code given as the rule of his life. Our adorable Redeemer, who shed his precious blood for the offending sinner, is the sinner's advocate with the offended Father.

In the plan of redemption the sinner has to do with both the Father and the Son. He must first see the nature and extent of his sins by the light of the moral law, exercise true repentance toward its divine Author, and then the way is made ready for him to exercise a consistent and scriptural faith in Jesus Christ. With this agrees that portion of Pauline theology rehearsed by the great apostle in the presence of the elders of the church assembled at Mileus: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21.

Away with the idea that the law of God alone can save the sinner, however carefully he may observe all its precepts! The law is the rule of conduct. It condemns the violator, and holds him guilty until he suffers the penalty of its transgression, or receives pardon through a mediating party. There is no redeeming power in law. If it were the province of law to redeem the transgressor of law, then Christ need not have died for our sins. The Jew is blind, to say the very least, in one eye; but away, away with the heresy that men may be saved by Christ and the gospel while trampling the law of God under their feet! God gave Christ to the world because his law was as changeless and enduring as his eternal Self. And there was no other way to meet the demands of that law, and at the same time save the sinner, than that Christ should die, the Just for the unjust.

The Christian who trusts in Christ for salvation while breaking the commandments of God, is suffering as great blindness as the Jew, though it be in the other eye. He dishonors both the Father and the Son, by making God's moral government of trifling importance, and consequently the atonement of the Son of correspondingly small value. He is even flinging insult into the very face of Heaven in boasting of saving faith in the Son, while rejecting the commandments of the Father. But John sees a loyal army, obedient and true, who are not swayed by Satan to the right or to the left. These have sight in both eyes. The prophet says respecting them: "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.—James White.

The Christian Life.

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

AM I CONVERTED?

THE issues of eternity depend upon the true answer to this question. Pretense and mere form, however well they may cause us to appear in the eyes of others, will only condemn us at the bar of God. If we have not been converted, why not? God is no respecter of persons. The fault is ours. As we are standing on the very verge of eternity, how can we rest until we know that our sins are forgiven, and that we are recognized by God?

Undoubtedly there are many who would like to experience this change of heart, but do not seem to understand how to meet the conditions on which such a change is promised. I believe that one difficulty with many is that they have a greater desire to receive God's blessing, and to experience that degree of happiness that they have so often heard accompanies conversion, than they have to see their own sinful hearts, and feel that sting of conscience that makes one realize that he is guilty in the sight of both God and man. It is quite easy to see sin in a general way, but to see sin as it really is, exceedingly sinful, and then to realize that we are truly sinners, is quite another thing. It is not so pleasant to look into our own foul, polluted hearts, and see what we really are. Here is where we must all come. Then the cry will go up from the distressed, burdened, guilty soul, "God be merciful to me a sinner."

How few of us there are who close our closet doors to plead with God to make us see and feel our sins in their true light! The benumbed conscience that has laid dormant for years, is not so easily aroused. It is most strongly inclined to compromise with sin. It is only by the help of God that the mind can be brought to see sin in its true light. If God should show us all of our sins at once, just as heaven regards them, it would cause us to despair. But a merciful God will show them to us as we can bear them, and as fast as we will put them away.

Conversion means to change our course of life, and all of our carnal desires. The long-cherished, fleshly desires are not so easily changed. We must have God to help us, in order to turn from sin with that degree of hatred and abhorrence that will cause us to loathe it that we will have no desire for those things that we once so much loved and longed for. How many of us neglect to ask God to show us our sins, until we are brought into a place of despair, and almost hopelessly ruined by them! Undoubtedly there are convicts inside prison walls who have seen and repented of their sins, and will enter heaven, while others, who perhaps committed no grave crime, will see the pearly gates close against them; and all because they did not see in their true light the sins which they had committed. The publicans and the harlots will go into the kingdom of God before such.

We know that the Bible teaches that we must have a knowledge of sin before we can repent of it. But the reason that many do not repent is not because they do not know what sin is, but because they love and cherish it. "Godly sorrow worketh repentance." In order to have godly sorrow, we must plead with God for it. The Father sent his Son into the world that by his life and holy instruction the people might see the contrast between a life of purity and a life of sin. His life was a constant reproof to the sin-loving Jews. We can have his presence with us to-day as verily as could his followers eighteen hundred years ago, if we will but listen to his instruction and reproof. He promised, just before he ascended, to send the Comforter—the Holy Spirit. He told his disciples that its office-work should be to reprove as well as comfort. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin." John 16:7, 8.

The Holy Spirit comes to the sinner first as a re-prover and condemner; then, after the guilty soul has justly and patiently borne its cutting reproof and condemnation, it consoles and comforts. Then comes the sweet peace and heavenly happiness that we never knew before. The most of us want the latter

without experiencing the former. But this, God will never allow. We do not love to be reprov'd; we do not love the sting of condemnation; but if we would be truly converted, we must desire it, and be willing to be reprov'd in any way that God may see fit to reprove us.

When one has received from God the assurance of sins forgiven, he will not need to ask some aged pilgrim what the evidences of conversion are. If he has wronged any by false accusation, Zaccheus-like, he will be willing to restore fourfold, and to give half of his goods to feed the starving, perishing poor. What a work we could accomplish, if we could only rise to that position where we would lose sight of this world and catch a glimpse of the next! Then the stronger the tempest blew, and the higher the surging waves of adversity rolled about us, like the ship-wrecked mariner, the more closely would we cling to Christ our Saviour.

The pardon of sin cost Heaven an infinite price; and although free to us, it will cost us a struggle of soul to obtain it; enough so, at least, to show that we are truly in earnest, and desire the presence of Christ above that of every other person or thing. If we have thoroughly repented, and God has accepted us, we shall be conscious of his presence. We shall have a constant fear of sinning, lest we grieve away the Spirit and presence of Christ. We shall work out our own salvation with fear and trembling. If we have had a good view of our sins, and have felt that Christ has forgiven us, we shall not feel like condemning any, but more like pitying the worst sinner; neither will it be hard for us to sympathize with and love the one who confesses grievous sins. If we have the love of Christ in our hearts, we shall rejoice to see true repentance on the part of the basest. Did not Jesus forgive and love the dying thief, who was justly suffering the penalty for stealing? If the pure, holy Saviour forgave and loved a thief, cannot we, if one should as sincerely repent? If he forgave a wicked adulteress, and told her to go and sin no more, cannot we do the same?

Having been great sinners ourselves, and having received pardon, are we not under the deepest obligations to forgive others? How often we forget the debt that we have been released from, and go and take our debtor by the throat, demanding that things be made right! Let us ever remember the great debt of gratitude that we owe our Redeemer for the pardon of our sins, and ever be quick to detect true repentance in others, and ready to assist them in overcoming. May we ever be in a condition where we can point the penitent one to a sin-pardoning God.—E. Hilliard.

FIGHTING A GOOD FIGHT.

A STINGY Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give \$10;" again he said, "I'll give \$15." At the close of the appeal he was very much moved, and thought he would give \$50. Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do; I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. "What should he do? The box was now under his chin; all the congregation were looking. He had been holding his pocket-book in his hand during the soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur'!"

Here is a key to the problem of covetousness. "Old natur'" must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—Good Words.

I WATCHED an old man trout-fishing the other day, pulling them out one after the other briskly. "You manage it cleverly, old friend," I said. "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up, and stuck his rod in the ground. "Well, you see, sir, there be three rules for trout-fishing; and 'tis no good trying if you do n't mind them. The first is, Keep yourself out of sight; and the second is, Keep yourself further out of sight; and the third is, Keep yourself further out of sight still,—then you'll do it." Good for catching men, too, I thought, as I went on my way.—Mark Guy Pease.

