

THE GOSPEL SICKLE

"THRUST IN THY SICKLE AND REAP, - - - FOR THE HARVEST OF THE EARTH IS RIPE." Rev. 14:18.

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EDITORIAL COMMITTEE:

URIAH SMITH, GEO. I. BUTLER, R. F. COTTRELL,
G. W. AMADON, AND G. W. MORSE.

For Terms, - - - See Last Page.

WORK FOR JESUS.

I ask but to work for the Master;
'Tis this, only this, I implore;
And I'll choose not the service—contented,
Be it only to wait at the door.
But O, let me work for the Master!
I love him, and this is my need
For all the rich mercies he showered
On me in my darkness and need.

'Tis all I can do for his goodness,
That has followed me all of my days.
He has led me, and succored and chastened
And forever I'd bow and give praise.
Then O, let me work for the Master!
I care not though menial the toil.
There is naught in his service but honor;
And 'tis work that the dark foo will tell.

Let me work, let me work, for the Master,
The service time soon will be gone,
The sunlight seems now to be waning,
Soon the sheaves will be all garnered home.
And O! what a glad shout will echo!
Creation's vast arches all through;
When the Master shall call home the workers!
Will he then call, my brother, for you?

Oh! swiftly the time flitteth onward,
And would we then join the glad throng
Who will sing to the praise of King Jesus,
We must here learn the key to their song.
And O! as those white-robed, bright harpers
Shall then their Redeemer behold,
Methinks as each sweet strain floats upward
And each hand sweeps those harp-strings of gold,

That each voice that shall rise in the chorus
Will seem to re-echo the words:
"It was living and doing for other
That taught us the key to these chords."
Then O! let us work for the Master!
Nor choosing the labor or field,
Content if at last our poor service
Some fruit for his garner may yield.

M. J. Bahler.

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 is great danger attending the rejection of light from God's word, or of the teaching of God's servants. In Isa. 6:9, 10, we read; "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isaiah had consented to deliver a message that the Lord wanted delivered, and the two verses named contain that message. He was to tell the people that they could hear, but did not understand; they could see, but would not perceive; and because of their refusal to give such attention to the truth that was preached to them as would enable them to understand it and conform their lives to it, they were to suffer the dire

results mentioned in verse 10. Prophets were frequently said to cause or bring about results which they only predicted. This explains the statement in the tenth verse—"Make the heart of this people fat," etc. The idea is this: Proclaim that their hearts shall be made fat, their ears heavy, and their eyes closed, *because they refuse to understand and accept the truths preached to them.* These passages contain a principle that holds good through all time; viz., that the rejection of truth is followed by a hardening of the heart and impairment of the perceptive faculties, so that one will ever afterward have greater difficulty in understanding and accepting the same.

IN Rom. 5:13 we read, "For until the law sin was in the world; but sin is not imputed when there is no law." The meaning is evidently this: Previous to the giving of the law at Sinai, sin was in the world; but as sin is not imputed when there is no law, the law must have existed even before that event, and have been in full force. The statement is made for the very purpose of demonstrating that wherever and whenever sin is imputed, law exists and is in force; and as sin was imputed before the law was given at Sinai, the conclusion is inevitable that the law, also, existed previous to that time.

WHEN the Lord drove man out of the garden of Eden, he debarred him from access to the tree of life, lest he should eat of its fruit and "live forever." Gen. 3:22, 24. Adam, before his fall, although a probationer, doubtless had access to, and probably did eat of, the tree of life (see Gen. 2:16), as did also, no doubt, Lucifer and his angels in heaven before their fall. Had no provision of grace been made for man, the sentence of death from which there could have been no resurrection, would doubtless have been carried out then and there; the fallen angels being executed with him. The provision of grace placed man on a second probation. Had he then eaten of the tree of life, he would have "lived forever,"—not necessarily to all eternity, but until the execution of the final judgment, as the fallen angels have lived and will live. Every one born into the world would have lived, and natural death would not have occurred, until finally all would have been destroyed together in the lake of fire. Rev. 20:15.

KEPPING THE WORD OF GOD IN THE MIND.—It is a blessed thing to have the word of God in the memory. Says the pious psalmist: "Thy word have I hid in mine heart." Ps. 119:11. Many blessed consequences result from having God's word in the mind. When walking by the way, good thoughts will be encouraged and evil thoughts shut out. When at work, with Heaven's blessing, a text is often as good as a sermon. When at prayer, passages of scripture aid in devotion, by suggesting proper requests and suitable expressions. When at rest, in the nightwatches, or by the sick-bed, one can taste the sweetness of many a precious promise, and be able to say, "In the multitude of my thoughts within me thy comforts delight my soul." When in pain or peril, one text of Scripture may be like the shining star to the tempest-tossed mariner. Let the mind be well stored from the treasure-house of God's word.

CHRIST said of himself, "I am that bread of life. Your fathers did eat manna in the wilderness,

and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6:48-50, 54. By the words of these texts, Christ taught the necessity for man to be a *partaker* of the benefits of the atonement provided for by his broken body and spilt blood, in order to obtain eternal life. The superiority of the means of eternal life thus offered, over the ordinary means of sustaining natural life, is shown by the reference to the act of the children of Israel in eating manna in the wilderness. They ate manna, but it sustained life only temporarily. The terms *eating* and *drinking* are borrowed to show the necessity of man's being a literal partaker of the bread of life, in order to receive the promised life that will never end. The mere fact that the means have been provided by the death of Christ, is not sufficient; he who would receive the benefits, must comply with the conditions that are laid down, otherwise that sacrifice will not be pleaded in his behalf. If, when a person's probation closes, his peace is made with God and his sins are all forgiven, he has thereby secured to himself an interest in the bread of life which will be pleaded in his behalf when his case comes up in the investigative judgment, and his sins will be blotted out and his name retained in the Lamb's book of life. Thus, although he may die a natural death, he has a sure guaranty of eternal life; and it is that eternal life to which Christ had reference when he said: "He that eateth of this bread shall live forever."

GENESIS 2:7 reads thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." By this we learn that that which was made of the dust of the earth became a living soul, hence the soul may be regarded as the entire being. When possessed of the breath of life, it is a living soul; when not so possessed, it is a dead soul. If it be objected that this conclusion leads to the belief of soul-sleeping in death, then we refer the objector to the inspired writers of the Bible, and suggest that his dispute is with them. Notice a few of their statements: "So David slept with his fathers, and was buried in the city of David." 1 Kings 2:10. "And Solomon slept with his fathers, and was buried in the city of David his father." 1 Kings 11:43. "And Hezekiah slept with his fathers." 2 Kings 20:21. "For now shall I sleep in the dust." Job 7:21. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. "And when he was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth." Mark 5:39. "These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "Then said Jesus unto them plainly, Lazarus is dead." John 11:11, 14. "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." "Then they also which are fallen asleep in Christ are perished." "But now is Christ risen from the dead, and become the first-fruits of them that slept." "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed." 1 Cor. 15:6, 18, 20, 51.

Doctrinal Articles.

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

THE TWO KINGDOMS.—NO. 4.

BY J. O. CORLISS.

OUR last paper left the subject of the kingdom with Christ seated on the Father's throne in heaven, where the counsel of peace for the sinner is between them both. Zech. 6:13. This has reference to his work as high priest, when he pleads his own blood in behalf of repentant man. Speaking of this work of the Saviour, David says that he is to sit at the right hand of God, until his (Christ's) enemies are made his footstool. Ps. 110:1. Paul makes the same statement to the Hebrews in chapter 10:12, 13.

But if the Lord remains seated on the Father's throne until his enemies are all made his footstool, then, when he leaves that throne and his priestly work ceases, man's probation has forever closed. This is shown from the fact that when he comes, all who have not previously submitted to his authority, are his enemies, and have become his footstool. He then treads them in his anger, and tramples them in his fury. Isa. 63:3. But when does this part of

will be broken forever. As they rise from their dusty beds, they will be "caught up" by the angels, together with the living waiting ones, and borne to meet the Lord who waits to receive them in the air. 1 Thess. 4:16, 17.

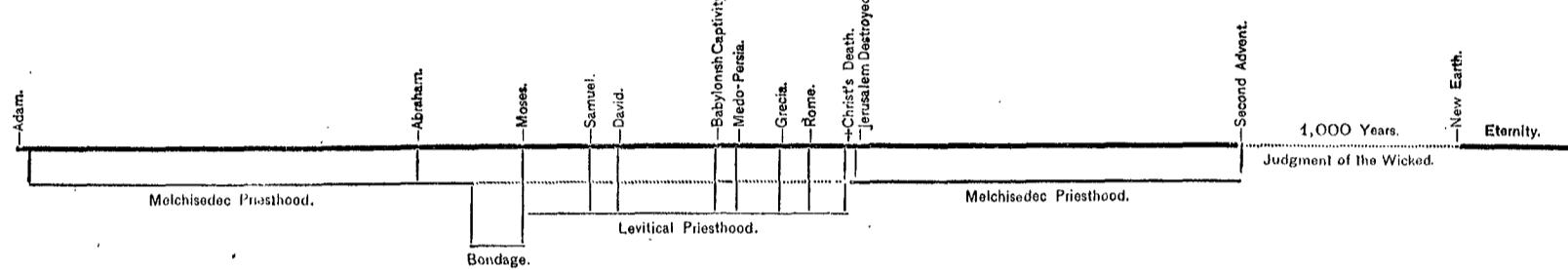
But at this time the Lord does not take up his abode on the earth. He sits in mid-heaven while the saints are being gathered, and they then return with their Redeemer to the right hand of the Father. This is shown by the statement, that "them also which sleep in Jesus will God bring with him." 1 Thess. 4:14. When the Lord leaves heaven to come to the earth for his people, then it is said that God sends Jesus Christ, after which the heavens receive him until the times of restitution, or restoration of all things, which have been spoken by the mouth of the prophets. Acts 3:20, 21. And when the heavens receive him on his return, God brings with him the saints who were gathered at his advent to the earth.

