

# THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

## GLEANING AND RESTING.

"Where hast thou gleaned to-day? and where wroughtest thou?" Ruth 2: 19.

WHERE hast thou gleaned to-day, where found thy task,  
And what reward is thine? Thus will God ask.

Where hast thou gleaned to-day, where wroughtest thou?  
What bringest thou in sheaves to garner now?

In every path of life my knee I bow;  
And I glean truth from all, thus answer thou;

I sorrow that I bring so little fruit;  
Among the reapers oft my tongue was mute,

Because I dared not ask for what I sought,  
Lest I should offer Thee what cost me naught.

No garland rare have I, nor branch nor leaf;  
I bring Thy truth alone—my only sheaf.

Well done, my faithful child! Thus will God say;  
Then sing its "Harvest Home" thy glad soul may;

For earthly work is done, night comes at last;  
When God says, "Welcome thou," thy toil is past.

Thy day of gleaning o'er—how soon it sped!  
Thy evening hours are come; seek thou thy bed.

Christ reaches down his hand, all doubt is fled;  
On that all-tender hand, rest thou thy head.

What glorious change! From night to endless day!  
Gleaner, in "Heavenly Home" rest thou alway.

—Sol.

## Notes & Comments.

THE Bible account of the creation of man says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Notice that it required the whole man to make a living soul. An erroneous idea is obtained when we talk about a man's "soul." We should not say "man has a soul to save," but rather, man has himself to save. True it is that man is a trinity, having three natures,—physical, mental, and spiritual,—and it is equally true that one of these natures may be developed to the neglect of the others, or two may be developed to the neglect of the third. None of the three should be neglected, but all equally developed, if one would properly glorify God and his Saviour. By remembering that the whole individual—all three natures—is to be saved or lost, we readily see the duty of complete development. Faculties pertaining to all three natures are committed to our trust, and these constitute some of the talents delivered to us for increase, that our stewardship may be approved when we are called on to give an account of it.

It is related of Mr. Henry M. Stanley, the African explorer, that when he started on his tour through the "Dark Continent," he took in his baggage a large collection of books. But as the number of his men was lessened, the books had one by one to be left by the wayside, until finally, when less than three hundred miles from the Atlantic, he had remaining only the Bible, Shakspeare, Carlyle's "Sartor Resartus," Norie's Navigation, and the Nautical Almanac. At Zinga the Shakspeare was abandoned; and afterward Norie, the Almanac, and last, "Sartor Resartus" were thrown down, only the Bible going through to the end. What a beautiful lesson may be drawn from this incident! How appropriate

that the Bible should be the one book that was held on to until the end! It is the only book that will go with us clear through to the end, through the "valley of the shadow of death;" and why should we not cling to it, though all else has to be given up?

THE last statement made in the epistle of James is this: "He which converteth the sinner from the error of his way, shall save a soul from death." What more laudable work can a person engage in than that of trying to save a soul from death? By this declaration we are assured that man's efforts for his fellow-man may be blessed even to his eternal salvation. With such opportunities before us, and such positive assurances that success may crown our efforts, how is it possible to conceive of a stronger incentive to action? Christian reader, think of that unconverted neighbor or friend of yours; he is liable to eternal death! You can save him, or at least make an effort to do so. Will you do it? If so, act at once, while you have an opportunity, before it is forever too late.

HE who only reads the Bible hap-hazard, here and there a chapter just as it happens, gets but little benefit from it. It is better to do it so than not at all, as he will even then get some good; but he who reads the Scriptures only by course, gets more good. Every one should read them that way to get the historical facts and connections. But to get at the real richness of the word of God, to find the marrow and fatness of it, that which will lift one's soul up to God, and fill him with admiration for God's wisdom and love, he must study the Bible, subject by subject, gathering all that each writer has said on each point. With a concordance and marginal references, let him follow one theme all through the book. He will find gold where before he only saw dust. Jesus did not say, Read the Scriptures, but, "Search the Scriptures." Yes; we are commanded to search the Bible as men search for silver. Prov. 2:1-5. Look at the grand themes presented in the SICKLE. Do not be content with merely reading the articles. Take your Bible, search them out for yourself, and so make them your own.

A CHURCH that is all doctrine, which appeals only to the intellect, is like a human skeleton without flesh. It is stiff, cold, and lifeless. And a church which appeals only, or largely, to the emotions, to the feelings, is like a body of flesh without bones. There may be life enough, but it lacks strength, form, and endurance. Many churches now are strongly tending that way. It is an unnatural, unhealthy growth. We need doctrine and feeling, bone and flesh, to go together. This is God's plan.

THE province of religion is to enable man's spiritual nature to dominate over his physical and mental natures. It is through the faculties of his spiritual nature—conscience, reverence, and benevolence—that the Holy Spirit may operate, and when those are yielded to be taught of the Holy Spirit, then are we taking that course which will have a tendency to subordinate the physical and mental to the spiritual. By understanding how to commence solving a problem, we are in a fair way to solve it, if we have a disposition to do so.

A WRITER has said that thankfulness is the harmony of contentment and aspiration. Some people become so thankful that their contentment gets complete control of aspiration, and they spend their entire time in being thankful, to the neglect of everything else. Thankfulness is a very praiseworthy quality, but it should not be carried to extremes. The properly thankful man is he who is contented because he recognizes the blessings of life, and aspiring because he has a keen sense of favors to come.

A CURIOUS TEXT OF SCRIPTURE.—"In the last days glorious times shall come, for men generally shall have true love one for another; being benevolent, retiring, humble; not blasphemers, nor disobedient to parents, but grateful, holy, with large natural affection, covenant-keepers, not accusing falsely; being chaste, gentle, lovers of goodness, faithful to trust; not headstrong, but lowly-minded, loving God rather than pleasure; without formality, and having true piety in the soul. To such join yourselves." This singular passage is not found in the Apocrypha, nor Jewish Targums, nor in any of the versions, but it is the way 2 Tim. 3:1-5 would have to read if the common doctrine of the temporal millennium, or world's conversion, were true. Will the reader please turn and read the text?

PERHAPS the saddest of all of Christ's trials, the most heart-breaking, was the realization of his rejection by those whom he desired so much to save. No words ever spoken have carried such a sense of unutterable woe as those of Christ over the beloved city: "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" What sadder thought than that last one—"and ye would not!" Think of his intense desire for their welfare, his unselfish devotion to their good, and the cruel return given him. Thus it is with those who strive zealously and sincerely to benefit a fellow-being whom they love, and are anxious to see saved from eternal death; and when that individual for whom they are working, rejects the proffered aid, and spurns the kindly offices, the sadness is too deep for utterance. Reader, are you one for whose eternal interests some friend has tried, or is now trying to work, purely because he wants to see you benefited and made happier than you now are? Do not slight those kindly efforts, nor reject them, if you have any regard for human feelings; for you never can know the depth of grief you will cause such an one, unless you are sometime placed in a similar position.

THE wise man said: "Get wisdom; and with all thy getting, get understanding." This is an exceedingly important injunction; for understanding is the antidote of superstition. As a person lacks understanding, he is superstitious, and superstition begets fear and cowardice. Understanding will enable us to harmonize differences; it is perception, comprehension, discernment,—the higher faculties of the intellect. Man may acquire a degree of understanding by his own efforts; but Job said: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Job 32:8.

IN studying the Bible, it will be much more readily comprehended if one considers what faculty or power of the intellect is appealed to by each passage or statement. In order to do this with the greatest degree of success, one must needs have a knowledge of human nature,—know what man's several faculties are, and the function of each. This is evidently what the wise man meant when he said, "Understanding is a well-spring of life unto him that hath it." Prov. 16:22. By understanding is meant the power of comprehension, and blessed is he who hath it. No other science demonstrated by man is as valuable for study as the science of human nature.

WE should ever remember that ivy will not climb a wall of polished granite; there must be some defects in the surface for it to fasten itself to. Just so slander will not cling to a character unless there are some flaws that have been caused by the individual. As a matter of self-protection, it behooves every one to build a faultless character.

## DOCTRINAL.

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



GREAT IMAGE OF DAN. II.

## THE WORLD'S PROPHETIC HISTORY.

BY U. SMITH.

PROPHECY is the foretelling of future events. History is the recording of events that are past. But although so different in meaning, they can be framed into a compound term and applied to the world to-day; for the leading events that are now history were once only prophecy, and all that was once only prophecy is now almost entirely wrought out into the fixed records of history.

Man never has had the power of himself to penetrate the future, and tell definitely and certainly what was to be in days to come, and when it was to be, and by what means it was to be accomplished. Hence the apostle says that "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. The mind that can read the future must be above the mind of man. And when such prophecies as are found in the Bible are fulfilled, they give to the world credentials which cannot be questioned, proving that they came from God, and that the Bible is the book of God.

Repeatedly, the leading events of the world's history from given epochs in the past, have been mapped out on the page of prophecy. What is the purpose of this?—It is because this world in its present condition is not always to continue. A period is sometime to be reached. This dispensation, like those in the past, is destined to close, and a new one supervene. A new creation is to take the place of the old, which will introduce men to a new state of being almost as radically different from this as Adam's condition after his creation from the dust of the ground, was different from what it was before. When this state is reached, it will be "the kingdom of God," the "immortal life," the "heaven," so often promised in the Scriptures. And it is a matter of importance as well as of thrilling interest to know when the time of this great transition approaches.

