

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

THE LORD WILL COME.

O ye who sit in shades of night,
In realms where sin shuts out the light,
Arise, and lift your hearts on high;
Behold, redemption draweth nigh,
For Christ will surely come!

O ye whose life seems full of gloom,
Who long for rest within the tomb,
There is a day of coming joy,
When peace shall reign without alloy;
For Christ will surely come.

O ye bowed down with Satan's chain,
Shake off his power through Jesus' name,
Be up and doing for the Lord,
And you shall have a just reward;
For Christ will surely come.

O ye children of the heavenly King,
Come ye with joy your sheaves to bring;
Soon all your grief shall pass away,
And all be merged in lasting day;
For Christ will surely come.

Let not a doubt dwell in your breast,
But in the word of Jesus rest;
And sow the seed all waters by,
Though some may wither, droop, and die;
For Christ will surely come.

O joy of joys! that soon will come
The time when all our toils are done;
In words no balm is found to ease,
Compared with what is found in these,
That Christ is soon to come.

—Selected.

Notes and Comments.

NOTICE.—Parties receiving this Paper, not having subscribed for it, may know that it is sent to them by the courtesy of some friend. Do not hesitate to take it from the Office, for none will be called upon to pay for any numbers they have not ordered. We invite candid attention to the Contents of the Paper, and when you have read it, please hand it to a Friend or Neighbor.

MANY predicate the universal salvation of the race upon the infinite love of God. As reasonably might we argue the universal damnation of all men from God's infinite justice. God is infinite in love and goodness now, then he can never be any more so; yet the vast majority of men die in their sins. If infinite love will permit men to live in rebellion threescore years and ten, and then die wicked, what assurance can we have that the same love will, at any future time, transform all men into holy beings?

SATAN overcame our first parents, and cursed the race through appetite. Our churches labor on Sunday and prayer-meeting nights, to remove the curse, and other days allow the modern Adams and Eves to be similarly tempted. Thanksgiving dinners come in for their share of unparalleled gluttony. It is thought devotional to have large stomach capacity. A prominent paper, speaking of New Year's feasting, says: "We enter sincere protest against the gastronomic features of the day, when the prevailing practice degenerates into indulgence of which beasts are not guilty, for they never eat after they have ap-

peared hunger." Lord Shaftesbury, in a speech to the English people, asserted that there were over 100,000 preventable deaths in their country alone, all answerable to outraged law, and that it was ten thousand times more terrible than war.

CONCERNING the success attending the introduction of Christianity into the empire of Japan, by Francis Xavier and others, a writer in *Frank Leslie's Sunday Magazine* bears the following lucid testimony to the resemblance of Buddhism and Roman Catholicism:—

"The similarity of the Buddhist and Catholic religions began to be observed. Already the Buddhists had images, pictures, lights, altars, incense, vestments, masses, beads, way-side shrines, monasteries, nunneries, celibacy, fasting, pilgrimages, mendicant vows, shorn heads, uniforms, nuns, convents, saintly and priestly intercession, indulgences, works of supererogation, pope, archbishop, abbots, monks, neophytes, relics, relic-worship, and exclusive burial-ground. The only change necessary was the substitution of the immortality of the soul for the absorption in Nirvana."

Add to the above substitution a change of names in the objects of worship and veneration, and a slight alteration of some of the details in the forms of worship, and the metamorphosis would be complete.

THE parable of the wheat and tares (Matt. 13: 19-30) is designed to explain the reason why the wicked are allowed to exist along with the righteous in this world. The Saviour shows that from the necessity of the case they are spared, as otherwise the righteous could not be developed. The thought is this: Good men are descended from bad men; destroy the bad men of this generation, and you would prevent the appearance of some of the good in the next generation, as you would cut off the sources whence they are to spring. The wicked, therefore, must live until all the righteous are complete in number. This done, the wicked will be gathered out and burned, and the righteous alone left in the kingdom. The parable is one which covers centuries in its scope. At the time of the harvest, the command will go forth for the separating and burning of the wicked. These processes will cover in their complete fulfillment the thousand years mentioned in Rev. 20: 4-9; that is, the fires which purify the earth and render it a fit abode for the saints eternally, will consume the last trace and vestige of the wicked therefrom. 2 Peter 3: 9-13.

ABOUT the flimsiest objection against the observance of the Sabbath that we have ever heard is that the standing still of the sun, as spoken of in Joshua 10: 12, 13, so disarranged the order of the days that the Sabbath cannot be found. These objectors do not stop to think that Christ found the Sabbath in his time; and as he could not be deceived in the matter, and as the sun has not stood still since his day, we are all right so long as we keep the day which he kept.

THE last discovery in theology that has come to the notice of the writer, is one relating to the change of the Sabbath. It was discovered on this wise: One who is now a believer in the Seventh-day Adventist faith, was previously a member of another denomination. While investigating the subject of the Sabbath, he applied to his minister for instruc-

tion upon the subject. The minister replied, that Christ did intend to change the Sabbath, but the Jews crucified him before he could get it accomplished, and that the disciples, knowing their Master's intention to change the Sabbath from the seventh to the first day of the week, proceeded to finish the work that Christ was prevented from doing because of his untimely crucifixion.

If this new theory be correct, then our Saviour was mistaken when he said, "It is finished;" "I have finished the work which thou gavest me to do." John 17: 4. Of course the disciples could do nothing of the kind until they were endued with the Holy Ghost. It then follows that what Christ did on the resurrection day, and "after eight days again," and at the Sea of Tiberias, when they were fishing, had nothing to do in changing the Sabbath, neither did the day upon which pentecost came, have anything to do with it, as it was a work devolving upon the disciples, to be performed by them after they were qualified by the Holy Spirit.

But I have discovered that the will and testament of Christ was completed, ratified, and in force before the day of pentecost (Luke 22: 19, 20; Heb. 9: 16, 17); and that not a clause, condition, or promise could be added, or a point taken from it, after its ratification. Gal. 3: 15. If Christ did not effect the change before his death, then the change cannot be accomplished until he makes a third covenant; but as the second covenant is final, the matter is settled with the seventh-day Sabbath as a part of the law to be written in the hearts of those who come into covenant relation with God in this dispensation. Those who refuse to obey the law are of the carnal mind; for the spiritual mind delights in the law of God, and rejoices to walk in the light which obedience brings.

"NEITHER is there salvation in any other." Acts 4: 12. In any other besides whom?—Christ. What is he to us?—Just what he has always been to rebellious man,—"the only name under heaven, given among men, whereby we must be saved." Ever since rebellion began among men, Christ has been the one, and the only one, in whom was salvation. He is the antitype seen through the types. Israel had the paschal lamb. Christ is ours. They were to put away all leaven before they partook of the lamb. Leaven is an emblem of wickedness, which all must put away from them before they can partake of the life which is in Christ. We were put to death by the law through his body. Rom. 7: 4. He loved us and gave himself for us. Eph. 5: 2. He is the mediator between God and men. 1 Tim. 2: 5. His blood cleanseth from all sin. John 1: 7. In due time he died for the ungodly. Rom. 5: 6. Where, in all the universe, is there another name given for fallen man through which to look for salvation? All hangs upon one,—the "only name under heaven given."

"AND whosoever liveth and believeth in me shall never die." These words of our Saviour are recorded in John 11: 26. The following from Adam Clarke's comments on these words is perhaps as satisfactory an interpretation of the passage as could well be given: "Shall not die forever. Though he die a temporal death, he shall not continue under its power forever, but shall have a resurrection to life eternal."

Doctrinal Articles.

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

THE MILLENNIUM.—No. 1.

BY J. O. CORLISS.

BELIEVERS in the doctrine of a temporal millennium, in some one of its phases, have been in the church all through the Christian dispensation. In the time of the early Fathers, they were known as Chiliasts, from the Greek word *chilioi*, translated "a thousand," in the New Testament. Justin Martyr, Papias, Tertullian, Irenæus, and others believed in a general peace and good-will among men for the period of a thousand years, though they were not by any means agreed as to time and events.

The doctrine as entertained by its early advocates in the Christian church, is supposed to have been received from the Jews, who advocated such a time to be ushered in by the advent of the Messiah, when he should establish his throne at Jerusalem. Said Rabbi Saadiah, in his comments on Dan. 7:18: "Because the Jews rebelled against their Lord, their kingdom shall be taken from them, and given to the four monarchies, that shall possess it in this world, and shall subdue and carry captive Israel till the age to come, in which the Messiah shall reign."

The four monarchies having arisen before the first advent, it may be this belief, received from the Jews, that influenced the disciples to ask the Saviour, "Wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. At all events, it is plain that the disciples did not at first fully understand the mission of Christ's first advent to the earth. Calling to mind his promise to come again (John 14:1-3), even after his ascension, they longed for his return, to set up his kingdom on the earth.

Origen was the first of the ecclesiastical writers who is known to have advocated the overturn of the world's empires through the efficacy of the gospel. He maintained that the reign of Christ on the earth would be of a spiritual nature, and consist in the conversion of the world through the spread of the gospel. Augustine followed, advocating that the earthly kingdom of Christ was the church, and that it would ultimately gain the ascendancy over all its enemies.