As King of kings, the Lord will never dwell on this earth until it has been cleansed from every impurity, and made a fit place for his eternal reign. In his second advent the Saviour's feet do not touch the sin-polluted earth, but he awaits "in the air" the gathering of the saints by the angels. Matt. 24:31. When the earth has been restored as predicted by the prophets, then and not till then will it

wicked dead lying just where they fell at the approach of his glory. These must first be disposed of in whatever way the providence of God has arranged.

But while the earth is thus desolate, where are the saints? The next we learn of them after their ascension, is what the Revelator says of them: "And I saw thrones, and they sat upon them." Rev. 20:4. Who are the "they" here spoken of? We read on: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Then these are the righteous who had been dead, but when seen by John had been made to live again.

These came up in the first resurrection, at the advent of the Lord, and were seen sitting on thrones of judgment, in fulfillment of what the apostle had said, "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2. Not in this life; for the same writer has exhorted all to "judge nothing before the time, until the Lord come." 1 Cor. 4:5. The judgment to be performed by the saints, then, is not to be engaged in during this life, but after the Lord comes. When they have been made immortal, and better capable of sitting in such a capacity, they will reign (judge) with Christ a thousand years. Dur-



the program take place? The following verse answers: "For the day of vengeance is in mine heart, and the year of my redeemed is come." That is, when the time of his people's redemption arrives, then is also the day of vengeance, when he will tread down his enemies.

This is clearly set forth by the Revelator in chapter 19, where he represents the Son of God coming to earth, followed by all the armies of heaven. His work is then to judge and make war in righteousness. Verse 11. The prophet thus describes the scene: "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." Verse 15. In this way he treats all his enemies, who, at the close of his heavenly work, have been made his footstool. And it could not be otherwise; for when he ceases to plead as the sinner's advocate before God, and takes his own throne as King of kings, the mediation for sinners must be done. He is then no longer high priest and advocate, but a King on his throne. After that, who will stand in the sinner's stead? No one else can do that work but Christ the Lord, and he will then have exchanged that position for a kingly throne, upon which he will rule the world forevermore.

The change that takes place at that time is clearly pointed out in the words of Paul. Speaking of the resurrection and the coming of Christ, he says: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." 1 Cor. 15:24. The kingdom here said to be given up is the kingdom of grace in which Christ is a priest after the order of Melchisedec. It is shown in the diagram by the lighter of the full-length parallel lines, which is cut short at the perpendicular line marked "second advent." When Christ gives up this kingdom in which he has held the place of mediator before God, pardoning grace for sinners has ceased. Christ then receives the kingdom promised him as the heir to David's throne, and comes to earth for the purpose of gathering the subjects of his eternal kingdom. These have lived in all ages, and in all parts of the world. Most of them will be sleeping in the grave where they were consigned by the usurper of God's kingdom upon earth, but some of them will be found alive to welcome the Lord with shouts at his return. Isa. 25:9.

When he comes, it will not be as a babe in Bethlehem; but as a king on his own throne of glory, surrounded by all the holy angels. Matt. 25:31. The thrilling sound of the trump of God will then be heard, and the silent sleep of the righteous dead

become the place of the throne of David. The kingdoms of the world become the kingdoms of our Lord and Saviour, prior to his coming. But after removing his subjects to heaven, he proceeds to "gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 13:41), preparatory to his occupation of it with his subjects. After the wicked have been destroyed in the furnace of fire (verse 42), then "the righteous shine forth as the sun in the kingdom of their Father." Verse 43.

It is very clear from these and many other scriptures, that the righteous do not take the promised kingdom as long as there is a rebel against the government of God. We will therefore briefly examine the order of the events which transpire after the coming of Christ, and before his reign on the earth as the heir to David's throne.

As already seen, when Christ comes, he raises the righteous dead, and changes the living waiting ones to immortality. 1 Cor. 15:51, 52. At the same time all the wicked fall dead at his presence. 2 Thess. 1:7, 8. The prophet also pictures the coming of the Lord, with its effect upon the earth and the inhabitants of it. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down, at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

This scripture shows that at the coming of Christ no man is left alive on the earth; that the fruitful places become a wilderness; that the cities are broken down; and that the entire land is desolate, without form and void, as it was in the beginning, before being inhabited by man. Yet God says he will not make a full end of it; there is something glorious in store for even such an unseemly wreck of matter, after those things which offend are taken out of it. But while in the condition portrayed by the prophet, it certainly could not be the dwelling-place of Christ and the saints; for we are told that when the earth becomes their abode, it will blossom as the rose, and the glory of Lebanon shall be given unto it. Isa. 35:1, 2. It is also to be a place where the ransomed of the Lord shall come with songs and everlasting joy, and where sorrow and sighing shall flee away. Verse 10.

This condition of things, however, could not be, while the earth remains in the chaotic state into which it is turned at the coming of Christ, with the

ing that time the degree of punishment to be meted out to each of those who are not saved will be determined by the saints, in connection with Christ.

If one should ask how this can be done while the wicked are yet dead, the answer would be returned, By the records of their lives, which have been faithfully kept for that very purpose. "The dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. At the end of the thousand years, when this work has been accomplished, the wicked are raised to receive their recompense. After referring to the thousand years' reign of the righteous, the prophet says: "But the rest of the dead lived not again until the thousand years were finished."

Upon being raised to life, the wicked enter upon their punishment. In the meantime the city of God, the New Jerusalem, has descended, bearing with it the saints; the wicked then gather themselves about the city to battle, and it is at this time that fire comes down from God out of heaven and devours them. Rev. 20:7-10. The same fire that devours the wicked, will cleanse the earth of the last stain of sin, and fit it to be the eternal abode of the saints. This is shown by the words of Peter: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

The general conflagration of that time will cause the heavens to pass away with a great noise, and the elements to melt with fervent heat, the earth also, and the works that are therein to be burned up. 2 Peter 3:10. Then from the old earth, melted and cleansed from its defilement under the curse, will spring the new earth, under the fashioning hand of Jehovah. That one will be free from all marks of the curse of sin. Then will be fulfilled the words of the Revelator: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1.

That will be the time referred to by David, when he said: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:10, 11. It will also be the time when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27. This will be the kingdom prepared for the saints from the foundation of the world. Matt. 25:34. It will be a complete kingdom. The territory, the subjects, the King and his throne,—all will be there, and the subjects will be governed by the

immutable law to which he now requires obedience by the subjects of the kingdom of grace.

In the midst of the New Jerusalem, the metropolis of the new earth, will be the eternal throne, with Christ as ruler of the kingdom, and the nations of the saved (both Jew and Gentile) shall walk in the light of it. Rev. 21:24. There under the mild reign of Christ the saints of God will have access to the water of life that flows from under the throne. In the midst of the street of the city, and on both sides of the river will there be found the tree of life, with its twelve manner of fruits, all of which are for the service of the nations. Rev. 22:1, 2. Not only is the earth restored to man in a state of purity as at first, but the tree of life, also, to which Adam lost his right through disobedience, is again given to man for his benefit.

But best of all there will be no more curse. That will have been forever removed. Man, redeemed, will then stand forth in the kingdom, just as Adam and his posterity would have been, had sin never entered the world. Satan's reign is then ended, and the throne of the Lamb will be in its stead. The servants of Christ will see his face, and his name will be in their foreheads. Hail, happy day, when sin's dark night shall have an end, and the saints of God shall all "shine forth as the sun in the kingdom of their Father"! Matt. 13:43.

The Christian Life.

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

THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldest take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things so sweet.

For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Though strength should falter, and the heart should bleed,
Through peace to light.
I do not ask, O Lord, that thou wouldest shed
Full radiance here;
Give but a ray of light that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better, in darkness, just to feel thy hand
And follow thee.
Joy is like restless day, but peace divine,
Like quiet night.
Lead me, O Lord, till perfect day shall shine
Through peace to light.

—Selected.

THE POWER OF KINDNESS.

As we look upon the earth, clothed with its mantle of green and decorated with beautiful flowers, perfect in their formation as only God's hand can make them, our own hearts are made glad. As we listen to the gentle murmuring of the crystal stream, winding its way through the forest, and hear the feathered songsters trill their merry notes of gladness from every tree along its banks, we catch the spirit which inspires them to sing, and all nature seems to vibrate with one accord.

In everything that God has created, we see harmony that compels us to say, "Surely God has not made anything in vain." And it seems that all things on the earth were created for the benefit and glory of man. But what is man that God should be thus mindful of him, that he should be surrounded with everything that is intended to bless him and make him happy? Why make man's life so sublime, grand, and glorious? Was it that he might glory in himself? — Inspiration does not tell us so; but it does tell us that for God's pleasure man was created. It appears that man was endowed with certain powers, and surrounded with the beauties of creation, that he might be the better fitted to glorify God, and fulfill his earthly mission. But how in man can the object of God, the Creator, best be met?

