

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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URIAH SMITH, GEO. I. BUTLER, R. F. COTTRILL,

G. W. AMADON, AND G. W. MORSE.

For Terms, - - - See Last Page.

SIGNS OF CHRIST'S COMING.

Why drag thy chariot wheels, O Time?
How slow the moving hours!
When wilt thy buds, O "blessed hope,"
Expand to perfect flowers?

When will the black and weary night,
So full of sins and sighs,
End, and the dawn of righteousness
Upon the world arise?

Crowns tremble "neath His "iron rod,"
Thrones away in every blast;
Dark shadows of events to come
Upon the world are cast!

The stately pillars of our pride,
On which we placed our trust,
Like Jonah's gourd, in one brief hour
Are leveled with the dust.

The pestilence, with fetid breath,
Comes up from slum and pen,
And stalks through hall and pauper hut
To take the lives of men.

Are these His signal flags unfurled—
His watch-fires in the night—
To tell us of His near approach
Who brings the promised light?

Then lift your heads, ye weeping ones!
Look upward through your tears!
Your night of sorrow soon shall end
In heaven's eternal years.

—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.

DEFECTIVE faith implies one or more of four things: 1. That we are ignorant concerning the evidences upon which faith should rest; 2. That we are incredulous regarding the validity of those evidences; 3. That we have been derelict in the performance of works suggested by those evidences; 4. That we are so perverse and headstrong as deliberately to refuse to accept of the evidences upon which faith should rest. The existence of any of these features is chargeable to us as sin.

CHRIST commanded the disciples to pray that their flight from Judea should not be on the Sabbath day. Matt. 24:20. This flight took place A. D. 70, about forty years after the crucifixion. And Christ did not enjoin this duty upon them because the gates of Jerusalem would be shut on the Sabbath, so that they could not flee; for (1.) The command to flee is to those who would be in Judea; and (2.) Josephus ("Jewish Wars," book 2, chap. 19) informs us that a few days before the flight, the Jews actually went out in battle against the Romans on the Sabbath. It was, therefore, because the Saviour regarded the Sabbath and wished to have Christians keep it, that he

enjoined this duty on his followers; and history informs us that they did observe it. Surely, Christ has much to say about the Sabbath.

THE following is a specimen of the kind of literary food which is ladled out by certain Catholic journals of Italy, in this elsewhere enlightened age, to the ignorant masses, which probably have no access to a more reliable source of information. It is taken by the *Christliche Welt* from an Italian paper published near Naples:—

Marlin Luther, the chief originator of the sect of the Protestants, throughout his entire life sustained the most intimate relations with the Devil, from whom he received his unblessed doctrines. The Devil slept with Luther, he helped him in his studies, and even ate with him. Respecting Calvin and Zwingle, we know similar things. There exists, in recent times, a sect of Devil-worshippers, which has no other origin than in the so-called Reformation.

The only reason such vituperation does not appear in American Catholic journals is that people here would be intelligent enough to discern its true character at a glance.

IN an article recently contributed to the *Fortnightly Review*, on "Missionary Finance," Canon Isaac Taylor, who has lately become conspicuous in the religious arena through his attacks on foreign missionary methods, mentions the fact that vast sums locally raised for the missions of the region do not enter into the system of home-audited accounts, and surmises as the reason that much of the money "is employed in paying converts, those 'rice Christians,' or 'rupee-Christians,' as they are called, whose existence so seriously discredits the genuine results of the labors of the missionaries." If this surmise be true, —if it be true that the gift of God is set before the heathen as purchasable with money or goods,—then such foreign missionary work has certainly reached a stage in perversion where the sooner it is stopped, the better. It is but a repetition of the case of Peter and Simon the sorcerer, only in this instance Simon does not offer to purchase the grace of God, but Peter buys it for him.

THE following, relative to the work of the recent Chicago meeting of the Illinois Sabbath Association, appeared in Saturday's issue of the daily *News*, in a column devoted to "Private Opinion." The fact that there are many outside the ranks of seventh-day observers who discern the evil which lies hidden in the movement for Sunday legislation, and are willing to speak out in opposition to it, shows the urgent necessity of getting the truth on this subject before the public. This bit of private opinion was addressed to the *News* from a resident of Chicago:—

Your synopsis of the Rev. Dr. Blanchard's sermon in Monday morning's *News* suggested the query: Whither are we drifting,—toward the twentieth century or the sixteenth? What is the tendency of all this agitation for legislation on a question purely religious, and relating solely to personal conscience? It is clearly a step toward re-establishing the ecclesiastical intolerance and intellectual thralldom of the Middle Ages, which is more to be deplored than the evil it proposes to remedy. The trouble is that these self-styled National Reformers mistake their calling. The mission of the churches is that of moral educators, and not of legislators; and any movement toward the legislative enforcement of any religious institution—Sabbath observance or anything else—is a long backward stride toward a union of church and state, and to be deplored by every lover of human liberty. Mr. Blanchard says: "The Puritans did not invent the Christian Sabbath, but found it in the Bible." Can he inform the public where in the Bible he finds any authority for attaching any sacredness to the first day of the week, commonly called Sunday? For no sacred

character can be found ascribed to the "venerable day of the sun," except in heathen mythology, or by authority of the church, whose jurisdiction Mr. B. will promptly deny.

Let it be remembered also that while there are many who, like the gentleman above quoted, are intelligent enough on the subject to discern the evil of such doings at a glance, there are very many more who only need to have their attention called to it, to be led to take a similar stand against it.

TO those who object to the Sabbath on the ground that it was not commanded over as a new law by Christ or his apostles, it may be replied that the law of ten commandments was not repealed; hence, there was no necessity for re-enacting any part of it. Therefore, Christ and the apostles treat that law as authority. They quote from it, and enforce it on the same authority that proclaimed it on Sinai. Says Christ, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother." And James says, "He that said [that law which said, *margin*], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:11, 12. Christ and the apostles taught and enjoined the law as written in the Hebrew language, and without the alteration of one letter or tittle of a letter (Matt. 5:17, 18), as known by the Jews, and of which the Jews boasted. Said Christ to the young man who wanted to know what he should do to have eternal life, "Thou knowest the commandments." Mark 10:19; Matt. 19:17, etc. And to the Jew, Paul says, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Rom. 2:23.

IN many of Christ's sayings a deep meaning,—a more than mere surface signification,—is discoverable. As an instance, notice Matt. 26:11: "Ye have the poor always with you; but me ye have not always." How true it is that we do not always have Christ with us; and yet we may, and should. We do not have Christ with us when we neglect or refuse to give that consideration to the poor that Christ himself taught us to give. Christ taught us that our acts toward our fellow-beings he recognizes as performed directly to himself: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:34-40. Thus if we look at the matter as we should, we will recognize Christ as continually with us in the person of those of our fellow-beings who need the aid that we are able to give them.

Doctrinal Articles.

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

THE LAW OF TEN COMMANDMENTS AND THE TYPICAL LAW.

BY D. T. BOURDEAU.

"My righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

Though the term "law" is applied to various things in the Bible, yet it is a fact that in the same inspired volume it sometimes denotes the immutable law of ten commandments, and sometimes that system of typical ordinances and regulations which was abolished by the death of Christ.

Under the former dispensation, when moral and typical obligations were alike binding on God's people, the ten commandments were treated as a distinct law, as the law *par excellence*. Soon after the promulgation of the ten commandments, the Lord said to Moses: "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24:12. The Lord wrote only the ten commandments, and these formed a distinct, separate law.

Forty years later, Moses, referring to the proclamation of this same law, said: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law." Deut. 33:2. The sense of the expression "fiery law" is given by Moses himself in Deut. 5:22: "These words [the ten commandments] the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more."

This law is here represented as going from God's right hand. The expression denotes power, right, and honor. Jonah 4:11; Matt. 25:33-41, etc. In power and majesty did God proclaim his righteous law of ten commandments. He honored it above every other law given to man by delivering it to the people with his own voice, by writing it with his own finger on stone, and by having it put in the ark, to which it gave its name—the ark of the testimony. Deut. 5:22; Ex. 25:16, 21, 22. It also gave its name to the tabernacle. Ex. 38:21. It is the only testimony that God ever delivered orally to a whole nation, and he gave it with a voice that shook the earth, showing that it had a world-wide application. Heb. 12:26.