Near the close of the seventeenth century, Daniel Whitby, a graduate of Trinity College, Oxford, became an advocate of the doctrine, as held by Origen and Augustine; and later, in 1740, it was defended by John A. Bengel in his commentary on the book of the Revelation. Since then, the doctrine has had several prominent supporters in the Lutheran Church, and has finally come to be quite generally received among the adherents of the various Protestant sects.

But the question naturally arises, How came this radical change of sentiment from the literal coming of Christ to reign on the earth for a thousand years, prior to the final judgment, to his spiritual reign, through the triumphs of the gospel? In examining the matter carefully, it was found that many texts of Scripture forbid the former view. The words of Peter, that at the second coming of Christ the heavens are to pass away and the elements to melt, the earth also, and that all the works in the earth are then to be burned up (2 Peter 3:10) could not be reconciled with the idea of Christ's coming here to reign during a thousand years before this dissolution should take place.

It was also pointed out that when Christ does descend to earth, it will be "in flaming fire, taking vengeance on them that know not God" (2 Thess. 1:7, 8); that then the angels will be sent forth to "gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:30, 31); and that the saints will then be caught up "in the clouds, to meet the Lord in the air." 1 Thess. 4:16, 17. Again, it was said that when Christ appears, he is not to remain on the earth; for he is to come to take his followers to himself, that where he is, there they may be also. John 14:3. This, he expressly told his disciples in the previous verse, was in his Father's house, that is, in heaven itself.

The disciples' conclusions were well drawn; for it is evident that when Christ comes for his saints, it will be to take them into the presence of the Father in heaven. This is clearly set forth in the words of Christ to Peter, who, upon hearing his Master say he was about to leave them, asked: "Lord, whither goest thou?" Jesus replied: "Whither I go thou canst not follow me now; but thou shalt follow me

afterward." John 13:36. When was Peter to follow his Saviour to heaven? The answer is found in the words already quoted from chapter 14:1-3, wherein the Saviour said that if he went away he would come again, and take them to himself. Then at the second advent of our Lord, instead of Christ's remaining on earth with the saints, they will be taken with him to heaven.

This forever precludes the idea that the millennium is a personal reign of Christ on the earth at his second advent. Yet the doctrine of a thousand years' reign of Christ with his saints, and that, too, before the resurrection and punishment of the wicked, is so plainly set forth in Rev. 20, that the opposers of the doctrine of Christ's personal reign on earth at his second advent, were obliged to confess a millennial reign of Christ with his saints at some time. Believing that the wicked are to be raised and punished at the return of the Lord to earth, they concluded that such a reign must take place before the coming of Christ. And accepting these conclusions, they were also forced to the position that such a reign would be a spiritual one, and that it must consist in the conversion of the world to the Redeemer.

To strengthen this position, the words of the psalmist, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:8), are quoted, and the conclusion is hastily drawn, that if the heathen are to be given to Christ for a possession, it can be for no other purpose than their conversion. The following verse, however, shows the purpose for which they are given up to Christ; namely, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The text proves the very opposite of the conversion of the heathen—their destruction, like that of a potter's vessel, when it is thrown down with violence, and shivered into atoms.

There are, moreover, some texts in the Scriptures that utterly forbid a sinless state of the world before the second advent of Christ. In one of his parables, the Saviour likened the kingdom of heaven to a man who sowed good seed in his field, and when he was sleeping, an enemy sowed tares among the wheat. When they both grew up together, the servants of the man asked if they should not pull up the noxious weeds; but the owner of the field said, No, lest in pulling them up, you root out the wheat also. "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13:24-30.

The Saviour's own explanation of this parable will show the doctrine it inculcates: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels." Then the parable teaches nothing less than that good and bad people will exist here together until the end of the world, when the angels will gather out the offenders, not to convert them, but to cast them into a furnace of fire. Verses 38-42. This presentation of the matter by Christ at once cuts off all hope of a sinless millennium prior to the personal coming of Christ.

When writing to the Thessalonian church of the Lord's coming, the apostle does not once intimate that it will await "an extended season of tranquillity and prosperity which the church shall enjoy" in which "a great augmentation of holiness [shall] be in the church," and when "there will be universal peace, and the dominancy of the great principles of truth and righteousness among all the nations of the earth." On the other hand, he says that Christ's "coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9. That is, just before the second advent, Satan will work with mightier power than ever before. This is also affirmed by the revelator: "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. How plain it appears, from these words, that the shorter the time for Satan to operate, the harder he will work to destroy the children of men! It cannot be expected, either, that Satan's work will stop with his influence over the worldling; for while the apostle assures us that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13), he also says that those having a form of godliness, will in the last days be "lovers of their own selves, covetous, boasters, proud, blas-

phemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God," and will even deny the power of godliness. Verses 1-5.

Here are sins that one would suppose could be found among only the very vilest characters; and yet the apostle says that in the last days they will appear among those who have a form of godliness. He moreover says that those will be perilous times,—full of danger to the spiritual interests of professors of religion, because those will probably be too easily satisfied with the existing standard of piety. What a warning is this against looking for a universal reign of peace in the last days!

The Saviour represented the way to life as so narrow and difficult that but few would be able to find it. Matt. 7:13, 14. Because of the danger of missing the path, he exhorted all to "strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. He makes no exception in favor of the last generations, but applies the words to all alike. On the other hand, he does say that when the Master has once risen up and shut the door (that is, when probation closes), there will then be those who are unsaved, who will knock at the door for admittance, but without success.

Then again, the Saviour has said that at the time of his second advent the condition of the world will be as it was in the days of Noah. In the time of the flood, "they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39. "They were eating and drinking," etc.; that is, they gave all their attention to these things, rather than to the requirements of God. The statement is emphatically made, that it will be so with the last generation before the Lord comes. How can it be, in the face of all these scriptures, that a millennium of universal peace and spiritual life shall prevail before the closing scenes? It is utterly impossible.

The question may then arise, If that be so, will not the gospel prove a failure? The answer is easy: The Bible nowhere intimates that all men will believe, and be saved. The Saviour said to the disciples: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. From reading Acts 15:14, we learn that the expectation of God in visiting the Gentiles, was not to save them all; but to take out of them a people for his name. This, however, is so forcibly expressed by another that his words are here inserted:—

"If the gospel was to convert the world, then, if it is not done, it will prove a failure. But if the gospel was preached 'to take out of the Gentiles a people for his name,' then it is not a failure. If it was given that God might in infinite mercy and love 'save some,' then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed out of every nation, and kindred, and tongue under heaven, then it is not a failure. If it was given that the vales and hills of Paradise restored might teem with a holy throng who shall be 'equal to the angels, and be the children of God, being the children of the resurrection,' then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was not this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theater of their easy triumph there slumber the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, 'How long, O Lord! goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death; it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of Righteousness which shall glow above the bosom of Paradise regained."

THE CHOSEN.

It is not Bible doctrine that there are only a few chosen ones who can be saved. It is Bible doctrine, however, that there are only a few chosen ones who will be saved. The invitation is to all, but there are

but few who will avail themselves of it. There is such a thing as a Bible doctrine of election; but it is not the Calvinistic doctrine. It is undoubtedly true that in the beginning God elected certain ones to be saved, and certain other ones to be lost. That election, however, was not arbitrary or unreasonable, but was based on the foreknowledge of God, which enabled him to determine beforehand who would, and who would not, accept the plan of salvation. We elect men to fill positions of honor before they enter upon them, because we *think* that they will fill those positions honorably. God elected his saints because he *knew* that, with his grace assisting, they would overcome. He decided that those who are to be lost shall be lost, because he saw that they would not accept the plan of salvation at all, or that, if they should accept, they would not persevere to the end.

Salvation obtained under such a plan is not of works, *i. e.*, not of works alone; because our works, independently of the grace of God and his pardoning love, could never have secured it for us. On the other hand, it is not entirely independent of works on our part, as we have something to do to "make our calling and election sure." With this view of the subject, we can justify God's election. With the other, we cannot. Man, having failed on the first trial, lost all claim to salvation as a right based upon works. It was, however, the prerogative of God to give him another chance on the basis of grace, because if he would accept his grace, God could, through it, perfect works in him. We stumble over the doctrine of God's election before the world was, simply because we, being finite, cannot comprehend how God, who is infinite, could determine beforehand what a man's life would be as well as he could determine afterward what it had been.

There is a difference between an election to temporal and spiritual honors in this world, and an election to eternal life in the kingdom of God. By carefully reading the ninth chapter of Romans, you will find that the subject under consideration there, is the election of the Jewish people to special honors in this world. The texts which you quote from that chapter can be easily understood in that light. God, for certain reasons known to himself, chose Jacob to fill a more honorable position in this life than Esau; but he did not, therefore, condemn Esau to everlasting destruction. Esau still had a chance of salvation. So, too, with the Jews. God cast them off from being his peculiar *people*, as a *people*; but they can, nevertheless, be saved as *individuals* if they abide not in unbelief. Rom. 11:18-23. The declaration that God hated Esau is an illustration of the use of the word *hate* in the Scriptures, in the sense of *reject*. If God used Pharaoh and then cast him off utterly, it was because he saw that Pharaoh had previously sealed his own doom by a wicked life.