In my pursuits of whatever kind, let this come to mind, "How much shall I value this on my death-bed?"



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

BATTLE CREEK, MICH., JULY 15, 1887.

THE NIGHT FAR SPENT.

THE apostle, looking down to that thrilling era when time is about to vanish into eternity, and speaking with prophetic voice, says: "The night is far spent, the day is at hand."

The night is the night of sin. The reign of evil makes the darkness of this world. How large a portion of the earth, and what a vast majority of the people of this world, still rest under the death and blackness of heathenism! And in civilized and enlightened lands how stands the proportion between the righteous and the wicked, the good and the evil? Let the daily press, the police records, criminal statistics, the ratio between churches and saloons, schools and grog-shops, answer.

The picture is sufficiently appalling; but the saddest feature of it is that the darkness is continually growing deeper, the compass and strength of evil continually increasing. And thus the word of God says it was to be in the last days. "Iniquity shall abound" (Matt. 24:12), and evil men and seducers shall wax worse and worse (2 Tim. 3:13) "in the last days" (verse 1), and when the end is about to come. Matt. 24:13.

Yet in the midst of this growing tide of evil, men are indulging the delusive dream that the world is growing better, the gospel extending its conquests, and the millennium about to dawn. And this, too, is noted in the sure word of prophecy; for when destruction, sudden and overwhelming, is just about to fall upon them, then is the very time when men in their blindness are to be crying, "Peace and safety." 1 Thess. 5:1-3. Men may for awhile delude themselves into the belief that all is peace and all is safety, and under the influence of that opiate feel very contented and happy; but that will not change the situation at all, nor avert the coming doom. It is better to look facts full in the face, and let the light of God's word show us the future of this dark and troubled world.

While we rejoice in what has been, and is being, accomplished, in the increased circulation of the word of God, the labors of evangelical missionaries, the increase of converts and agencies for good, we cannot ignore the fact, that the tide of evil is continually growing upon all the noble efforts to stay it, so that there is more now to be done than there was one hundred or even fifty years ago.

Over eighteen centuries have elapsed since Christ died, and yet there are over one thousand millions of human beings on the earth who are opposed to the gospel in any form. Including those huge bodies of superstition and corruption, the Greek and Roman Catholic Churches, the most of them no better than heathen so far as any hope of heaven is concerned, we have but four hundred million out of the fourteen hundred million now estimated to be living on the earth, and how many of these are real Christians? There are said to be thirty millions of members of Protestant churches, but Bishop Foster throws out one half of these as only undeveloped, idle factors, leaving not over fifteen millions of Christians upon whom the hope of evangelizing the world depends.

And what progress has been made during the last half or three quarters of a century? It is claimed that within the last sixty years \$25,000,000 have been expended in foreign missions; but the shameful liquor and tobacco statistics show \$900,000,000 spent for the former and \$650,000,000 for the latter, not in sixty years, but every twelve months; or 233½ millions of dollars more for these vile indulgences in sixty days, than for the gospel to the heathen in sixty years. In the year 1800 the population of the world was put at 800,000,000. Of these 200,000,000 were claimed as nominal Christians, including Greek, Romish, and Protestant bodies, leaving 600,000,000 non-Christians. Now the estimated population of the globe is 1,400,000,000, and of these 400,000,000, Greek, Romish, and Protestant, are claimed as Christians, leaving 1,000,000,000 non-Christians, or 400,000,000 more to be converted now than there were at the beginning

of the century. At this rate how long will it take to accomplish the work of converting the world and bringing in the millennium? Christians raise about 50 cents per head per annum to send missionaries to the heathen. They spend \$10,000,000 more than this amounts to for artificial flowers to ornament foolishly and foppishly Christian bonnets. There are said to be 2,600,000 souls in all the mission churches abroad. But there are more than this number in the Christian State of New York, who from deliberate choice prefer to remain practically heathen under the very light of the gospel. A convert to Christianity in foreign lands costs 90 cents; one in Christian lands costs \$6.30.

The press is a mighty agency, but it can be used for evil as well as good, and Satan has not been slow to enlist this agency in his work. In Great Britain, Bradlaugh's atheistic weekly circulates 250,000 copies, and the immoral, infidel, and blasphemous publications which come yearly from the press in that one country reach nearly 40,000,000 copies. Three hundred magazines, journals, and newspapers are published in New York City, and Dr. Talmage says that two hundred of them are hostile to the Christian religion and to all good morals.

Bishop Foster in the *Independent* says: "Is Christendom struck with judicial blindness that she sleeps? Are her eyes holden that she cannot see? There are armies marching and countermarching with banners on which are emblazoned Dynamite, Anarchism, Communism, Nihilism, No Sabbath, Down with Church and State, recruited from the dram shop and officered from the kennel. Are we so deaf that we do not hear the tramp of the gathering legions? Nations that license murder for pay, will be murdered for plunder. Nations that fatten the wild beasts of passion, will be devoured by the wild beast of rapine and ruin."

Henry George says: "The new barbarians who shall destroy our modern civilization, as the barbarians of old destroyed that of Greece and Rome, will not come from a distance. Go through the squalid quarters of great cities, and you may see their gathering hordes."

In our own country and in all Europe, the ratio of the increase of crime outstrips by far the ratio of the increase of population, while cases of suicide and insanity multiply, and our prisons and asylums overflow. Yet men are so blind as to claim that the world is growing better, and that the millennium is at hand.

No; the world's only hope is in the coming One. The reign of the usurper is about ended. The night is far spent, the day is at hand. In this we may rejoice and be glad. Let us labor to save as many as possible from the ruin which the great day will soon and inevitably bring to the unprepared, and be ourselves ready for the Deliverer when he shall appear.

U. S.

HOW WILL THE COMING OF CHRIST AFFECT THE WICKED?

"TAKE heed," said Christ, "that no man deceive you." And it was in reference to this very subject of his second coming that he uttered these words. Was it because he knew that on this, the most momentous of all subjects, men would court deception?

Be that as it may, it is a fact which challenges observation, that here people seem willing to be misled. By this event, understood as the Bible describes it, an issue is presented of such a nature that to meet it a preparation is required which cuts across all worldly desires, all carnal propensities, all earth-born purposes and pursuits. And rather than turn from these, and endure the crucifixion of the carnal mind, and walk the humble path of self-sacrifice, they shut their eyes to the event itself, or listen with complacency and pleasure to the deceiver's words, while he falsifies God's revelation in reference to the nature of Christ's second coming, and the effects that will follow.

1. The effort is first made to deny the event itself. No such thing is literally to take place, it is claimed, as the second coming of Christ. This is all figurative. It has already taken place, or is daily taking place, or is to take place in the future, in some secret or hidden manner.

2. The plain word of God beating into the dust these false assumptions, the next effort is to make it appear that, though such an event as the appearing of Christ in the clouds of heaven is really to take place, it is not of such a nature as to excite any alarm; for probation will still continue, and the sinner can still find salvation.