No law ever came to man attended with such a display of power, glory, honor, and royal majesty. The typical law was not treated thus. The Lord simply spoke it to Moses, who wrote it and delivered it to the people, and then put it in the side of the ark. Deut. 31:26, etc.

This would seem sufficient as a safeguard against confounding the law of ten commandments with other laws. But evidences of this kind are not wanting in the Old Testament. David acknowledges and teaches that the ten commandments are a distinct law, when he says, "The law of thy mouth [the law which thou hast pronounced with thy mouth," French translations] is better unto me than thousands of gold and silver." Ps. 119:72; read also verses 13, 88; Ex. 25:21, 22.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord." Isa. 1:10, 11. He also mentions new moons, sabbaths, etc. God had a law separate from sacrifices, sabbaths connected with new moons (see Leviticus 23), a law which he wanted his people to keep first of all, and this law was the law of ten commandments; for he soon reproves them for their unchristianity, their thefts, their murders. Isa. 1:21, etc. Through the same prophet, Jehovah thus speaks of the immutability of this law: "My righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. This unabolished law is righteousness, and David, speaking of the law of God's mouth, says: "All thy commandments are righteousness." "Thy righteousness is an everlasting righteousness, and thy law is the truth." "Concerning thy testimonies, I have

known of old that thou hast founded them forever." Ps. 119:172, 142, 152, 72; read also Ps. 40:6-10; Matt. 5:17-20; 1 John 5:17; 3:4, 10; 2:29; Deut. 6:25; 5, etc.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me?" Jer. 6:19, 20. God could not accept their incense, burnt-offerings, and sacrifices, so long as they rejected his law. If the one-law theory was of divine origin, God would have told his people that he would not accept their sacrifices, etc., so long as they rejected a part of his law. They violated the law of ten commandments, and to offer incense and sacrifices while doing this, would be the same as praying and partaking of the Lord's supper while cherishing known sins. This would be frustrating one great object of the typical law, which was to lead to repentance, and to obedience to the law of ten commandments.

"Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:21-23. This voice of God was the ten commandments. When God was about to proclaim these commandments to his people, he said to them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people," etc. Ex. 19:5. Also, "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice, . . . he will not forsake thee," etc. Deut. 4:12, 13, 30, 31.

When God brought the children of Israel out of the land of Egypt, he gave his voice, or law of ten commandments, the priority, holding it forth as that which was of prime importance. "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33. This is said of the new covenant. The first thing that the Lord does for those with whom he makes this covenant, is to write his law in their hearts. Those for whom this work is done will love and keep the law in question, which can be no other than the law of ten commandments; for that is the only law that existed in Jeremiah's time, which would be obligatory under the new covenant.

But the typical law was not to be in force under the new covenant; and this truth could be discerned in the typical system itself, as well as in certain prophecies relating to Christ and his work, even under the old dispensation. God never enjoined a law without giving those for whom it was intended the means of determining its objects and the reasons why it should be kept. The leading object of the typical law was to teach the grand truth that a Saviour would come. Every sacrifice and every typical rite and ordinance said to those concerned, A Saviour will come. But all those who were consecrated and well instructed could readily see that when the Saviour's coming and work on earth should be in the past, a change would necessarily have to take place; for to keep up typical rites and ordinances teaching that Christ was to come, when it would be a fact that Christ had already come, would be turning truthful emblems into palpable untruths. This would be true of the whole typical system, which must necessarily cease by limitation. Hence it is that Daniel, foreseeing the work of Christ at his first coming, said: "He shall cause the sacrifice and the oblation to cease." Dan. 9:27. Of course, when the sacrifice and oblation should cease, all typical ordinances and obligations would lose their binding force. Hence it is that the Lord said through Hosea: "I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts." Hos. 2:11.

These things that were to cease cannot embrace

the seventh-day Sabbath; for that Sabbath belongs to a law of righteousness which the Lord himself declares "shall not be abolished" (Isa. 51:6, 7, etc.), which is the covenant that God "commanded to a thousand generations," the "everlasting covenant," the "perfect" law or covenant whose commandments are "sure," "righteous altogether," "are done in truth and uprightness," and "stand fast forever and ever." Deut. 4:13; 1 Chron. 16:15-17; Deut. 7:9; Ex. 20:6, French translations; Isa. 24:5; 56:4; Ps. 19:7-9; 111:5-9; 119, etc., etc. The nature of the law in question, and the fact that that law was not to be abolished, etc., compel us to give to the words "everlasting" and "forever," as here used, the broadest sense that they are capable of conveying.

THE SECOND ADVENT OF CHRIST.

THE eternal interests of the entire human race center more completely in the work of Christ than in any other consideration that can be named. Christ is the great central figure of the plan of salvation, and all of his several offices in that most wonderful plan are of supreme interest to human beings. They are all worthy of the most painstaking and candid study. His divine incarnation, his birth, earthly life, death, burial, resurrection, and ascension, are all matters of history, abundantly attested. His work as high priest is now going on in the heavenly sanctuary. It has been in progress since his ascension. It is drawing to a close. The next great event that is to occur is his second advent to this earth to claim and receive his own. This will be the crowning event in the work of Christ in connection with the plan of salvation. The Holy Scriptures are not silent upon this momentous theme, but are replete with information that is within the grasp of our comprehension. We may know for a certainty what will constitute many of the accompanying incidents, and we may know approximately the time of that great event.

It is the purpose of the following "Bible Reading" to bring to the mind of the reader some of the evidences concerning Christ's second advent, with a view of establishing faith in that prospective event, and affording encouragement to those who are looking and longing for the same.

1. Where is Christ at the present time?

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

As the Jewish high priest appeared before the shekinah, the symbol of the divine presence in the tabernacle, so Christ appears before God himself in our behalf in heaven. He has gone to plead for our salvation; to present the merits of his blood as a permanent reason why we should be saved.—*Barnes*.

He had entered "into heaven itself," to appear in the immediate presence of God, as the advocate for rebels and enemies, and in order to procure them full pardon, abundant grace, and eternal life.—*Scott*.

2. How long will he remain in heaven?

"And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20, 21.

Thus it is used here by the Syriac: "Until the complement, or *filling up*, of the times; that is, of all the events foretold by the prophets, etc. Thus the Arabic: "Until the times which shall establish the perfection or completion of all the predictions of the prophets," etc. In this sense the passage means that the heavens must receive the Lord Jesus until all things spoken by the prophets in relation to his work, his reign, the spread of the gospel, the triumph of religion, etc., shall have been fulfilled. It also conveys the idea of the predicted recovery of the world from sin, and the restoration of peace and order; the consummation of the work of the Messiah, now begun, but not yet complete; slow it may be in its advances, but triumphant and certain in its progress and its close.—*Barnes*.

3. Will he then come the second time?

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

He shall appear *without*, having done with, separate from sin, to them that wait for him. . . . The object of Christ's second appearance shall be to bring in salvation.—*Alford*.

He left the world and ascended to heaven, but he will again return to the earth, and his people are looking for that time as the period when they shall be raised up from their graves; when they shall be publicly acknowledged as his, and when they shall be admitted to heaven.—*Barnes*.

4. Did Job believe in the second advent of Christ?

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my

skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19; 25-27.

We have here Job's creed, or confession of faith. . . . Job was taught of God to believe in a living Redeemer, and to look for the resurrection of the dead, and the life of the world to come. . . . He appeals to the coming of the Redeemer.—Henry.

The Vulgate renders it, "For I know that my Redeemer lives, and that in the last day I shall rise from the earth; and again I shall be enveloped with my skin, and in my flesh shall I see my God. Whom I myself shall see, and my eyes shall behold, and not another—this, my hope, is hid up in my bosom."

5. What shows the degree of importance attached to this subject by Job?

"Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" Verses 23, 24.

The reason why Job mentions the iron pen here is, that he wished a permanent record. He did not desire one made with paint or chalk, but one which would convey his sentiments down to future times.—Barnes.

6. In connection with what event did David say that he should be satisfied?

"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

The obvious interpretation of the passage, therefore, so far as its sense can be determined from the connection, is to refer it to the awakening in the morning of the resurrection; and there is nothing in the language itself, or in the known sentiments of the Psalmist, to forbid this interpretation.—Barnes.