Acts 15:18 is explained by the foregoing. Eph. 1:4-11 and Rom. 8:30 are explainable on the ground of *conditional* election or predestination, spoken of heretofore. The statement in 2 Tim. 1:9, that we are saved, "not according to our works," simply means that when judged by works alone, we could not be saved; *i. e.*, we are sinners, and therefore do not deserve salvation, and could not have obtained it independently of the grace of God.

The declaration found in Prov. 16:4, "The Lord hath made all things for himself; yea, even the wicked for the day of evil," is, like many general statements, difficult; but it is, nevertheless, explainable. There is a difference between making *men* wicked, and making *wicked* men. God made wicked men, in the sense that he made them men, but not in the sense that he caused them to be wicked. They made themselves wicked. God made them for himself; *i. e.*, for his own glory. In other words, in the final summing up of all things, it will be seen that even in the creation of men who afterward became wicked and were lost, God's name was glorified. Do you ask how? I answer that the wicked are in many instances the progenitors of the righteous, and therefore that it was necessary that they should exist before the righteous could glorify God by their existence.

Again, in the very destruction of the wicked in the day of evil, or the great burning day, God's name will be glorified, since such a destruction of the wicked will prove his hatred of sin and that he is not responsible therefor. The text, instead of demonstrating that God has decreed from the beginning that the wicked shall be wicked, demonstrates the opposite; for God would be a fiend, rather than a God, should he first make a man wicked, and then damn him for being wicked. See Job 21:30.—*W. H. Littlejohn.*

The Christian Life.

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

WHAT'S DONE FOR GOD CAN NEVER DIE.

Ho, ye who spend your strength for naught,
And loathe the prize so dearly bought;
Tollers of earth, and time, and sense,
O! what shall be your recompense?
Of all that's done beneath the sky,
Little hath immortality;
What's done for earth falls by-and-by,
What's done for God can never die.

Ho, ye who join the eager strife
For gold, or fame, or pride of life;
Who pamper lusts of flesh and eye,
And for the world with worldlings vie,
Death will undo your toil so vain,
And leave you no abiding gain;
What's done for time ends by-and-by,
What's done for God can never die.

Choops may crumble back to dust,
Scepters and crowns deceive our trust,
And fall desire and perish lust;
By moth, or rust, or thief, or fire,
Our treasures fail; our hopes expire;
What's done for sense falls by-and-by,
What's done for God can never die.

When comes the King in royal might
To crush the wrong and crown the right;
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
With all the rich rewards of Heaven,
O! in that heavenly by-and-by
What's done for God can never die.

Then do for God, do what you can,
O mortal and immortal man!
A wasted life—ah me, to grieve I—
Eternity cannot retrieve.
A fruitful life for man and God
Eternity will well reward;
Probation ceases by-and-by,
What's done for God can never die.

—E. P. Marvin, in *Messiah's Herald*.

HE SHARED THEM.

THE richest person, in the true sense, is the one who best knows how to enjoy. To take pleasure in the sight and study of mountains, stars, and even precious stones, perhaps, is better than to own them.

A wealthy man displaying, one day, his jewels to a philosopher, the latter said, "Thank you, sir, for being willing to share such magnificent jewels with me."

"Share them with you, sir!" exclaimed the man; "what do you mean?"

"Why, you allow me to look at them, and what more can you do with them yourself?" replied the philosopher.

SIMPLE SPEECH.

SIMPLE style and plain speech are found, as a rule, among the uneducated when freed from affectation, as well as with persons of marked ability, and with those of the truest refinement, taste, and culture. Daniel Webster sent one of his congressional speeches to David Crockett, who, in making his acknowledgment, said, "This is the only speech which I have ever read without the need of a dictionary." Mr. Webster rightly considered this a compliment of the highest order. An old lady once traveled several miles to hear Dr. Adam Clarke. She was understood to say, on leaving the chapel, "I have been told that Dr. Clarke was a great man; but I could understand everything he said; I must have been mistaken about his being great."

Many years ago the licentiates of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble, but uneducated, Christian slave, called Uncle Sam, who on his return home would tell his mistress what he could remember of the sermon, but he would always complain that the students were too deep and learned for him. One day, however, he came home in exceedingly good humor, saying that a poor, *unlarn't* old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white people; but he was glad he came for his sake, for he could remember everything he said. On inquiry, it was found that Uncle Sam's "*unlarn't*" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.—*Messiah's Herald*.

COMMON OPPORTUNITIES.

WE greatly mistake if we think there is no opportunity for ordinary people to make their years beautiful,—to fill them with acceptable Christian service. There is room in the commonest relations of life, not only for fidelity, but for heroism. No ministry is more pleasing to the Master than that of cheerful and hearty faithfulness to lowly duty, when there is no pen to write its history, and no voice to proclaim its praise. To live well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly. To fight well the battle with one's own lusts and tempers, and to be victorious in the midst of countless temptations and provocations of everyday experience, is to be a Christian hero.

There is a field for better living very close at home. It is in these common things that most of us make our progress and win our distinction. And there is room enough in these prosaic duties and opportunities for very noble and beautiful lives. There is nothing possible to a human soul greater than simple faithfulness. "She hath done what she could" was the highest commendation that ever fell from the Master's lips. An angel could do no more. When we are resolving to live more grandly in the future than in the past, it will help us to bring our eyes down from the far-off mountain-peaks, where there is nothing for us to do, and look close about our feet, where lie many neglected duties, and many unimproved opportunities, and many possibilities of higher attainment in spirit, in temper, in speech, in heart.—*H. Clay Trumbull.*

THE WONDERFUL BOOK.

THE Book never grows old. One always finds "something else" in it. In certain lights even the most familiar truths flash out new meanings. There is always something farther on and deeper down that we had not before discovered—so rich, resourceful, and exhaustless is the book of God.

The Book grows new to us as years are added to our lives. Every year changes the "point of view." We look from a different angle. We are higher up, or farther on, or lower down, and there are some new lines and tints to delight us which we had not before detected.

The Book grows new to us, as to us new experiences come. A larger knowledge of men, a deeper insight into human thoughts and motives, a better understanding of ourselves, give insight. Sorrow also sometimes helps us. God hath many interpreters of his word. Among the best of the human helps in this ministry is the sorrow of the submissive heart. Tears may dim one's eyes as he looks earthward. Tears usually clarify the vision that is turned inward and upward. Sorrow puts the heart at the work of interpretation. Sorrow helps one "to read between the lines." One can always read better with his heart than with the merely intellectual 'aculties.

The other world grows more real as we lose our hold of this world, and the Book of the other world is more precious as that world becomes more real. Therefore, after all, better than the illuminations of scholarship, of wide research, or of wise exegesis, is the inward experience of the submissive saint—as an interpreter of the divine testimonies. Better such commentary than the massive libraries of those who are merely learned in the letter of revelation.

We do, then, a wise thing when we bring together the rich testimonies of many Christian scholars, who, in all climes, and through all centuries, have studied the word of God out of aching, longing hearts. Their eyes were wet with tears; their pens were dipped in blood. And yet were their souls full of joy, and their words are freighted with spiritual meaning. What a college of interpretation do we have in their inner lives as recorded in letter, essay, sermon, conversation, and commentary!

Let us not, however, through the personal experiences of men, be diverted from the word itself, for it is still the word of God, and the best human contributions to its unfolding are dependent upon the Holy Spirit, who at first inspired the Book their experiences translate. And our success in reading them as they make clear the word, depends upon the same divine Spirit, whose influence let us humbly, devoutly, and believingly invoke.—*J. H. Vincent.*

How can we expect a harvest of thought, who have not had a seed-time of character?



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

BATTLE CREEK, MICH., JULY 15, 1888.

THE SPIRIT OF ROME.

It is the principle, the profession, and the boast of the Romish Church to be intolerant. They hesitate not to let it be openly known that had they the power, they would bring all people to a conformity with their worship, suppressing all dissenters by every available means. What deeds of violence and oppression may be still practiced in the secret recesses of her massive structures, are carefully kept from an indifferent community; and a careless law does not stop to investigate. But specimens of intolerance are frequently coming to light, showing the spirit and designs of this anti-Christian system, as is, in the following incident, plainly revealed:—

Two gentlemen in West Chester, near Philadelphia, Pa., have been sending their children to the public schools in opposition to the demand of the priests that they should attend the parochial schools only. These gentlemen are, Mr. Bowen, assistant manager of the West Chester Gas Company, and Mr. Maguire, one of the editors of the *Daily News*. The former sends his son to the high school, and the latter has a son attending the State normal school of that place. They were warned by Father Spaulding some weeks ago, to take their sons from the public schools and send them to the parochial schools, under penalty of the ecclesiastical punishment of excommunication, if they refused. They did refuse, and wrote to Archbishop Ryan, asking if Father Spaulding had power to carry out his threat. The Archbishop replied that "the head of the church there could do as he thought proper." Accordingly, Father Spaulding publicly announced from the altar of St. Agnes Roman Catholic church, that "Wm. S. Bowen and Philip Maguire would hereafter be forbidden a seat in the church, and that they would be refused the sacraments, *living or dead*."