We lay it down, therefore, as the first proposition, that in connection with the coming of Christ probation ends. This will appear evident when we con-

sider the change it involves in Christ's position. He is revealed to us in the characters of prophet, priest, and king. His prophetic office he fulfilled while here upon the earth. His priestly office he maintains as long as he continues to occupy the position he assumed when he ascended up on high as intercessor for us before the Father. The whole work of salvation is summed up in the priesthood of Christ. Outside of this, including the types and symbols pointing to it, no salvation is offered to the guilty. But when Christ comes, he does not come as a priest, but a king. When John in vision saw him coming in his glory, his attention was attracted by a peculiar inscription upon his vesture and upon his thigh. His vesture was dipped in blood, but it did not obscure the majestic title inscribed thereon. He looked, and behold it was written, "*King of kings, and Lord of lords!*" Therefore when Christ comes, his priestly work has ended, and salvation is no longer offered to the impenitent.

There is another scripture which is explicit upon this point: Rev. 22:11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This language certainly brings to view that moment into which is concentrated all the solemnity of the work of salvation for a lost world; when the character of every one is unalterably fixed, and his case irrevocably decided for an endless eternity. And when is this?—Just before the Lord appears; for the next sentence in the chapter reads, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Hence by what his works have been up to that time, and not by what they may be afterward, is every man's eternal destiny decided.

The second coming of Christ draws the line of final separation between the righteous and the wicked. He shall separate them "as a shepherd divideth his sheep from the goats." Matt. 25:32. Hence it is certain that there is no probation beyond.

The announcement of Christ's second coming is therefore the announcement of that solemn fact in human history, the end of probation for all that are living upon the earth at that time. Sinner, your only hope is to seek Christ and his salvation before that fearful hour; for then his work will be to judge and execute, and not, as now, to plead and pardon.

The coming of Christ will put an end to all enterprises, and overturn every position, and abolish all situations, that are not founded upon his saving work. Kings then forget their kingly power; for One appears who is king over them. The rich men forget their wealth, or only remember it to throw it to the moles and bats in wild despair at the fact so suddenly revealed, that their gold and silver cannot save them. The chief captains and mighty men change suddenly their lordly tones, and leave their haughty orders half unsaid, lost in anxiety for their own safety. And all, high and low, rich and poor, honorable and debased, business workers and pleasure-seekers, flee from the face of a terror unknown to earth before; for they know that the Lamb's great day of wrath is come. Conscious that they have willfully and wantonly despised his mercy and insulted his power, they now plunge into the caves of the mountains and the fissures of the convulsed and reeling earth, and implore the rocks to crush them, and the mountains to bury them from his incensed presence.—Rev. 6:14-17.

The coming of Christ destroys all the wicked living at that time. Paul, in 2 Thess. 1:7-10, describes the revelation of the Lord Jesus in flaming fire, and says that he is to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and that they shall be punished with everlasting destruction from (or by) his presence and the glory of his power.

In the parable of Luke 19:12-27, which illustrates the ascension of Christ to receive his kingdom, and his second coming after having received his kingdom, the fate of the wicked is set forth in verse 27: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Again, in the vision of Rev. 19, where the second coming of Christ is represented by the figure of a conqueror riding forth upon a white horse, after the battle between the kings of the earth and him that sat upon the horse, we read: "And the remnant [all that were left] were slain with the sword of him that sat upon the horse."

Finally, at the coming of Christ, universal destruction is brought upon the face of nature, and the earth

is reduced to its original condition of disorder and chaos. The prophet Isaiah describes it in forcible language (chapter 24) as made empty and waste and turned upside down; as mourning and languishing and fading away; as devoured by the curse and becoming desolate; as utterly broken down and dissolved, and reeling to and fro like a drunkard, and removed like a cottage. And John says that when the great day of wrath comes, the heavens depart as a scroll, and every mountain and island are moved out of their places. Rev. 6:14. And again he declares that when the great voice from the throne in the heavenly temple proclaims that all is finished, the islands flee away, the mountains are not found. Rev. 16:20. The earth is shaken by the voice of God; and that shaking, says Paul (Heb. 12:27), signifies its removal. The imagination cannot grasp the reality of that mighty convulsion which shall level every mountain and unmoor every island. Jeremiah had a view of it when all this had transpired, and he says the heavens had no light, and, lo! the earth was without form and void. Jer. 4:23.

Such are some of the scenes attending the coming of the Son of man. Shall we say that they are of no consequence; and bid the sinner dream on his pleasing dream of peace and safety?—No! but rather with all our power we warn him to flee, while yet he may, from the wrath that surely is to come. U. S.

“WILLINGLY IGNORANT.”

Why will men deceive themselves? Why will they, rather than submit to God's law, seek to undermine and overthrow it? When the one-day-in-seven plea is shown to be false, from the fact that God sanctified, that is, set apart or appointed, the seventh day of the seven, the very day on which he rested from the work of creation, why will they blind themselves by the false assertion that the day is lost, and we cannot tell which is the seventh day in God's given order? Can they not see that this is an argument against God himself? If we cannot keep God's commandment, we cannot. Then who is to blame if we do not?

Their argument stands like this: (1.) God commands us to keep the seventh day; (2.) But his providence has so ordered it that we cannot tell which day that is; (3.) Therefore, any one day of rest after six of labor will be acceptable obedience to the commandment. We might just as well argue that since God has suffered his sanctified day to be lost, he does not require us to keep the commandment at all.

But if the people were not willingly ignorant, if they really desired to know which day of the seven is God's sanctified rest-day, they certainly could find it. All believers in Christ and readers of the New Testament know that Jesus recognized and observed the day that the Jews observed (Luke 4:16; 13:14-16), and that the first day of the week was the day next following the Sabbath. Matt. 28:1; Luke 23:56; 24:1. And if they will not close their eyes to the fact, history will show that for many centuries of the Christian era, say from the third to the sixth in particular, the Christian world was divided, and there was much contention on the question; not at all which day of the week was the Sabbath, but whether the Sabbath should be kept, or another day, the first day of the week, a day to which “Sylvester, who was bishop of Rome while Constantine was emperor,” gave the “imposing title of Lord's day.” In those early centuries it was not questioned at all which day was the Sabbath. No other day than Saturday was ever called the Sabbath by any writer, in the church or out, for more than five hundred years after Christ. In those centuries no one had ever imagined that the Sabbath could be kept on any other than the seventh day, the day God rested on, and therefore blessed and sanctified, and which the Jews have ever observed, and do observe to this day. The seventh-part-of-time theory had not then been invented. Roman Catholics still recognize the Sabbath and the first day of the week as two distinct days, claiming that the Church, having the power, has “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.” It was left for Protestants, near the close of the sixteenth century, to develop the seventh-part-of-time theory, and thus show how the fourth commandment, without change, can be kept on the first day of the week!

Why will men choose to be blind? Why will they contend that the day of the Sabbath has been lost, against all history and the testimony of the whole world, Jews, Catholics, and Protestants being per-

fectly agreed in numbering the days of the week? Why will they, to excuse themselves in following mere human tradition and custom, dishonor God by representing that, though he requires us to keep holy the day on which he rested, yet it is impossible for us to know which day it is? If they would candidly reflect, they would know that all such excuses are vain. How much better would it be for them to learn this fearful mistake now in time to correct it, than to pass on in blindness till the day of God shall reveal it!

R. F. C.

“THE WORLD WANTS PEACE.”

UNDER the above caption the *Protestant Standard* of March 10, 1887, gives utterance to the following quite significant and remarkable statements:—

“The cry for peace is going up to-day from every quarter of the globe. Look where we will, there is not a nation enjoying the presence of this white-winged messenger. The carnage of war may have ceased just now, but it is not peace; it is only an armed truce. So long as hate and revenge keep stirring their smoldering fires, we cannot tell how soon hostilities may begin. For the past year we have heard nothing but rumors of war. The air has been filled with mutterings, and preparations on a colossal scale are being made on all sides, each great power believing that the best way to preserve so-called peace is by being armed to the teeth.