7. According to John's testimony, when will David realize his hoped-for satisfaction?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

The complete conformity of the Christian to his Lord, in body and soul, will not be possessed till the general resurrection.—Scott.

It is clearly implied here that there will be an influence in beholding the Saviour as he is, which will tend to make us like him, or to transform us into his likeness.—Barnes.

The verb [appear] now refers to Christ, when he shall appear; for he teaches the same thing with Paul, in Col. 3: 8, 4, where he says, "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." For our faith cannot stand otherwise than by looking to the coming of Christ.—Calvin.

8. What is Isaiah's prophecy regarding that event?

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 8, 9.

The church yet waits for him [Christ] to come and set up his kingdom, and to turn all her mourning into joy. . . . Every believer expects his final appearance, as "the great God and our Saviour."—Scott.

9. What very definite statement of our Saviour's on the subject of the second advent is recorded by Matthew?

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

It is beyond all doubt that the following description [that of Matt. 24: 30] neither relates to an invisible advent of Christ, nor can be understood in any metaphorical sense whatever. . . . Let any one, with an unprejudiced mind, place himself within the sphere of ideas familiar to the hearers of Jesus, and he will entertain no doubt that the clouds, in which he promises to appear, are literally clouds of light.—Olshausen.

That this language finds its highest interpretation in the second personal coming of Christ, is most certain.—Jamieson, Haussat, and Brown.

10. Who shall see the Saviour when he comes?

Concerning those who shall behold Christ at his second advent, it will be noticed that the statement is that after the sign of the Son of man appears, "the tribes of the earth shall mourn." The words immediately following are "and they [the tribes of the earth] shall see the Son of man coming in the clouds of heaven." Hence the conclusion is unavoidable that Christ's second advent will be visible to the entire world then living.

11. What record did Mark make on the same subject?

"And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 26.

12. What is Luke's record on this subject?

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27.

13. What does Paul say regarding the matter?

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord

shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

"The Lord himself." That is, Jesus Christ shall descend from heaven; shall descend in like manner as he was seen by his disciples to ascend, *i. e.*, in his human form, but now infinitely more glorious.—Clarke.

14. What point does Paul emphasize in this statement?

The coming of the Lord, by saying, "The Lord himself shall descend," etc.

15. What use are Christians exhorted to make of these words of Paul's?

"Wherefore comfort one another with these words," Verse 18.

They were to bring these glorious truths and these bright prospects before their minds, in order to alleviate the sorrows of bereavement. The topics of consolation are these: First, that those who had died in the faith would not always lie in the grave; second, that when they rose, they would not occupy an inferior condition because they were cut off before the coming of the Lord; and third, that all-Christians, living and dead, would be received to heaven and dwell forever with the Lord.—Barnes.

We should endeavor to support one another in times of sorrow; . . . and that may be done by serious consideration and discourse on the many good lessons to be learned from the doctrine of the resurrection of the dead, the second coming of Christ, and the glory of the saints in that day.—Henry.

16. What importance did Peter attach to the power and coming of our Lord Jesus Christ?

"Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." 2 Peter 1: 15, 16.

It is true of the gospel in general that it is not founded on cunningly devised fables; but the particular point referred to here is the promised coming of the Saviour. The evidence of that fact Peter proposes now to adduce. . . . The transfiguration . . . was designed to show to them what he [Christ] would be in his glory, and to furnish to them a demonstration which they could never forget, that he would yet set up his kingdom in the world. . . . The evidence, as it lay in Peter's mind, was that that transfiguration was designed to furnish proof to them that the Messiah would certainly appear in glory, and to give them a view of him as coming to reign which would never fade from their memory. As that had not yet been accomplished, he maintained that the evidence was clear that it must occur at some future time.—Barnes.

17. What did the angels tell the disciples at the time of Christ's ascension?

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 10, 11.

Though he was now ascended to his glorious throne in heaven, to return no more to reside on earth in his former condition, he would assuredly come at length, in a visible manner, in the clouds of heaven.—Scott.

The phrase "thus will come in the manner ye beheld him" refers, beyond all question, to the visible return of our Lord in his glorified humanity, which is taught by all the New Testament writers.—Olshausen.

18. How did the disciples feel after witnessing the ascension, and hearing such joyful news?

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Luke 24: 50-53.

19. What testimony did Jesus give regarding his return?

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

20. What will the individual do who truly and sincerely believes in the second coming of Christ?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 2, 3.

Under the influence of this hope of being like the Saviour, he puts forth those efforts in struggling against sin, and in overcoming his evil propensities which are necessary to make him pure. . . . The particular thought here is, that the hope of being like Christ, and of being permitted to dwell with him, will lead a man to earnest efforts to become holy, and will be actually followed by such a result.—Barnes.

Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious ap-

pearing and return? If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death appeareth to me, is an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear, before the period of my age, it would be the joyfulest tidings to me in the world. Oh, that I might see his kingdom come! It is the character of his saluts to love his appearing, and to look for that blessed hope. "The Spirit and the bride say, Come." "Even so, come, Lord Jesus." Come quickly, is the voice of faith, and hope, and love.

But I find not that his servants are thus characterized by their desire to die. It is, therefore, the presence of their Lord that they desire; but it is death that they abhor, and, therefore, though they can submit to death, it is the coming of Christ that they love and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made. There is something in death that is penal, even to believers; but in the coming of Christ and their resurrection, there is nothing but glorifying grace.—Richard Baxter, vol. 17, pp. 555, 560.

"ALMOST PERSUADED."

The knock was loud at thy heart to-night;
Hast thou let the Master in?
He touched thine eyelids to give thee sight;
For a moment the world lost its false, fair light,
And hell seemed near and heaven seemed bright,
And heavy the weight of sin.

Hast thou opened yet? For he standeth near,
And he bids thee look, and see
The side they pierced with the cruel spear,
The nail-torn hands, and the thorn-crowned head,
And the blood for thine atonement shed,
That the curse might pass from thee.

Hast thou opened yet? O, the words were plain
That have touched thy heart to-night;
They told of the Saviour's life of pain,—
Homeless, sorrowful, tempted, torn,—
That a sinless robe might by thee be worn
In heaven's own spotless light.

By that life and death with thy soul he pleads,
And vain would his rich gifts bring;
There is full provision for all thy needs,
A sight of the Crucified gives thee peace;
From the curse of sin and its fear, release;
From the hour of death, its sting.

There are robes of earth that in dust will lie,
And songs that will end in tears;
Sunshine to set in rayless gloom,
Flowers to hide thy way to the tomb,
And through endless ages a lost soul's cry,
For the wasted, vanished years.

There's a home where God wipes the tears away,
Where we lay aside the sin,
Where never a happy one will say,
"I am sick, or pained, or grieved to-day,"
And the Saviour waits to show thee the way,
And to bid thee enter in.

Joy in the presence of God to-night,
If thou wilt arise and come;
But the joy of floods, if they see thee alight
The robe, the crown, and the home of light,
And choose the paths that will end in night,
And death for thy final doom.

—Selected.

STRONG FOUNDATIONS.

A STORY is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseaulism; and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crest-fallen and confounded, went away silent.—Sch.

WHAT we have to do in this world is not to make our conditions, but to make the best of them.—Rufus EU.



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

BATTLE CREEK, MICH., DECEMBER 15, 1888.

CHRISTIAN SCIENCE.

THE so-called "Christian Science" of the present day is fast going to seed. It is putting forth such preposterous claims that all sober-thinking people must regard it as one of the most transparent of delusions. It claims that there is no disease, infirmity, or mortality except in the wrong conceptions existing in the mind; and when these conceptions can be dispelled, disease and all infirmity will disappear, and men will live forever. Its disciples are beginning to urge the claim that the advent of this science is the second coming of Christ and the ushering in of the millennium.

These statements are made on the authority of a long article on this subject in the *Chicago Daily Tribune*, of Sept. 19, 1888. At No. 571 Columbus Ave., New York, so this paper states, is a fine white sandstone building, which is a lawfully chartered metaphysical college, devoted to the promulgation of this science. This college is in charge of Dr. Frank E. Mason, who, in the course of an interview with a reporter of the *New York Sun*, is represented as stating the nature and work of Christian Science in the following language:—

"The physical, personal Jesus has disappeared, and mankind dwells to-day in the place he promised to prepare for us. He has come again to receive us unto himself in his Father's kingdom—a condition of mind, not of locality."