One great man, upon entering a cathedral, saw twelve silver statues. He asked, "What are these?" "They are the twelve apostles," was the reply. "Well," said he, "take them down, coin them into money, and let them go about doing good as their Master did." And so it should be with us; if we would make the most of life, every motive must tend to the same end for which the Master labored when on earth. We must strive to make some part of

God's creation more beautiful; to make man better, happier, and more blessed; to make some human soul a little wiser, and the world more worthy of a God. But before we can successfully enter such a field, we must, ourselves, be inspired with the principles of divine love, and our hearts must burn with love toward God and our fellow-beings; for when the heart is right, it not only prompts us to do good, but by the many virtues inherent in it, enables us to accomplish good.

Souls are all around us who are needing just such help as a true child of God loves to give. Let no one, therefore, be discouraged because no great opportunity for doing good presents itself. Remember that small streams lead to larger ones, and little acts of kindness lead to the accomplishment of great good. Sometimes a smile will cheer a burdened soul; a kind word or a look of sympathy, an acknowledgment of some obligation, will inspire a heart to take courage. Then seize every opportunity of doing good to others; you may be able to lift them high above the common level. By these little deeds of good-will you may not only lighten the burdens of others, and shed sunshine upon their paths, but you will find a well-spring of joy opening up in your own heart, which, though it quench the thirst of a thousand lips, still has refreshing for thousands more. Kindness is, indeed, a powerful weapon with which to accomplish good. It breaks a passage through the stony walls of the heart; it tears down the partition between alienated friends; it raises up the fallen; it comforts the forsaken; it cheers the despairing; and it rescues the perishing.

A word of kindness is a seed, which, when sown, springs up a flower, and a flower is a precursor of the fruit which will surely follow. How careful, then, should we be to scatter these seeds which are so precious, but cost so little! Scatter them everywhere. While some fall by the wayside, and others on the rocks, some will fall on good ground and bring forth fruit, some thirty, some sixty, and some a hundred fold.

Have you ever seen an old man whose hairs were silvered with the snows of seventy winters, now all alone, children married and gone, some of them long since buried, his companion sleeping by them, he only waiting for the death messenger to call him hence? Have you ever felt how blessed it was to make the aged happy, when you spoke a cheering word in a kindly tone, and saw the smile on the wrinkled face? If not, you have missed many of the choice blessings of life. Let no more such opportunities pass unimproved.

Kindness makes sunshine wherever it goes. What sunshine and showers are to the spring meadows, love and kind words are to the human heart. As sunshine enters the dark, barren places of the earth, and makes them blossom as the rose, so kindness enters the dark avenues and hidden chambers of the heart, and makes fertile and fruitful that which was barren and cold. There is more virtue in one sunbeam than in a whole hemisphere of cloud and gloom. Kind words inspire the discouraged, rest the weary, and somehow make the wheels of time run more smoothly. They flow from a good heart, which is indeed a fountain of gladness, making everything in its vicinity freshen into smiles. Could we appreciate the value of courtesy and little acts of kindness, fewer opportunities for doing good would pass by unimproved, and fewer harsh words would be spoken.

There is a chance for every one to do good; none are too small or weak, and none will be excused. If we cannot go to foreign lands, we can, at least, set a good example, be it for few or many. If we are too poor to give alms, we can offer up a prayer for the needy; and if this is done with a sincere heart, we will never be found neglectful in giving them any assistance that God might please to put in our power.

The opportunity for doing good has never been wanting in all the history of the world; but thrice blest with opportunities are those who live at this time, when the last message of mercy is being heralded to a dying world.

We believe that God has committed to us the solemn work of warning the world of impending judgment, of exhorting them to repent, to prepare to meet their God in peace. How solemn is this work! When we contemplate its solemnity, we are led to ask, How can I do this great work?

The wise man, when he had a great nation to rule, feeling his insufficiency, asked God for an understanding heart, that he might rule his people aright. His example is worthy of our imitation. God's work in

the earth now is of no less importance than that which was given Solomon to do. And will he not as freely give us that which we need to do this work? Will he not strengthen us for every conflict?

O for that blessed power, and for God's grace to exercise it rightly! I do not know of a more precious gift than the power to influence others to do right, to spread around us an atmosphere of honesty, truthfulness, piety, and godliness. And it is not a matter of talent, nor of great energy, but of consecration and humility. It is rather a grace than a gift, and we know where all grace is to be obtained freely for the asking. Kindness, exercised at all times, under all circumstances, and to all people, is a Christian grace, which will accomplish much good. It will help us to lead men to accept God's holy truth.

If reason and kindness be combined, prejudice, even, will not find it easy to resist; for reason convinces the judgment, and kindness softens and impresses the heart. If we would be successful in leading souls to Christ, let every sacred truth be presented with love and kindness.

There is a pleasure in simply contemplating good; there is a greater pleasure in receiving it; but the greatest pleasure is found in the performance of it. And while we feel how blessed it is to do good, there will be many things to try our faith and to discourage us. Our efforts will be but slightly regarded or appreciated. We may oftentimes meet those who are not congenial to us, and who seem to be a hindrance to our work; but let us not be disheartened. The industrious bee does not stop to complain because there are so many poisonous flowers and thorny branches in her road, but buzzes on, selecting honey from precious flowers wherever she finds them. So God would have us search for his precious jewels among the many evil-doers, remove the dark clouds of tradition, and let the light of his holy word shine in upon them. And every beam, warmed and made impressive by love flowing from a heart that beats in harmony with God's divine plan, will be reflected till the image of the divine Master is seen in what at first seemed a worthless lump of coal.

What though things look dark at times? Light has always followed darkness, reviving and counteracting the effect of the gloom. Night will soon end in beautiful day. Then let not the gloom of discouragement and despondency fall on our path. Let not the day seem too long; but let us learn to wait as well as labor, ever remembering that the best harvests are longest in ripening. However weary we may be, the promises of God will never cease to strengthen and cheer. And at the end of the harvest, at the close of the day, we shall realize,—

"How sweet 't will be at evening
If you and I can say,
Good Shepherd, we've been seeking
The lambs that went astray!
Heart-sore, and faint with hunger,
We heard them making moan;
And lo! we come at nightfall,
Bearing them safely home."

HENRY C. BASNEY.

THE DISCIPLINE OF SORROW.

If the block of marble that lies before the sculptor were capable of feeling, how it would deplore and bemoan every stroke of the hammer, chipping off piece after piece of substance! It would deem its lot a pitiable one indeed. Yet the hammer and chisel are transforming the rough and shapeless stone into a form of grace and beauty, fit to adorn the palace of a king.

So it is with us. Our characters are like unhealed blocks of marble, rude, misshapen, comparatively worthless; and God is sculpturing them into forms of divine symmetry and beauty, that may forever illustrate to the universe the power of his grace. The heavy blow of adversity and the rasping cares and petty annoyances of our daily life are but different parts of the same divine and loving process.

And shall we look simply at the hammer and chisel, and doubt the glorifying work for which God is using them? Shall we think only of the chips which the blows of his presence strike from us, and overlook the immortal characters which the Great Sculptor is seeking thus to perfect for his celestial temple? — Sel.

WRITE it on your heart, that every day is the best in the year. No man has learned anything rightly until he knows that every day is doomsday.—EMERSON.

AN irreligious man, a speculative or practical atheist, is as a sovereign who voluntarily takes off his crown and declares himself unworthy to reign.—BLACKIE.



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

BATTLE CREEK, MICH., JULY 1, 1888.

FAITH VS. THE DEEDS OF THE LAW, AS A MEANS OF JUSTIFICATION.

SEVERAL correspondents have asked substantially this question: How can Rom. 3:20, 28, be explained so as not to admit that the law of God (the ten commandments) has been abolished?

The texts mentioned by our correspondents read as follows: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." "Therefore we conclude that a man is justified by faith without the deeds of the law." Each of these passages is the statement of a conclusion that follows from certain premises. The argument presented in the first instance, is given in such language as the following: "As it is written, There is none righteous, no, not one: there is none that understandeth, that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Verses 10-12, 19.

These declarations are to the effect that in the entire human race none can be found who possess a degree and condition of righteousness sufficient to obtain for them acceptance with God. As the entire race sinned in Adam, all are reckoned under sin; in every human being there appears that which is an infraction of God's standard of righteousness—his law of ten commandments. Such is the natural heritage of all who come upon the stage of action. And as individuals add to the years of their existence, deviations from the path of rectitude multiply, and the aggregate of evil chargeable to each individual account increases. There is no provision whereby conformity to God's law can counterbalance previous acts that were in violation of it. Even though one should lead a life of perfect conformity to God's law from and after any given point in his earthly existence, failing in no particular, his salvation would not thereby be secured, for "by the deeds of the law [acts conformable to the law] there shall no flesh be justified." This is not God's plan of salvation for any of the human race; and those who seek to perfect characters by their own acts of conformity to God's law, will utterly fail of securing final salvation by or through such means. It is decidedly erroneous for people to talk about perfecting characters that will be acceptable to God. Were there no provision for salvation, other than the righteousness that human beings might secure by their own acts of conformity to God's law, none would be saved; for in each and every instance there would appear the infraction occasioned by the Adamic sin, enlarged and intensified by whatever of sin the individual may have committed.

At this point the question arises, What is the law for, if man is not to obtain salvation by acts conformable to it? The apostle answers the question in terms not to be misunderstood: "By the law is the knowledge of sin." The law is a mirror into which we may look and discover our defects of character, and thereby be made aware of our need of a plan of salvation; it is a measuring rule by which to measure thoughts, words, and actions, to determine their quality; it is the detector by which to test the genuineness of human character.

The second passage referred to by our correspondents, is also a conclusion reached by certain premises given by the apostle. After demonstrating the entire impossibility for any human being to be saved by the deeds of the law, the distressing question would be forced upon the mind, *How, then, can we be saved?* And the argument is presented thus: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God, being justified freely by

his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Verses 21-26.