Germany and France are eyeing each other with intense solicitude. Bismarck has kept the country in a ferment of excitement over the Army Bill, absolutely demanding that his wishes shall be complied with. On the other hand, France feels humiliated over her defeat at the battle of Sedan, and still hopes to recapture Alsace-Lorraine. Krupp's famous factories and foundries are giving employment to 20,000 men, tolling and perspiring night and day to turn out immense cannon with which men are to slaughter one another and multiply widows and orphans. Russia is the irritating thorn in England's side, forever menacing British ascendancy in India, and scheming to reach the wide sea through the Bosphorus and Mediterranean. Italy fears the ambition of the papacy to regain its temporal power, which ambition just now may be increased and strengthened and made more probable than ever by the diplomacy of Bismarck. Austria, Belgium, Bulgaria, Greece, Egypt, India, China, Mexico, South America, our own country, are all tossed about with the winds of discussion and the tumultuous waves of discord. No state or nation can boast of internal harmony. France is divided over the question of Church and State. England's throne totters between monarchical conservatism and republican democracy and Irish Roman Catholic reaction. Germany is divided between Romanism and socialism; and when we look at home, we see enough to make the heart quake.

“How many divisive questions are constantly agitated! The interests of the manufacturer of the East clash with those of the agriculturist of the West. There is the struggle between capital and labor. There are the inveterate religious differences—suspicions of Romanism, prejudice against Protestantism. There are the plague-spots of Mormonism, Spiritualism, and intemperance. Here are the pleasure-loving, Sabbath-breaking foreigners, who have brought their continental Sunday with them, and loudly denounce as sumptuary the beneficent laws which are designed to preserve to us our American Sabbath and our blood-bought liberties. Here are the Irish Romanists plotting to destroy this government. Here are the thrifty but pagan Chinese, rearing their joss-houses near our Christian sanctuaries, and setting up their idols in a Christian land.”

In view of the foregoing very truthfully stated picture of the condition of the world, it is no wonder that “men's hearts” are “failing them for fear, and for looking after those things which are coming on the earth.” Luke 21:26. In view of these things it is quite incredible how any one can have faith that the so-called temporal millennium is about to dawn, or that any approach is being made in that direction. How much more plausible, and in harmony with the Scriptures, to recognize these things as fulfillments of prophecy, and signs of the near approach of the second coming of Christ!

A PREACHER ON SUNDAY LEGISLATION.

It is surprising to an observer to see to what an extent Sunday legislation has prevailed and increased the past year. The legislatures of no less than eleven States have, in the past year, considered the enactment of laws regulating in some manner the observance of Sunday. As a general rule it is found that ministers of the popular denominations favor all such legislation, and the more stringent the laws proposed, the better suited they are with them, and the heartier they favor the legislation. Occasionally, however, we find a minister who discovers the evil tendency of

such legislation, who believes the principle is erroneous, and who is independent enough to speak out his mind. Rev. Bird Wilkins, pastor of Bethesda church, Chicago, is such an one. In commenting on Sunday legislation, before beginning his sermon, June 12, he is reported by the *Chicago Tribune* as speaking as follows:—

“It is no advantage to the religion of Christ or his church that laws are being enacted at our State capital, looking to a strict observance of Sunday as a holy day. That is what it means. It is church legislation. Whenever and wherever the church has entered the halls of legislation, she has left her power outside. She, upon entering the political arena, lays aside her robes of victory. She may have a majority, and thus carry her point, but I tell you it is contrary to the genius of the gospel of Christ. He did not leave us the political sword with which to set up his kingdom in the hearts and lives of men. I tell you, the United States herself will lose her robes of honor whenever she puts religion into her statute books. Whenever Jesus is to appeal to Blackstone, then will Jesus become a politician; then will come to pass the attempt to force men to bear the mark of the beast. I am not ready to see the church scrambling amidst the political corruptions of the day to have laws passed for the preservation of her holy days. Whenever I think the religion of love given by Jesus needs the arm of the State to support it or protect it, I will renounce it. Whenever I believe the Baptist Church covets secular power to save her holy days, I will be Baptist no more. It is a declaration of weakness on our part to ask such legislation, and suicidal to rejoice over it. Say it is not religious intolerance if you choose, but I know it is, and you know it is.

“To indorse these Sunday laws as a church is to indorse or to approve one of the festivals of the ancient sun-god, and an edict of a pope of Rome. And how our Protestant divines and Baptist ministers, especially such men as Dr. P. S. Henson, of this city, and Dr. Fulton, of Brooklyn,—I say, how these brethren can defend a law that attempts to consecrate a day which is made holy by the decree of a heathen idolater, I do not understand, nor can they explain it. I do not oppose these Sunday laws, however, on account of their origin, but because I do not want to see the church creeds put into our law-books. No, not a single line of any creed do I want to see there. And I think the larger number of candid-minded people in this country, upon sober second thought, will follow the example of California in this matter, should such laws be enacted here, and repeal them.”

We are glad to record that the bill relating to Sunday observance that was before the Legislature of Illinois at the time Mr. Wilkins uttered the foregoing words, did not pass. It passed the lower house, but did not reach its second reading in the Senate, owing to the opposition of clear-minded, honorable, and impartial members. We purpose to give ere long, through these columns, some reasons why we oppose the enactment of unconditional Sunday laws, and what we regard as their pernicious tendency.

AN IMPORTANT RENDERING.

In the general crusade against the Lord's Sabbath which is taking place at the present time, every resource is exhausted to dislodge the commandment which enforces it, from its proper place in the moral law. A notable instance of the ruling propensity to accomplish this end is found in the use which is made of the following scripture:—

“For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.” Rom. 13:9. The line of argument runs on this wise: The apostle, say they, is here alluding directly to the ten commandments, and as he fails to mention the fourth, such neglect on his part furnishes proof positive that he did not consider it as being of binding obligation.

But let us see how far their premises are properly taken, and their conclusions safely drawn. Is it true that Paul is here referring to the decalogue? We reply that it is to a certain extent. The context will prove just how far the ten commandments were passing in review before him. In verse 8 he declares that we should “owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.” But what law is here referred to? As already seen, it is agreed on all hands that it is the ten-commandment law. Is it, then, true that in loving another we fulfill all the requirements of the decalogue? The answer must be in the negative; for Christ teaches that this law requires not only love to man, but also love to God. How, then, shall we reconcile the statements of Paul and Christ? We reply that it is very

easily done if we have no pet theory which is to be allowed to stand in the way of such reconciliation.

Christ was speaking of the whole law, embracing as it did the first four commandments, which enforced our duty to God, and the last six, which taught our duty to our fellow-men. Paul, on the other hand, is giving special attention to that portion of the law embraced in the last six precepts, which regulate our conduct toward our fellow-men. While endeavoring to enforce the obligation to love others, he emphasizes that duty by quoting a portion of those commandments which are found in the six that are given on purpose to instruct us as to how we should relate ourselves to them. By examination we shall discover that he mentions five of the precepts so clearly that there can be no mistake as to the ones to which he alludes. The commandment which he omits altogether is the fifth. Summing up, he says: "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." That is, to be brief, all of the remaining commandments relating to this subject, as well as those I have already quoted, are embodied in the expression, "Thou shalt love thy neighbor as thyself," not meaning by any means to declare that our duty to God is fulfilled when we love our fellow-men, or that by so doing we are released from our obligation to observe the first four commandments; but simply that love answers the requirements of the five mentioned by him, and others which bear upon the question of our responsibility to our fellow-men.