It is greatly to be desired that such proceedings may tend to open the eyes of these gentlemen, and multitudes, of others, to the tyrannical character and absurd pretensions of that church, which, not content to hold men in her iron grasp merely while living, claims even to have power over them after they are dead. And if they will come to realize how utterly blank and harmless are all her anathemas, so far as a person's relations to God are concerned, and turn to a better way of trying to serve the Lord, it will be well.

The program of the Jesuits is so plain that none need fail to see through it. Their aim is to break down the public system of education, and throw the whole matter of education into the hands of the priests, so that they can mold the children as they will. To do this they cry out against the "godless education" of the public schools. Then they join hands with infidels, to drive the Bible from these schools, that they may have the better ground to call them "godless." Then they found parochial schools, and compel their people, on this ground, to support and attend them. Then they demand a share of the public money for the support of these schools, which are not really schools for the promulgation of true intelligence and culture, but simply drilling places to bind the minds of the young in superstition, and promote the interests of the papacy. If the State money, the great proportion of which is contributed by Protestants, they constituting most of the tax-payers, can be diverted to advancing the interests of their bitter enemy, and the great source of civil and religious tyranny, would it not be a master stroke of policy?

Commenting on these facts, the *Christian Statesman* of May 17, 1888, says:—

"These are well-planned successive steps toward the subjugation of the United States under the Roman pontiff. Americans will be wise if they resist them in season."

These words are a little surprising, coming, as they do, from that party which has counseled the making of repeated advances and overtures to Roman Catholics, even in the face of continual rebuffs, to secure their co-operation in the subversion of religious lib-

erty in this country—a party which would be willing, apparently, to kiss any one of the pope's toes, to gain his aid in carrying out their Sunday scheme. It is certainly a more hopeful sign of the times, when such infatuated zealots as the National Reformers begin to raise a cry of alarm over the transparently evil machinations and encroachments of the papacy.

U. S.

OBJECTIONS TO SABBATH OBSERVANCE.

AMONG the objections to Sabbath observance that were stated in a letter from a correspondent, which was published in the issue of the *SICKLE* for June 1, was the prohibition respecting fires on the Sabbath. In considering this objection, we continue our quotations from Andrews's "History of the Sabbath":—

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day.' Ex. 35: 1-3.

"The chief feature of interest in this text relates to the prohibition of fires on the Sabbath. As this is the only prohibition of the kind in the Bible, and as it is often urged as a reason why the Sabbath should not be kept, a brief examination of the difficulty will not be out of place. It should be observed, 1. That this language does not form a part of the fourth commandment, the grand law of the Sabbath; 2. That as there were laws pertaining to the Sabbath which were no part of the Sabbath institution, but grew out of its being intrusted to the Hebrews,—such as the law respecting the presentation of the show-bread on the Sabbath, and that respecting the burnt-offering for the Sabbath,—so it is at least possible that this is a precept pertaining only to that nation, and not a part of the original institution; 3. That as there were laws peculiar only to the Hebrews, so there were many that pertained to them only while they were in the wilderness (such were all those precepts that related to the manna, the building and setting up of the tabernacle, the manner of encamping about it, etc.); 4. That of this class were all the statutes given from the time that Moses brought down the second tables of stone until the events narrated in the close of the book of Exodus, unless the words under consideration form an exception; 5. That the prohibition of fires was a law of this class, *i. e.*, a law designed only for the wilderness; and this is evident from several decisive facts:—

"1. That the land of Palestine, during a part of the year, is so cold that fires are necessary to prevent suffering.

"2. That the Sabbath was not designed to be a cause of distress and suffering, but of refreshment, of delight, and of blessing.

"3. That in the wilderness of Sinai, where this precept respecting fires on the Sabbath was given, it was not a cause of suffering, as they were two hundred miles south of Jerusalem, in the warm climate of Arabia.

"4. That this precept was of a temporary character is further implied in that while other laws are said to be perpetual statutes and precepts to be kept after they should enter the land, no hint of this kind appears here. On the contrary, this seems to be similar in character to the precept respecting the manna, and to be co-existent with and adapted to it.

"5. If the prohibition respecting fires did indeed pertain to the promised land, and not merely to the wilderness, it would every few years conflict directly with the law of the passover; for the passover was to be roasted by each family of the children of Israel on the evening following the fourteenth day of the first month, which would fall occasionally upon the Sabbath. The prohibition of fires upon the Sabbath would not conflict with the passover while the Hebrews were in the wilderness; for the passover was not to be observed until they reached that land. But if that prohibition did extend forward to the promised land, where the passover was to be regularly observed, these two statutes would often come in direct conflict. This is certainly a strong confirmation of the view that the prohibition of fires upon the Sabbath was a temporary statute, relating only to the wilderness.

"From these facts it follows that the favorite argument drawn from the prohibition of fires, that the Sabbath was a local institution, and adapted only to the land of Canaan, must be abandoned; for it is evident that that prohibition was a temporary statute,

not even adapted to the land of promise, and not designed for that land."

Another point noticed in the letter of our correspondent was the instance of the infliction of the death penalty for the violation of the Sabbath, as related in Num. 15: 32-36. The query was raised, If the Sabbath law is binding in this dispensation, why is not the death penalty also inflicted for its violation? We will first consider the case of capital punishment referred to. We quote again from Andrews:—

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.' Num. 15: 32-36.

"The following facts should be considered in explaining this text: 1. That this was a case of peculiar guilt; for the whole congregation before whom this man stood in judgment, and by whom he was put to death, were themselves guilty of violating the Sabbath, and had just been excluded from the promised land for this and other sins. 2. That this was not a case which came under the existing penalty of death for work upon the Sabbath; for the man was put in confinement that the mind of the Lord respecting his guilt might be obtained. The peculiarity of his transgression may be learned from the context. The verses which next precede the case in question read thus:—

"But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.' Num. 15: 30.

"These words, being followed by this remarkable case, were evidently designed to be illustrated by it. It is manifest, therefore, that this was an instance of presumptuous sin, in which the transgressor intended despite to the Spirit of grace and to the statutes of the Most High; hence this case cannot be quoted as evidence of extraordinary strictness on the part of the Hebrews in observing the Sabbath; for we have direct evidence that they did greatly pollute it during the whole forty years of their sojourn in the wilderness. It stands as an instance of transgression in which the sinner intended to show his contempt for the Lawgiver, and in this consisted his peculiar guilt.

"Hengstenberg, a distinguished German anti-Sabbatarian, thus candidly treats this text: 'A man who had gathered wood on the Sabbath is brought forth at the command of the Lord, and stoned by the whole congregation before the camp. Calvin says rightly, "The guilty man did not fall through error, but through gross contempt of the law, so that he treated it as a light matter to overthrow and destroy all that is holy." It is evident from the manner of its introduction, that the account is not given with any reference to its chronological position; it reads, "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day." It stands simply as an example of the presumptuous breach of the law, of which the preceding verses speak. He was one who despised the word of the Lord, and broke his commandments [verse 31]; one who with a high hand sinned and reproached the Lord. Verse 30.—*The Lord's Day*, pp. 31, 32."

It would seem as though the foregoing ought to settle the difficulties that may exist in the minds of any regarding the prohibition respecting fires, also with regard to the case of stoning for violating the Sabbath. But the question is still asked, Why is not capital punishment inflicted in this dispensation, for violating the Sabbath? This point will receive consideration in our next issue.

G. W. M.

SLIGHT DIVERGENCE LEADS TO WIDE DEPARTURE.

SPEAKING of the mysteries connected with the worship of the heathen nations, Mosheim says: "It is certain that the highest veneration was entertained by the people of every country for what was termed the mysteries; and the Christians, perceiving this, were induced to make their religion conform in many respects to this part of the heathen model, hoping that it might thereby the more readily obtain a favorable reception with those whom it was their object and their hope to convert." In a note on this we

have the following: "In a word, many forms and ceremonies, to pass over many things of the Christian worship, were evidently copied from these secret rites of paganism; and we have only to lament that what was thus done with unquestionably the best intentions, should in some respects have been attended with an evil result."

The result is always evil when the church conforms to the world to obtain an influence, and so to make converts. It was probably from an innocent desire to honor Christ that the early church began to observe the day of his resurrection as a festival, while they religiously kept the Sabbath of the Lord as such. They probably had no idea of conforming to the heathen by putting what they called the "venerable day of the sun" in the place of the holy rest-day of the Creator. But as the turbid tide of apostasy flowed in, the result was what we see it now,—the command of God is supplanted by the precept of men.

But when a few centuries were past, unsanctified, carnal professors became the ruling element in the church, and soon the church, professedly Christian, was so remodeled as to resemble paganism more than primitive Christianity. And the carnally minded, loving darkness rather than light, have clung, and still cling, to the evil innovations which have obscured the beauty of the Christian system, belied its teachings, and caused the demoralization among professors which we see at the present day, giving the enemies of all righteousness occasion to blaspheme.

At the present time the Lord is sending forth a message to correct the errors brought in by apostasy, and to bring the remnant of his people into unity of faith and practice, preparatory to translation without death at the coming of our Lord Jesus Christ. But the carnal mind has not been crucified in all those who have professed faith in the message from Heaven; and with whomsoever the carnal mind rules, conformity to the world is the means, most plausible to them, for the world's conversion.