The fact that a revelation has been given in relation to these things, is a solemn announcement to the world that here is something which God wishes the children of men to understand. And for any one to pass them by as of no consequence, and say that he cares nothing about them, is to charge God with

taking pains to give prophecies which are of no importance, and which man may ignore and neglect at his pleasure. But such a course no reverent and devout soul will be inclined to pursue.

With these introductory thoughts we invite the reader to look at the prophetic picture of Daniel 2,—a picture grand in its simplicity, yet a miracle of comprehensiveness. Passing over the interesting narrative, which all should read, we come at once to a wonderful dream given to Nebuchadnezzar the king, and the interpretation thereof by the prophet Daniel.

In his dream the king beheld an image of gigantic proportions standing before him, something, we may imagine, as represented in the accompanying illustration.

Scanning the image closely, he discovered that it was composed of four distinct metals. The head was of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, the feet and toes part of iron and part of clay. Continuing to behold what was to him such a fascinating object, after a time he saw a stone, not in human hands, descending like a thunderbolt in the direction of the image. It smote the image upon the feet, and immediately every part of it was broken to shivers, and became like chaff. A strong wind then caught up the debris and blew it away, and not a fragment of it was ever seen again. The stone was not in the least injured by the concussion, but the space being thus cleared, the stone became a mighty mountain and filled the whole earth.

Having told the king the dream, the prophet proceeds to give the interpretation. He informs the king that the four different metals of the image represented four great kingdoms which should arise, and fill the history of the world from his day to the end. He said, moreover, to him, "Thou art this head of gold." Verse 38. And here we have at once the key to the interpretation. The old Babylonian kingdom, raised to the height of its glory under Nebuchadnezzar, who reigned from 606 to 562 B. C., was represented by the head of gold. An inferior kingdom of silver was to succeed Babylon, a third of brass to follow the second, and finally a fourth of iron should arise and bear rule over all the earth.

In fulfillment of this, Medo-Persia overthrew Babylon in the year 538 B. C., and succeeded to its position. Another kingdom, Grecia, under Alexander the Great, conquered Persia, B. C. 331, and became the third kingdom in the prophecy. And finally Rome, the mightiest empire of antiquity, became more absolute mistress of the world than any kingdom preceding it, some years before the Christian era. The fourth empire was to be divided. Rome was so divided in the fourth and fifth centuries after Christ. Between the years 356 and 483 A. D., Rome was rent into ten kingdoms by the northern barbarians. Then the image was complete, ready in due time to be smitten by the stone, and destroyed. This last change will be accomplished, according to verse 44, when the God of heaven, weary with the sin and misrule of earth, shall overthrow all earthly governments, and on their ruins erect that "kingdom of God" which shall fill the whole world and never be destroyed.

Where are we, then, in this line of prophecy? Babylon, Medo-Persia, Grecia, Imperial Rome, have all long ago passed away. Rome has been divided, and in this divided state, "the days of these kings" (verse 44), the world has been for many centuries. What comes next?—The kingdom of God.

Here this prophecy leaves it. In other prophecies the closing scenes are more minutely described, and abundant evidence presented to show that this kingdom is to be set up in the present generation.

## YE AND WE.

BY R. F. COTTRELL.

BECAUSE our Saviour said, "When ye shall see these things," it is claimed that the disciples then present were to see the predicted signs, and consequently that all was fulfilled in their day. But the signs did not appear in their day; consequently the "ye" is addressed to those living at the present time, when they have been seen.

Speaking of the second advent and the resurrection of the just, Paul says, "We which are alive and remain unto the coming of the Lord," the simple meaning of which is, those Christians that shall be alive at that time.

But to excuse themselves for not believing that the advent is near, now since the signs of it have appeared, it is claimed that the apostles and the primitive church expected it in their day. Why?

—Because Paul says, "We which are alive," etc. The objector will not see that Paul cautioned the church of that day not to believe that it would come in their day, because the apostasy and the man of sin must come first. They cannot understand that the apostles were the prophets, and that some of their writings are to have their fulfillment long after their generations should have passed away.

To be consistent with themselves, they must hold that Isaiah who prophesied seven hundred years before Christ, had a personal participation in the things which he describes thus: "When we shall see him," "We hid as it were our faces from him," "He was despised, and we esteemed him not." But Isaiah did not live to take a personal part in rejecting and crucifying the Christ. These predictions were fulfilled by the Jews when Christ appeared. Even so the words of Paul are about to be fulfilled: "We which are alive and remain to the coming of the Lord," etc.

## THE LAW TO THE GENTILES.

1.—THE GOSPEL DATES BACK TO CREATION.

BY D. M. CANRIGHT.

SINCE the claims of the seventh-day Sabbath are being presented, a certain class of religious teachers have taken the ground that the law of God was never given to any one until the time of Moses, and then it was only given to the Jews as a nation, and for a limited period of time, and that it was entirely abolished at the cross of Christ. They claim that there never was any law given to the Gentiles at all, and that from the time of Adam to Moses the world was without a definite law, and that during the Mosaic dispensation God had nothing to do with the Gentile nations. There was no law that they were under obligation to obey. Since Christ, the gospel is given to the Gentiles as the rule by which they shall live.

The real object of this position is to set aside the claims of the seventh-day Sabbath. These men always argue that the Sabbath originated at Sinai, that it was given only to the Jewish nation, and that it ended at the cross. Such a position can be held only by persons who take a superficial view of the Bible. We believe it can be plainly shown that the whole law of God was given to Adam and to his descendants, and that that same law was only reiterated upon Sinai, and that all nations were under just as much obligation to keep that law as the Jews were. When Christ came, he ratified it, and taught Christians to observe it. In proof of this, let us go back to the beginning and notice what object God had in creating this earth of ours. Thus the prophet says: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18.

The Lord created this earth to be inhabited. He had an object in forming it. He looked forward to its being inhabited by a race of men. Gen. 1 tells how God created this earth in six days; it tells minutely what he did on each day. When all the earth was completed, the last thing he did to crown this creation, was to make man in his own image to rule over this new earth. Gen. 1:26. To man God gave a wife, and commanded them to multiply and fill the earth and rule over it. Gen. 1:26-28. In Gen. 2:7-17, we have a record of how God placed this pair in Eden, and gave them everything they needed, and among the rest, the tree of life, which was to perpetuate their existence. In Gen. 3:22-24, we learn that as long as they partook of this tree of life, they could not die, and that they might eat of it as long as they were obedient to God. From this we learn that God intended that they should multiply and fill the earth with people that should not die. Probably when this object had been accomplished, the same change would have taken place in the race that will now take place when the righteous are translated. They would have been confirmed in immortality, and this beautiful earth, with a race of holy beings, would have glorified God forever.

In Gen. 3 is introduced the sad story of the fall, and the curse of God upon the race and the whole world. What occasioned this fall?—It was a direct violation of the principles of the decalogue. The woman looked upon the fruit which God had reserved to himself, and she desired it. In doing so she broke the tenth commandment, "Thou shalt not covet." Then she took what did not belong to her, and broke the commandment, "Thou shalt not steal." By thus doing, she disobeyed God and obeyed Satan, and violated the commandment, "Thou shalt have no other gods before me." It was a violation of God's holy

law that caused their expulsion from Eden, and brought the curse of God upon the race.

But did God abandon his purpose of having the earth filled with a race of men who would obey his righteous laws?—No; right there was made that blessed promise that the seed of the woman should bruise the serpent's head. Gen. 3:15. This, as all admit, was the first promise of Christ to come; hence the apostle speaks of Christ as "the Lamb slain from the foundation of the world." Rev. 13:8. It was settled then and there that Christ must die for the lost race; and it was by faith in this coming Saviour that all the holy men of ancient time were accepted of God. Thus, immediately after the fall, we find Abel coming with the bleeding, dying lamb as an offering to God. Gen. 4:4. This lamb shadowed forth the Lamb of God that was to die for the sins of the world. Paul says that Abel offered this in faith. Heb. 11:4. Coming down farther, Paul declares the gospel was preached to Abraham.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3:8. The gospel, then, is as old as the fall. It was not first preached upon the day of Pentecost as some foolishly affirm. Abraham believed this gospel, and looked forward to the coming Saviour, and rejoiced in his faith in him. This Christ expressly says. "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

It is an absurd idea, and wholly unscriptural, to say that no one was ever saved by the gospel till after Christ died. Paul expressly declares that the Jews in the time of Moses had the gospel preached to them. Thus, Heb. 4:2 says: "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."

Yes; the gospel, then, was preached to the Jews, and why should it not be? Could God ever save a soul without faith in Christ?—Certainly not. But did those ancient worthies partake of Christ spiritually as we do now?—Most certainly they did, or they could not have been saved. Of them we read: "And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:2-4. Christ, then, was with his people in the time of Moses; and those who had faith apprehended him, and looked forward to his death the same as we now look back to it. Stephen says that Christ was in the church in the wilderness in the time of Moses. Acts 7:37, 38. No fact is more plainly stated than that they had the same Christ and the same faith back there that we have now, only they did not understand it as plainly as we do now. It is the Old Testament that says "The just shall live by faith." Hab. 2:4.

What were all their sacrifices, offerings, and ceremonies designed for?—Simply as shadows to point them forward to the cross of Christ. Every time they offered a lamb, it showed their faith in the coming Lamb of God who was to die for the world. So Paul declares in Col. 2:17. If men would use their common sense a little in reading the Bible, they must all acknowledge that not one soul can be saved without Christ. Peter makes this point clear. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. If God could save one sinner without Christ, he could save another. If he could save the old patriarchs without Christ, he could save us without Christ; then Christ never need to have died at all. But this cannot be so. Every redeemed soul who enters heaven, will go there by the blood of Christ and by faith in him.