Any other view would be suicidal; for if the passage claimed perpetuates simply the obligation of the commandments mentioned therein, it not only disposes of the fourth, but also of the first, second, and third, as these also are not referred to, thereby exonerating us altogether from the duty of worshipping God, avoiding idolatry, profanity, etc.

Here, then, we leave the matter. If our opponents, in order to get rid of the Lord's Sabbath, are ready to sacrifice all those sacred precepts which show our relation to him, then the extreme desperation of their case has become so manifest as to work a cure for all the injury which it would be possible for them to do.

In conclusion, we offer the following rendering of the passage, as given in Conybeare and Howson's "Life and Epistles of St. Paul": "For the law which says, Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet (and whatsoever other commandment there be), is all contained in this one saying, Thou shalt love thy neighbor as thyself. Love works no ill to his neighbor; therefore love is the fulfillment of the law." It is not claimed, on the one hand, that the foregoing translation is exactly literal; and, on the other hand, it is disclaimed that it is a mere paraphrase. The author sets it forth as a free translation, which is better calculated to convey to the mind of the English reader a correct idea of the meaning of the great apostle than would be a word for word translation of what he has written.

The name of Dean Howson, a member of the Board of Bible Revision of Great Britain, will have sufficient weight with the scholars of the present day to secure for the translation which he has thus offered their respectful consideration. That translation presents this advantage over the one in our common version; viz., in substituting the words "whatever other commandment there be" for the words "if there be any other commandment," all difficulty in regard to the seeming uncertainty on the part of the apostle as to whether there were other commandments is removed, and it becomes apparent that he used the form of expression under consideration simply for the sake of brevity.—*W. H. Littlejohn.*

A DISCOURAGING PROSPECT.

An editorial in the *Protestant Standard* of March 10, 1887, contains the following significant paragraph:—

"We look abroad and around us, and find that nations are acting far from what Isaiah predicted when he said, 'Nations shall learn war no more.' Our own government takes the initial steps to reduce the surplus in the Treasury, by voting millions for defense. Millions of money must go to manufacturing cannon and fortifications, and vast quantities of explosive material. But we would have to surrender faith in the Bible if we do not believe that the time is coming when men shall beat their swords into plowshares and their spears into pruning-hooks. The time is surely coming when the trappings will be stripped from the war-horse, the cannon dismounted, and the clarion of war be changed to the notes of peace."

While the editor of the *Standard* admits the exceedingly discouraging outlook for the millennium, he still perseveres in the hope that it will come sometime. But his hope is based upon an erroneous understanding of the words of the prophet. Isaiah did not prophesy that nations should learn war no more, and it is unaccountably strange how any person of intelligence can claim that he did.

The words that speak of beating swords into plowshares and spears into pruning-hooks, and learning war no more, are found in Isa. 2:3, 4, and Micah 4:3; but if the reader will examine the context he will find that the words are what the people say shall occur in the last days, and not what the Lord says. These passages are a prophecy that the temporal millennium would be preached in the last days, and we are having their fulfillment now. If one wishes to know what the Lord says for this time, let him read Joel 3:9-14: "Prepare war. . . beat your plowshares into swords, and your pruning-hooks into spears," etc. And we have a literal fulfillment of this prophecy also. Witness the testimony of the *Standard* above quoted, and the wonderful war preparations going on all over the world.

We thus have the interesting spectacle of many people crying, "Peace and safety," and so fulfilling the prophecy first quoted, and at the same time unprecedented war preparations are going on everywhere. We are in the midst of exceedingly troublous times, and the prospect for universal peace and a reign of Christianity was never so discouraging as at present; and in this we see a plain fulfillment of the last-named prophecy. And yet people cannot see it, but go right on in blindness, still crying that the good time coming must come.

We believe it will come, but not in the manner that is looked for by the masses. The good time for the people of God will come when Christ appears the second time, "without sin unto salvation." Then will be gathered the good and faithful of all ages, who will be taken to dwell with the Lord for a thousand years in heaven. Meanwhile the earth will be desolate and uninhabited save by Satan, who will wander to and fro. That will constitute the binding of Satan, spoken of in Rev. 20:1-3. He will be unable to do any harm, for there will be none for him to harm. At the close of this thousand years will occur the fulfillment of Rev. 21.

Dear reader, here is a prospect that is truly encouraging, and its consummation is certain, because it is based on the "sure word of prophecy."

POLITICAL PLATFORM OF THE ROMAN CATHOLIC CHURCH.

To give the Bible to the laity is to cast pearls before swine.—*Cardinal Hosius.*

There is no other remedy for the evil but to put heretics to death.—*Bellarmino.*

The laity have no jurisdiction and power over the clergy.—*Council of Constance.*

Let the public-school system go to where it came from—the Devil.—*Freeman's Journal.*

We hate Protestantism; we detest it with our whole heart and soul.—*Catholic Visitor.*

It is utterly wrong to circulate the Scriptures in the vulgar tongue.—*Archbishop Ximenes.*

We are not advocates of religious freedom, and we repeat we are not.—*Shepherd of the Valley.*

Religious liberty is merely endured until the opposite can be carried into effect.—*Bishop O'Conner.*

God's tribunal and the pope's tribunal are the same. All other powers are his subjects.—*Muscovius.*

We will take this country, and build our institutions over the grave of Protestantism.—*Priest Hecker.*

There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic.—*Priest Hecker.*

There can be no religion without the Inquisition, which is wisely designed for the promotion of the true faith.—*Boston Pilot.*

The exemption of clerical persons has been instituted by the ordination of God and by canonical institutions.—*Council of Trent.*

I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.—*Priest Walker.*

What Father Walker says is only what has been said by the bishops all over the world, over and over again, in their pastorals, and we heartily indorse it.—*New York Tablet.*

The pope has redeemed the clergy from the obedience due to princes; therefore kings are no more the superiors of the clergy.—*Bellarmino.*

We hold education to be a function of the Church, not of the State; and in our case we do not accept the State as educator.—*New York Tablet.*

We declare, affirm, define, and pronounce it necessary for salvation for every human creature to be subject to the Roman pontiff.—*Cardinal Manning.*

Accused by those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth.—*Pope Pius IX.*

As the Church commands the spiritual part of man directly, she therefore commands the whole man, and all that depends on man.—*Civiltà Cattolica.*

The pope has the right to pronounce sentence of deposition against any sovereign, when required by the good of the spiritual order.—*Brownson's Review.*

All those who take from the Church of Rome and from the See of St. Peter, one of the two swords, and allow only the spiritual, are branded for heretics.—*Baronius.*

If the Catholics ever gain (which they surely will do, though at a distant day) an immense numerical superiority, religious freedom is at an end.—*Archbishop of St. Louis.*

Heretics, schismatics, and rebels to the said Lord the Pope, or his aforesaid successors, I will, to the uttermost of my power, persecute and wage war with.—*Bishops' Oath.*

I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers.—*Jesuits' Oath.*

Our school instruction must be purely materialistic. If the name of the Author of Christianity is mentioned at all, he must be spoken of as one of the men who figured prominently in history.—*Western Watchman.*

No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—*Council of Trent.*

Moreover we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.—*Pope Gregory XVI.*

A GOOD DESCRIPTION.