Reform is demanded in many respects. But reform is always up-hill work; while it is perfectly easy for the carnal mind to slide down the hill. The true Christian does not conform to the world in dress, in customs, in its strife for wealth, or fame, or pleasure. An apostle says, "Be not conformed to this world; but be ye transformed by the renewing of your mind." But the worldly-minded cannot see the propriety of such teaching. They can see no way to exert an influence in favor of Christianity, but by conforming to the manners, customs, and fashions of the world. This, they think, will recommend the religion of the cross. It is not so easy to follow Him who "made himself of no reputation, and took upon him the form of a servant," and "humbled himself, and became obedient unto death, even the death of the cross."

And the depth of worldly conformity is not reached by a single plunge. Descending little by little, soon the distinction between the church and the world is obliterated, and the chaste virgin, espoused to Christ, is seen by the way-side in the attire of a harlot. A slight divergence at first, ends in a wide departure from the truth. R. F. C.

APPROACH OF THE DAY OF THE LORD.

In the article under this caption that appeared in the issue of the SICKLE for June 15, consideration was given to the apostasy that occurred in the early church, shortly after the days of the apostles, that apostasy being in fulfillment of Paul's prediction in 2 Thess. 2:3. This passage reads thus: "That day [the day of the Lord, i. e., the second advent of Christ] shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."

Before proceeding to identify the "man of sin" here spoken of, it will be of interest and profit to notice that fully six hundred years before Paul wrote his letters to the Thessalonians, the prophet Daniel described the same power and work that is brought to view by the apostle under the titles "man of sin," "son of perdition," "mystery of iniquity," etc. Let us compare their statements, in order that we may the more readily perceive the similarity:—

DANIEL.

"I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

"And of the ten horns that were in his head, and of

the other which came up, and before whom three fell; even that of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them."

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:8, 20, 21, 25.

PAUL.

"That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

In his comments upon 2 Thess. 2, Philip Schaff, D. D., says:—

"The point on which historically all are agreed, is the affinity of this section with the book of Daniel."

Regarding the identity of the power here brought to view, it will be of interest to consider the testimony of eminent Bible commentators. We first quote from Dr. Macknight:—

"Upon the whole, I think every impartial person . . . must be sensible that, in the bishops of Rome, all the characters and actions ascribed by Daniel to the little horn, and by Paul to the man of sin and the lawless one, are clearly united. For according to the strong workings of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, showing themselves that they are God; that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws, human and divine; and have encouraged their votaries in the most enormous acts of wickedness; the Spirit of God has, with the greatest propriety, given them the appellations of the man of sin, the son of perdition, and the lawless one. Farther, as it is said the man of sin was to be revealed in his season, there can be little doubt that the Dark Ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin for revealing himself. Accordingly, we know that in these ages the corruptions of Christianity and the usurpations of the clergy were carried to the greatest height. In short, the annals of the world cannot produce persons and events to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. Why, then, should we be in any doubt concerning the interpretation and application of this famous prophecy?"

"At the conclusion of our explication of the prophecy concerning the man of sin, it may be proper to observe, that the events foretold in it being such as never took place in the world before, and, in all probability, never will take place in it again, the foreknowledge of them was certainly a matter out of the reach of human conjecture or foresight." See Dr. Macknight's Commentary and Notes, vol. 3, p. 100, etc.

Speaking upon the same subject, Dr. Adam Clarke says:—

"That the words appear to apply best to the conduct of many of the popes, and the corruptions of the Romish Church, needs no proof; but to which of these churches, or to what other church or system, we should apply them, some men, as eminent for their piety as for their learning, hesitate to declare; yet I must acknowledge that the most pointed part of the evidence here adduced tends to fix the whole on the Romish Church, and on none other.

"Whatever may be intended here by the words mystery of iniquity, we may safely assert that it is a mystery of iniquity to deny the use of the sacred Scriptures to the common people; and that the church that does so is afraid to come to the light. Nothing can be more preposterous and monstrous than to call people to embrace the doctrines of Christianity, and refuse them the opportunity of consulting the book in which they are contained. Persons who are denied the use of the sacred writings may be manufactured into different forms and modes, and be mechanically led to believe certain dogmas, and perform certain religious acts; but without the use of the Scriptures, they never can be intelligent Christians; they do not search the Scriptures, and therefore they cannot know Him of whom these Scriptures testify. The mystery of iniquity contained in this prohibition works now, and has worked long; but did it work in the apostles' times? Did it work in the church at Thessalonica? Is it possible that the present crop should have been produced from so remote a seed? What does that most solemn adjuration of the apostle (1 Thess. 5:27), mean? I charge you by the Lord, that this epistle be READ unto ALL the holy brethren. Why was such a charge necessary? Why should it be given in so awful a manner? Does it not absolutely imply that there would be attempts made to

keep all the holy brethren from seeing this epistle? And can we conceive that less was referred to in the delivery of this, very awful adjuration? This mystery of iniquity did work then in the Christian Church; even then attempts were made to hide the Scriptures from the common people. And does not this one consideration serve more to identify the prophecy than anything else? Let him that readeth understand."

It will be interesting to continue the study of what commentators have said on this subject. This will be done in our next issue. G. W. M.

THE PROTESTANT REFORMATION: IS IT COMPLETED?—NO. 4.

The third point in which the practices of the Roman Church are adhered to by Protestants, in preference to the plain teachings of the New Testament, is concerning the weekly Sabbath. We affirm that—

3. The apostles observed as sacred the seventh day of the week instead of the first. Upon the seventh day they rested and assembled for worship, but never upon the first day, or Sunday. In our last article, copious Scripture quotations were cited, showing that the apostles were adventists, that they were firm believers in the personal, visible second coming of Christ. We shall now furnish conclusive evidence that they kept the seventh day as the Sabbath, and that they were, therefore, seventh-day adventists.

Without pausing to glance at the popular but very contradictory opinions of men, we appeal to the New Testament. The multitude now observe the first day of the week as a rest-day. But there are many conscientious Christians who adhere to the seventh day as the only rest of divine appointment and sanction. Which party harmonizes with the teachings of the New Testament, and with the examples therein recorded? Which day of the two was regarded as the Sabbath by the apostles? To which of the two days did they apply this title of honor and sanctity? Or did they regard any day of the seven as holy above the others? Upon which day were their religious assemblies convened? These inquiries may be very easily answered; for the record is brief and explicit.

(1.) One day belongs to the Lord in this dispensation; for John writes in A. D. 96, "I was in the Spirit on the Lord's day." Rev. 1:10. This certainly lifts one day above the common plane of man's possession, and entirely outside the range of secular labor. But what day is the "Lord's day"? The absurd claim is advanced by some that it is the gospel dispensation. But from the fact that already sixty-five years of the Christian dispensation were in the past when these words were written, it would be nonsense to suppose that the churches needed to be informed that John was writing in the new dispensation. Most assuredly that day is the Lord's day of which He is the Lord. Which is that?—"The Son of man is Lord also of the Sabbath." Mark 2:28. The two texts, "I was in the Spirit on the Lord's day;" and "The Son of man is Lord of the Sabbath" are counterparts of each other, and must refer to the same day.

(2.) The New Testament says that "the Sabbath" enjoined upon Christians comes just before the first day of the week. The first writer, Matthew, wrote eight years after the resurrection. He certainly had ample time to learn which day should be called "the Sabbath." Then we know he spoke by inspiration of God, and could not mistake. "In the end of the Sabbath as it began to dawn toward the first day of the week." Matt. 28:1. He does not say in the end of the old Sabbath, nor in the end of the Jewish Sabbath, nor in the end of the day that used to be the Sabbath, but "in the end of the Sabbath." He spoke of it as people who now observe Sunday speak of that day. Reader, if it was orthodox to call the seventh day the Sabbath then, why is it not now?

The statement of Mark was written ten years after the resurrection. "And when the Sabbath was past, . . . very early in the morning, the first day of the week," etc. Mark 16:1, 2. Remember, Mark was writing for men living in the Christian dispensation. He still applies to the seventh day the familiar, sweet old title, "the Sabbath." It is exceedingly proper for us to do likewise. No indication here that the character of this day had undergone a change, or become obsolete in the mind of the inspired apostle.

The next writer, Luke, says, "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning they came unto the sepulcher," etc. Luke 23:56; 24:1. This plain language was written twenty-

eight years after the resurrection, and certainly a man without the aid of Inspiration might learn in that length of time which day to call "the Sabbath." But these words were dictated by the Holy Ghost. Notice, he is speaking about the Sabbath "according to the commandment." Then there was but one Sabbath commandment twenty-eight years after the resurrection, else he would have said the Sabbath according to the old commandment, or the Jewish commandment, or the commandment of Moses. But when he says, "the Sabbath according to the commandment," it is very plain that there exists but one commandment for any Sabbath.

If a father should say to his son, "John, go to the barn, and get the horse," it would certainly imply that but one was there. If there were two or more horses, he would particularize, as the "old" horse, or the "bay" horse, etc. Which, then, is "the Sabbath according to the commandment,"—the *only* Sabbath commandment? Luke declares it to be the day just "before the first day of the week." Reader, if the Sabbath "according to the commandment" preceded the first day of the week twenty-eight years this side of the cross, the Sabbath "according to the commandment" precedes the first day of the week in the year of our Lord 1888.