### THE END OF THIS WORLD.

2 PETER 3:3-14.

LUTHER once said, "The ways of God are like a Hebrew book, which can only be read from the end backwards." His meaning was that we cannot rightly understand this present world without first taking in the final outcome. It is only the conclusion that clears up the darkness and uncertainty which prevail till then. And if we would not hopelessly err in our whole philosophy of things, we must take particular account of the end, and settle ourselves firmly in what God has revealed concerning the grand finale; for the doctrine of the last things is the keystone in the arch of the Christian system, without which the whole fabric must tumble to pieces.

Reminders of that approaching end are again plentiful about us. On all sides there are symptoms and pre-intimations of it. Both the church and the civil years are drawing to a close. The fallen and withered leaves, and the scattered snow-flakes gathering upon them; the shutting down of our windows, and the lighting up of our hearth-fires; the moan of the wind around our dwellings, and the frosty pendants that weep by the fountains, tell how rapidly the year is verging to the dead of winter. And all our church lessons for the season point forward to the sounding of the last trump, and the end of the world itself.

To many, these are not welcome things. But what avails the shutting of our ears to them, if still the end must come, and every day, and hour, and heartbeat, is bringing us nearer and nearer to it?

Rather let us give ear that we may hear, and open our eyes that we may see, what Almighty God hath purposed and will most surely bring to pass.—Dr. J. A. Seiss.

### IS ADVENTISM A NEW THING?

BY JOSEPH CLARKE.

No; from the days of Enoch (see Jude 14, 16) to the age of the Messiah, prophets and holy men spake in the most enraptured tones of the scenes of the last days. Scripture writings abound in prophetic warnings of the final catastrophe, and the victory. Both are held up to the view of all who read the word of God.

The New Testament is more clear than the Old on this subject. The Revelation is an inspired commentary upon some portions of the prophecy of Daniel; and the words of Christ, in Matt. 24, seem to be brought out in still clearer light, in the pages of John's Revelation.

Since the close of the canonical writings, good men have borne their unequivocal testimony to the same doctrine. Almost all the best and holiest of the universal church, from Polycarp to Luther, have borne the most undoubted testimony to the common belief of the church in the coming of the Messiah (personally) to the earth in the last days. (See "Voice of the Church," by D. T. Taylor, a work of 400 pages, and of great interest.)

Very lately, coming in possession of a work written by that learned and devoted minister, Dr. John Owen, a dissenting clergyman of the English church, in 1636, an author of many valuable works, I was surprised to find an elaborate argument, proving that the decree of Artaxerxes, of Ezra 7, was the true date for the beginning of the seventy weeks of Daniel 9:24, rather than the decree of Cyrus or Darius. See Ezra, chapters 7 and 4. This argument, written by Dr. Owen some 200 years since, seemed so much like the writings of S. D. Adventists that I could not help comparing them; and placing them side by side, I was more firmly established than ever, if possible, in the truth of our position.

Here we have Dr. John Owen, in those stormy times of Cromwell, writing out the very truth which Wm. Miller, James White, and others, have produced in our days; and when Bro. Miller and others took the ground, it is not likely they had ever seen this argument of Dr. Owen's. Let scoffers say their say; the truth is patent to all. Adventism is as old as the Bible.

### FUTURE PUNISHMENT.

BY W. C. GAGE.

INTELLIGENT readers of the popular religious press, cannot fail to see that the question of future punishment is assuming a new phase in the theological world. Under the pressure of so-called "liberalism," the old dogma of endless misery is giving way to less revolting views of the justice and mercy of God. A few years ago, to barely question the doctrine was regarded as rank heresy; while at the present day, writers in the most popular of our religious journals openly scout the old views of punishment; and even the more radically "orthodox" papers treat the question as on the debatable ground.

In some respects this change is encouraging. Many minds which have regarded the dogma as a scriptural one, and hence have been steeled against any assault upon it, upon having their faith in it shaken, will be better prepared to investigate the subject candidly from a scriptural standpoint, and be enabled to understandingly accept the truth.

While this will doubtless be true with many as the result of the agitation, with others the result will

not be so favorable. The reaction will carry many to the other extreme. While the all-pervading idea of inherent immortality remains as a constituent element of religious creeds, the demolition of the eternal-torment dogma necessarily conduces to the spread of Universalism. Indeed, the popular reaction on this question is already assuming that aspect, as evinced by the tone of its discussion in the religious press.

A recent article in the *Christian Union*, in which the doctrine of eternal misery is openly assailed, instead of questioning the popular interpretation of the scripture phraseology on which the doctrine is supposed to be based, and giving a more rational exposition of its meaning, flatly denies the belief in "everlasting punishment."

Such a course cannot fail to be subversive of sound, scriptural interpretation. Instead of denying the assertions and statements of scripture, theologians had better seek to arrive at their true meaning. The doctrine of "everlasting punishment" is a scriptural one; and instead of disputing it, our first care should be to ascertain whether that punishment is misery or death. The Bible declares the latter to be the wages of sin; hence the punishment of the wicked must be the "everlasting destruction" mentioned in 2 Thess. 1:9.

On the whole, therefore, while we must look upon the agitation of this question as indicative of hopeful results, we cannot lose sight of the fact that the doctrine of natural immortality is responsible for much of the skepticism and error in regard to the great question of the final destiny of wicked men.

### DIRECTIONS FOR READING THE SCRIPTURES.

[I FIND a note to the student of God's word appended by Tyndale to his version of the New Testament. The suggestions seem to me very good. I copy a part of it, and if you think proper, you will please give it a place in the GOSPEL SICKLE. M. M. O.]

"To the Reader.—Give diligence, reader (I exhort thee), that thou come with a pure mind, and as the scripture saith, with a single eye unto the words of health, and of eternal life; by the which (if we repent and believe them) we are born anew, created afresh, and enjoy the fruits of the blood of Christ; which blood crieth not for vengeance as the blood of Abel, but hath purchased life, favor, grace, blessing, and whatsoever is promised in the Scriptures to those that believe and obey God; and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers and disobedient, which resist, and consent not in their hearts to the law of God, that it is holy, just, and ought so to be. Mark the plain and manifest places of the Scriptures, and in doubtful places see thou add no interpretation contrary to them; but (as Paul saith) let all be conformable and agreeing to the faith.

"Note the difference of the law and gospel. The one asketh and requireth; the other pardoneth and forgiveth. The one threateneth; the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promise of good things. All is not gospel that is written in the gospel book. For if the law were away, thou couldst not know what the gospel meant; even as thou couldst not see pardon, favor, and grace, except the law rebuked thee, and declared unto thee thy sin, misdeed, and trespass. Repent and believe the gospel, as saith Christ in the first of Mark. Apply always the law to thy deeds, whether thou find lust in the bottom of thine heart to the law ward; and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart, because thou canst not with full lust (i. e., desire) do the deeds of the law. Apply the gospel, that is to say, the promises, unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair, but shall feel God as a kind and merciful Father. And his Spirit shall dwell in thee, and shall be strong in thee; and the promises shall be given thee at the last (though not by and by, lest thou shouldst forget thyself and be negligent), and all threatenings shall be forgiven thee for Christ's blood's sake, to whom commit thyself altogether, without respect either of thy good deeds or of thy bad.

"WILLIAM TYNDALE."

William Tyndale first printed the New Testament in English in 1525, and was martyred at Vilvoord, near Brussels, in 1536.

THY word is a lamp unto my feet,



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

BATTLE CREEK, MICH., FEB. 15, 1886.

### THE SABBATH A LIVING ISSUE.

THIS question is agitating the public mind throughout Christendom. It is one of the leading questions of the age; it promises to become more and more important. In past centuries it has engaged public attention more or less. Theologians have often wrestled with it, and fondly thought they had settled it; but the revolving years still bring it to the surface. It will not down. Legislatures have considered it, and from time to time have placed the heavy hand of civil power in the scale to make the result decisive. Yet the public mind is not at rest; the interest in the subject revives; and it is safe to say that at the present time there is more real desire to know the whole truth upon this question, than there has been at any time for a thousand years past.

The age in which we live is peculiar. There is little reverence in its spirit for the opinions of the hoary past. Everything is being investigated, and it is not surprising that the Sabbath question should have its share of public attention; the nature of the subject is such that it merits consideration. The Bible presents the Sabbath as the most ancient institution, excepting marriage, which man was to observe as a moral duty. Gen. 2:1-3. Its existence has run parallel with that of the race. Multitudes of the most intelligent and conscientious believe its universal observance is necessary if man is to attain to his highest physical, moral, and spiritual development. The most civilized and powerful nations of the earth consider it important to guard a weekly rest-day by legal enactments. It comes to hundreds of millions of our race every seven days of our mortal lives. It furnishes a day of worship and religious instruction to the best part of the human family. It cannot be denied that it has furnished one of the most powerful impulses to mold our modern civilization. The importance of the subject, then, cannot be overestimated.

But the Sabbath, above all else, is a religious day. It called into being the division of time into weeks. No other cause can be found for the week, other than the appointment of a day to be observed in memory of God's work of creation. All we know of its origin we learn from Moses' record of creation and the Bible. The Gentile nations have received its benefits since their conversion from heathenism, till now it is known to earth's remotest bounds. As the Sabbath relates to God, and he appointed its rest, and made it a religious day, and all we know of its institution and moral obligation is derived from his word, the question becomes one of religious duty,—a question of conscience, relating primarily to human salvation, and but secondarily to man's physical and social welfare.