THE International Sunday-school lesson for June 12 is on the first four commandments, and it is interesting to note the different reasons which different lesson commentators give for keeping the first day of the week instead of the seventh day, as enjoined by the fourth commandment. Dr. Alexander McLaren, of Manchester, England, has an article in the *Sunday-School Times*, in which he says:—

"We have not the Jewish Sabbath, nor is it binding on us. But as men we ought to rest, and, resting, to worship on one day of the week. The unwritten law of Christianity molding all outward forms by its own free spirit, gradually, and without premeditation, slid from the seventh to the first day, as it had clear right to do."

This is about the best statement of the case that we have yet seen. It is a truth that "we have not the Jewish Sabbath," and that it is not binding upon us because the fourth commandment knows nothing of any such Sabbath. The Sabbath which we have, and which the fourth commandment enjoins upon us, is the Sabbath of the Lord, which is the seventh day of the week. But what we wish to call especial attention to is the aptness with which the writer describes the change from the seventh day to the first. The law of God did not change, but "the unwritten law of Christianity," which is another term for the natural inclinations of professed Christians, "gradually, and without premeditation, slid from the seventh to the first day."

That's just it; that sentence describes the case as well as a whole volume could. There was no commandment for the change, but the people gradually slid over onto the first day of the week. In so doing, they clearly slid away from the commandment, which they had no right to do. If they had heeded the commandment, as they ought to have done, they would not have slid; for Inspiration describes the righteous man thus: "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. When men let go of the commandments of God, they are sure to slide.—*Signs of the Times.*

THE VALUE OF LITTLES.—A chain with all its links sound, except one, is not to be trusted. A pest-house with all its rooms disinfected, except one, is not a safe place to stay in. A payment which lacks one dollar of the amount owed, is not a payment in full. He who sinks within one inch of the rope which is thrown him, perishes as surely as though he were in mid-ocean.

Temperance Outlook.

—A liquor tax can only be paid by the ruin of those who pay it. The more the tax, the greater the ruin.

—“If we could make this country sober,” says Lord Coleridge, “we could shut up nine tenths of the prisons.”

—President Cleveland has issued an order prohibiting liquors from Alaska Territory except for medicinal or religious purposes.

—Over \$15,000 were expended during the past year by the Scottish Temperance League in the circulation of live temperance literature.

—The liquor lords would have you believe that a system that hounds your son into a drunkard's grave, is one of the fruits and flowers of high civilization.

—In Texas, eighty-two papers declare for prohibition and twenty-one against it; in Tennessee fifty-two for it and four against it. Some in both States are silent.

—The National Convention of Brewers voted \$13,000 to the brewers of Michigan, Texas, and Tennessee, to aid in fighting prohibition, and \$9,000 for anti-prohibition literature.

—I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain continues to engage in the traffic, to show that he is not involved in the guilt of murder.—*Lyman Beecher.*

—Thirteen years ago a hospital was started in Loudon on the plan of discarding the use of alcohol except where every other means failed. Since the beginning, only four cases out of tens of thousands have been treated with alcohol, and the percentage of recoveries has been much larger than in any other hospital.—*London Times.*

—Last year tax was paid upon 3,510,898,488 cigars. The average smoker is content with a cigar worth \$30 per thousand, or one that retails at five cents. On that basis there annually goes up in smoke \$180,000,000, or \$15,000,000 every month, or \$500,000 every day. In addition, boys waste on cigarettes \$6,500,000, and those who prefer a pipe, a further sum of \$20,000,000.

—There has been a considerable falling off in the manufacture and sale of intoxicants in India during the past year. The out-stills have been reduced in number from forty-three to thirty-eight. There are also now only seventeen shops for the sale of opium, whereas five years ago there were twenty-eight. The gross falling off in the revenue from opium, as compared with 1885, is 5.22 per cent, and in liquor, 7.8 per cent.

—Do you hate a drunkard? Then you are a poor temperance man. You never saw a moderate drinker but what cursed the drunkard. The only friends the poor drunkard has are the people who try to take drink out of his reach. The best guide in reaching a conclusion in the matter is “to put yourself in his place;” to suppose it were your son, or your brother, or your father that was a slave of his appetite for drink.

—To support government by propagating vice, is to support it by means which destroy the end for which it was originally established, and for which its continuance is to be desired. If the expenses of the government cannot be defrayed but by corrupting the morals of the people, I shall, without scruple, declare that that money ought not to be raised nor the designs of the government to be supported.—*Dr. Samuel Johnson.*

—The man who sits down and whines that prohibition won't prohibit, is like a man who sits down in the fence corner and whines that his plow won't plow of itself. A prohibitory law is only the tool with which the work of abolishing the liquor traffic is to be done, and the people must give impetus and action. To say that prohibition does n't prohibit is only to say that the people are too indolent to make it effective: They must be waked up.—*The Quill.*

—The *Portland Herald*, of Maine, asks what prohibition has done for the State, and then answers as follows:—

- It has improved the farms and homes.
- It has made liquor-selling a disgrace.
- It has banished liquor from the grocery.
- It has banished every brewery and distillery.
- It has banished liquors from public entertainments.
- It has driven liquor from a large majority of towns.
- It has confined it largely to the slums of the cities.
- It has driven about all, except the lowest classes, from the traffic.
- It has largely reduced the amount of drunkenness.
- It has reduced the internal revenue tax per capita to about one-fortieth of the average of the whole country.
- It has increased the number of persons to each saloon to about three times the average of the whole country.
- It largely aided in reducing our State prison convicts to one in 4,000 of the population, while the average in the country is one to 1,000.

Notes from the Field.

“The field is the world.”

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

KANSAS.—A protracted effort at Moran awakens considerable interest.

ARKANSAS.—Twelve converts have signed the church covenant at Harrison as the result of a series of meetings.

MAINE.—General meeting held at Waterville, and plans laid for the prosecution of the work during the season.

OHIO.—Eleven believers at Liberty Center sign the church covenant; tent meetings are in progress at Mc Clure.

NEW ZEALAND.—The church at Auckland continues to receive accessions, and a church structure has been erected and finished.

ILLINOIS.—Four believers baptized at Rockford, and a church of nine members organized; tent meetings in progress at Marshall.

NEW YORK.—Nine converts receive baptism at Syracuse, having been brought into the faith through the work of the mission at that city.

VIRGINIA.—Tent meetings held at Mount Crawford result thus far in awakening a large degree of interest and a spirit of inquiry among the people.

IOWA.—The State camp-meeting at Des Moines was attended by upwards of 1,200 believers, and was in every respect successful, fifty-eight converts receiving baptism.

TEXAS.—Four new converts at Kaufman, at which place a church has recently been organized; tent meetings being held at Wilson's Chapel; tent meetings at Black Jack Grove result in thirty converts.

INDIANA.—Tent meetings are in progress at North Salem, Fountaintown, and Morocco; Sabbath-school of twenty-three members organized at Sullivan, at which place nine have recently embraced the faith.

MINNESOTA.—About 1,000 believers attended the camp-meeting at St. Paul, and the number of converts gained was thirty-five; the sales of denominational books in Minnesota the past year amounted to \$21,000.

KENTUCKY.—A general meeting of the believers at Glasgow and vicinity was held at that place, June 9, resulting in the encouragement of all, and the perfecting of plans for labor the present summer; tent meetings are being held in Metcalfe and Shelby counties.

WISCONSIN.—The State camp-meeting was held at Beaver Dam, June 15-21, and was successful; twenty-one converts were baptized; at the State Conference, held in connection with the camp-meeting, nine ministers, six licentiates, and three colporters were commissioned to labor publicly in the Conference for the ensuing year.