With nothing but God's righteousness as represented by his law as the standard, before us (the condition being that that standard must be reached and perfectly exemplified by the individual in each and every particular—by inheritance and life conduct—before he can hope for entire acceptance by God), man's condition would be utterly hopeless. But God has set forth two considerations adequate to that hopeless condition: 1. That the application of his Son's blood to the inherited and acquired stains of sin that are found upon an individual's character shall prove efficacious in securing their eradication. The blood that is to be thus applied is that which was shed by Christ as the divine Son of God, and not in his capacity as a human being. God's law is a divine law, and only the merits of a divine sacrifice could be adequate to atone for its infraction. 2. That the righteousness of Christ, as maintained, secured, and exemplified in his life as a human being, when imputed to an individual who has been freed from sin stains by the blood of the divine Sacrifice, shall entitle that individual to the same recognition by God that Adam would have received had he never sinned. The righteousness of Christ that is to be so imputed is that which he secured by perfect conformity to God's law, both by inheritance (his incarnation being divine) and life conduct. In all cases where these two conditions are met, salvation from the effects of sin will be granted, and an endless, sinless existence of happiness ensue.

The relations of God, man, the law, Christ, and faith, are these: Man looks into the law as a mirror, and finds himself separated from God. He not only sees an impassable gulf between himself and God, but the law says to him, "The penalty for my infraction is eternal death, which you merit, and must suffer." Man then seeks a way of escape, and finds Christ, who says, "My blood will eradicate the stains of sin from your character; and, moreover, I obtained by my life in your nature a character that exemplifies every possible demand of my Father's law. Wash away your sin stains in my blood, and secure an interest in my righteousness, and all will be well."

Now it is man's part to exercise faith. If he believes the statements thus made, and accepts and complies with the conditions, all *will* be well. And what relation exists between man and the law after he has decided to accept the conditions thus set forth? Faith is of no value unless accompanied by corresponding works. If man believes himself doomed to suffer the penalty of God's law, it is because he knows he has violated that law. If he would receive pardon for his sin, he must recognize the justice of the law; nay more, he must love the law that he seeks pardon for having violated. He cannot hope for pardon while holding the slightest degree of antipathy against the law. The conditions of pardon, then, are these:

1. A sense of guilt;
 2. Knowledge of the means of pardon;
 3. Belief in the efficacy of that means;
 4. Repentance of the sin committed;
 5. Sense of the justice of the condemning law, a love for it, and a feeling of harmony with it;
 6. Supplication for pardon;
 7. Resolution to cease from sinning, and live conformably to God's law.
- Such are the conditions necessary to secure to ourselves the benefits of Christ's atoning blood, and it will be seen that the law is not dispensed with in the least.

And now what are the conditions necessary to secure to ourselves the benefits of Christ's righteousness?—They are these: 1. Recognition of the law of God as the standard of righteousness to which we must attain before God will accept us; 2. Recognition of Christ's life upon earth as a complete embodiment of that law; 3. Belief in the utility and feasibility of the plan whereby we may share in the righteousness of Christ's character so obtained; 4. Acknowledgment of the jurisdiction of that same law over us; willingness, determination, and efforts to obey it.

It is evident there is no possible chance to get rid of the law. Faith in the benefits to be derived by having the righteousness of Christ imputed to us, means faith in the holy and immutable character of God's law; nay, more, it means that we have no hope of gaining admittance to heaven only as by means of that righteousness we present a character perfectly conformable to that holy and immutable law. Christ,

in his earthly life, is the law personified,—an object lesson, illustrating the law; the ten precepts are the verbal form of the law, while Christ's life is that law drawn out in living characters, easily comprehended by man. Adam and Eve had the law only in verbal form; we have it in verbal form and in practical example. Adam had the righteousness of God manifested only through the law in verbal form; "but now the righteousness of God without the law is manifested," and also *with the law*. The exemplification of God's righteousness by and through the life of Christ did not in the least affect his righteousness as presented by the verbal form of his law. Both are in perfect harmony.

By the plan of salvation, God is enabled to "be just," and at the same time "the justifier of him which believeth in Jesus." He does not abate one jot or tittle from his standard of righteousness, nor does he accept any who fall below that standard. It is man's part to do all in his power to reach that standard, and what he lacks is supplied by Christ, *provided that the requisite degree of faith is exercised by the individual*. Faith is the connecting link between lost man and the standard of righteousness that must be reached before man can be saved. To repudiate that righteousness as found in the law of ten precepts, is to repudiate Christ and proclaim that we have no need of him. Professed faith in Christ from one who disclaims the immutability and jurisdiction of God's law, is a spurious faith which will avail nothing at heaven's gate. On this point Thos. Scott, D. D., the commentator, well says: "Nor is man justified by faith in Christ, who does not condemn himself, as *justly deserving* the wrath of God, for breaking his holy law."

In the light of the foregoing, the force of the last verse of the chapter under consideration is apparent: "Do we then make void the law through faith? God forbid: yea, we establish the law." G. W. M.

A TRANSPARENT EVASION.

A BROTHER has sent us a leaflet from the W. C. T. U., containing a "Concert Exercise" on the Sabbath question, by the national superintendent, Mrs. J. C. Batcham. The subject is "The Fourth Commandment." Lesson text: Remember the Sabbath day, to keep it holy." The question is asked, where these words are found; and the answer is given, "In Ex. 20:8." "Ques. 2.—Was it a new command? Ans.—It was not . . . Ques. 3.—Where do we learn this? Ans.—In Gen. 2:3, where it says, 'God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created.' . . . Ques. 4.—What does it mean to sanctify, to bless, and to hallow a day? Ans.—To sanctify is to set apart; to hallow is to make sacred; to bless is to make it a blessing. The meaning is, that God set apart the seventh or Sabbath day to be a sacred day, and when so observed it would always be a blessing."

We have quoted thus fully to show how definite the reference to the fourth commandment is, and how well the institution and nature of the Sabbath are understood. We wish the reader to note these points, that he may share with us in our surprise at what follows, which is the particular point we have to notice.

Thus question 5 reads: "Why do we not still keep the seventh day for our Sabbath, instead of the first, or Sunday?" This question is directly to the point. It is the great question which the religious world have long been trying to answer, and are growing frantic because they succeed no better. Cautious or experienced writers who have undertaken to answer this question, are careful not to make the admissions given above. When a person admits, as this leaflet does, that the Sabbath was instituted at creation; that it was then sanctified, hallowed, and blessed; that these terms are specific and apply to a particular day; and that by the terms of the fourth commandment they are inseparably confined to one specific day, he throws up a breastwork around the Sabbath, which he can neither throw down nor climb over.

Let us now look at the answer which this leaflet gives to the question, "Why do we not still keep the seventh day for our Sabbath, instead of the first, or Sunday?" The answer is, "We still keep one day of rest after six of work, thus imitating God's example at creation; and at the same time we honor and keep in memory the resurrection of Jesus Christ, who on the first day of the week rose from the dead, and thus completed our redemption."

A few questions will serve to analyze this singular answer. It is admitted in the question that the day

now kept is the first day, not the seventh. It is therefore a different day from the one on which God rested at the creation, which was then hallowed and blessed, and which the fourth commandment enjoins. But,—

1. Was it not a particular day on which God rested?
2. Was not one specific day sanctified or set apart?
3. Does not the commandment confine the duty of Sabbathizing to the very day on which God rested, the very day which was sanctified?

4. Can the commandment possibly be obeyed in the use of any other day?

5. Should not the question therefore read, "Why do we not still keep the fourth commandment?" for this is the real issue.

6. How dare any one assert that we keep the commandment by simply "imitating" God's example? Is this what the commandment requires? Was not his example definite? was not the sanctification specific? and does not the commandment require that our rest be on the very day of the weekly cycle, the seventh, on which he rested? the very day he sanctified and blessed? When God, the judge of all, the one who instituted the Sabbath, and who framed the commandment, shall ask the Sunday-keeper, "Why did you not keep the seventh day instead of the first?" what will be his answer? Will he dare say, as here instructed to do, "I know I did not keep your commandment, but I *imitated your example*, which I thought would do just as well"?

7. Where are we commanded to honor Christ by keeping the first day of the week? or where is it revealed that this would honor him?

8. Where is it said that our redemption was completed on the first day of the week? It is strange that so groundless an assertion should ever have become such a staple commodity in popular theology. Whoever will bestow a moment's thought upon what the Scriptures say on this subject, will see that redemption cannot be completed till the future "restoration of all things," spake of by Peter in Acts 3:21.

We come now to the next question and answer, which, if possible, are more singular still:—

"Ques. 6.—If Jesus wished the day changed, why did he not command it?

"Ans.—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He probably gave his own disciples such directions afterward, when, "speaking of the things pertaining to the kingdom of God" (Acts 1:3), as the disciples seem to have always after that time observed the first day of the week as Sabbath (see narrative in Acts); and every time Jesus appeared to his disciples after the resurrection, was, so far as recorded, on that day. Plainly, it was wiser to make the change quietly and gradually, as it was done, so as not to frighten away Jewish converts or bring persecution on themselves from the Jews."

People seem to have lost sight of the fact that there is a judgment coming in which they must give an account of their course of action here. We have tried to imagine a poor soul appearing before the great tribunal, and giving such an answer as the above for Sunday-keeping. When the Judge shall demand why he took another day for the Sabbath than the one commanded, and thus by his tradition made void an important portion of the law of God, would it be sufficient for him to say, "I know that the Lord, before his ascension from earth, spoke to his disciples of the things pertaining to the kingdom of God, and I thought that very *probably* (!) at this time he commanded them to celebrate the resurrection by keeping Sunday; and therefore I discard the Sabbath and keep Sunday"?