There can be no Sabbath institution unless some day is observed as a Sabbath. This is self-evident. Some particular day, recurring every week, must be used as a day of rest and religious observance in order to have such an institution. Since God is the author of the institution, he must, therefore, have appointed some day for its celebration. To leave all days of the seven to be observed as Sabbath, would have much the same effect as to have no Sabbath at all; the days of the week would stand upon an equality. The essence of the institution requires the appointment of a particular day of the seven as a day of rest and worship.

Did God appoint such a day? If so, what day was it? Has the original appointment continued till the present time? Or has God for some important reason changed it to another day? What day is now obligatory? These are questions of great moment. In religious truth, upon which our salvation hinges, we want to know God's will. Human authority is not sufficient. In this age, everything which can be shaken will be shaken. We want to anchor to those things which will stand the test of the closest examination. It is an investigating age. Everything is being criticised. Our souls demand the truth. Truth will bear examination; the more it is rubbed, the brighter it will shine. But it is not so with error. In the great

Sabbath agitation of the present age, every point will receive the closest scrutiny by unbelievers. Christians should therefore know whereof they affirm. We want the divine warrant for religious institutions. Human authority is but as chaff to the wheat. What has the Lord said? should be our inquiry. "Thy word is a lamp to my feet, and a light to my path." "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works."

In future articles we propose to investigate the subject of the Sabbath with special reference to the question, What day should we observe as the Sabbath in this age of the world? The public mind is interested in it. Thousands of children, coming to years of understanding, ask their parents why we observe the first day of the week, while the commandment requires the seventh? We want to help these parents to answer that question truly. Multitudes are perplexed upon this point; and we hope to assist somewhat in answering it. We propose to examine the Scriptures, which should ever be of primal authority; also to consider the statements of history bearing upon it, and thus give the ground a brief but faithful examination. If the Bible will thoroughly furnish us "unto all good works," it will enable us to settle this question correctly. Where shall we look for light upon it, if not to God's revealed truth? "To the law and to the testimony;" if they will not afford us light, we may look in vain to man's authority.

G. I. B.

### THE DIVINE PURPOSE IN RELATION TO THIS WORLD.

A WORLD, not large as compared with many of the members of the glittering army of the skies, but from our plane of existence a vast and magnificent orb, man finds to be his habitation. In it he hears many songs of joy, beholds many scenes of beauty, finds many conditions of happiness and pleasure. But he also hears discordant notes, sees repulsive and disgusting objects, and finds many conditions of distress and pain. The question at once arises, Could not a God who was able to make a world like this, and who has made so much and so many things good, have made it all good? Could not He who has done enough to show that he is the God of the beautiful, have made all beautiful? And must it not be his will also that all his creatures should be happy?

That in the creation of this world it was God's purpose that all things should be perfect and therefore beautiful, and all beings good and therefore happy, he has distinctly stated through his prophet. Thus we read: "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord and there is none else." Isa. 45:18.

It does not even require a very lofty conception of God, to enable one to draw from this language a very certain and necessary conclusion; namely, that God's design was that this earth should be filled with beings all in harmony with his will, and happy in his service, and that all things should remain as they came fresh from his potent hand, "very good."

How, then, has there come to be so disastrous a departure from this plan as we everywhere behold? The only explanation which at once meets the case and commends itself to both conscience and reason, is the story of sin as recorded in the opening chapters of the Christian Scriptures—the defection of Adam from his high and holy condition, the loss, as a consequence, of God's favor, and then the inevitable blight of the curse, and the degradation of the human family to mortality and all its evils.

Another query follows: Has God's original plan, then, been defeated? The text answers, No; for God says, "I am the Lord, and there is none else." There is no being more powerful than God, who can break in to thwart his plans and defeat his work.

And how shall the work be accomplished? The revelation of God proceeds to unfold the wonderful scheme of redemption through Jesus Christ, the promised seed of the woman, through whom is guaranteed a restitution of all things. This involves a series of events, each having its position in the order of progression, and each to be accomplished in its own due time.

Among these are the first advent, the sufferings and death of the Son of God (already accomplished), the Judgment, the second advent of Christ in power and glory, the resurrection of the dead, the gift of immor-

tality to all who are worthy, the swallowing up in victory of death and the grave, the perdition of ungodly men in fires that shall melt the elements with fervent heat, and burn out every mark of the curse and every stain of sin, and finally the total renovation and fitting up anew of this world, which is the promised new heavens and new earth, in which all the righteous, the good and worthy of all ages, from Adam to the end of time, shall find their everlasting abode. 2 Pet. 3:1-13; Rev. 21:1-5.

Then will God's first plan be carried out; and earth, in harmony with its Maker, will bask in the sunlight of heaven, its purity without a shadow, its bliss supreme. This, then, is God's present purpose concerning the world. This is the golden age for which earth waits and longs, but which only those will share who have made their peace with God.

In this subject, as the reader will at once perceive, are involved those great questions of eschatology which have so long agitated the theological world, and on which there is unfortunately such a diversity of opinion. But if the general survey of the subject here presented is correct, then we have a sure standpoint from which, and an objective point in reference to which, all these questions should be discussed. They must be considered with this great plan and ultimate purpose of God always in view. Losing sight of this, men are almost sure to go astray in the discussion of these themes. The general future Judgment, predicted to occur in connection with the great day (Acts 17:31; Jude 6), is not a re-examination of the cases of persons who have long been in heaven or hell, but an examination which precedes all rewards and punishments whatever. The second coming of Christ is not an infliction of some temporal judgment or calamity, nor the outpouring of the Spirit, nor death, by which it is supposed by some that an unquenchable spark of life, a deathless spirit, is released to flit away somewhere into unknown space; but it is one great step in, almost the climax of, the great plan of redemption, when he comes to gather his people to himself, and first endow them with immortality. Heaven, that heaven which is to be the final home of redeemed men, is not some world with which they have had nothing to do, but this earth, where they have fought with sin and triumphed through Christ, so renewed as to be a fitting abode for immortal and glorified beings.

With these facts in mind, we are guided at once to right conclusions in regard to the nature, object, and results of all these events. From this standpoint these themes will be discussed in this paper. We ask the reader to give them candid thought as they may from time to time appear.

U. S.

### "THERE SHALL BE SIGNS."

IN answer to the question of his disciples as to what should be the sign of his coming and the end of the world, Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations . . . And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27. Now if we believe the Saviour, then we may know surely that just before he comes, there will be signs given to indicate when it is near. The words of Jesus are very plain. No one can misunderstand them if he wants to know what they mean. So we must look for these signs before Christ will come. But, says Jesus, "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh." Verse 28. There will be signs, and immediately following these the Lord will come. So Jesus says, and so we believe.

First of all, then, Christ will come back to this earth sometime. This is declared over and over both by Christ and all his apostles. "For the Son of man shall come in the glory of his father." Matt. 16:27. "They shall see the Son of man coming in the clouds of heaven." Matt. 24:30. "I will come again." John 14:3. "Unto them that look for him shall he appear the second time." Heb. 9:28. Scores of such texts might be quoted which prove beyond all doubt that Christ will really come back to this earth again.

What can we know about his coming?

Can we know anything about Jesus' coming, anything at all? Many people really think that we cannot know a word about it, whether it is to come soon, or whether it will be thousands of years in the future. It is strange, indeed, that otherwise intelligent people can be so ignorant about one of the plainest doctrines

of the Bible. Jesus plainly says that there will be signs, and that when we see them, then we may know that he is near. He illustrated it by the parable of the fig-tree, and then said, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. By this we see that God's people not only *may* know, but *should* know when his coming is nigh at hand. This is what we believe and teach,—that we can know from the Bible, from the prophecies, and from the signs of the times when the end is near.

But on the other hand, we utterly reject the unscriptural idea that any one can tell the definite time, the day or even the year, when the Lord will come. See how plain Christ's words are on this point: "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Matt. 24:36. This exactly expresses our faith. We have no sympathy with those who set a time for the Lord to come. Such have brought great reproach upon the Advent cause. We believe just what the Bible says on this point; viz., that we should study the prophecies, watch the signs, and know when it is near.

Amos says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7), that is, the Lord always warns his people beforehand of any coming great event which affects his people. See how he has done in the past. He warned them of the flood before it came. Gen. 6. He warned them of the fall of Sodom. Gen. 19:12-41. He foretold to Abraham the slavery of Israel in Egypt, and the time when they should come out of that land. Gen. 15:13-16. And they came out the very day the prophecy foretold they should. Ex. 12:41. God revealed to Joseph the seven years of famine in Egypt. Gen. 41:27. The seventy years' captivity in Babylon was distinctly revealed to the Jews, and they understood it. Jer. 25:11. It was the same in the overthrow of Nineveh. The very year that Christ should come the first time, was given in Dan. 9:25-27. That year he did come. And there were many signs given which were to accompany the first advent of Christ to the earth; every one of them came exactly as foretold. But, strange to say, the great mass of the professed people of God at that time, paid no attention whatever to these signs when they did come. A few humble souls, like the aged Simeon and the pious Anna (Luke 2:25, 26, 36-38), did believe them, and received the Saviour when he came.