NEBRASKA.—Eld. O. A. Johnson reports the following items of interest among the Scandinavians in Nebraska: Several individuals embrace the faith in Fillmore County, and a Sabbath-school has been organized; church at Otis receives one new member; four converts receive baptism at Dunbar; the Decatur church receives one new member; five additional believers reported at Omaha.

MICHIGAN.—A series of meetings held at Camden Center results favorably; church at Carson City receives four accessions; tent meetings being held at Hastings; Elds. Hortou and Lay report the baptism of twenty-eight converts at several different points which they have visited; tent meetings in progress at Bellaire, Clare, and Webberville; the camp-meeting at Alma was attended by about six hundred believers, and thirty-two converts received baptism.

The Theological World.

... It is reported that the league against atheism is doing effective service in France.

... Mr. Moody's school for Bible study and methods of Christian work, will be held at Northfield, Mass., Aug. 2-11.

... It is stated, upon what seems to be good authority, that Spiritualism is proportionately more widely accepted in France than in this country.

... Negotiations looking to the union of the Waldensian and Free Italian churches in Italy, have failed, and the matter has been indefinitely postponed.

... At a recent meeting of the Norwegian Lutheran Synod, at Stoughton, Wis., the controversy over predestination caused a very formidable division.

... A writer in the *Gospel in all Lands* says that in Mexico the men are virtually infidels, but that Romanism has a strong hold upon the women and children.

... Rev. Charles Stowe, son of Mrs. Harriet Beecher Stowe, and nephew of the late Henry Ward Beecher, has been elected by the officers of Plymouth Church as its pastor.

... The Turkish Government has a tender care for Mohammedanism. As an example of this care, it is stated that the Government has prohibited the use of “Paley's Evidences of Christianity” in Robert College, near Constantinople, because it contains several chapters against Mohammedanism.

... The General Assembly of the United Presbyterian Church at its late session, adopted a resolution reaffirming the action of the General Assembly of 1884 in recommending the sessions of churches to provide unfermented wine for the communion.

... The Congregational, Presbyterian, and Reformed churches in Japan are now united under what is known as the Synod of the United Church of Christ, and a movement which gives promise of success is being made for the more intimate union of these churches.

... The Jesuits of Canada, whose estates were declared forfeited a number of years ago, are clamoring for their restoration, and with a fair prospect of success. The valuation of these estates amounts to an enormous sum, and they ask that the amount be made good to them from the Dominou treasury.

... On Tuesday, June 21, there was a “jubilee celebration” in the church of the Holy Innocents, New York City, in the form of a “solemn requiem mass for the repose of the souls of the 1,500,000 persons who have perished from hunger and eviction during the fifty years of England's misrule in Ireland.”

... At the late meeting of the Synod of the Reformed Presbyterian Church at Newburg, N. Y., resolutions were passed prohibiting the election to office of any member of the church who uses tobacco in any form. This action was followed by a severe arraignment of secret societies, particularly the Masonic order.

... A church census was taken on a recent Sunday at Troy, N. Y., which revealed the fact that of the 30,000 persons who attended church services on that particular morning 21,116 were Roman Catholics, 1,956 were Presbyterians, 1,484 were Methodists, 1,215 were Episcopalians, 1,045 were Baptists, 110 were Universalists, and 85 Unitarians.

... Quite remarkable results are being accomplished by the Evangelical Society among the Catholics of Belgium. Eighty congregations and preaching places have been established; seventeen pastors, five candidates, and five colporters are engaged in the work. The number of Sunday schools established is fifty-seven, with an attendance of 2,350 children.

... As indicative of the hatred entertained by the Catholics for the Bible, the *Univers*, a Roman Catholic organ, says of the British and Foreign Bible Society, that it is a “criminal association,” and affirms it is “the most flagrant instance of systematized plunder, undertaken for the worst of motives, and perpetuated by the worst of agents.” The *New York Observer* fitly calls this “a brilliant specimen of condensed wormwood.”

... The Board of Visitors, to whom was referred the Andover controversy, made their decisions known on the 17th ult. They sustain the charges against Professor Smyth on three points,—the fallibility of the Bible in some of its teachings, the inability of man to repent without a knowledge of God and of Christ, and probation after death. The charges against the other professors were not sustained,—a discrimination which considerably amazed the “Andover party.”

... The amount of capital bearing revenue in possession of the Roman Catholic Church in Canada, is estimated at fifty million dollars, yielding an annual revenue of three million dollars; which, together with the amounts received by the Church from other sources, makes an annual revenue of eleven million dollars. In striking contrast with this it is stated that the annual revenue of all the Protestant bodies of Canada together does not exceed eleven million dollars.

... On account of the threats of the French Government, the pope has withdrawn the appointment of Mgr. Agilardi to be Nuncio at Peking. Heretofore, France has represented Catholic interests at Peking. But as the Chinese Government is very anxious for a change, it has conferred upon one of the resident Catholic Bishops the rank of mandarin, and thus in him the pope will have a legate on the spot, through whom he can communicate his views to the Chinese government, and carry on such negotiations as are desired.

... Evidences continue to accumulate indicating a revolution of sentiment on the question of baptism. In speaking of the frequency of instances in the popular churches where immersion is administered as the only true mode of baptism, the *Standard* says: “Our New York correspondent recently wrote of the building of baptisteries in Episcopal church edifices in that city. We are informed that a baptistery is to be placed in the building of the Union church, in Kenwood, one of our suburbs, which is now under construction. It looks as if all churches would soon be obliged, by the opinion of their members, to provide for such demands as are continually being made by the enlightened.”

THE GOSPEL SICKLE.

Battle Creek, Mich., July 15, 1887.

Additional camp-meetings to be held by Seventh-day Adventists for this year have been appointed as follows: Texas, Fort Worth, July 27 to Aug. 2; Virginia, Harrisonburg, Aug. 2-9; North Missouri, Chillicothe, Aug. 2-9; Vermont, Vergennes, Aug. 16-23; Ohio, Cleveland, Aug. 16-23; Illinois, Springfield, Aug. 31 to Sept. 6; Michigan, Grand Rapids, Sept. 20-27; Indiana, Indianapolis, Oct. 4-11. Readers of the SICKLE who live in the vicinity of any of these meetings, are cordially invited to attend.

Among the specifications of a certain power named in Dan. 7:25 is this: "And he shall speak great words against the Most High." It is so universally acknowledged that the power there described is the papacy, that it is hardly necessary to argue the case. Granted, then, that the papacy is there described, we need not be surprised to hear such statements as were made by a Catholic priest by the name of J. L. Andreja in a speech at Rome, upon the departure of Cardinal Gibbons for this country. The priest was eulogizing the Cardinal, and describing the reception he would meet with in America; and among other extravagant remarks he made the following:—

"The importance of the threefold reception is equal to the meaning. The clergy will spontaneously be made to ask, Who is this that cometh from Rome with dyed garments, this beautiful one in his robe, walking in the greatness of his strength? And why is his apparel red, and his garments like them that tread in the winepress? The answer to them will be that he is their own archbishop, whom the Vicar of Christ has made his immediate counselor, and as such has clad him in red robes."

In immediate connection with this the reader is asked to turn to Isa. 63:1-3, and then say whether or no the foregoing is blasphemy,—whether or no it is a fulfillment of the prophecy of Dan. 7:25.