With infants and idiots we have no doubt the Lord will be very lenient; but we do not imagine that such a plea as this on the part of any intelligent person will be of much avail.

It is further claimed that every time Jesus appeared after the resurrection, so far as recorded, was upon the first day of the week! So far from this being the case, there was only one first day mentioned on which he met with them; and that was the day of his resurrection. The second meeting was "after eight days," which would throw it over to the next Monday or Tuesday. The third meeting is recorded in John 21, when the disciples were out fishing. They certainly ought to have known by this time that Sunday was the Sabbath, if it had become such, and if this was the first day of the week, as is claimed; and they should not, in that case, have been out fishing. But if they had so far forgotten themselves, Christ should have reproved them. But instead of this, he helps them on in their work, telling them how to cast the net, and giving them a miraculous draft of fishes.

It is further "recorded" that Christ was seen of his disciples forty days, which would bring the ascension on Thursday, on which day all agree that it

occurred. He certainly "appeared" to them at this time. Why, then, does our author say that "every time Jesus appeared to his disciples after the resurrection, was, so far as recorded, on that [the first] day"? What is the matter with persons when they try to support Sunday as the Sabbath? Do they lose their memory? Do they lose their power to discern facts? Do they lose their capability of weighing evidence? Or what is the matter? Who can account for such a statement as the above?

Let us suppose that the ascension had occurred on the first day of the week, as might have been the case, and doubtless would have been, had Christ designed by any post-resurrection action to confer honor on that day; would the time and event have been then so quietly ignored?—By no means. Every pulpit would have resounded with the importance of that event, and the evidence that Christ thereby designed to confer honor on the Sunday, and establish that day as the Sabbath. As it is, is it any evidence that Thursday ought to be observed? Neither would it have been, even if it had occurred on Sunday.

If Christ had only said somewhere that he was Lord of the first day of the week, how the land would have rung with that evidence, iterated, and reiterated that the first day of the week is the Lord's day. But because Christ made that statement of the Sabbath, the fact is passed over in silence, or referred to only to say that he was Lord of the Sabbath, only to abolish it. We leave the candid reader to judge how much consistency or honesty there is in such treatment of the subject.

We are referred to the record in Acts as proof that "the disciples seem to have always after that time [the resurrection of Christ] observed the first day of the week as the Sabbath." The Sabbath is often mentioned in the Acts, and also the frequent meetings held on that day by the apostles, with both Jews and Gentiles; but will any one claim that the day there so often called the Sabbath, was the first day of the week?—No one. The first day is mentioned only once in the Acts, and that is in connection with Paul's meeting at Troas (Acts 20:7); but the record, by showing that Paul traveled on the light part of the day, on foot, nineteen and a half miles from Troas to Assos, proves that the apostles regarded it as a secular, not as a sacred, day. See Conybeare and Howson. So much for the record in Acts.

Before laying aside this leaflet, we must call the reader's attention to two more questions and answers, which read as follows:—

"Ques. 17.—Did Jesus teach that we must obey [italics as we find them] the fourth command?

"Ans.—He did. He says, 'I came not to destroy the law (of which the fourth commandment is part) but to fulfill it,' not to say we will have no Sabbath, but that we must keep it holy. He says he is 'Lord of the Sabbath' just as much as he is of man, for whom the Sabbath was made, and so certainly he has a right to say how it shall be observed."

We turn back now to a previous question, and find the following:—

"Ques. 18.—Would there be any stores or shops open on Sunday if this commandment were obeyed?

"Ans.—There would not." This time the italics are ours; and we need offer no further comments upon it. Such another instance where one has first shown the clear distinction between two days, and then proceeded deliberately to interchange, confuse, and mix them up, we think it would be hard to find. As a specimen of self-destructive logic and self-contradictory assertions, this leaflet bears away the palm.

U. S.

OBJECTIONS TO SABBATH OBSERVANCE.

In the article under the above caption, which appeared in the last issue of the SICKLE, quotations were given from Andrews's "History of the Sabbath," showing the teaching of Christ relative to what constitutes proper Sabbath observance. Further quotations from the same authority, and upon the same theme, are given below. The last point considered was the act of Christ and his disciples in passing through the cornfield on the Sabbath, and partaking of the ears of corn.

"From this time the Pharisees watched the Saviour to find an accusation against him for violating the Sabbath. The next example will show the malignity of their hearts, their utter perversion of the Sabbath, the urgent need of an authoritative correction of their false teachings respecting it, and the Saviour's unanswerable defense:—

"And when he was departed thence, he went into their

synagogue; and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore, it is lawful to do well on the Sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him how they might destroy him.' Matt. 12:9-14.

"What was the act that caused this madness of the Pharisees?—On the part of the Saviour, it was a word; on the part of the man, it was the act of stretching out his arm. Did the law of the Sabbath forbid either of these things?—No one can affirm such a thing. But the Saviour had publicly transgressed that tradition of the Pharisees that forbade the doing of anything whatever toward the healing of the sick upon the Sabbath. And how necessary that such a wicked tradition should be swept away, if the Sabbath itself was to be preserved for man! But the Pharisees were filled with such madness that they went out of the synagogue, and consulted how they might destroy Jesus; yet he only acted in behalf of the Sabbath in setting aside those traditions by which they had perverted it.

"After this, our Lord returned into his own country, and thus we read of him:—

"And when the Sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?" Mark 6:2.

"Not far from this time, we find the Saviour at Jerusalem, and the following miracle was performed upon the Sabbath:—

"And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath day: It is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? . . . The man departed and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." John 5:5-18.

"Our Lord here stands charged with two crimes: First, He had broken the Sabbath; and secondly, He had made himself equal with God. The first accusation is based on these particulars: 1. By his word he had healed the impotent man. But this violated no law of God; it only set at naught that tradition which forbade anything to be done for curing diseases upon the Sabbath. 2. He had directed the man to carry his bed. But this, as a burden, was a mere trifle, like a cloak or mat, and was designed to show the reality of his cure, and thus to honor the Lord of the Sabbath, who had healed him. Moreover, it was not such a burden as the Scriptures forbid upon the Sabbath. 3. Jesus justified what he had done by comparing his present act of healing to that work which his Father had done HITHERTO, i. e., from the beginning of creation. Ever since the Sabbath was sanctified in Paradise, the Father, by his providence, had continued to mankind, even upon the Sabbath, all the merciful acts by which the human race has been preserved. This work of the Father's was of precisely the same nature as that which Jesus had now done. These acts did not argue that the Father had *hitherto* lightly esteemed the Sabbath, for he had most solemnly enjoined its observance in the law and in the prophets; and as our Lord had most expressly recognized their authority, there was no ground to accuse him of disregarding the Sabbath, when he had only followed the example of the Father from the beginning. The Saviour's answer to these two charges will remove all difficulty:—

"Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." John 5:19.

"This answer involves two points: 1. That he was following his Father's perfect example, who had ever laid open to him all his works, and hence, as he was doing only that which had ever been the pleasure of

the Father to do, he was not engaged in the overthrow of the Sabbath; 2. That by the meek humility of his answer,—‘The Son can do nothing of himself, but what he seeth the Father do,’—he showed the groundlessness of their charge of self-exaltation, and left them no chance to answer him again.

“Several months after this, the same case of healing was again under discussion.

“Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the Sabbath day?” John 7:21-23.

“This Scripture contains our Lord’s second answer relative to healing the impotent man upon the Sabbath. In his first answer he rested his defense upon the fact that what he had done was precisely the same as that which his Father had done *hitherto*, that is, from the beginning of the world, which implies that the Sabbath had existed from the same point, else the example of the Father during this time would not be relevant. In this, his second answer, a similar point is involved relative to the origin of the Sabbath. His defense this time rests upon the fact that his act of healing no more violated the Sabbath than did the act of circumcising upon the Sabbath. But if circumcision, which was ordained in the time of Abraham, was older than the Sabbath, as it certainly was if the Sabbath originated in the wilderness of Sin, there would be an impropriety in the allusion; for circumcision would be entitled to the priority as the more ancient institution. It would be strictly proper to speak of a more recent institution as involving no violation of an older one; but it would not be proper to speak of an ancient institution as involving no violation of one more recent. The language therefore implies that the Sabbath was older than circumcision; in other words, more ancient than the days of Abraham. These two answers of the Saviour are certainly in harmony with the unanimous testimony of the sacred writers, that the Sabbath originated with the sanctification of the rest-day of the Lord in Eden.

“What had the Saviour done to justify the hatred of the Jewish people toward him?—Upon the Sabbath he had healed with one word a man who had been helpless thirty-eight years. Was not this act in strict accordance with the Sabbath institution? Our Lord has settled this point in the affirmative by weighty and unanswerable arguments, not in this case alone, but in others already noticed, and also in those which remain to be noticed. Had he left the man in his wretchedness because it was the Sabbath, when a word would have healed him, he would have dishonored the Sabbath, and thrown reproach upon its Author. We shall find the Lord of the Sabbath still further at work in its behalf in rescuing it from the hands of those who had so utterly perverted its design,—a work quite unnecessary, had he designed to nail the institution to his cross.

“The next incident to be noticed is the case of the man that was born blind. Jesus, seeing him, said:—

“I must work the works of him that sent me while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way; therefore, and washed, and came seeing. . . . And it was the Sabbath day when Jesus made the clay, and opened his eyes.” John 9:4-14.