So it will be at the second advent. The great mass will pay no attention to the signs when they do appear, but will rush right on till the Judgment bursts upon them all unawares. Luke 17:26-30. Notice how sharply Jesus rebuked the religious teachers of his time because they would give no heed to the signs which were fulfilling all around them. The Pharisees asked him to give them a sign from heaven. "He answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:2, 3. Though sign after sign, and prophecy after prophecy was fulfilling right before their eyes, and though their attention was called to them, yet they would not see them nor believe them. Fatal blindness! for it led them to reject Christ to their utter ruin. "Can ye not discern the signs of the times?" How these words of the Master have come sounding down through the ages; and how they should warn us against repeating the same error in our days!

Jesus said that Jerusalem would be destroyed, "because thou knewest not the time of thy visitation." Luke 19:44. And Paul said that they rejected the Saviour because they did not understand the prophecies. Acts 13:27. So it is declared in the Bible, over and over again, that when the last days come and Christ is about to appear, the people will pay no attention to the fulfilling prophecies, the signs of the times, nor to the warning that will be given. Thus Peter says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for . . . all things continue as they were from the beginning of the creation. For this they willingly are ignorant of," etc. 2 Pet. 3:3-5. So in Matt. 24:45-51, while the faithful servant is warning his brethren, the evil servant says, "My Lord delayeth his coming;" and his lord comes suddenly when he was not at all expecting it.

Can it be that the Lord does not care whether or

not we take any interest in the second coming of Christ, when the Bible is full of that subject? when there are some thirteen distinct lines of prophecy all pointing directly to it? when he has given numerous signs to indicate its near approach? when he has told us to watch for these signs? when he has told us to know when it is near? Reader, where do you stand on this great question? Do you really know anything about it? Do you care anything about it? Have you ever given it any thought or study? Do you know what the Bible really does say about it? Would you know where to turn to find it? Could you explain it if you did find it? Would you like to find it if you could; or don't you care? If these signs and prophecies were plainly pointed out to you, would you spend time to look at them? Or would Jesus' reply to the blind Pharisees be applicable to you? He said, You can tell what the signs of the weather are, but you cannot tell the signs of the times; because you have studied the first, but have paid no attention to the latter, and you don't care anything about it.

That is the way the wicked Pharisees treated the signs of the first advent. Shall we do the same by the signs of the second advent? That is the way many will do. May God forbid that we shall. The SICKLE is published for the purpose of giving light upon this and other subjects of equal importance. Read it, pray over it, and follow the light.

D. M. C.

### THE SEVENTH-PART-OF-TIME THEORY.

A LARGE number of those who observe the first day of the week as the "Christian Sabbath," tell us that "any one day of rest after six of labor," fully answers the demand of the Sabbath commandment. Is this theory true?

Sabbath day means simply rest-day. Whose rest day is the Sabbath? "The seventh day is the Sabbath of the Lord." How did it become his rest day? "For in six days the Lord made heaven and earth, . . . and rested the seventh day." Ex. 20:10, 11. "And he rested on the seventh day from all his work." Gen. 2:2. Was any one of "the six working days" (Eze. 46:1) his rest day? Did he not bless and set apart a particular day? "And God blessed the seventh day, and sanctified it." Why? "Because that in it he had rested from all his work." Gen. 2:3. Will any one of the six days on which he worked, answer this description of the Lord's Sabbath?

It is objected that the commandment says merely the seventh day, and not the seventh day of the week. Of what else is it the seventh day? Is it not the seventh of the seven? and what are the seven days but the week? Are not the six days of God's labor and the seventh of his rest the origin of the week? Every well-informed person is aware of this fact. There is nothing in nature, and nothing else in revelation, to give rise to the week of seven days. And time was counted by weeks by Noah in the ark, and by "Laban the Syrian," Jacob's father-in-law. Gen. 8:10, 12; 29:27.

If the theory under examination is true, then each person who has ever lived has had full liberty to choose any day of the week as the Sabbath; and in doing so we are told "he would obey the letter and the spirit of the Sabbath law." But this put in practice would make confusion; and "God is not the author of confusion." Now suppose that when the Israelites were fed with manna in the desert, some had, in the exercise of their rights, chosen to keep the second, the third, the fourth, the fifth, or the sixth day as their Sabbath, and had gathered a double portion of the manna on the preceding day, what would have been their food on their chosen Sabbath?—Nothing but a loathsome, putrifying substance, full of worms. Ex. 16:19, 20. Supposing that on the failure of this experiment, they had decided to keep the first day of the week, and gather on Saturday enough manna to last over Sunday, what would have been the result?—"And there went out some of the people on the seventh day for to gather, and they found none." In his providence, God made it necessary for them to keep the particular seventh day which he had appointed, or to fast on every Sabbath of their own choosing. But by gathering a double portion on the sixth day, they had something fit to eat on the Sabbath. See Ex. 16:22-27. Did not God distinguish his rest day in the eyes of all Israel in the desert? It is safe to say that his providence and his word always agree.

Doubtless Nehemiah thought that the Sabbath was a definite day when he shut the gates of Jerusalem during its sacred hours. Those who thought otherwise had the privilege of lodging outside the city once or twice. Neh. 13:15-21. The disciples of Christ, who "rested the Sabbath day according to the commandment," after his crucifixion, kept the seventh day; for the next day was "the first day of the week," on which they resumed their labor. Luke 23:56; 24:1. And when Paul preached "every Sabbath," it was the day on which the Jews met in their synagogue. The rest of the week he was at work at his trade. Acts 18:1-4.

One testimony more, and that is from the very persons who hold the theory in question. They tell us that any one day in seven is all that the commandment requires, and make this the basis of an argument for changing the Sabbath from one definite day of the week to another,—from the seventh, which they know was the day uniformly observed by the ancients, to the first day of the week. And this they keep, because it is the first day, the day on which Christ rose from the dead. Therefore they actually hold that the Sabbath has been changed from one particular day of the seven to another. They desire all to observe a particular day of the week as the Sabbath, in spite of their indefinite-day theory; and many of them desire to compel its observance by penalties of civil law.

The reason why they put forth the one-day-in-seven theory, is because there is not the first particle of evidence in the Scriptures for the change. This many of them know, and some confess. The Lord will not thank them for their efforts in his behalf, in apologizing for his changing the Sabbath without informing a soul of man of the change.

R. F. C.

### THE SOUL AND SPIRIT: ARE THEY ONE, OR TWO?

THE opinion prevails quite extensively among those who believe in the immortality of man, that the soul and spirit are in reality one and the same. If they find in the Bible any expression which seems to them to affirm that the soul does not die with the body, they immediately conclude that man has within him an immortal principle. If anything is said in it that seems to them to prove that the spirit is conscious, and survives the dissolution of the physical structure, they draw the same conclusion. If this reasoning is just, it must follow that the soul and spirit are one and the same, or that man has two separate and distinct spiritual essences or entities which are conscious after physical death. But none of them ever believe this last conclusion; hence they must believe that the soul and spirit are one and the same. What did the apostle Paul believe on this point?—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. Here we see the soul and spirit are as distinct as the soul and body, or the body and spirit. Again, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow," etc. Heb. 4:12. We know the joints and marrow are two, not one, separate and distinct, and not the same. The soul and spirit, therefore, are not one and the same. Those who believe there is an immortal principle in man, which survives the death of the body, must decide whether we shall call it the soul or spirit. It certainly is not both, unless man has two distinct spiritual, immortal entities.

G. I. B.

—The Holy Spirit acts the part of a mutual friend between the law and the gospel. Its office is to first awaken man to a consciousness of his guilt in violating the law, and then win him to an acceptance of the gospel as his only remedy. A neglect or refusal to admit the Holy Spirit when it knocks at the door of our hearts is, to say the least, the basest of inhospitality. How can any do it? We may know of the presence of the Holy Spirit by its suggestive influence over the conscience. It comes to us as a dear friend, and will do us good if we yield to it. If you go to a friend's home and knock at his door, and he refuses to let you in, or even come to the door to meet you, the slight thus given will wound you deeply. Do not thus slight the Holy Spirit.

## THE CHRISTIAN LIFE.

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

### THE WORK FOR THIS TIME.

BY MRS. E. G. WHITE.

WHEN we reflect upon the amazing love of God to fallen man, and view the small returns we make to him for this great love, we feel deeply humbled. Love of self, and selfish love of the things of the world, cannot find room in the hearts of true Christians. To be a Christian is to be Christ-like. Self is so interwoven in the nature of some that it is the ruling sin of their lives, and not only stands in their own way of attaining Christian perfection, but is a constant stumbling-block to sinners. A vast army might be brought to Jesus Christ through personal effort if selfishness did not obstruct the way.

Many professed Christians will talk and weep over the sacrifice of Christ, the cross he bore up Calvary, his crucifixion and ascension to heaven; while at the same time they refuse to co-operate with Christ in working as he worked, in self-denial and sacrifice for the good of souls. They refuse to drink of the cup, or to be baptized with the baptism.

Let all those who profess to believe in Christ follow his example, and they will be doing a great work for Jesus. It is easy to cry, when it is popular to do so, "Never man spake like this man," and to echo the hosannas to the Son of David, though we do not the things he bids us, and do not follow his example in self-denial, and in working to do others good. True religion has to do with the heart and life. All who are true followers of Jesus will have a special interest to work for the Master, whose servants they profess to be, in gathering souls into the ranks of Christ. The Christian life does not consist altogether of meditation and prayer, although these are essential, but of earnest, active working, as well as meditating and praying.