It is said, "One text for a Christian, two for a skeptic, and three to satisfy an infidel." But abundant testimony still remains, to which we will give consideration in our next.

W. C. WALES.

LORENZO DOW ON "MORAL RIGHTS."

[THE following extract from the writings of Lorenzo Dow have so direct a bearing upon the question of a union of church and state—a subject that is now prominently before the people of this country—that we give place to it here. The extract is from "Lorenzo Dow's Complete Works," vol. 2, pp. 51, 52.—EDITOR SICKLE.]

"Moral rights" are the personal privilege to think, and judge, and act for one's self in point of moral duty. This is the more plain and clear, as no one is concerned but God the judge, and the individual man, as a responsible agent.

"For what right hath any one to meddle with that which does not concern him?"

"Moral duties are the result of 'moral law,' which is the divine prerogative alone; and man hath no right to invade the moral duty of another; for this is the right of the divine government. No man, therefore, nor set of men, have a right to infringe upon or bind the conscience of another. Man, therefore, as a rational creature, must be convinced before he can be converted, in order to act consistently, as an agent accountable to the Supreme Governor of the universe. Consequently, submission of *will* to a compulsory power, in matter of religion, in repugnance to the dictates of tender conscience, is nothing but an empty show, a piece of hypocrisy, without any mixture of moral goodness or genuine virtue.

"All natural religious establishments, or 'churches established by law,' have been a curse to mankind and a pest to society. Vice and corruption in religion are encouraged and upheld, and virtue lies depressed. If a man from a principle of duty would support religion voluntarily, by being compelled to do it, he is prevented the opportunity of showing the virtue of his heart, and the influence of his example is lost. If his religion be different from that 'established by law,' his conscience is bound, and he is prevented from supporting his own religion by taking away from him that which he would give to his own minister for the support of those in whom he does not believe. LAW-RELIGION will cause people to be hypocrites, but cannot cure them of error. Man must be convinced in his judgment, by evidence to his understanding, before he is converted in his heart. Of course, to form articles of faith, for people to subscribe under severe penalties, is not founded upon common sense, nor on equitable principles. For to suppose people capable of believing without reason or evidence, is contrary to the 'law of nature,' and repugnant to natural justice, inasmuch as all men are free and independent, in their individual capacity, and of course their rights and privileges are equal; to think, and to judge, and to act for themselves, in point of moral duty, and in all matters of opinion in religion.

"Suppose that one man believes in one God, another believes in ten, what is that to the first? 'It neither picks his pocket, nor breaks his leg,' of course, why should he persecute him? Persecution is con-

trary to natural justice, inasmuch as it assumes a power which no mortal can claim, it being the *divine* right only to judge in such cases. . . .

"Universal right of conscience, is given by the Author of nature, who is the moral Governor of the human family. And such liberty of conscience ought to be ESTABLISHED IN EVERY LAND.

"Intolerance assumes to itself the right of withholding liberty of conscience. 'Toleration' assumes the right of granting it. Both are despotisms in their nature. Man worships not himself but his Maker; and liberty of conscience which he claims, is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated ideas of two beings, the mortal who renders the worship, and the immortal Being who is worshiped.

"'Toleration,' therefore, places itself not between man and man, nor between church and church, nor between one denomination of religion and another, but between *God* and *man*; between the *being* who worships, and the *BEING* who is worshiped; and by the same act of assumed authority, by which it 'tolerates' man to pay his worship, it presumptuously and blasphemously sets itself up to 'tolerate' the Almighty to receive it.

"Suppose a bill was brought into any legislature, entitled an 'Act to tolerate or grant liberty to the Almighty, to receive the worship of a Jew or a Turk,' or 'to prohibit the Almighty to receive it,' all men would startle, and call it blasphemy. There would be an uproar. The presumption of 'toleration' in religious matters would then present itself unmasked. But the presumption is not the less, because the name of 'man' only appears to those laws; for the associated ideas of the worshiper and the worshiped cannot be separated. Well may one exclaim: 'Who art thou, vain dust and ashes—by whatever name thou art called, whether an emperor or a king, a bishop or a state, or anything else,—that obtrudes thine insignificance between the soul of man and its Maker? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you.'

"With respect to what are called denominations of religion, if every one is left to judge of his own religion, there is not such a thing as a religion that is *wrong*. But if they are to judge of each other's religion, there is no such a thing as a religion that is *right*, and therefore all the world is right or all the world is wrong. But with respect to religion itself, without any regard to *names*, and as directed from the universal family of mankind to the Divine Object of all adoration—it is *man bringing to his Maker the fruits of his heart*, and the grateful tribute of every one is accepted. 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' He looketh at the heart, and judgeth according to intentions, 'of a truth is no respecter of persons, but in every nation, he that feareth God and worketh righteousness, is accepted with him.' It is required of a man according to what is given him, whether one, two, or five talents, 'and he that knoweth his master's will, and doeth it not, shall be beaten with many stripes;' for 'where there is no law, there is no transgression.' 'Sin is the transgression of the law.' Man is under a moral law—the law . . . of *right* and *wrong*. There is a *moral duty* and a *moral obligation* on the man to perform that duty. If he does not perform it, he falls under condemnation; which he is conscious of, for not acting as well as he knew how; hence the propriety of the words, 'This is the condemnation that light has come into the world, and men love darkness rather than light, because their deeds are evil.' Man is a rational agent, actuated by motives; his actions are deliberate, and his motives of two kinds, *good* and *evil*. One is called 'moral good,' the good principle existing in the mind; the other is called 'moral evil,' because the spirit of the mind is bad, and the intention of the mind is to do wrong, which motive is not right, not agreeable to natural justice and moral obligation. Because, as all men have equal rights and wants, so their duties and obligations are equal in their social capacity, as established in the 'law of nature,' by the Creator and Governor of the world; of course there is need for a definite rule by which to measure our duties toward each other; because if our rights and obligations are the same and equal, then we are to expect no more than we can justly claim, or would be willing to bestow, agreeable to that which is just and equal; and hence the *command* which is agreeable to the 'law of nature,' 'Love thy neighbor as thyself,' which is always agreeable to

the 'moral law,' and corresponds with the rule, 'As ye would that others should do to you, do ye even so to them; for this is the law and the prophets;' or what the law of Moses, and the prophets, and Jesus Christ taught, which ought therefore to be the leading principle of every heart, and the rule of the spirit and conduct of every one in practice, in our actions and dealings with mankind in all things whatever.

"Here 'the moral law,' and the 'law of nature,' and the 'rule of practice,' all correspond and harmonize together, in securing the 'social rights, obligations, and duties of man which have the Almighty for their author; to whom man is accountable.' Of course man ought to be actuated by *noble principles*, conforming himself accordingly, seeing his eternity depends upon it.

"But to deprive man of the right to think and judge, and act for himself in point of moral duty, is an infringement on the Creator's government, as well as on natural justice, and contrary to every rule of right, and is attended with complicated misery to the human family. It creates broils, animosities, and contentions in society; and raises a domineering spirit in one, and a spirit of resentment and resistance in another; and thus more blood hath been shed in consequence of such a line of prescription and practice, than from all other sources put together; and hath been attended with more apparent cruelty and misery to mankind, than all other things whatsoever."

THE YEAR AND THE CALENDAR.

ON the day after the 4th of October, 1582, the people of Italy, Spain, and Portugal, wrote the date October 15. Ten days had been dropped altogether. This was because of the adoption of what is known as the Gregorian calendar, because it was decreed by a bull issued by Pope Gregory XIII.

The early division of time was very irregular and inaccurate. The reckoning by months did not bring out even years, and it was only when astronomy became something like an exact science, that the actual length of the year was known. In the time of ancient Rome, there were but ten months, and the Roman kings fixed the length of the year at three hundred and fifty-five days. When this inexact division caused trouble, an extra month was inserted here and there, to restore the system to a degree of order.

We owe it to Julius Cæsar that the year was fixed at three hundred and sixty-five days, with an additional day once in four years. The fourth year, in which the day is added, is bissextile, or as we call it, leap year. The year of 365½ days is known as the Julian year. But even this is not accurate. The true solar year is 365 days, 5 hours, 48 minutes, and 49.62 seconds long. That is, it is 11 minutes and 10.38 seconds shorter than the Julian year. The Julian calendar was adopted forty-six years before Christ, so that in A. D. 1582, more than sixteen centuries later, the error had amounted to about ten days.

It was this error which the Gregorian calendar corrected. But in making the correction, it was necessary to guard against a similar accumulation of error. That object was accomplished in this way: The error amounts to very nearly eighteen hours in a century. Accordingly it was decreed that each year whose number was divisible by one hundred should not be a leap year, unless it was divisible by four hundred. Consequently the year 1900 will not be a leap year, but the year 2000 will be one. Three leap years are omitted every four hundred years by this plan, and the result is that the average civil year differs from the true solar year by less than twenty-three seconds. This difference will amount to a whole day in something less than four thousand years.