"Then you believe that Christian Science is the second coming of Christ?" we asked.

"The Bible declares that the second coming of Christ shall be without sin unto salvation," replied Mr. Mason. "Christian Science teaches that sin has no existence in reality. Neither, indeed, do sickness and death. They are but misconceptions arising from a perverted sense. If these malignant evils are realities, God must support them, making him anything but 'a very present help in time of trouble.' Therefore sin destroyed to the human consciousness would indeed be the second coming of Christ. But bear in mind, this second coming of Christ is not physical, but mental."

It appears from this language that Mr. Mason has read the Scriptures sufficiently to have in mind something of their phraseology respecting the second advent of Christ and the end of the world. How, then, can we account for such a gross misapplication of the teachings of the Bible on this question as is here set forth? It can be explained only on one hypothesis; namely, that men have so long and persistently rejected the true teaching of the Scriptures on this subject that they are given up to follow the fictions of their own fancy, and adopt as verities the creations of their own darkened imaginations. And such a result is inevitable; for the sure word of prophecy testifies that when men will not receive the love of the truth, they place themselves under the spell of a strong delusion. 2 Thess. 2:10, 11.

The report embraced also an account of an interview with Dr. J. F. Eastman, of which the reporter said:—

Dr. J. F. Eastman agreed with all Dr. Mason had said about Christian Science healing. According to his belief, the world is entering the millennium, and depends only upon the spread of the Christian Science for a complete overthrow of sin and worldliness.

On the subject of the indefinite continuance of our present life, the following is given. The reporter asked:—

"Then, under proper conditions, you think true Christian Scientists can live forever?"

"Do you mean in a physical or in a spiritual sense?"

"I mean the physical."

"I supposed you meant that," said Dr. Eastman, with a smile, "and my answer is, Yes."

"Do you believe that you can sustain your own life indefinitely?"

"I do."

"Then why cannot you sustain others with the same perpetual life?"

"I can, under the right conditions."

There are said to be some 20,000 adherents of this system already in the United States, and between two and three thousand students in the various schools studying this so-called science.

It seems utterly marvelous that any should deliberately give themselves up to such hallucinations, and

study to fasten such deceptions upon their own minds. But this only confirms those prophecies which set forth the characteristics of the last days. "Deceiving and being deceived," says the record. 2 Tim. 3:13.

Spiritualism arises and claims to be the second coming of Christ! Christian Scientists now stand up and proclaim, "This is the second coming of Christ!" The National Reformers go through the land shouting, "Vote Christ in as ruler of this nation, and then the millennium will have begun!" And a thousand hallucinations thrust themselves up on this hand, and a thousand on the other, each claiming to be the great power of light and truth which is to usher in the kingdom of God. Verily Christ's true kingdom must be at hand, or so much driftwood would not show itself upon the current, and so many counterfeits spring into existence. Meanwhile the flood of evil and iniquity, perplexity and distress, swells apace in all the world.

When we look at these things, and mark how all history is but a counterpart of prophecy, how present facts respond to past predictions, how the dark lineaments of the present age are filling up most exactly the outline of the last days, drawn long ago by the prophetic pencil; and how, in harmony with all the typical epochs of the past, the warning with which God always precedes his decisive interpositions among men, is swiftly going to all the world, overshadowed by the ominous words, "Then shall the end come" (Matt. 24:14).—when we look at these things, who can doubt that the last great crisis is at our very doors? Let us not sleep; but, as children of the day, let us watch and be ready in a little while to step joyfully over the boundary line that divides the mortal from immortality, and be received into the real presence and sheltering arms of our blessed Saviour. u. s.

PIETY AND PHILANTHROPY.

THE Christian religion may be said to consist of piety and philanthropy, possessed and exercised in suitable proportions. According to Webster, *piety* is "veneration or reverence of the Supreme Being, and love of his character; obedient love of the will of God, and zealous devotion to his service." The same authority defines *philanthropy* as "the love of mankind; benevolence toward the whole human family; universal good-will; readiness to do good to all men." These two definitions cover the entire scope of the religion taught in the Scriptures. Our Saviour summed up the question thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

The law of God, as proclaimed from Sinai, recognizes the same two great divisions—the first four commandments being the basis of all piety, and the last six of all philanthropy. Under the head of piety is included all that pertains to theology. Theology is "the science of God and his relations to his creatures,—the science which treats of the existence, character, and attributes of God, his laws and government, the doctrines we are to believe, and the duties we are to practice" in the exercise of our relations to God. Under the head of philanthropy is included all that pertains to sociology. Sociology is "that branch of philosophy which treats of human society,—social science."

The true purpose of the possession and practice of religion is stated by Paul in Eph. 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." In his life upon earth, Christ gave the perfect standard of religion. He exemplified true and perfect piety and philanthropy. His views and practice in matters of theology and sociology were faultless. He indorsed the Old Testament Scriptures; consequently, we are authorized to accept them in the establishment of the principles of religion.

It needs no argument to convince all that we should strive for a symmetrical development of character,—a character in which shall be found theology and sociology, piety and philanthropy, developed in proper proportions. The language of Paul above quoted means all of this, and nothing less. To whatever extent individuals fail to manifest, in their daily lives and conversation, piety and philanthropy in the proportions shown in the life of our great Exemplar, to that extent are they unevenly balanced, lopsided, unshapely in character and individuality. The purpose

and effort of Satan is to cause people to develop characters that shall vary as widely as possible from the divine standard. His first efforts with Adam and Eve were to corrupt their theology, and then it was an easy matter to lead them to disregard the best interests of the whole human race.

Some people are very pious, but devoid of the principles of philanthropy; others are very philanthropic, but ignore piety. It is manifest that both classes fail to exemplify the correct standard. The Scriptures are replete with instructions and exhortations, bearing directly upon the development of character in harmony with the twofold purpose herein presented. Doubtless all will readily call to mind many Scripture injunctions relative to obligations to God in the matters of reverence, fear, love, faith, hope, obedience, worship, sacrifice, and many others that might be named. These are all included under the head of piety, and pertain to theology.

The intimate relation existing between piety and theology is not generally fully understood and realized. Defective theology means defective piety. The Scriptural injunctions to give attention to doctrine, to show incorruptness in doctrine, and to abide in the true doctrine, are quite as emphatic and authoritative as those pertaining to the more practical matters above mentioned. One thing is noticeable: The New Testament has far more to say by way of instruction and exhortation regarding the importance and necessity of correct doctrine, than the Old Testament has. This is a point that is overlooked by many people at the present time, who deery doctrine, and at the same time make loud professions of loyalty to the New Testament. They are not aware of the fact that by far the strongest exhortations to give attention to doctrine, are in the New Testament. It should be borne in mind that one's piety will be spurious or genuine, according as his theology, or doctrinal beliefs, are true or false.

It is manifest that in the matter of interest and labors for our fellow-men, regarding all that pertains to piety, doctrine, and theology, we are confined exclusively to mental and moral suasion. That which cannot be accomplished by these means, must remain undone; into this realm, human legislation has no right to enter. Whatever one elects to believe or not to believe, to do or not to do, in this realm, he is responsible to God alone for his action and conduct. But God has committed to man the duty and privilege of expounding and proclaiming to his fellow-men the principles of piety, doctrine, and theology.

In the matter of philanthropy—sociology—God has not left man to formulate his own code of ethics, but has wisely and mercifully embodied all general principles in the last six precepts of his fundamental law, and by a multitude of specific incidents and detailed statements in both the Old and the New Testaments, covered every point that can arise. Not only are the more general features considered, such as life, property, chastity, and reputation; but such matters as hospitality, sociability, and general etiquette, are given detailed attention. Such being the case, all who have access to the word of God, may, if they are so disposed, understand how to conform their lives so as to meet the divine standard.