“Here is the record of another of our Lord’s merciful acts upon the Sabbath day. He saw a man blind from his birth; moved with compassion toward him, he moistened clay, and anointed his eyes, and sent him to the pool to wash; and when he had washed, he received sight. The act was alike worthy of the Sabbath and of its Lord; and it pertains only to the opponents of the Sabbath *now*, as it pertained only to the enemies of its Lord *then*, to see in this even the slightest violation of the Sabbath.

“After this we read as follows:—

“And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to

watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.” Luke 13:10-17.

“This time a daughter of Abraham, that is, a pious woman, who had been bound by Satan eighteen years, was loosed from that bond upon the Sabbath day. Jesus silenced the clamor of his enemies by an appeal to their own course of action in loosing the ox and leading him to water upon the Sabbath. With this answer our Lord made all his adversaries ashamed, and all the people rejoiced for the glorious things that were done by him. The last of these glorious acts by which Jesus honored the Sabbath is thus narrated:—

“And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things.” Luke 14:1-6.

“It is evident that the Pharisees and lawyers durst not answer the question, Is it lawful to heal on the Sabbath day? If they said, ‘Yes,’ they condemned their own tradition; if they said, ‘No,’ they were unable to sustain their answer by fair argument; hence they remained silent. And when Jesus had healed the man, he asked a second question equally embarrassing: Which of you shall have an ox fall into a pit, and will not straightway pull him out on the Sabbath? And again they could not answer him. It is apparent that our Lord’s argument with the Pharisees from time to time, in relation to the Sabbath, had satisfied them at last that silence relative to their traditions was wiser than speech.

“In his public teaching, the Saviour declared that the weightier matters of the law were judgment, MERCY, and faith; and his long-continued and powerful effort in behalf of the Sabbath was to vindicate it as a MERCIFUL institution, and to rid it of Pharisaic traditions, by which it was perverted from its original purpose. Those who oppose the Sabbath are here guilty of unfairness in two particulars: 1. They represent those Pharisaic rigors as actually belonging to the Sabbath institution, and by this means turn the minds of men against the Sabbath; 2. Having done this, they represent the effort of the Saviour to set aside those traditions as an effort directed to the overthrow of the Sabbath itself.”

Were we to continue our examinations, we should find much more in the example and teaching of Christ relative to the proper observance of the Sabbath, that would be of particular value and interest; but the foregoing, together with the article on this subject given in the last issue of the SICKLE, is sufficient for present purposes. It must be evident to all fair-minded individuals that Christ gave a very complete commentary on the Sabbath commandment, so complete, indeed, that all who desire so to do, may know just what constitutes proper Sabbath observance. And so long as we have such plain and unequivocal testimony from Christ, there is no occasion or excuse for any one to traduce the Sabbath institution by attempting to heap upon it any of the burdens and superstitions of which Christ labored to rid it.

But it will be remembered that in the letter from the correspondent, which accompanied the first article of this series, reference was made to the prohibition respecting fires upon the Sabbath, and the same was presented as an objection to Sabbath observance. This subject will be given consideration in our next issue.

G. W. M.

THE PROTESTANT REFORMATION: IS IT COMPLETED? — NO. 3.

As we have seen, the work of moral reform in the church cannot be regarded as finished until every papal relic is cast out from her sacred inclosure,—until every filthy rag of Romanism is torn from her fair form, and she becomes girded once more with the girdle of unadulterated Bible truth, and mantled only with the pure and spotless robe of Christ’s righteousness.

Paul said by direction of the Holy Spirit that there should come a “falling away” in the church before the second appearing of Christ. What was the position from which she fell? The answer must be gleaned from the New Testament, which reflects the

teachings of the Saviour and his apostles, and which records the practice of the primitive church.

1. *The apostolic church was united.* This proposition we have already noticed, having shown from the record of the Bible that all “the multitude of them that believed were of one heart and of one soul.”

2. *The apostles were adventists.* The word *advent* means “coming.” The second advent is the second coming, and usage applies the title to the second coming of Christ. An adventist is one who believes in the second personal coming of Christ. The apostles dwelt constantly upon this inspiring theme. This “blessed hope” permeates all their writings.

If they comforted the bereaved, it was with the assurance that Jesus himself would “descend from heaven,” and that they with their loved and lost ones should be “caught up to meet the Lord in the air.” If the church was exhorted to patience, it was because “the coming of the Lord draweth nigh.” If the elders were admonished to faithfulness, it was that when “the chief Shepherd shall appear,” they may “receive a crown of glory.” The disappointed disciples were consoled by heavenly angels, at the ascension, with the precious assurance that “this same Jesus . . . shall so come in like manner” as they had seen him go away. Do they mention the judgment of quick and dead, it is “at his appearing and his kingdom.” Do they avow the everlasting destruction of the ungodly, it is “when the Lord Jesus shall be revealed from heaven . . . in flaming fire.” Did Paul expect a crown of righteousness, it was “in that day” when all who “love his appearing” shall be similarly rewarded. Christ comforted his sorrowing disciples when about to leave them with the cheering promise, “I will come again, and receive you unto myself;” and we are exhorted to watchfulness and constant prayer that we may “escape all these things that shall come to pass,” and be able “to stand before the Son of man.” We eat the Lord’s supper “till he come.” Of all our talents Christ says, “Occupy till I come.” We are to fight the good fight of faith “until the appearing of our Lord Jesus Christ.”

From *alpha* to *omega* the divine record abounds in emphatic references to the “blessed hope.” All other events cluster round this. The second coming of Christ is the arch of triumph under which every battle-scarred warrior will be ushered to royal coronation and the joys of a glorious immortality.

Enoch, of the Adamic age, is the first adventist of whom we read. “Behold, the Lord cometh,” were his thrilling words. Patient Job testified of his assurance that his Redeemer would “stand at the latter day upon the earth.” “Our God shall come,” sings the Psalmist; and the sublime Isaiah responds, “Behold, your God will come.” Patriarch, prophet, apostle,—all unite in swelling the same glad strain.

All the angelic host are adventists, for angels preached our Lord’s second coming. Angels sang to the shepherds of his birth; angels proclaimed his resurrection to the holy women; and angels first preached his return in glory as the solace to a waiting church. God understands yet more concerning this great event than either angels or men; for he knows the very day and hour of his Son’s return to this earth. As if to sound a parting note of warning in the ears of his followers, the Saviour thrice alludes to his personal return in the last chapter of the Sacred Volume. In verse 7 he says, “Behold, I come quickly!” In verse 12 he repeats, “Behold, I come quickly”!! And again in verse 20, as though he would engrave it ineffaceably upon every believer’s heart, he exclaims, “Surely I come quickly”!!! A responsive chord vibrated in the beloved disciple’s heart, as there should in ours, and he joyfully replied, “Amen. Even so, come, Lord Jesus.”

The very devils in hell are strong believers in this doctrine. Their faith is more Scriptural than that of many who claim to be strictly orthodox; for “he knoweth that he hath *but a short time*,” therefore his present wrathful activity. But sinful, unhappy man, whose interests are, of all creatures, most deeply involved in this transaction, alone remains indifferent and stupid. What shall arouse him? Surely, we have reason to believe that the preaching of this “blessed hope” and associate truths would rouse him, if we may judge by the fruits of its earnest proclamation in the past. But who shall go to a scoffing world fearlessly and with uncompromising voice to proclaim it? Few claiming to be Bible Christians believe it themselves, and fewer still possess even Satan’s faith that the day is at hand, and that there is “but a short time” to work. Says D. L. Moody:—

“To my mind this precious doctrine—for such I

must call it—of the return of the Lord to this earth is taught as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does n't make a great deal of baptism, but in all of Paul's epistles I believe baptism is only spoken of thirteen times, while he speaks about the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this: the Devil does not want us to see this truth; for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his followers to himself, this world loses its hold upon him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at his coming, will take him into his blessed kingdom."

Speaking of one of Paul's epistles, he says:—

"He has something to say about this same thing in every chapter; indeed, I have thought this epistle to the Thessalonians might be called the Gospel of Christ's coming again.

"In certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof,—just the state of things which Paul declares shall be in the last days,—this doctrine is not preached or believed. They do not want sinners to cry out in their meeting, 'What must I do to be saved?' They want intellectual preachers, who will cultivate their taste,—brilliant preachers who will rouse their imagination,—but they don't want the preaching that has in it the power of the Holy Ghost. We live in the day of shams in religion. The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the church to looking for the return of our Lord. I have felt like working three times as hard as ever since I came to understand that he was coming back again. I look on this world as a wrecked vessel. God has given me a life-boat, and said to me, 'Moody, save all you can!' God will come in judgment to this world, but the children of God don't belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off."

These truthful words may be thoughtfully pondered with profit, and in them we find one secret of this man's earnestness and success. A doctrine that finds such repeated and emphatic echo in the Scriptures; that will wake up the church and each individual embracing it; that will so completely expel worldliness and corruption from every heart into which it gains entrance; that will make the heart free and hopeful and glad in every believer; and that will constrain the consecrated minister to a threefold degree of activity in his labors,—surely such a doctrine cannot be too urgently preached or too fervently believed.

Such a truth is the need of the hour. High time it were dug from its papal tomb, and deservedly honored with a radiant resurrection. For centuries it has been permitted to slumber with the dust of its inspired primitive advocates. The doctrine of Christ's coming again was never intended to be thus ignored,—first neglected, then rejected, and finally despised. Surely, then, no view of the Reformation can be comprehensive which does not embrace a restoration of this apostolic mark to the battle-flag of the church militant.