The new system was adopted gradually. By the Roman Catholic world it was adopted almost at once, the last of the Catholic countries making the change in 1587. But it was not until 1700 that Protestant Germany adopted it; and in England and America the Gregorian calendar was not used until 1752.

It is also a curious fact, of which few are probably aware, that until one hundred and thirty years ago, the year began in England and this country, not with the first of January, but on the twenty-fifth of March. Before that time, however, the practice had become common of indicating that there was a doubt to which year the days in the first three months belonged. Thus in the old Boston newspapers of the last century we see such dates as this: "February 4, 1723-4," from which anybody can discover that the date, ac-

according to the Gregorian calendar, is February 15 (eleven days' correction), 1724.

The year is a varying quantity, according to the standard by which it is measured. Of course, it is the time within which the earth makes her passage around the sun. But if this be measured by the period of the earth's return to the same apparent place in the heavens, as seen from the sun, it is a "sidereal year," 366 days, 6 hours, 9 minutes, 9.6 seconds. The time in which the earth makes the circuit from her perihelion, that is, the point in her orbit where she is nearest to the sun, around to the same point again, is the "anomalous" year, 365 days, 6 hours, 13 minutes, 48.6 seconds.

The "tropical" year, however, is that which astronomers have selected as the true solar year. It is the time included between two "vernal equinoxes." This vernal equinox is that instant in the spring of the year when the equator of the earth, if extended, would pass through the center of the sun. It is also the time when the days and nights, all over the globe, are of equal length. The period between two vernal equinoxes is 365 days, 5 hours, 48 minutes, and 48.6 seconds.—*Youth's Companion.*

"ABSENT FROM THE BODY."

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5:8. To be "absent from the body" is to be either in the state of death, or to be clothed with the immortal resurrection body. This condition is spoken of in verse 1 as the dissolution of the earthly house, and in verse 4 as the state of being "unclothed."

To be "present with the Lord" is to be in the immediate presence of Christ. It appears, therefore, that what the apostle wanted was to be with Christ. In verse 2 he says: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." The only question which presents any difficulty in the passage is the one which relates to the time when the apostle expected to be present with the Lord. Was it immediately at death, or at the resurrection? We reply, At the resurrection. Were his presence with the Lord a necessary and immediate consequence of death, then he would have hailed the latter as something greatly to be desired; but in verse 4 he says distinctly that he does not desire to be unclothed; that is, it was not the state of death which he was anxious to enter, but heaven itself, where Christ was. Three things are brought to view in the passage; first, the present existence, or life in the present body with all the infirmities which environ the same; second, death, or the unclothed state; third, eternal life, or the condition in which we shall be when clothed upon with the house which is from heaven. He was not satisfied with the present existence or body, because of its temptations and labors; he did not desire the grave, because in it there is no device nor knowledge nor wisdom. Eccl. 9:10. He wished to be with the Lord, because there will be fullness of joy and pleasure forevermore. Ps. 16:11.

In other words, Paul, when writing the passage in question, felt just as every man feels in whom there is an instinctive dread of death, and an earnest longing for eternal life with all of its glories. The grand objective point which was before his mind, was the coming of the Lord, and the putting off of this corruptible body, and the putting on of the glorious immortal one. 1 Cor. 15:53, 54. That such is the case will become apparent when we stop to reflect that he speaks of two bodies under the figure of a house. Verse 1. One of them is the earthly house, the other the house from heaven. The former is to be put off; the latter is to be put on. Now if the latter house is, as claimed by some, the habitation which the soul is to enter at death, then at the coming of the Lord, when the present bodies are to have a resurrection, the question arises, What will become of the house from heaven? It cannot be destroyed, for it is immortal. The resurrected house cannot be destroyed, for it is likewise immortal. Here, then, we are presented with the anomaly of a soul dwelling in two tenements at one and the same time. Rather a *superfluity* of bodies, we think. But take the view spoken of above, and all is rational and clear. The earthly house is our present decaying body. The house from heaven will be our resurrected, or glorified, body. It is said to be from heaven, because God, its author, dwells in heaven, and so effectually eliminates from it everything which is corruptible, that it can be admitted with propriety into heaven.

The Theological World.

AN ALARMING PROPOSITION.

AND still they travel the road to Rome. We have frequently of late given in these columns instances of the way in which Catholicism is absorbing Protestantism, or rather the way in which Protestantism is plunging headlong into Catholicism, and now we have another step to record. In the *Christian at Work* of April 12, Prof. Charles A. Briggs, D. D., of Union Theological Seminary, New York, had an article which was continued in the *Christian at Work* of April 19. The article was entitled, "Is Rome an Ally, an Enemy, or Both?" Starting out with the assertion that "the Roman Catholic Church and the Protestant churches are agreed in nine tenths or more of the contents of Christianity," Doctor Briggs makes some statements concerning the Reformation, and then says:—

"We are agreed as to the essentials of Christianity. Our common faith is based on the so-called apostles' creed, and worship on the Lord's prayer, our morals upon the ten commandments and the sermon on the mount. Who will venture to say that the Roman Catholic Church is not as faithful to these foundations of our common religion as Protestants? Taking our stand on the apostles' creed, we must add to the articles of faith on which we are agreed, all the doctrinal achievements of the church for fifteen centuries, the doctrine of the unity of God, the person and work of Jesus Christ, the Holy Trinity, original sin and human depravity, salvation by divine grace, the absolute need of the atonement of Jesus Christ. On all these great doctrines of our religion, Romanism and Protestantism are one. Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands. And differences about justification by faith, and salvation by the divine grace alone, and the authority of the church as regards the determination of the canon of Scripture, and its interpretation, ought not to prevent our co-operation and alliance in the great work of indicating and proclaiming the common faith. Our conflict over the doctrines in which we differ would be more fruitful in good results if our contest should be based upon concord and alliance in the common faith. If our contest could be narrowed to the real points of difference, and that contest could be conducted in a brave, chivalrous, and loving manner, the results would be more fruitful.

"Taking our stand upon the Lord's prayer, we observe that as to the greater part of Christian worship we are agreed. We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the sacraments of baptism and the Lord's supper. All this is common. Furthermore, we take the liberty of affirming that the matter of all this worship is for the most part common in both these great bodies of Christians. I have heard sermons in Roman Catholic churches of Europe which were more evangelical and less objectionable than many sermons I have heard in leading Protestant churches in Berlin, London, and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material derived from the old mass-books, and they are all the more valuable for that. Roman Catholic baptism has many superstitions connected with it, but the essentials of baptism are there in the baptism by the minister in the name of the Holy Trinity. Roman Catholic observance of the Lord's supper is connected with the worship of the materials of the supper under the doctrine that they are really the body and blood of the divine Lord; but who can deny that pious souls by faith really partake of the body and blood of Christ in this holy sacrament, notwithstanding the errors in which it is enveloped? If we look with eyes of Christian charity upon the Lutheran and Zwinglian views, which are regarded as serious errors by the standards of the reformed churches, and would not deny to the participants real communion with Christ, why should we deny such communion to pious Roman Catholics?

"In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible, to maintain the sanctity of the Sabbath as a day of worship, and to proclaim to the world the necessity of worshipping God in his house, and of becoming members of his church by baptism, and of seeking union and communion with the Saviour by Christian worship, the study of the Scriptures, and the observance of the Lord's supper. With this recognition of concord, Protestants can then debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excrescences they have heaped upon the simple worship in the spirit and in truth, which seems to us more in accordance with the Scripture and the wishes of our Saviour.

"We should also note that in the great constituent parts of prayer,—invocation, adoration, thanksgiving, confession of sin, petition, intercession, and consecra-

tion,—Roman Catholic and Protestant worship are agreed, and consequently the matter of prayer is essentially the same, the differences are less than most people imagine. In Christian song the differences are still less. If our hymn-books were stripped of hymns from the ancient and mediæval church, and from modern Roman Catholics, they would be bare indeed. Looking now at the sphere of morals, we take our common stand on the ten commandments and the sermon on the mount. As to the vast majority of all questions of morals, Romanism and Protestantism are agreed. It is true there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and Protestant churches should make an alliance. Their joint efforts would have an influence upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public, it is sheer folly for us to waste our energies in antagonism when co-operation and alliance would be productive of vast good.

"We hold, therefore, that the Roman Catholics and the Protestants ought not to hesitate to ally themselves for the maintenance and the preparation of those great principles of Christian doctrine, Christian worship, and Christian morals that they hold in common."

The proposed alliance with Rome, the necessity for which Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that Protestantism has little to boast of over Roman Catholicism, in the way of morality; and elsewhere in the same article he says:—

"Why should we complain of the persecutions that our ancestors suffered from Rome, when we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with any more favor upon these detestable vices in the one than in the other."

This is, no doubt, a valid reason why Protestantism and Roman Catholicism should join; for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence. For ourselves we think that there is yet quite a difference between the two bodies; but when a prominent professor in one of the leading theological seminaries in the land can see no difference between the Lord's supper as celebrated according to the divine command, and the Roman Catholic mass, and when he indorses "all the doctrinal work of the [Catholic] Church for fifteen centuries," the point of perfect union cannot be far off.