There are people who pretend to a considerable degree of piety, and whose lives are correct so far as the majority of the main features of philanthropy are concerned, but who seem not to know of the existence of divine counsel regarding many important details. The matter of sociability may be mentioned as one of the particulars in which appears the dereliction that has been mentioned. Notice the words of Inspiration: "To do good, and to communicate, forget not." Heb. 13:16. "Honor [margin, esteem] all men." 1 Peter 2:17. "Finally, . . . be courteous." 1 Peter 3:8. "Be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6:18. These, and many other instances that might be cited, show that even in the matter of sociability, there are obligations resting upon us. And yet there are people with whom we may have had an acquaintance for months and years,—people who profess to be endeavoring to conform their lives to the divine standard,—who are stolidly indifferent in this matter. They will pass you with no sign of recognition, or scarcely of response to your own salutation. They are devoid of that genial warmth of nature and disposition which Christ taught by both precept and example. They are sadly deficient in those social qualities that were inculcated by our Saviour, and are taught all through the Scriptures. And the worst feature of the case is, that they appear to be remarkably well satisfied with

themselves in this particular, and have no thought of reforming. When approached on this subject, an individual who was sadly lacking in the matter of courtesy and sociability defended himself by quoting Luke 10:4: "Salute no man by the way." He settled back with an air of triumph, thinking his position impregnable. He had forgotten those exhortations on the other side of the question: "Salute every saint in Christ Jesus." Phil. 4:21. "Greet the friends by name." 3 John 15. Had the individual mentioned given attention to the subject, he would have learned that the salutation referred to by our Saviour in Luke 10:4, was the Oriental style, which was quite elaborate, being performed by many embraces, inclinations, prostrations, etc., requiring perhaps half an hour to complete. Christ had no thought of counseling his disciples to discard the common courtesies of life, such as the cordial greeting and the grasp of the hand.

In his examples of going to the house of Zaccheus as his guest; of dining with the Pharisee, as recorded in Luke 7:36; of his frequent meeting with his friends at Bethany; of his presence at the marriage at Cana, together with his numerous verbal instructions, Christ plainly taught the duty and manner of the true sociability which should prevail, especially among his followers.

It is only by taking the word of God as our man of counsel, and having its instructions sealed to our hearts by the Holy Spirit, that we may understand how to regulate our lives so as to please our Heavenly Father. In so doing we shall not develop those one-sided, ill-shapen characters that are so prevalent; but we shall "grow in grace," "till we all come in the unity of the faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the stature of the fullness of Christ." G. W. M.

APPROACH OF THE DAY OF THE LORD.

In our last article, the healing of the deadly wound of the papacy was considered; also the "consuming process" of the papacy, that has been in progress during the present century. The purpose of the present paper is to ascertain what stage has been reached in this consuming process, and how near we are to its final end; when it will be destroyed by the brightness of Christ's coming. In doing this, we will consider a line of prophecy found in the twelfth and thirteenth chapters of Revelation.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." Chap. 12:1-5.

It will not be necessary to dwell at length upon an interpretation of these words, as there is little or no opportunity for disagreement. We will simply define the principal symbols, in order to reach, as soon as possible, the line of argument necessary to demonstrate the proposition under consideration. By the "woman" of the first verse is signified the true church; the "sun," the light and glory of the gospel dispensation; the "moon," the Mosal dispensation; "a crown of twelve stars," the twelve apostles; verse 2 has reference to a period of time just previous to the opening of the present dispensation, and symbolizes the earnest longing and expectation of the church for the Messiah. As to the identity of the "man child" of verse 5, there can be no mistake. Christ is the only being that has appeared in this world to whom the testimony is applicable, and to him it applies most completely. No other one has been caught up to God and to his throne; but he has been thus exalted. We will notice a few testimonials on this point: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:20, 21.

"Now of the things which we have spoken this is

the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Rev. 3:21. No other one but Christ has received from God the commission to rule all nations with a rod of iron; but Christ has been so appointed. Hear the psalmist: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

One more symbol remains to be identified; viz., the "great red dragon." It is said that the dragon stood before the woman, ready to devour the child as soon as it should be born. Who attempted to destroy Jesus as soon as he was born?—Herod, a Roman governor. Herod derived his power from Rome, and Rome ruled the world at this time. For proof of this, we quote Luke 2:1: "And it came to pass in those days that there went out a decree from Cæsar Augustus, that all the world should be taxed." Cæsar Augustus was the Roman emperor, and the last clause of the text shows that his authority extended throughout the then known world.

Thus we have identified the "great red dragon" as the Roman empire. In this interpretation, Protestant commentators generally agree. Upon this question we quote the following pertinent comment from an authoritative work:—

It may be a fact worth mentioning that during the second, third, fourth, and fifth centuries of the Christian era, next to the eagle the dragon was the principal standard of the Roman legions; and that dragon was painted red, as though, in faithful response to the picture held up by the seer of Patmos, they would exclaim to the world, We are the nation which that picture represents.—*Thoughts on Daniel and the Revelation*, p. 524.

Under the symbol of a dragon, John saw the same power that the prophet Daniel specifies under the symbol of the ten-horned, nondescript beast. Daniel 7:7. In previous issues we traced the history of that power and its connection with God's people, showing its persecuting character, the time of its continuance, its overthrow, its partial re-instatement, etc., hence we do not need to enter into a detailed exposition of its history as brought to view in Rev. 12.

We pass to a consideration of evidence found in Rev. 13. We read as follows: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." Verses 1, 2.

The key to the application of this new symbol which we may call the leopard beast, having seven heads and ten horns, is found in the closing words of verse 2, which we have italicized. We have before established the position that by the "dragon" is meant the Roman empire. But the history of the Roman empire shows that it has manifested two great phases; viz., pagan and papal. At the birth of Christ, Rome was a pagan, that is, a heathen government. Then the dragon represents Rome in its pagan form. As has been shown in previous numbers, the change from the pagan to the papal form was accomplished in A. D. 538. This change is most conclusively pointed out by the closing words of the above quotation,—"and the dragon [pagan Rome] gave him [the leopard beast] his power, and his seat, and great authority." Since pagan Rome was succeeded by papal Rome, it is manifest that the leopard beast represents papal Rome, or what is known as the papacy. This must be evident to all.

Our purpose in thus establishing the identity of the leopard beast, is that we may understand its relation to "another beast," brought to view in verses 11-17, in these words: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he

had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Thus we see that in considering the future career of the leopard beast (which it must be borne in mind is the papacy) from and after a given time, this two-horned beast must also be considered, as the two are so intimately connected. Notice a few points: 1. The two-horned beast exercises all the power of the leopard beast before him, & c., in his presence; so that the rise and development of the former must occur while the latter is in existence. 2. The two-horned beast is to cause "the earth and them which dwell therein to worship the first beast"—the papacy. 3. The two-horned beast doeth great wonders, and deceiveth them that dwell on the earth. 4. The two-horned beast is to make an image to the leopard beast—the papacy—and give life to that image. 5. The two-horned beast is to cause that as many as will not worship the image of the beast shall be put to death. 6. The two-horned beast is to cause all to receive a mark in their right hands or in their foreheads, and only such as have this mark will enjoy the privileges of citizenship.

Thus we see that it becomes necessary to ascertain what is symbolized by the two-horned beast, in order to trace the papacy to its final end—destruction by the brightness of Christ's coming. By the special points to which we have called attention, it is evident that there are some remarkably interesting developments yet to be witnessed before the end of the papacy is reached.

Were the publication of the SICKLE to be continued, the further investigation of this subject would be pursued with interest and profit. The questions now before us are, 1. What is symbolized by the two-horned beast? 2. What stage of development has it reached? 3. What is to be its future as connected with the beast, and with the remnant church? These questions are discussed at length in a work of about 800 pages, entitled "The Marvel of Nations," published and for sale at this Office, to which interested readers are referred. G. W. M.

WHEN WAS THE SABBATH ABOLISHED?

If the original Sabbath has been abolished, there was a time when it was abolished. Its law was binding up to that time, since then it has not been obligatory. When did its obligation cease?

1. Did Christ, in his ministry on earth, set aside the law? Hear his answer: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Then Christ did not abolish the law entire, neither did he change it a single jot or tittle. Thus in his teaching he speaks directly to the point in question, most emphatically declaring that this was not his missionary work, and at the same time affirming the perpetuity of the entire code, of which the Sabbath commandment was a part, till the passing away of the present heavens and earth, when the heavens shall melt with fervent heat. 2 Peter 3:7, 10.