Those who are truly converted to the truth, and who love Christ, will feel their individual responsibility to make personal efforts for the salvation of others. They cannot be indifferent in this respect. They will see and feel the dangerous position of their friends, and of all who oppose the truths which to them are sacred and dear. They will desire to be actively employed in the work of seeking to win them to the truth. When men and women are convinced of the truth, and decide to obey it, they have then only enlisted as Christ's soldiers. The work is all before them, to be doers as well as hearers of the word, and receivers of the heavenly gift. To be merely a passive Christian, receiving blessings, and not an earnest worker, is to be a novice and a dwarf in spiritual things.

The moon and the stars would not essentially benefit us if they retained for themselves their beauty and glory, and did not give to us the light they receive from the sun. The earth itself responds to the showers of rain, and the gentle dew, and the warming rays of the sun, and returns to us its bounties in grains, fruits, and flowers.

Man, the noblest work of God, made in his divine image; is found the most ungrateful. Christ comes to every individual to see what he is doing, and frequently finds neither fruits, nor blossoms, but only leaves.

Some are hearers of the word, but not doers. They receive the heavenly benefits, but feel no responsibility to advance the cause of truth and save souls by their personal efforts. The divine command is twofold, to not only be hearers, but doers, of the word. We are to receive the word ourselves, and impart to others the precious light we have received. As we accept the truth, we virtually pledge ourselves to be workers with Christ, and to be consecrated to his service; to no longer live to do our will, and serve ourselves, but to be faithful servants of the Master to whom we have yielded ourselves servants to obey. The commission of Christ to his disciples was, to go and preach the gospel to every creature. We have a world-wide message.

After men and women have received the truth, it is not to their advantage to depend upon their more experienced brethren to hold them up, and carry them to heaven. They should be instructed that in order to grow spiritually strong, they must be earnest workers to lead others to the truth, as they were led. If those who receive the truth value its importance, they will receive tenfold more encouragement

and confidence in seeing their more experienced brethren and the ministers of Christ laboring in new fields, preaching the gospel to unbelievers, and bringing scores to the knowledge of the truth, than they would, should these servants of God devote their precious time and talents to taking care of them.

Missionaries are wanted throughout the great harvest field,—those who are self-sacrificing, and who will do as their Master has given them an example in his life.

God never does what man can do. We have individually, as servants of Jesus Christ, a work to do in unison with Christ, in saving our fellow-men from perdition. While we do with heart and might what we can in the use of means, God alone can make our efforts effectual. He can clothe the humblest and weakest with wonderful power, and manifest his excellence in our sincere human efforts.

If, after souls have embraced the truth, and have had years of experience, they have not strength to stand alone in the truth with the help God has promised them, and if they are incapable of helping others to the light, they are like the barren fig-tree which Jesus cursed; because, although apparently flourishing, he found upon the tree neither blossoms nor fruit, nothing but leaves.

Christ called fishermen from their nets to do his work, and they left them and followed him. He called Matthew, a publican, from his business to follow him, and he obeyed the invitation joyfully. He may call men from their farms, from their merchandise, and from their various trades, and send them forth to warn the world.

With the love of Christ in the heart, Christians will work. All who have made a profession of Christ, have virtually pledged themselves to preach the gospel of salvation to sinners. Some may never be required to stand in the pulpit; but there are many ways to preach Christ. By deeds, by a godly, consistent life, and by letting our light shine forth to others, we may preach Christ. In acts of self-denial for others' good, and showing a love for precious souls that is paramount to love for riches or earthly enjoyment, we may preach Christ.

In doing the works of Christ, the Christian worker will become strong in spiritual strength. God is a present help in every time of need. Those who work for the salvation of souls feel their inefficiency and lack of heavenly wisdom, and in their emergency they flee to their Tower of strength, and God meets their necessities, and they are obtaining a valuable experience. They are gaining spiritual strength, and growing in the knowledge of the truth. They are not spiritual dwarfs, or bodies of death; but are shining lights, gathering daily strength from God, and conferring blessings upon others.

### CHRISTIANITY AND SCIENCE.

In the current discussions of the relations of Christianity to science, there is one fact that seems to have dropped out of notice; yet it is full of meaning, and deserves, for Christianity's sake, to be raised and kept before the public. Who, or what, has raised science to its present commanding position? What influence is it that has trained the investigator, educated the people, and made it possible for the scientific man to exist, and the people to comprehend him? Who built Harvard College? What motives form the very foundation-stones of Yale? To whom, and to what, are the great institutions of learning, scattered all over this country, indebted for their existence? There is hardly one of these that did not have its birth in, and has not had its growth from, Christianity. The founders of all these institutions, more particularly those of greatest influence and largest facilities, were Christian men, who worked simply in the interest of their Master. The special scientific schools that have been grafted upon these institutions are children of the same parents, reared and endowed for the same work. Christianity is the undoubted and indisputable mother of the scientific culture of the country. But for her, our colleges would never have been built—our common schools would never have been instituted. Wherever a free Christianity has gone, it has carried with it education and culture.

The public, or a considerable portion of it, seems to forget this, or has come to regard Christianity as opposed to science in its nature and aims. It is almost regarded, by many minds, as the friend of darkness, as the opponent of free inquiry and the enslaver of thought. The very men who have been reared by her in some instances turn against her, disowning their mother and denying the sources of their attainment; and to-day she has herself almost forgot-

ten that it is her hand that has reared all the temples of learning, framed the educational policy of the nation, and with wide sacrifice of treasure, reared the very men who are now defaming her.—*Dr. J. G. Holland, in Scribner.*

### WARNINGS.

BY JOSEPH CLARK.

WARNINGS are given to save us from trouble; from impending evils into which we are in danger of falling, and which we may in some way avoid. Nothing but love and kindness could prompt a warning voice, yet it is often disregarded.

Pride holds up our courage while we resist the faithful monitor, whether it is from within or without, and Satan also sustains the heart which might, without his influence, yield to good counsel.

To avoid ruin, we implore God to help us, and he warns us of danger, and points us to the narrow way. To get the benefit of his counsel we must heed that counsel, shun the wrong, and hold the right, even though it be contrary to our inclination. Some things are against us in doing this; and many causes operate adversely to our spiritual good, and hinder us from heeding good instruction and timely warnings. One, is forgetfulness; no subjects so soon slip from the mind as those which wound our pride. Another is hardness of heart, which prevents a proper impression's being made of our danger. Another is self-confidence, which leans upon itself, and thus hinders prayer, and devotion, and watchfulness. Another is care for the present life, and labors, and charms, which occupy the mind so fully that heavenly things are gradually crowded out.

Only constant, eternal vigilance is the price of eternal life; and this only by the precious blood of Jesus Christ.

### THE SPIRIT OF JESUS.

THE spirit that was in Jesus! It was the spirit of sincerity. It was not enough for him that the outside of the cup and platter should be clean. It was not enough for him that men should abstain from outward acts of vice. There must be purity of heart. Thought and desire must be as clean as act.

The spirit that was in Jesus! It was the spirit of informal, undogmatic religion. He tolerated forms, he tolerated dogmas; but he laid no stress upon them. "This do," he said, "and thou shalt live." And the doing was to be no ceremony; it was to be personal righteousness of heart and life.

The spirit that was in Jesus! It was the spirit of compassion. Never was heart more deeply touched than his by human sorrow, suffering, or sin. And his compassion knew no bounds of caste or sect. Wherever there was a man sorrowing, suffering, sinning, there like a flood when winter's bars are broken, went out his tenderness.

The spirit that was in Jesus! It was the spirit of humanity of brotherhood. We may reject the forms in which this spirit shaped itself, but woe is unto us if we reject this spirit,—if we can ever look upon the oppressed and miserable, and not long to reach them a helping hand; if we can ever hug ourselves in selfish isolation, and let the toilsome, sorrowing, struggling world sweep by us unregarded.—*Sel.*

### SCOLDING.

OF all the disagreeable habits the world was ever tormented with, scolding is the most annoying. To hear a saw filed, to hear a peacock scream, or an Indian yell, is music compared with it. Since we were little children, we have always felt a mortal abhorrence to scolding. And if we had been scolded as some children are, we know not that we should ever have been good for anything. It is no wonder so many children are bad. The good is all scolded out of them. It is stunted or killed by early frosts of cold, icy scolding. What a frost is to the spring buds, scolding is to all the child hearts. Scolding folks at home! How miserable! Lightning, thunder, hail, storms, and winds, rather than the hurricane of scolding. Let all the powers that be wage a war of kindness on all the scolders, that they may be overcome with a better spirit.—*Sel.*

LAZY PEOPLE.—Said a speaker recently: Once, when I was going to give our minister a pretty long list of the sins of our people that he was asking after, I began with "He's dreadfully lazy." "That's enough," said he, "all sorts of sins are in that one; that is the sign by which to know a full-fledged sinner."

## THE FIELD.

"THE FIELD IS THE WORLD."

### PROGRESS OF THE CAUSE.

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

**FLORIDA.**—Tent meeting at Orlando by G. G. Rupert and J. M. Rees; seventeen embrace the truth, all being heads of families but three.

**INDIANA.**—Special meetings at Akron by Wm. Covert, Dr. Hill, and E. E. Marvin, where a new church is dedicated, six new members received, and a tract society organized; J. P. Henderson visits the churches at Marion, Jonesboro, Star City, Kewanee, also in Grant and White counties, at nearly all of which places additions are made to the church membership; five new members received at Pleasant View as one result of meetings by A. W. Bartlett.