Occasionally is witnessed so literal a fulfillment of prophecy that it would seem as though none could doubt it. The third chapter of Joel is largely prophetic of the closing scenes of this dispensation, and the tenth verse speaks thus of what may be witnessed: "Beat your plowshares into swords, and your pruning-hooks into spears." These words indicate preparations for war that may be looked for in the last days. Quite recently an incident occurred that may be taken as a very literal fulfillment of this prophecy. It consisted of the shipment to Krupp's great gun factory of a vast quantity of old plowshares, to be used in the manufacture of implements of war. This is only one incident of many that are everywhere visible, indicative of war preparations, but it is such a literal fulfillment of the prophecy as to be especially noticeable. In the peace-and-safety cry that is so general among many classes at the present time, is seen an equally literal fulfillment of Isa. 2:3, 4. Thus while men are proclaiming the approach of a time of universal peace and cessation of war, the most gigantic preparations for war ever known are going on. Both these movements are in fulfillment of prophecy.

An appreciative reader in Fulton Co., N. Y., writes as follows:—

"I want to tell you how much good the GOSPEL SICKLE has done for me. I write to ask you not to give up printing it; for the Lord was pleased, through the truths that it contained, to send conviction to me. My sister in Minnesota first sent me the paper, which I read, and which caused me to search the Bible, for I did not believe in the Saturday-Sabbath, as I was brought up to keep Sunday. I commenced to study the Bible to prove that the Adventists were wrong; but God let the light shine upon me, and I saw that I was wrong. A voice seemed to say, 'Remember the Sabbath day to keep it holy,' and I commenced keeping a commandment that I had broken all my life, and the Lord blessed me and gave me such a peace as I had never known before. I am resolved, although I am all alone here, that I will work for the Master as long as I live."

We assure our sister that the publishers of the SICKLE have no thought of ceasing its publication. On the contrary, they are constantly endeavoring to increase the spread of the important and glorious truths to which this journal is devoted, believing them to be God's especial truths for this day and age of the world. There are many very encouraging features visible all over the world, tending to strengthen our faith in this work. Developments in the social, polit-

ical, and physical world continually attest to the correctness of the interpretations of prophecy that have for years been given by S. D. Adventists. The Lord is pleased to bless and prosper the efforts put forth for the spread of the work, and hundreds of honest souls all over the land are embracing the truth with the same joy that our sister has experienced. May the Lord speed the work until the jewels are all gathered out!

In speaking of the rapid spread of Spiritualism in France, the Chicago *Interior* makes this comment:—

"While Spiritualism is strong in Paris, it has gained a stronger foothold in the provinces of France, where it seems as if Catholicism had prepared the way for it."

It would be interesting to have the *Interior* explain by what means Catholicism prepares the way for Spiritualism. In the event that such an attempt should be made, we opine that the *Interior* would be obliged to confess that the doctrine of inherent immortality and continued consciousness after death constitutes the foundation of Spiritualism; hence it follows that the propagation of this doctrine, whether by Catholics or Protestants, paves the way for Spiritualism. It will be found that the only platform upon which one can stand against that terrible deception, is that of the Bible, viz., immortality is to be had alone through Jesus Christ. Just as soon as one admits the doctrine of inherent immortality, he cannot avoid playing directly into the hands of modern Spiritualism.

"HONORABLE."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

What the Lord calls honorable is honorable; if it is not in the sight of sinful men, it is so in the sight of God and all the holy angels. That which he has made "the holy of the Lord" is holy, and should be honored by all his intelligent creatures. And yet many through ignorance or malice, instead of honoring this sacred institution of their Creator, dishonor it by calling it "the old Jewish Sabbath," and a "yoke of bondage," and asserting that the Saviour who died for man's transgressions of the Sabbath law, as well as for every other transgression of the decalogue, took it out of the way, nailing it to his cross. In this they not only dishonor the Sabbath, which the Lord has entitled honorable, but they dishonor Him who came to "magnify the law, and make it honorable." Isa. 42:21. This Jesus did by affirming the perpetuity of every jot and tittle of the law (Matt. 5:17-19), living out its precepts in his life (John 15:10), and then dying to redeem us from our transgressions of it. Thus dishonoring the Son, they dishonor the Father who sent him. And "he that honoreth not the Son, honoreth not the Father which hath sent him." John 5:23.

How has it happened that the sacred memorial of the great Creator, the institution given to mankind by which they may honor and worship the only living and true God, has come to be despised and traduced by those who profess to love God and keep his commandments? Why should "the holy of the Lord" be stigmatized and dishonored? "An enemy hath done this,"—one who knew the vital point in the law of God, the point which especially touches the honor and authority of the Lawgiver. The Sabbath is a monument to the memory of the great God, and he says it is a sign between him and his people forever. Ex. 31. This sign of the true God the leader of the great rebellion has tried to supplant, putting in its place the mark of the power which has thought to change the times and the law of God. Dan. 7:25. The result is, the mass are honoring Sunday, while they trample the holy of the Lord under foot.

R. F. C.

"SIGNS OF DEGENERACY."

UNDER the above caption the *Review and Herald*, of July 5, 1887, comments very pertinently as follows:—

"It has been truly said that the beginning of ancient Rome's degeneracy was marked by her inclination toward the worship of brute force. When she began to neglect the cultivation of the virtuous prin-

ciples which gave rise to her early greatness, and to manifest a fondness for the brutal physical contests which later became so popular as a national pastime, she started on that downward road which terminated in her overthrow by the barbarians.

"Between the great ancient republic at this stage of her existence, and the great republic of modern times, a comparison might not just now be improperly made. We have not, indeed, the bloody gladiatorial shows which so delighted the populace of Rome; but we have others which indicate no less clearly a strong tendency toward the worship of brutal force. The largest gatherings in the country are witnessed at base-ball contests, and to be a professional ball-player is one of the loftiest aspirations of half the boys in the land. For the youth who can do the most terrific batting, no ovations, are too grand, and no presents too costly. On an average, professional ball-players receive a larger salary than the presidents of our colleges. Prize fights, rowing exhibitions, and other sports have increased in the last few years to a wonderful degree. The direction of these tendencies is downward, and the nation which exhibits them manifests the symptoms of a degeneracy which has disastrously overtaken some of the greatest nations of antiquity."

"GOD ALONE IS LORD OF THE CONSCIENCE."

In his speech at the late National Reform Convention, Rev. T. P. Stevenson remarked that,—

"Every reform is rooted in some principle. The Reformation was rooted in the great principle of justification by faith. The great doctrine of religious liberty rests upon the basis of the inviolability of the conscience,—that God alone is Lord of the conscience."

That is all true. The progress of the Reformation in the sixteenth century and onward has been but the progress of truth. Each successive step in reform has been but the development of one more principle of truth. No movement can be a genuine reform if it subverts or repudiates any principle of reform already developed. Now the great doctrine of religious liberty is inseparable from the Reformation. It is just as essential a principle as justification of faith itself. It rests indeed upon the *inviolability* of the conscience, and upon the truth that God alone is Lord of the conscience.

But this so-called national reform repudiates this fundamental principle of the Reformation. It declares that the State has "the right to command the consciences of men." It refuses to be comforted with a Constitutional acknowledgment of God, because such acknowledgment would not "impose any restraint on the conscience." But if the State has the right to command the consciences of men, then God is not alone Lord of the conscience. And if men have the right by civil enactment to impose restraint upon the conscience, then there is no such principle as the inviolability of the conscience.

Therefore this so-called national reform, in repudiating this fundamental principle of the Reformation, shows itself to be not a reform at all, but subversive of the Reformation and a return to both the ante- and anti-Reformation principles of the papacy.—*American Sentinel*.

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