W. C. WALES.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. Here is their resting-place from the storms of life. Their trials are past, and they are now with the redeemed throng. No death will reach that band of white-robed victors; for, says the Prince of Peace, "He that overcometh shall not be hurt of the second death." Rev. 2:11. Life immortal will there span the untold ages of eternity, rolling on in the sublime cycles of endless glory. O how sweet to live forever, to partake of life's immortal fruit, and to die no more! for we "shall not be hurt of the second death." Then will be the day of joy and triumph; for, says Jesus, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations," etc. Rev. 2:26-28. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "He that overcometh shall inherit all things." Rev. 21:7. "Him that overcometh will I make a pillar in the temple of my God." Rev. 3:12. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." Rev. 3:5. May we gain the victory, overcome the world, share the glory, wear the crown, wave the palm, and reign forever with the Lamb.—Sel.

It is good to be early at our devotions. The morning is as good a friend to the graces as it is to the muses.—Matthew Henry.

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:

CANADA.—Two converts reported at Augers.

INDIANA.—Church of sixteen members organized at Indianapolis.

DAKOTA.—The church at Gayton recently received eight new members.

NEBRASKA.—A series of tent-meetings held at Hastings, with favorable results.

TEXAS.—A series of tent-meetings held at Cedar Grove has resulted in ten converts thus far.

WEST VIRGINIA.—W. J. Stone reports labors with the churches at Kanawha, Walker, and Freeport.

VIRGINIA.—Meetings held at Union Forge resulted in awakening a deep interest on the part of many.

LOUISIANA.—T. H. Gibbs reports thirty-eight believers at Amite, as the result of a series of meetings.

FLORIDA.—The series of meetings held at St. Andrew's Bay have resulted thus far in a company of sixteen believers.

MINNESOTA.—The annual State camp-meeting was held at Minnehaha Falls, June 5-12; thirty-four converts were baptized.

COLORADO.—Eight new converts reported at Denver; a series of tent-meetings held at Del Norte resulted in a goodly number of converts.

MICHIGAN.—M. Enoch reports profitable meetings with the church at Stephenson, and several additions to the same; tent-meetings are in progress at Milan.

ALABAMA.—C. W. Olds reports that the work is progressing favorably at Birmingham and vicinity, and that there is a special interest among the colored people.

WASHINGTON TERRITORY.—The annual Upper Columbia camp-meeting held at Dayton, W. T., was attended by about 250 believers; eighteen converts are reported.

CENTRAL EUROPE.—The sale of denominational literature by canvassers is being attended with very encouraging results, and many evidences of the good effects of the seed thus sown are seen.

KENTUCKY.—S. Osborn reports labors with the churches at Pellville, Providence, Keysburg, Russellville, Bowling Green, and Glasgow Junction; Eld. Kilgore reports several additional believers at Louisville.

MISSOURI.—J. G. Wood reports twelve new converts at St. Louis; tent-meetings are reported at Calverton, and about twenty-five believers in that vicinity; seven converts baptized at the camp-meeting held at Carthage.

TENNESSEE.—A series of meetings held near Mt. Gilead resulted in several converts to the faith; Eld. Rees reports fourteen converts at Dayton, as the result of tent-meetings, and others on the point of deciding for the truth.

IOWA.—The annual State camp-meeting held at Des Moines, May 29 to June 5, was largely attended, and generally successful; thirty converts were baptized; nineteen ministers and licentiates received credentials to labor in the State during the coming year.

NEW YORK.—The labors of the mission workers at Buffalo are being attended with many encouraging evidences of success; M. H. Brown reports labors with the churches at Silver Hill, Mannsville, Syracuse, Roosevelt, and Pulaski; three additional members received into the church at Auburn.

WISCONSIN.—Thirty-eight believers have signed the covenant at Fish Creek; seven converts were recently baptized at Victory; a church organized at Lime Ridge; church of thirteen members organized at Shawano; new church dedicated at Plainfield. D. T. Bourdeau reports profitable meetings with the French Belgian church at Wequiock.

ARKANSAS.—At a general meeting held at Springdale, May 15-21, a State Conference was organized for Arkansas. Heretofore the work in this State has been under the charge of the Missouri Conference. At the same date, a State Tract and Missionary Society was organized, also a State Health and Temperance Association, and a Sabbath-School Association.

KANSAS.—Seven new members have been added to the church at Elivon, and two at Canton; a company of ten believers reported in Stafford County; at the annual State conference, held at Emporia, May 22-29, twenty-seven ministers and licentiates received their respective credentials to labor for the ensuing year; seventeen converts were baptized at the Emporia camp-meeting.

The Theological World.

THE DIVISIONS OF PROTESTANTISM.

THE Northern Presbyterians are holding their General Assembly at Philadelphia, and the Southern Presbyterians are in General Assembly at Baltimore. The Southern Baptists have just closed their Annual Convention at Richmond, and the Northern Baptists have opened their anniversary meetings at Washington.

In both of these great denominations the sectional divisions do not represent any differences as to doctrine and order, and the fraternity of feeling between them seems to be complete. On Tuesday the attendance at the Baptist Convention at Richmond was small, because so many of the delegates had gone to Washington to participate in the meetings of their Northern brethren. Next Thursday the Southern General Assembly at Baltimore will go to Philadelphia, as a body, to unite with the Northern General Assembly in celebrating the Presbyterian centenary.

Yet the present indications are that the attempts in each of these denominations to bring about organic unity by the obliteration of sectional lines of separation, will not prove successful. It was the slavery question that provoked the division, and now it is the race question that keeps it up. The Northern and Southern Presbyterians seem to disagree only so far as concerns the organization of an independent African church. The Southern Baptists provided for the appointment of a committee to meet a like committee of Northern missionary societies to arrange for co-operation in missionary work, but they expressly declared that it was "not with a view to organic union;" and when a motion was made to strike out that conditional clause, it was defeated by an overwhelming vote. All that is to be considered, is the adjustment of the "several fields and agencies, so as not to have a conflict" between the sectional divisions of the denomination. Here, too, difference of opinion as to the colored brethren and churches undoubtedly prevails, according to geographical lines.

Such lack of harmony of course involves greater expense of effort and money than would be required if there were organic union. Two sets of organizations for missionary and other church purposes are kept up when one could accomplish the work, with a saving in salaries and the general cost of running the machinery. As so great a part of the money collected for these purposes goes to pay collecting agents and society officers, the practical argument for consolidation is therefore of the strongest sort. But sentimental considerations stand in the way of the unity which is so desirable as a measure of economy, and of course if the Northern and Southern members of the denominations are willing to pay in hard cash for the privilege of holding their respective prejudices, they have an undoubted right to do it. It is their money, and they can do what they please with it, though in the world of secular affairs such sacrifice of substantial benefit to mere sentiment is more and more regarded as childish short-sightedness and obstinacy.

But throughout the field of Protestant missionary effort we find analogous conflict and division. Even in denominations which are so closely akin in creed and order that their ministers pass from one to the other, there are separate organizations for such work, and others whose differences concern mere forms of church government and do not affect their theological standards, maintain distinct societies for the propagation of a common faith, as if they were radically and intrinsically at variance.

There are, for instance, eleven different kinds of Baptists, fourteen of Methodists, nine of Presbyterians, and five of Lutherans. The Congregationalists are separated from the Presbyterians only in church government, and the clergy of one satisfy the doctrinal requirements of the other; and yet they continue to work independently for religious ends. Of course, Heathendom and Christendom both are confused by such a state of things, and the more so, inasmuch as all the Protestant churches known as orthodox and evangelical are substantially in agreement on their fundamental theology. The difference between the dish served up is in its form and garniture, and not in its ingredients.

The partisan spirit, in fine, is strong in all of them, and it seems that even the sectional spirit, a relic of the old days of slavery, is still unconquerable. The day of organic Christian union, of which we have heard so much of late years, seems, therefore, to be far in the future. It is among the enemies of faith that we see ranks unbroken by partisan division, while Christendom is split up into innumerable varieties of faith, each more or less at war with the rest.—N. Y. Sun.

THE GOSPEL SICKLE.

Battle Creek, Mich., July 1, 1888.

The current issue contains the concluding article from the pen of Eid. Corliss upon the "Two Kingdoms."

A Seventh-day Adventist camp-meeting will be held at Oxford, Neb., July 5-9; also at Ainsworth, Neb., July 18-23; and at Reynolds, Ga., July 18-24.

The article designed for this issue on the "Approach of the Day of the Lord," being a continuation of the subject as considered in the two previous numbers, is crowded out by other matter.

SCOTT ON THE LAW.

The noted commentator, Thomas Scott, in his remarks upon Rom. 8:29-31, says:

"The moral law was fully established in honor and authority, both in respect of its precepts and sanction, by the perfect obedience and propitiatory sufferings of the incarnate Son of God; so that its immutable obligation, excellency, and equity could not have been so fully shown, either by the perfect obedience of the whole human species, or by the destruction of every transgressor. Nor is any man justified by faith in Christ, who does not condemn himself, as *justly deserving* the wrath of God, for breaking his holy law. Moreover, it is given into the hands of every believer, as his rule of grateful obedience, by which he is to regulate his temper and conduct, and examine all his actions: that in everything in which he deviates from this perfect standard, he may repent, and seek forgiveness through the blood of Christ. Yea, it is written in his heart by the regeneration of the Holy Spirit; and the believer's love to it, and delight in obeying it, are the evidences of his justification. So that the doctrine of faith in every way magnifies and establishes the just, holy, good, and spiritual law of God, in all its honor and authority; while all other schemes of justification disgrace it, or weaken its authority and obligation, as if its precepts were unreasonably strict, and its penalty unrighteously severe; so that God would not be just, if he dealt with men according to it. We therefore know what the apostle's doctrine was; because we know what doctrine is objected to, as 'making void the law'; what doctrine is perverted by hypocrites and antinomians, as loosening man's obligation to holy practice; and what doctrine, when duly understood and truly believed, 'establishes the law' in the completest manner, and gives the most efficacious motives to all holy obedience."