**ILLINOIS.**—Elds. Tait and Starr hold meetings at Harpster, resulting in several conversions; three new members received at St. Anne, under labors of P. E. Gros; R. M. Kilgore visits churches at Oakland, Lovington, and elsewhere, with beneficial results.

**IOWA.**—Special meetings near Eddyville, by A. P. Heacock, result in four new members; J. M. Willoughby holds meetings at Pleasant Vale and other points in Woodbury county, with success; I. J. Hankins has success in laboring at Sheldon, Hartley, Sioux City, Trimello, and Sloan; four new members received at first named place, tract society organized at Hartley, and three new members received at Sioux City.

**KANSAS.**—G. H. Rogers conducts a series of meetings at Palermo, resulting in a company of eight ready for organization; at Yates Center, R. F. Barton and G. W. Page give a course of lectures, the result being twenty-five converts.

**MAINE.**—Special meetings with the church at Norridgewock, by A. O. Burrill; book sales \$38.33.

**MINNESOTA.**—Meetings at Wrightstown, by Wm. Schram, result in a company of fifteen ready for organization, Sabbath-school of twenty members organized; meetings at Gilchrist, by O. A. Olsen, result in several conversions.

**MISSOURI.**—J. W. Watt holds meetings at Carthage, and in McDonald and Newton counties, also at Freedom; tract society organized in McDonald county; church of eleven members organized at Freedom; meetings near Freedom by G. A. Blackmon; meetings held at Half Rock and Utica by D. T. Jones and N. W. Allee; erection of new church commenced at Utica, two converts.

**MICHIGAN.**—Course of lectures given by Eugene Ieland near Tuscola, the result being the organization of a class of twenty members, and a Sabbath-school; meetings commenced near Elkhorn; special meetings at Quincy, by W. C. Wales and J. D. Morton, result in a large increase of church membership; under labors of L. N. Lane and C. B. Childs, the membership of the church at West Duttonville is increased by six additions, and a Sabbath-school organized; Mrs. E. S. Lane holds meetings at Tallmadge, resulting in some new members and the organization of a Sabbath-school; translation into Swedish of "Life of Christ" completed at the Central Publishing House, and translation of "Thoughts on Daniel and the Revelation" into same language commenced; 450 new subscribers received in one order from Sweden for *Sanningens Hård*, the Swedish paper; thirty thousand copies of first number of *Temperance Outlook* printed and distributed, also fifteen thousand copies of first number of **GOSPEL SICKLE**; new union chapel about completed in East Battle Creek, through efforts of E. W. Darling; meetings continued at Quincy, the result being seventeen new converts; N. M. Jordon holds meetings at Ingalls, Escanaba, Stephenson, and Stambaugh, with success.

**NORWAY.**—Translation of the "History of the Sabbath" and "Thoughts on Daniel and the Revelation" into the Danish Language, completed at Scandinavian Publishing House, Christiania.

**NEW YORK.**—Course of lectures given at South Pomfret by L. A. Wing.

**OHIO.**—Three new members added to the church at Leesburg, under labors of W. J. Stone, who also visits Wheelersburg, where additions are made to the membership; series of meetings commenced at La

Grange; Churches at Waterford, Mt. Vernon, Bowling Green, Lyons, Lima, and Bellefontaine receive active labor; Elds. Mason and Iles hold meetings at Appleton; W. H. Gilmore and D. E. Lindsay hold meetings at Greenwich, twelve new members received; meetings and a discussion at Triadelphia, by L. F. Finley.

**PENNSYLVANIA.**—Church of thirty-four organized at Shunk by J. W. Raymond, J. L. Baker, and Eld. Crow, also Sabbath-school and tract society.

**SWITZERLAND.**—D. T. Bourdeau at Geneva, where a course of lectures is given, resulting in conversions.

**WISCONSIN.**—T. B. Snow holds meetings at Shamrock with good success; churches at Milton, Ft. Howard, Sturgeon Bay, and Clay Banks visited by C. W. Olds; at Clay Banks eight converts received, also a Sabbath-school organized.

### THE THEOLOGICAL WORLD.

... Postmaster-general Vilas has refused to grant the petition from Baltimore, asking for the delivery of mail on Sunday.

... A missionary station has been established at Hebron, Palestine, where the gospel has not been preached since 1187.

... Late news from Bolivia shows that the whole country there is ripe for the gospel, notwithstanding great opposition from the Catholic clergy.

... Rev. W. F. Davis, who presumed to preach the gospel on Boston Common without permission from the authorities, was recently fined \$40 and costs.

... The Vanderbilt legacy of \$200,000 left to be expended in behalf of Episcopal missions, is causing considerable discussion as to how it shall be used.

... Rev. W. W. Newell, recently returned from France, says God has given the French people complete religious liberty, and a desire to know the Bible.

... Rev. T. De Witt Talmage sanctions the work of the Salvation Army, as indicated by his recent efforts in behalf of giving them more liberty in Brooklyn.

... Abdullah, the successor of the Mahdi, has issued a proclamation, calling upon all the faithful to rally and exterminate the unbelievers in all Egypt and the Soudan.

... The National Bible Society, of Scotland, has just had completed a translation of the New Testament into Chinese, which will be practical alike for the common people and the scholars.

... The Austrian government has given the American Missionary Board the right to buy or build halls for Bible lectures anywhere in Bohemia. This is an important concession.

... Cardinal Manning, of London, has proposed a congress of all English-speaking Catholics of the world, to meet at that city next June, to more perfectly unify Catholic sentiment, and lay broader plans for the prosecution of their work.

... A movement is being successfully carried on among the Catholics to raise a million dollars to establish a theological university at Washington, D. C., that shall throw Harvard and Yale in the shade. The *Christian Union* indorses the movement.

... A movement to establish a distinctively Jewish college, where principles of true Judaism shall be taught, is now going forward with much enthusiasm in the city of New York, and gives promise of meeting with success the coming season.

... The *American*, in discussing the progress of the movement to call a congress of churches to consider the secret lodge system, and the attitude of Christians toward secret lodges, says, "Many eminent ministers are disturbed over the waning influence of the church by reason of Society influence."

... The leading professor in the Columbia, S. C., theological seminary, is a firm believer in the Darwinian theory of evolution, and teaches the same. In consequence of this, the Presbyterian students have been requested by authority in that church to withdraw from the seminary, which they have done.

... Mr. Moody's views on the evangelization of Chicago, are that a quarter of a million dollars should be raised, and a regular mission-house established, where the trained workers may have a home and place to receive instruction, and from which they may go forth every day in visiting families and holding evening meetings. This plan will be put into operation.

... The question of religious services in the public schools, is causing trouble in Chartiers Borough, Pittsburg, Pa., and may result in legal proceedings. Recently Prof. McIlwaine, principal of one of the schools, suspended eight pupils whose parents are Catholics, because the children refused to attend the devotional exercises. The School Board sustained the principal, and the parents threaten to test the matter in court.

... In the Argentine Republic, South America, the Catholic church has come in conflict with the government. A certain bishop of the church issued a pastoral, forbidding Catholic children from attending State normal schools, whereupon the Attorney general dismissed the bishop from an official position that he held. The bishop refused to vacate his position, and proceeded to interfere still further in the management of the schools, when the government

ordered him to leave the country. The President of the Republic will ask Congress to call a special convention, to amend the constitution so as to relieve the State from the Church.

... As indicative of the sentiment of loyalty prevailing among the Mormons, it is stated that recently upon the release of two polygamists who had been serving a term for violation of law, in the jail at Ogden, Utah, they were escorted to their homes by the officers of the church, accompanied by a band of music and a procession.

... Sir William Muir, formerly of India and now of Edinburgh, and Mr. R. N. Cust, advise that with every mission in that land there should be a lady evangelist. They say that the villages have been too much overlooked, that the women in them are accessible, and that incalculable good would be done by thus bringing the 125,000,000 women of India under the influence of the gospel.

... The *Chinese Recorder* states that Rev. J. R. Wolfe, of the Church Missionary Society, with two Chinese Christians sent out by the Foochow Church, sailed from Shanghai, November 1, to begin a thoroughly Chinese mission in Corea. Mr. Ah Hok, the wealthy Chinese Methodist gave \$1,000 to start this mission, and went with them to Corea to help settle them in the work.

... The Moravians who are laboring among the Eskimos of Alaska are hopeful of good results. One of their missionaries makes the following brief notes: "1. As intoxicating liquors are unknown in Alaska, we have never seen an Eskimo the worse for drink. 2. We have never witnessed any quarrelling among them. 3. We have never seen women ill-treated by the men. 4. We have never detected the natives in any act of dishonesty, nor did they attempt to steal from us when they could have done so unnoticed. 5. We never have had occasion to suspect them of harboring evil designs against us; we are perfectly safe among them."

### BOOKS & PERIODICALS.

CONCERNING all questions of any given age, there exist certain facts that tower above others in importance. An understanding of these leading facts enables one to form a very correct conclusion with regard to any question under consideration. Before us is a 250-page book entitled, "FACTS FOR THE TIMES," edited by G. I. Butler. The book is a collection of valuable and pertinent extracts from eminent authors and other reliable sources, upon a great variety of the most important questions of the present time. The subjects are systematically classified and arranged. Price 75 cents.

PERHAPS no one question has been any more generally discussed in all ages than that of the soul; and men are still engaged in trying to arrive at a clear understanding of the same. How timely, then, is the book on our table, entitled, "HISTORY OF THE DOCTRINE OF THE SOUL." It gives in plain statements the beliefs among all races and peoples, ancient and modern, including theologians, philosophers, scientists, and untutored aborigines. Thus it will be evident that it is an extremely interesting work, besides being of great value. By D. M. Canright. 186 pages, 12mo., cloth, \$1.00.