But did not Jesus break the Sabbath law during his ministry? If he broke an existing law, he became a sinner; for the transgression of the law is sin. His testimony on this point is, "I have kept my Father's commandments." But his enemies accused him of breaking the Sabbath. It is no wonder that open infidels of the present day should reiterate this charge; but it is passing strange that professed Christians should do the same. Yet they do. Of such, I would ask: Did Christ break the Sabbath before its law was abolished? When was its law abolished? You say that he "took it out of the way, nailing it to his cross." Then this law was binding till the crucifixion, and to break it before that would be sin. This view contradicts the plain testimony of the Scriptures, that he that was offered for our sins, was himself without sin. Christ did not violate an existing law. Hence, if he did not keep the Sabbath "according to the commandment" (as his followers did after his cruci-

fixion), the law for Sabbath-keeping must have ceased before that event. In that case the Sabbath is not included in the list of ordinances that were nailed to the cross. If the Sabbath was abolished before, it is certain that it was not abolished at the cross.

2. Was the Sabbath abolished at the cross? Then it was not abolished before; and hence it is certain that Christ did not break the Sabbath; but he was falsely accused of doing so.

One or the other of these two positions must be given up. Both cannot be true. Yet, contradictory as they are, the same persons hold and contend for them both. Proof is so scarce on their part, that they cannot spare either of them. In this they proclaim their own weakness, and the weakness of their position that the Sabbath law has been abolished. Once instituting the Sabbath is enough; and that holds good until it is abolished. And so to have the Sabbath abolished once is enough. If the Sabbath law had ceased when Jesus and his disciples went to the synagogue on that day, it could not be abolished after that; for when a law is abolished, it is law no longer. The law once slain could not be slain again. Yet our friends are so anxious to get it out of the way, they would have it dead during the ministry of Christ, slain a second time at the cross, and then have the apostles endued with power from on high, after the ascension of their Lord, to slay it again.

Truth once told is enough; but one falsehood needs a thousand others to make it truth; and yet they all fail, because the more there are, the more evident it is that the very foundation and superstructure are false. "No lie is of the truth." The truth needs no lie to sustain it. But lies must perish, with all that can be invented to sustain them.

R. F. C.

INCONSISTENCIES OF THE OPPOSITION.

WHILE truth is harmonious, error is often found to contradict itself, as well as to be opposed to the Bible. This fact should aid in determining who have the truth on the Sabbath question. We have known some of our opponents to take all the following positions in the course of a single interview on the Sabbath question:—

1. The law of ten commandments is immutable.
2. The fourth commandment was abolished.
3. The whole law was abolished.
4. The Sabbath was changed from the seventh to the first day by divine authority.
5. All days are alike.
6. We keep the first day because Christ rose on that day.
7. It is probable that the seventh day has been lost.
8. We obey the fourth commandment in keeping the first day.
9. There is no divine law enjoining the observance of the first day.
10. We obey the law of God in keeping any day whatever after six days of labor.
11. If all kept the seventh day, we would keep it.
12. Those who keep the seventh day are fallen from grace.
13. We should not judge one another in regard to the keeping of days.

The most inconsistent, criminal, and inexcusable feature of the opposition is seen in the efforts which are frequently put forth by our opponents against the profession of all Protestant denominations, to prove that the law of ten commandments is abolished, with the design of evading the force of the fourth commandment. And, generally speaking, if the objections that our antagonists urge against the Sabbath law prove the abolition of the Sabbath, they equally prove the abolition of all the commandments. For instance, if because we are not under the law, and because we are not justified by the law, we are to conclude that we have full liberty to transgress the Sabbath, should we not also conclude, for the same reasons, that we may transgress all the precepts of the law? But, as a general thing, those who are guilty of this inconsistency will finally admit that nine of the commandments are obligatory. They slay all the commandments that they may dispose of the fourth, and then try to restore nine of the commandments to their proper position. It is as if an army-officer should slay a whole company of soldiers to punish and dispose of a lawless one; or as if a man having a diseased finger, should propose to get rid of it by having all his fingers amputated by one

blow, and to then have his nine good fingers restored to where they were originally!

The difference between those who are under the law and those who are under grace, is clearly seen in the following illustration. A man is seized by the law for having stolen a piece of property. He is condemned to pay a fine of \$300 or to be imprisoned. Being unable to pay the fine, he is sent to prison, where he is under the law of the country. The governor pays the fine on condition that the thief reforms, and the thief is delivered from prison, and from the law that weighed heavily upon him. He is now under the grace, or favor, of the governor. But may he for this reason steal as much as he pleases? Let him try it, and he will find himself under the law again. It is thus with those who pretend that because Christians are not under the law, they may violate the Sabbath.—D. T. Bourdeau.

DOUBLY UNSCRIPTURAL.

PROTESTANT theologians and commentators have always taught that Isaiah 42 is a prophecy of the work of Christ, and that 2 Thess. 2:3-8 and Dan. 7:20, 21, 25 foretell the work of the papacy. They assert that Protestantism is a forsaking of man-made traditions to follow the evident sense of the Scriptures. While agreeing with them in theory, let us test their consistency in one point,—their position on God's law and his Sabbath.

PROPHECY OF CHRIST'S WORK.

He will magnify the law, and make it honorable. Isa. 42:21. I will raise them up a Prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth; and he shall speak unto them all that I shall command him. Deut. 18:18; Acts 3:22.

ITS FULFILLMENT.

Think not that I am come to destroy the law. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. 5:17, 18.

I do nothing of myself; but as my Father hath taught me, I speak these things; . . . for I do always those things that please him. John 8:28, 29; 12:49; 14:10, 24.

If thou wilt enter into [eternal] life, keep the commandments. Matt. 19:17. The Sabbath was made for man. Mark 2:27. Pray that your flight [A. D. 70] be not . . . on the Sabbath. Matt. 24:20. There is one lawgiver. James 4:12. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John 2:1.

I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. Rom. 7:7. For he that said [of that law which said, *margin*], Do not commit adultery, said also, Do not kill. . . . So speak ye, and so do, as they that shall be judged by the law of liberty. James 2:11, 12. 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, . . . they came, bringing the spices, etc. Luke 28:56; 24:1. And it shall come to pass [in the new earth], that from one new moon [month] to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Isaiah 66:23.

Such being the Protestant premises, and such the Bible outline of the work of Christ and of the "man of sin," what position should an honest Protestant take? Multitudes of Protestants,—yes, the mass of them,—as they are brought face to face with the above facts, take about this position: That Christ

PROPHECY OF THE POPE'S WORK.

Behold, in this horn were eyes like the eyes of man, and a mouth speaking great things . . . and he shall speak great words against the Most High, and shall wear out the saluts of the Most High, and think to change times and laws; and they shall be given into his hand, etc. Dan. 7:8, 25.

ITS FULFILLMENT.

The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man.—*Decretalia, Doret. de Translat. Ep. Cap.* The pope can not be judged by any man. The Roman church never erred, and never can err.—*Hildebrand, Epist. 55, Baronius' Annals.* The third commandment of the decalogue, as printed in all Romish catechisms, reads, "Remember that thou keep holy the Sabbath day," and is quoted to enforce Sunday as one of the festivals of the "church."

The second, concerning images, is omitted, and the tenth made into two. Says Cardinal Gibbons, chief Roman Catholic dignitary in the United States: "Read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—*Faith of our Fathers*, p. 111.

Said Bishop Euright, at Hartford, Kan., Feb., 1884: "I will give \$1,000 to any man who will prove, by the Bible alone, that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church."—*Hartford Weekly Call*, Feb. 22, 1884.

Much more of like tenor can be readily supplied by any one versed in Romish literature. The great words and bloody persecutions of the papal church need no proof. Why not take as clear a position relative to the times and laws?

did destroy the law and change the Sabbath, giving a new law and a new day [Sunday] instead; and that the pope had nothing to do with them. The Seventh-day Adventist theory is just the reverse of this. Said Christ of those who dodged or perverted the fifth commandment, "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:1-9. Would he not say the same to-day, and of the fourth command as truly as of the fifth?

He who breaks God's commands, either by directly refusing to keep them or by willfully perverting them, can offer to Christ but vain worship, however high his pretensions. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. Did not the Pharisees appear learned and pious, and strict to the letter? They merely explained (?) God's precepts to suit their own hearts and purses; and this is the real logic of these modern papal and Protestant teachers on this question of the Decalogue and its Sabbath.