What an array of names we now have in favor of Protestant union with Catholicism,—Doctors Hodge, Hitchcock, Schaff, Patton, Briggs, Field, etc. But who has heard or read of a Catholic priest clamoring for Catholic union with Protestantism?—Nobody. Why not? Would not the Catholic Church be willing to enter into such an alliance as these Protestant doctors of divinity propose?—Most certainly it would be, but the movement must all be made by the Protestants. The Catholic Church will gladly receive the Protestant churches to her bosom; she will accept their aid in the furtherance of her peculiar schemes; but she can afford to wait till they come of their own accord, for if they make the proposal, she can dictate the terms.

One more thought. What must we conclude will be the effect of an alliance between Protestantism and Catholicism, when we remember that one of the strongest pleas for such an alliance is, not that Catholicism is as good as Protestantism, but that Protestantism is nearly, if not quite, as bad as Catholicism? Those who know anything of Rome's peculiarities, do not need to have an answer given them.

Some may say that we are alarmists. Indeed we are; and we think that any one who sees such danger approaching and does not sound an alarm, deserves to suffer all the ill that may follow. Our only wish is that we might sound the alarm so loud that it would awaken the thousands who seem to be asleep, and who are in danger of being taken in the snare.—*Signs of the Times.*

THE mind of youth cannot remain empty; if you do not put into it that which is good, it will gather elsewhere that which is evil.

THE GOSPEL SICKLE.

Battle Creek, Mich., July 15, 1888.

A religious exchange remarks that "it is observable that when a new house of worship with a first-class mortgage attachment is set apart to the divine service, the formal exercises which dedicate the meeting-house often dead-icate the church."

Says the *Herald and Presbyterian*: "Satan's existence and personality are inseparable. We can no more think of an impersonal devil than of an impersonal man. The Scriptures represent him as talking, planning, seeking, coming, going, tempting,—things which could not be predicated of a mere figure of speech."

A Georgia preacher said: "I once loaned a cart and ox to some boys to go to a camp-meeting. They tied a nubbin of corn to the shaft so it would be a few inches ahead of the animal's nose. He came near running himself to death trying to get it. Brethren, the Devil keeps a dollar just ahead, and many of you are killing yourselves trying to get it."

We begin in this issue a series of articles from Eld. Corliss, on the Millennium. The subject will be treated quite exhaustively, and in a somewhat different manner than it has heretofore been done. We bespeak for these articles a careful and prayerful reading, fully believing that they will be found replete with points of interest. The subject is certainly one of great importance.

In reply to a correspondent regarding the significance of Rom. 4:13-15, as pertaining to the law of God, we would say that the law there spoken of is undoubtedly the ten commandments. The texts read thus: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath." Neither Abraham nor his posterity could inherit anything through the keeping of that law, because they had broken the law, and were, therefore, under condemnation before God. The law works wrath in the sense that it defines what sin is, and subjects the transgressor to the wrath of God. "All have sinned and come short of the glory of God;" therefore all who are saved must be saved through faith. Rom. 3:19-23.

LEGALITY.

The term *legality* is held up as a great bugbear to frighten Christians. The fear of being "legal," and of doing anything because there is "law" for it, is continually and carefully instilled into the hearts of men. A note from a correspondent contains an expression or two on which we wish to raise a query for the consideration of the reader.

He says: "The Christian does not legally Sabbatize at all." "The law is changed." "Christ is the end of the law." "We have the glorious 'freedom of the sons of God,' without the law (Rom. 8:20); and thus we avoid the curse."

All this horror of law we conceive to be a great mistake. God promised under the new covenant to write his law in the hearts of his people. It is enshrined in the inner sanctuary of their affections. Its principles are a part of their being. Whatever it requires, they do, because it is thus enthroned in their hearts, and is to them a delight. The terms *legal* and *legality* come from the term *law*. Whatever a man does because the law requires it, he does legally. Whatever he refrains from doing because the law condemns it, he refrains legally. But in the face of all this, religious teachers exclaim, as if horror-stricken, Oh! you must have nothing to do with law! you must do nothing legally! If you do the works of the law, you are under the curse!

Query: Do these ministers belong to God's covenant people under the new covenant? If so, they have God's law written in the heart. If they have it there, and act accordingly, they act legally, do they not? But if they do not have the law in their hearts, and from the heart obey its precepts, they are not in covenant relation with God; they are not yet joined to the "commonwealth of Israel;" they are without

Christ, without God, and without hope in the world. Eph. 2:12. On whichever horn of this dilemma they think they can most comfortably impale themselves, that they may take. But let us hear no more of being under the curse because we obey law.

U. S.

LUTHER'S COURAGE.

As Luther drew near the door which was about to admit him into the presence of his judges (the Diet of Worms), he met a valiant knight, the celebrated George of Freudsberg, who, four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the king of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly: "Poor monk, poor monk! thou art now going to make a bolder stand than I or any other captain has ever made in the battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.—*Merle D'Aubigne*.

BAPTIST TESTIMONY ON THE SABBATH QUESTION.

We find in a religious exchange the following extract from an essay read by Rev. S. L. Holman, a Baptist clergyman, a few years since at a Conference held at Denver, Col. The title of his essay was, "The Origin and Authority of the Christian Sabbath." He said:—

"The present Sabbath has grown up slowly, and the first idea connected therewith was a sacredness as connected with the resurrection of Christ. The disciples did not consider the first day of the week in the light of the Sabbath, but rather as a day set apart for commemoration of their Lord and Master. They continued in this belief, and in their writings and during their lives they never indicated that they observed the first day of the week in the sense of the old Jewish Sabbath. When mentioned as late as the year 58 A. D., it was not then considered as the Sabbath. About a year later, notice was given among the Christian Fathers that on the first day of the week a donation should be set aside, and in 68 or 69 A. D., John speaks of it as the 'Lord's day.' In the year 111 A. D., services were frequently held before daylight on the first day of the week, which may indicate an observance of the Lord's supper."

In this manner Rev. Mr. Holman proceeded to show that for a period of about 500 years after Christ's resurrection, the first day of the week was not considered by the earlier Christians in the sense of the Sabbath, as now observed.

The speaker further proceeded to show that the Scriptures contained no legal transfer of the Jewish Sabbath to the first day of the week. A legal transfer could only be made by divine enactment, but none such has been mentioned in the New Testament, nor in the apostolic succession. The change arose gradually, and finally overcame the Jewish idea of the Sabbath. "I firmly believe," he said, "in the divine inspiration of the Sabbath as now observed; for it had its inspiration from the power and influence of the Holy Ghost." To that power the speaker attributed the influence which has ordained the present observance of the first day of the week as the Sabbath.

The essay was well prepared, and elicited much praise from the members present.

WHAT GREAT MEN HAVE SAID ABOUT THE BIBLE.

1. "INFIDELITY has, from time to time, erected her imposing ramparts, and opened fire upon Christianity from a thousand batteries. But the moment the rays of truth were concentrated upon their ramparts, they melted away."—*Prof. Hitchcock*.

2. "All human discoveries seem to be made only for the purpose of confirming, more and more strongly, the truths contained in the sacred Scriptures."—*Sir J. Herschel*.

3. "The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe."—*Prof. O. M. Mitchell*.

4. "If the God of love is most appropriately worshiped in the Christian temple, the God of nature may

be equally honored in the temple of science. Even from its lofty minarets, the philosopher may summon the faithful to prayer; and the priest and the sage exchange altars without the compromise of faith or knowledge."—*Sir David Brewster*.

5. "There is a Book worth all other books which were ever printed."—*Patrick Henry*.

6. "The Bible is the best book in the world."—*John Adams*.

7. "So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."—*John Quincy Adams*.

8. "It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."—*George Washington*.

9. "That book, sir [speaking of the Bible during his last sickness], is the rock on which our republic rests."—*Andrew Jackson*.

10. "I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion."—*Pres. Harrison, in his inaugural address*.

11. "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see."—*Benjamin Franklin*.

12. "Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens? or have you hopes of corrupting a few of them to assist you in so bad a cause?"—*Samuel Adams, in a letter to Thomas Paine*.

13. "Christianity is the only true and perfect religion, and in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way."—*Dr. Benjamin Rush*.

14. "I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rights, its usages, and observances."—*Henry Clay*.

15. "My heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The sermon on the mount cannot be a merely human production. This belief enters into the very depth of my conscience."—*Daniel Webster*.

16. "It is a belief in the Bible which has served me as the guide of my moral and literary life."—*Goethe*.

17. "I search in vain in history to find one equal to Jesus Christ; anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me anything with which I am able to compare it or explain it."—*Napoleon Bonaparte*.

18. "Jesus represents, within the sphere of religion, the culmination point, beyond which posterity can never go, yea, which it cannot even equal; . . . he remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart."—*Strauss, author of the 'Mythical Theory of Christianity'*.

19. "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."—*Renan, the French Strauss*.

20. "I account the Scriptures of God to be the most sublime philosophy."—*Sir Isaac Newton*.

21. "To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament."—*John Locke*.

22. "I know the Bible is inspired, because it finds me at greater depths of my being than any other book."—*Coleridge*.

23. "A noble book! All men's book! It is our first statement of the never-ending problem of man's destiny and God's way with men on earth."—*Carlyle*.

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