THE many mysterious features and developments of modern Spiritualism naturally excite much interest among all classes, and various are the opinions formed relative to its nature. J. H. Waggoner is the author of a book on this subject, the same being a scriptural and logical treatise on the nature and tendency of this modern system of belief, which is so rapidly permeating the theological world at the present day. The book contains 184 pages; 12mo., paper covers. Price 20 cts.

"THE COMING CONFLICT" is the striking title of a very readable book, and withal on an intensely interesting subject. The book consists of a series of papers on the present Sunday agitation; also the Sabbath question in its several phases is fully discussed. A careful exegesis of Revelation, 13th chapter, is given, showing the position the United States is destined to take, as a nation, in relation to the Sabbath question. By W. H. Littlejohn. 434 pages, 12mo., muslin, \$1.00.

The intimate relations existing between the old and new dispensations are not generally very clearly comprehended. The idea is somewhat prevalent that there is not much said about Christ in the Old Testament. This matter is most clearly discussed in a pamphlet entitled, "CHRIST IN THE OLD TESTAMENT," by the late Eld. James White. 56 pages, 10 cts.

The books mentioned above are published and for sale by REVIEW AND HERALD, Battle Creek, Mich., or PACIFIC PRESS, Oakland, Cal.

THE GOSPEL SICKLE.

Battle Creek, Mich., Feb. 15, 1886.

**SPECIAL.**—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.

With the present wonderful methods for the rapid and universal diffusion of knowledge, the whole world is one vast whispering gallery. A word spoken or an incident occurring, may be almost instantly echoed and re-echoed in every part of the world. The facilities for scattering information by way of printed matter, are so remarkable as to challenge our wonder and admiration; while the vast net-work of electric wires is like so many nerves encircling the globe, and penetrating its every portion. Touch one of these wires at any point, and instantaneously the whole system vibrates. It is announced that arrangements will soon be perfected so that the same message may make six separate and complete circuits of the globe in one hour. The sermon that is preached in London Sunday morning is carried with lightning speed over the wires, put in type at the offices of the leading morning dailies of the United States, printed, and read before breakfast Monday morning in the Western Continent. What could more completely fulfill the words of the prophet Daniel: "Many shall run to and fro, and knowledge shall be increased"? Dan. 12: 4. And this it is said shall occur in "the time of the end." If we are not now in the time of the end, when may we expect to be?

In the *Christian Statesman* of Jan. 21, 1886, the editor, in speaking of a visit from Rev. Joseph Cook, adds these significant words: "He (Mr. Cook) is devoted, as we are, to the defense of our Sabbath laws, and of the Bible in the public schools." The editor of the *Statesman* is very frank in telling whose Sabbath laws he is defending, but we suggest that he would be engaged in a much more laudable work to defend the Sabbath laws of God, the author of the Sabbath. But the *Statesman* is inconsistent, in that it supports the Sunday-Sabbath laws of the land, and at the same time the use of the Bible in the public schools, which teaches the Sabbath of the Lord—the seventh day of the week. It would be interesting to see how our contemporary harmonizes those two lines of work.

At a recent meeting of the Battle Creek Vigilant Missionary Society, it was voted to take 1,000 copies of the *GOSPEL SICKLE* for the year 1886, to use in missionary work. The Battle Creek College Missionary Society voted to take 600 copies for the year, to use in the same manner. For this liberal recognition of the merits of this paper, the editorial committee express hearty thanks, and pledge the most painstaking labor to make the *SICKLE* worthy of such recognition. It is earnestly desired that this paper may be the humble agency by which much may be accomplished in reaping the harvest of souls for the garner of the Lord, and that all who aid in its circulation may feel that they are having a part in that harvest work.

The first number of the *Temperance Outlook and Sabbath Vindicator* has been issued. It is a four-page paper, the pages being the same size as those of the *SICKLE*. Its character, as stated in its salutory, is "to survey the broad field of temperance reform, and give its readers encouraging words concerning the good work; and it will vindicate the claims of God's Sabbath upon mankind. Recognizing the diversity of views upon these topics, even among the most conscientious, it will seek to harmonize the elements of reform work upon a practical basis, and thereby contribute its mite toward the progress of a cause which greatly concerns the welfare of humanity." It will be published bi-monthly, and sent to subscribers for ten cents per year, which is a merely nominal consideration, and should secure for it a very extensive circulation. It is thoroughly alive and energetic, and in every way worthy the support of all Christian and temperance people. We are glad to see the publication of this paper commenced, as there is a wide field for it to enter. We have no knowledge

of an agency so valuable as this, and so easy of access, for the diffusion of much-needed information on the question of temperance; and the opportunity is a rare one for all who are interested in this branch of reform, to help it along by subscribing for the *Outlook* for themselves and their friends. The paper is published under the auspices of the Michigan Branch of the INTERNATIONAL TRACT AND MISSIONARY SOCIETY, at Battle Creek, Mich. Send in the addresses of yourself and friends, accompanied with ten cents for each name, and the *Outlook* will be sent for one year to each. Address, *Outlook and Vindicator*, Battle Creek, Mich.

Rev. Geo. F. Babbitt, a Universalist minister at Springfield, Mass., on a recent Sunday, before a large audience renounced Universalism, and gave his reasons for it. He found that the doctrine was not founded on the Bible. He was anxious to find it in the Scriptures, but failed. The only ground for Universalism, he said, was to deny that there was any danger in the life to come. But this is unreasonable, as there is too great a difference in men here to allow us to believe that all will be alike in the world to come. To reach heaven, a man must become heavenly. All depends on *what* we are, not on *where* we are. His reasons are sound, and we commend them to other Universalists to think of. We always knew that Universalism was something outside of the Bible, into which many candid men have been driven by the opposite extreme,—an endless hell of torture. Neither are true. The *SICKLE* shows a better way.

The *GOSPEL SICKLE* is the title of a new semi-monthly publication which made its appearance yesterday, under the auspices of the "International Missionary Society," from the office of the *Review and Herald* Publishing Association of this city. It is edited by Uriah Smith and several other leading men of the Seventh-day Adventist denomination, and has an array of able contributors. It is neatly printed, and its columns are filled with topics of interest to the general public as well as to the denomination. Its publication is another evidence of the enterprise of the Seventh-day people.—*Battle Creek Journal*, Feb. 10, 1886.

The popular high-toned preaching of the present day, which deals so largely in science and literature, gets a severe knock-down occasionally, from the secular press. Here is one from the *Brooklyn Eagle*:—"The clergyman who substitutes literature for theology, Shakespere and other poets for the Bible, Tyndall and Darwin for St. Paul, social science for the Sermon on the Mount, gives his congregation stones for bread, and shows clearly that he made the great mistake of his life when he took upon him the pastoral office and became professedly a preacher of the everlasting gospel."

A strong effort is being made to unite the Free Baptist and the Congregational churches. It looks now as though the union would be accomplished. This is in harmony with the marked tendency of the times, that is, for churches to compromise their differences and unite. It looks as though we should yet have a united Protestant Church. Union gives strength, strength power, and power tempts to oppression,—sometimes.

Strange, isn't it, that from all quarters is coming up a demand for a Sunday law? Even the socialists are advocating it. A late paper says:—

"Lately in New York a prominent speaker, addressing a socialistic labor society, pointed out the importance of a law that would protect every citizen in his right to enjoy one day in seven as a day of rest; and at the close one of the auditors uttered a word of thanks for that portion of the lecture, and his remarks were greeted with hearty applause."

We believe that such a movement in favor of Sunday will become general, and will succeed; for it is foretold in prophecy. The *SICKLE* will soon point out this prophecy and its bearings on our times.

**Significant Movements.**—Just now there are several important movements being inaugurated in different parts of the world, that are especially significant. A bill is before Congress, authorizing the President to call a world's convention, to be composed of delegates from the different nations, to devise a system of international arbitration of questions of dispute, and methods by which wars may be averted. Another important item, that is not in very perfect accord with the foregoing, is the report of the

United States Board of Naval Defenses, which advises the immediate expenditure of twenty-one and one-half millions of dollars on such defenses, and an annual expenditure of a like amount for an indefinite number of years. Still another interesting feature is a proclamation by Cardinal Manning, of London, calling a world's congress of Catholic churches, this being sanctioned by the pope. A fourth item is the movement for a world's congress of Protestant churches. As of special interest may also be mentioned the fact of the pope's being called on to settle the dispute between Germany and Spain relative to the Caroline Islands.

The *Bible Echo and Signs of the Times*, is the title of a new paper, published at Melbourne, Australia. It is a 16-page monthly, and devoted to the promulgation of the same important themes and doctrines advocated by the *SICKLE*. It is ably edited, and gives promise of great usefulness in that far-off continent. The *SICKLE* sends greeting to its worthy co-worker.

Look at the excellent things in this number of the *SICKLE*. Other issues will be even better, we hope. Show it to your friends and get them to subscribe. Many will do so if asked. Try it. The price is within the reach of all. Only fifty cents for a whole year for a paper that is pasted and trimmed, and as easy to use as a book. And it is all new matter and clean reading. No advertisements nor trashy reading. Help it on, friends. By so doing you can materially aid in the diffusion of that knowledge which can but prove of great value to your fellow-beings here, and perhaps be the means of their eternal salvation. Here is an opportunity to do good and get good. Let the *SICKLE* be circulated.

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