Honest reader, is such logic scriptural? Is it safe? To the writer it seems very similar to the condition pointed out in Jer. 2:13: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that could hold no water." The more prayerfully and thoroughly this logic is examined, the more it will appear not only doubly unscriptural, but doubly an affront to both God and Christ.

LOYD CALDWELL.

ORIGIN OF FIRST-DAY OBSERVANCE.—NO. 3.

THE CHANGE A GRADUAL ONE.

That the change was a gradual one is not left for us to assert. "People's Cyclopedia," p. 1597, says:—

There has been no period since the time of Christ, when there were not Sabbath-keeping Christians in the church. There is no positive evidence of any form of Sunday observance by Christians previous to the middle of the second century.

This is good because it is true. The author of the "People's Cyclopedia," W. H. De Puy, A. M., D. D., art. S. D. Baptists, had to allow it, because true. The *Christian Union* of Sept. 11, 1884, contains the following:—

The change was a gradual one. In the early church, for a time, the seventh day was observed as the Sabbath, and the first day as the celebration of the resurrection. Gradually, as the Jewish element in the church grew less, and the Gentile element proportionately greater, the seventh-day observance was dropped, and the first-day observance took its place.

The *Christian at Work* says:—

The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church; and on this basis, and none other, does the Christian Sabbath, the first day of the week, rightly rest.

Smith, in his "Bible Dictionary," art. Sabbath, p. 598, says:—

The first day of the week gradually took the place of the Jewish Sabbath.

The "People's Cyclopedia," p. 519, bears this witness:—

The exact date of the substitution of the first day of the week as the day for the proper observance, is not known.

Thomas Scott, on Acts 20:7, says:—

The change from the seventh to the first appears to have been gradually and silently introduced by example, rather than by express precept.

"Chambers's Cyclopedia," p. 853, edition 1881, gives the following:—

At what date the Sunday, or the first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information, either in the New Testament or in the writings of the Fathers of the church.

These extracts speak volumes to us, and should cause the gravest reflections in the minds of any whose desire is to secure the life to come. To have been a thousand years in the wrong, will not make us right for one minute. Sins of ignorance are forgiven when seen and confessed—not when persisted in. Lev. 5:17-19.

And now, thoughtful reader, please stop and reflect on what you have read. "The festival of Sunday is more ancient than the Christian religion." Then it can lay claim to antiquity; and if that should give it precedence, it surely has the field. Nay more, it can boast of honor prior to the exodus of Israel from Egypt. Neither need it stop there; it can claim honor in the second century after the flood. How aged! How venerable! But who is to eulogize it as a divine institution? Who can show, by Holy Writ, where the Creator of days has ever blessed it with

divine honors above its use as a laboring day. When men left the Sabbath, they forgot their Creator. Then they offered human sacrifices to the sun, and set apart the first day of the week as the time to do this service. This custom became so prevalent, that the day is called "the wild solar holiday of all pagan times." It became the chief of days, the honored day of the sun, not by appointment of God, but of his fallen creature,—man. So drunken have mankind become with the wine of this error, that nations, not only of those whose records have passed down to us through Holy Writ, but those whose history is known to us as profane; yea more, those who are known to us only by the time—ruined cities which remain to tell by their heaps that the builders were men—even they have preserved evidences of sun idolatry.

The Interstate Publishing Company, in their "History of Michigan," p. 18, speaking of the Mound Builders, say:—

They were no doubt idolaters, and it has been conjectured that the sun was the object of their adoration, . . . and finally, medals have been found, representing his rays of light.

Could the curtain of the past be lifted by the light of authentic history, we should stand aghast at the world-wide honor that men have paid to this day, in their blind zeal to worship the sun. And had it not been that God had "reserved to himself" those who had not "bowed the knee to Baal," by divine interposition, through his holy prophets "since the world began," a pall of ignorance as dark as that which covers the Mound-builders, would rest over all things; and the memorial of the Creator, and his six days' work, with himself alike, would not be known among a living people on the earth.

As we look at the Christian age of our world, we see this rival Sabbath clothed with sacred garments that it may appear holy and harmless. Behind all this, as instigator and promoter, is the one who said: "I will be like the Most High." Wonderfully has he wrought in the past, in the heart of fallen man; but the acme of his efforts is about to be sprung upon the nations, by inculcating in the religious world of the present time the idea that God has allowed the command guarding the great memorial of his creative act to become extinct by the death of his Son, or that the act of his raising his Son is of more importance than the creating of the universe by that Son; and therefore his memorial sinks into insignificance by his own act,—that of raising that Son.

Reader, open that book of divine dictation, and scan its heaven-lit pages with more than casual care! If the death of Christ annulled the command, "Remember the Sabbath day to keep it holy," surely, then, the commandment was the cause of Christ's death, and not our sins, as the Bible elsewhere says. And the opening pages of God's word, that reveal the sad and fallen condition of our race, doomed to death and ruin because of sin; is, after all, the act of the Father himself, in consequence of giving the law as a rule of conduct to his creatures,—thus bringing in sin and death, and thereby causing the death of his Son.

Does any one believe this? But does not the claim that Christ's death abolished the Sabbath virtually say thus? Yet your conduct accuses you thus "to the Father." No need of robbing the Creator of his sanctified time in order to honor the resurrection of his Son. Repent of the sin of Sabbath-breaking, as you would of theft, adultery, or profanity; and seek that burial from them that God has provided, and then rise to "walk in newness of life;" and you will have honored the death and the resurrection of his Son in the appointed way. May the enlightening influence of his Spirit and words make our path of duty plain. Let us live by "every word that proceedeth out of the mouth of God."

E. VAN DEUSEN.

THE FAILURE OF CHRISTIAN MISSIONS.

In a paper read before the last Church Congress of England, Canon Taylor astonished his associates by expressing grave doubts whether the results of Christian missionary enterprise were sufficient to justify the prodigious efforts expended upon it. Now he sums up in the *Fortnightly Review* the facts brought out in the stormy controversy which arose over his paper, and reaches the positive conclusion that the attempt to convert the world to Christianity by the overthrow of other religions has been a total failure. "The Great Missionary Failure" is the title of his article.

Leaving Tibet, Borneo, and other regions of

which the population is unknown, the most recent estimates make the non-Christian population of Asia and Africa upward of 920,000,000, of which the natural increase by the excess of births over deaths must be more than 11,000,000 annually. Dr. Maclear, who is the principal of a training college for missionaries, and "perhaps the greatest living authority on the subject," estimates the annual increase of native Christians due to missionary efforts, at 60,000. At that rate, then, it would take the missionary societies 183 years to overtake even this natural increase of the non-Christian population in a single year. "In spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with a railway train; the longer the race continues, the farther the tortoise is left behind." Something like \$10,000,000 is spent annually on Protestant missions, and there are about 6,000 American and European missionaries, with about 80,000 native agents; and yet there are to-day upward of 10,000,000 more heathen and Mohammedans than there were a year ago.

The greatest of the missionary societies is the Church Missionary Society, with an expenditure of about \$1,500,000 yearly; and yet the annual increase of native Christians due to its labors is not more than 4,000, at the outside. Therefore it would take the society 2,750 years to convert as many Moslems and heathen as are gained by birth in a single year. If the population remained stationary, and all the converts steadfast, it would take more than 380,000 years to convert the world, or nearly a million years, if the relapses are taken into account.