No Seventh-day Adventist ever maintained the immutability and perpetuity of God's law more strenuously than does Mr. Scott in the paragraph we have quoted.

ALL WITH CHRIST.

OUR "OLD MAN"

Is crucified with him. Rom. 6:6.
Is dead with him. 2 Tim. 2:11.
Is buried with him. Rom. 6:4.
Is made a new creature in him. 2 Cor. 5:17.

THE "NEW CREATURE"

Is quickened together with him. Col. 2:18.
Is a child of God by faith in him. Gal. 3:26.
Is also weak with him. 2 Cor. 18:4.
Is risen in baptism with him. Col. 2:12.
Is washed in regeneration through him. Titus 3:5, 6.
Is justified by faith on him. Rom. 4:24, 25.
Is at peace with God through him. Rom. 5:1.
Is made a joint heir with him. Rom. 8:17.
Is living together with him. 1 Thess. 5:10.
Is standing fast in him. 1 Thess. 3:8.
Is rooted and built up in him. Col. 2:7.
Is pleased to walk in him. Col. 2:6.
Is a laborer together with him. 1 Cor. 3:9.
Is a worker together with him. 2 Cor. 6:1.
Is willing to suffer with him. Rom. 8:17.
Is ready to die in him. Rev. 14:18.

THE "MORTAL BODY" (ROM. 8:11)

Will be dead in him. 1 Thess. 4:16.
Will be sleeping in him. 1 Thess. 4:14.
Will be awakened by him. John 5:25.
Will be quickened by him. Rom. 8:11.
Will be changed by him. 1 Cor. 15:52.
Will be fashioned like him. Phil. 3:21.
Will bear the image of him. 1 Cor. 15:49.
Will be satisfied in likeness with him. Ps. 17:15.

THE "SPIRITUAL BODY" (1 COR. 15:44)

Shall be raised up by him. 1 Cor. 6:14.
Shall put on immortality through him. 2 Tim. 1:10; 1 Cor. 15:58.
Shall receive eternal life through him. Rom. 6:23.
Shall be caught up in the air to meet him. 1 Thess. 4:17.
Shall be received by him. John 14:8.
Shall enter into the city with him. Ps. 24:7-9; Rev. 22:14.
Shall appear in glory with him. Col. 3:4.
Shall enter into his joy with him. Matt. 25:21-23.
Shall receive a crown of glory by him. 1 Peter 5:4; 2 Tim. 4:8.
Shall sit on his throne with him. Rev. 3:21.
Shall reign kings and priests with him. 2 Tim. 2:12; Rev. 5:10.
Shall be glorified together with him. Rom. 8:17.
Shall walk in robes of white with him. Rev. 3:4; 7:9.
Shall ever, O! forever, be with him. 1 Thess. 4:17.

R. M. KILGORE.

CHRISTIAN CIRCUMCISION.

It does not appear to be generally understood that Christians are circumcised; but it is supposed that baptism in the new dispensation, takes the place of circumcision in the old. I think this is a mistake, as I shall endeavor to show.

Paul says, "Circumcision is that of the heart, in the spirit, and not in the letter." Rom. 2:29. Addressing his Colossian brethren, who were certainly Christians, he says, "In whom [Christ] also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11. This circumcision is, doubtless, wrought by the Holy Spirit at the instant of conversion, when the individual becomes a member of the true Israel of God. The term *without hands* evidently signifies *without human hands*. See a like use of the term in Heb. 9:11 and 2 Cor. 5:1.

Concerning Christian circumcision, Paul thus further testifies, in his epistle to his Philippian brethren: "For we are the circumcision," etc. Phil. 3:8. This circumcision of Christians is plainly declared to be of the heart, and *not to be made with hands*. Is not baptism, which is said to take the place of circumcision, administered by the hand of man? Moreover, baptism is a memorial of the burial and resurrection of Jesus, whereas circumcision is a token of the covenant that God made with Abraham. By the terms of this covenant, Abraham and his seed after him, including Christians (see Gal. 3:7, 29), were required to keep God's covenant of ten commandments. See Rom. 2:21-25. This consideration is one of the strongest proofs of the binding obligation of the law of ten commandments upon Christians, not as an abrogated and re-enacted code, but as one of unalterable obligation.

The obligations of the ceremonial law ceased by limitation at the cross, but not so any of the moral precepts. See Matt. 5:17 and James 2:10, 11. According to James's reasoning, the fourth commandment is just as binding upon Christians as any other moral precept; for He that said (see Ex. 20:1), "Thou shalt not commit adultery" and "Thou shalt not steal," said also, "The seventh day is the Sabbath of the Lord thy God." Reader, can you find a text in all the Bible where God, angel, or man declares the first day of the week (Sunday) to be the Sabbath of the Lord, of Christ, or of the Christian church? or a passage that declares the seventh day to be no longer the weekly Sabbath? Try Mark 7:7, 8, as a starting-point.—Selected.

IN THE DARK.

It is reported that a certain minister in Birmingham, Mich., entertained his congregation a few Sundays ago, with the following about Seventh-day Adventists:

"There is a sect of people called Seventh-day Adventists, who only number about 15,000. They doubt the translation of both Enoch and Elijah, and the resurrection of Moses, or his presence at the transfiguration. They also doubt the existence of either angels or saints in heaven, or any other being besides the Creator. They deny the resurrection, and believe that man has no pre-eminence above the beast."

We wonder where this clerical gentleman has been the past twenty years, that he should appear so ignorant on a point on which he essays to speak in public. Can it be possible that some Rip Van Winkle has

suddenly appeared in that quiet town, to relate some strange dream of his somnolent period? If so, we advise him to rub his eyes and get them open to facts, so that he may in future come nearer the truth when discoursing upon the peculiar tenets of others.

It is true Seventh-day Adventists are not a numerous people as compared with the Methodists, and probably that is one reason why so little trouble is taken by some to inform themselves as to their numbers and faith. The time was when the Methodists suffered misrepresentation in the same manner. But we do not complain of our treatment. We have had, thus far, a much easier time than some of the first promoters of Christianity. The early disciples were not only maligned, but imprisoned, whipped, and put to death.

And the truth has not been unsuccessful in our hands. Believers have been added daily in every part of the world, until it would be difficult to give anything like an accurate estimate of the number interested. Certain it is that they more than double the figures of our clerical neighbor in Birmingham. The truth is now being published from printing houses in Michigan, California, Christiana (Norway), Basel (Switzerland), London (England), Melbourne (Australia), and in other places, employing nearly 500 persons for that purpose alone.

Regarding the belief of this people, we would recommend the gentleman to read up on that before he again attempts publicly to ventilate it. Should he do so, he will find that instead of their doubting the translation of Enoch and Elijah, they base some of the most prominent points of their faith on the fact of the translation of those ancient worthies. It is the same with the resurrection of Moses, and his appearance at the transfiguration. Indeed, they believe and teach that Moses could have been there in no other way than by a resurrection, and that the fact of his resurrection is a pledge in type of the resurrection and appearance in glory of all the faithful, of every age and clime.

The statement that we deny the existence of any being in heaven besides the Creator, is too silly to require a notice. We are not entirely bereft of our senses, however we may be regarded by prejudiced people. And while we do not believe that the good of earth go directly to heaven at their death, we do so on the express statement of the Bible that they will get their reward only at the coming of Christ. See Matt. 16:27; Rev. 22:12; and many other texts. But if the righteous get eternal life at the coming of Christ, it is positive that they never had it before, as from its very nature none can get it but once. If it had been bestowed at death, it could not again be given at the coming of Christ, as it is to be given only once, and from that point is forever retained. Again: if man goes to heaven at death, why have a last great judgment in connection with the coming of Christ (2 Tim. 4:1, 2), and call him from his centuries of enjoyment of bliss, to be tested as to his worthiness to hold that station? If such a doctrine were true, then even though one were in heaven, he would not be sure of remaining there; for a judgment supposes the possibility of guilt.

Once more: if the righteous get their reward at death, so do the wicked. But how can one be punished before the judgment shall sit in his case? Does the Lord send one to torment, there to writh for a millennium or two, till the judgment shall decide his case, and then perhaps it be found he should not have been sent to that place at all? These suggestions seem absurd, one may say. True, but they are only the logical outgrowth of the theory that good people who once lived here are now in heaven.

As to the idea of man's having no pre-eminence above a beast, we would let our opposers wrestle with the Bible writers on that point. Take Eccl. 8:19 first, and harmonize that declaration with modern theories. Then when done with that, look at Ps. 148:8, 9, and explain that satisfactorily. After that, if another text is wanted, turn to Job 14:20, 21. After this, if more are wanted of the same import, we shall be ready to furnish them in any quantity necessary.

Again we recommend to the clerical gentleman who made the statement in this article: Open your eyes, and read up on these things. Do n't be satisfied to repeat publicly something for which you cannot vouch. We would be glad to have you tell your people what we believe, could you do so intelligently and truthfully.

J. O. CORLISS.

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