The annual increase of native Protestant Christians in India, due to the labors of thirty-five societies, is reported to be 19,311, and of Roman Catholics 21,272, or 40,583 in all. At this rate, it would take sixty-four years to come up to the increase of the non-Christian population of India in a single year. In China the situation is even more disheartening. The number of adults baptized by the Church Missionary Society last year was only 167 out of a population of 382,000,000, with an annual gain of at least 4,580,000 by the excess of births over deaths. At this rate, the society would have to work 27,000 years to come up to the natural increase of one year, and more than 1,680,000 years to convert China, even if the population remained stationary. The expenditure, too, is enormous; in any other department of effort, it would be called wasteful. In China, the cost of the 167 conversions was about \$75,000. In Ceylon, last year, 424 agents of this society spent \$55,000 in making 190 adult converts out of a population of nearly 8,000,000; and yet the relapses were more numerous than the conversions, for there was an actual decrease of 148 in the number of native Christian adherents. In Northern India it costs \$170,000 and the labors of 715 agents to make 178 converts. Many of the converts are paid, thirty-five of the ninety-four communicants in Hong Kong being paid native agents, and also seven of the ten in Egypt and Arabia. In the missions to Egypt, Persia, Palestine, and Arabia, the society employs 119 agents, and has expended over \$117,000 in the last two years, with absolutely no conversions. All the efforts of the Protestant missionaries against Mohammedanism have been utterly unavailing. Islam stands out firmly against Christianity, and is far more successful than it in propagandism.

Canon Taylor furnishes us with all of these statistics, and the method of treating the subject which we have pursued is wholly borrowed from him. Having thus shown the quantity, he then proceeds to consider the quality of the converts, with results not less discouraging. He quotes the English Vice-Consul in the Cameroons as reporting that after twenty years of labor the missionaries in many important districts can scarcely number twenty sincere converts; and in other parts of Africa the religion of the nominal Christians "is discredited by numbering among its adherents all the drunkards, liars, rogues, and unclean livers in the colony. In the oldest of our West African possessions, all the unrepentant Magdalens of the chief city are professing Christians, and the most notorious one in the place boasts that she 'never missed going to church on a communion Sunday.'" After a quarrel in a nominally Christian village, three years ago, the victors proceeded to cook and eat the bodies of the slain. The Vice-Consul says that, with rare exceptions, the native African pastors, teachers, and catechists whom he has met are "more or less bad men." A missionary reports the same.

The competition between Christian churches and

the rivalry of the many missionary societies, of course, greatly hinder progress. Dr. Legge, a missionary for forty years among the Mohammedans, declares that "we shall fail to make converts so long as Christianity presents itself infected with the bitter internal animosities of Christian sects, and associated in the minds of the natives with the drunkenness, the profligacy, and the gigantic social evil conspicuous among Christian nations." There are 224 societies which work for converts. One missionary complains that one of his "inquirers" has been "decoyed" and baptized by the missionary of another society. Another records that an inquirer, to whom he was paying five dollars a month, struck for higher pay, and ran off to a rival missionary. A third discovered that a hopeful inquirer of his had adopted inquiry as a paying business, and was going the round of the missions.

Now, these are facts gathered and presented, not by an unbeliever, but by a distinguished clergyman of the Church of England. Yet they constitute by far the most telling attack on the methods and results of missionary enterprise which has ever been made. Canon Taylor, too, is sustained by Bishop Steere, who has written to him to say that "all missionaries owe a debt of gratitude to those who call attention to the mistakes and failures of missions."—*N. Y. Sun*.

MOTHER'S WHISKY BOTTLE.

THE years rolled on, and the once thrifty farm was neglected. Everything was going to ruin. Nat and Judd included. There was no concealing, no smothering over the fact any longer—they were drunkards. Perhaps it was well that the deacon had passed beyond earthly sin and sorrow, but the mother was left alone. Sadly she saw her boys sink lower and lower in sin, and she was powerless to save them. She wondered that Providence should allow her to be so afflicted. It was a mystery why her boys should be drunkards, when she had always been a temperance woman. To be sure, she had not gone to extremes, but she had never failed to express her temperance principles, and had tried to instill them into the characters of her boys. Still she had failed to help them, and one day she learned the reason.

The minister was in the sitting-room talking with Nathan; he had vainly tried to help him.

"Nathan," he said desperately, "I wonder what could have brought you to this, with the best of parents and advantages. What was it?"

The mother in the kitchen paused to hear the answer.

Nathan turned almost fiercely, and said: "You want to know, do you? Well, I can tell you, in a few words, but I wish you would n't be trying any more to save me. I'm past help. I must have liquor as long as I breathe. What brought me to this? Well, sir, nothing more nor less than mother's whisky bottle!"

A piteous, trembling cry came through the kitchen. It was too sudden—that fearful revelation. Had she ruined the boys she loved better than life? They took her up from the bare floor where she had fallen, and laid her on the bed, tenderly, reverently. They had never blamed her, those boys, and they had never meant that she should know that her medicinal whisky had formed their terrible appetite. It was not long after that, that they laid her down by the deacon's side. She was crushed under the sad truth which had come to her with its weight of sorrow and remorse, and she could not rally.

Often through the village streets stagger the Lindley boys, now drunken sots, with no home, and no one to care for them. Every one wonders what brought them to such depths, but only the minister knows that it was "mother's whisky bottle."—*L. W. Smith*.

LEARN TO WAIT.

OF all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with the folded hands that claim life's prizes without previous effort, but having struggled, and crowded the slow years with trial, see no such result as effort seems to warrant—nay, perhaps disaster instead. To stand firm at such crises of existence, to preserve one's self-poise and self-respect, not to lose hold or to relax effort, this is greatness, whether achieved by man or woman—whether the eye of the world notes it, or it is recorded in that book which the light of eternity alone shall make clear to the vision.

THE GOSPEL SICKLE.

Battle-Creek, Mich., December 15, 1888.

DISCONTINUANCE OF THE SICKLE.

With this issue it has been thought best to discontinue the Gospel Sickle. The Review and Herald commenced the publication of the Sickle at the instance, and in the interest, of the International Tract Society. The price was placed at so low a figure that it would necessitate a large circulation to meet expenses; and it would have done this could it have been kept at or above the number which the list at one time reached. But within the past year its subscription list has been suffered to fall off to such an extent that its publication has entailed a loss of several hundred dollars upon the Office. The publishers have no object in continuing a paper which its projectors seem disposed to abandon. Hundreds of encomiums of the paper could be presented and testimonials to the good it was accomplishing, from those to whom it has been sent; but, of course, the good to be accomplished depends upon a circulation.

There are some unexpired subscriptions which it devolves upon the publishers to make good in some other way. We will do this in any one of the three following ways: First, we will send to any subscriber the amount still due him in the Review and Herald, or any other periodical issued at this Office; or, secondly, we will send the amount in any books, tracts, or pamphlets here issued; or, thirdly, we will refund the money. We should be pleased to make up the amount in other publications, and will do so to all who will drop us a postal card signifying their wishes. But if any do not wish to take the trouble to write, we shall take it as an indication that they would prefer to have their money back, and therefore to all from whom we do not hear within three weeks, we will refund the money. We trust this proposition for settlement will be satisfactory to all.

PUBLISHERS.

ASTONISHING STOLIDITY.

It must be a matter of astonishment to any one of medium moral susceptibility, to hear the claim that it makes no difference whether we obey God, or choose a way of our own instead of what he has expressly appointed. Still, wherever we go, we hear men say that they cannot see why any day religiously observed will not perfectly answer the demands of the fourth commandment. My answer to this is, that if God has only required one day in seven, doubtless they are right, any one day being as good in all respects as any other. But if God has himself appointed the day, no substitution of our own can answer the demand.

It is hard for me to see how so large a license can be perfectly acceptable in regard to the divine law—a license that could not be tolerated for a moment in respect to human laws and requirements. Should a person be cited to appear before a court upon a certain day, no one would think that the particular day was of no consequence, or that any other day would answer the requisition just as well. A person claiming this would be thought insane or decidedly lawless. Yet the first official of a Canadian township once told me that he could not see for the life of him why any one day kept as a Sabbath would not equally answer the requirement of the Sabbath law. To inform him that God had appointed the day, sanctified it, set it apart as a sacred memorial of his rest on that day from the work of creation, seemed not to break the crust or make any impression.

In speaking of memorial days, I claim that an event is memorialized by the observance of the very day on which the event happened. If we are to commemorate the resurrection of Christ by the observance of a day, it should be the day on which the resurrection took place. If we would commemorate the Sabbath day, i. e., the rest day of God, we should observe the very day on which he rested. No other day of the seven can be his rest day, for he rested on no other than the seventh. To my Canadian friend who thought differently, I propose that he should celebrate the Queen's birthday on the fourth of July, instead of the twenty-fourth of May. Her Majesty would not think herself very highly honored by the change. Neither is God honored by attempting to change the day of his Sabbath.

H. F. C.

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