

THE GOSPEL SICKLE

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

VOL. I.

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THE GOSPEL SICKLE,

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For Terms, - - - See Last Page.

SCATTER SEED.

In the furrows of thy life
Scatter seed!
Small may be thy spirit-field,
But a goodly crop 't will yield;
Sow the kindly word and deed—
Scatter seed!

Sun and shower aid thee now;
Scatter seed!
Who can tell where grain may grow?
Winds are blowing to and fro;
Doing good thy simple creed,
Scatter seed!

Up! the morning flies away—
Scatter seed!
Hand of thine must never tire,
Heart must keep its pure desire
While thy brothers faint and bleed.
Scatter seed!

Though thy work should seem to fail,
Scatter seed!
Some may fall on stony ground;
Flower and blade are often found
In the clefts we little heed.
Scatter seed!

Spring-time always dawns for thee;
Scatter seed!
Ope thy spirit's golden store,
Retell thy furrows more and more,
God will give thee all thy need.
Scatter seed!

Notes & Comments.

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.

MANY now condemn the Jews in the severest manner for rejecting Christ when he came the first time in literal fulfillment of so many prophecies; and yet these same persons now reject all the evidences of his second advent, which are clearer and more numerous than those of the first advent.

THE moral law, the ten commandments, is never in a single instance called the law of Moses. It was spoken by God himself, written by God's finger, engraved on the tables of stone, deposited in the ark in the holy of holies. It is pre-eminently "the law of God." It is this law that requires the observance of the seventh-day Sabbath.

THE popular idea of a temporal millennium must be losing its hold upon the people, as we do not hear it preached from pulpit and press as much as formerly. Perhaps ministers and Bible students have been giving more careful attention to the parable of the wheat and tares, as recorded in the 13th chapter of Matthew. Christ there teaches that the wheat and tares—the righteous and wicked—will grow together until the time of the harvest, which he interprets as being the end of the world. At this time, it is stated that the tares will be gathered and burned—not that the wicked will all be converted. Those who still hold to the ultimate conversion of the world and a thousand years' existence of the earth in its present state, when all shall know the Lord, will find their skill and ingenuity pretty severely taxed to pre-

sent any very tangible signs of the near approach to that condition. The signs of a temporal millennium correspond very favorably with Bible evidence for it—both are sadly wanting.

NOTHING is more reasonable than that the wicked should be destroyed and cease to be a curse to themselves and to others; and no doctrine is more plainly taught in the Bible than this. We invite the reader's attention to the following condensed statements upon this subject:—

They shall die. Death means an utter loss of life. The Lord has chosen this familiar word to describe the end of the wicked. Take a few examples: "The soul that sinneth, it shall die." "For his iniquity that he hath done shall he die." Eze. 18:4, 26. "He that hateth reproof shall die." Prov. 15:10. "He that despiseth his ways shall die." Prov. 19:16. "For the wages of sin is death." Rom. 6:23. "To be carnally minded is death." Rom. 8:6. "Shall save a soul from death." James 5:20. We could quote scores of texts like these. Reader, is not this plain enough?

"WHY place so much stress upon the second advent of Christ?" said a legal gentleman to us a few days since. "If we are prepared to die, we are prepared for Christ's coming, and as we are assured that we can know nothing about his coming, why try to study into it?" Paul says in Heb. 9:28, "Unto them that look for him shall he appear the second time without sin unto salvation." Thus we see that one of the necessary conditions upon which salvation will be given, is a looking for, or expectation of, Christ's second coming. If one claims to be looking for an event of such importance as this, he will be quite apt to say something about it, and act out his belief. According to 2 Tim. 4:8, the crown of righteousness is to be given only to those who love the appearing of Christ, and it is not to be given until that day. Do we expect a crown of righteousness? Then we have a right to look forward with great interest to the day when it will be given to us. But it is not true that we cannot know anything about the second coming of Christ. When his disciples asked him what should be the sign of his coming (Matt. 24:3), he did not tell them there should be no sign; but on the contrary he enumerated the signs, and then said (verse 33), "When ye shall see all these things, know that it [margin, "he," Christ] is near, even at the doors." Thus we see that according to Christ's own testimony we may know something about his second coming.

BY the term "signs of the times," is signified those prominent events, incidents, and developments in the physical, social, and political worlds, which, compared with prophecy, indicate what stage has been reached in the history of the world. Each age of the world has had its special signs—signs that were applicable alone to that age. The history of mankind shows that in all ages there have been some who understood the signs of the times, and profited thereby, while those who have failed to comprehend them, have suffered in consequence. That it is a duty incumbent upon man to study and try to discern the signs of the times, is evident from the denunciation given in Matt. 16:3, upon those who do not. As the world is constantly nearing the close of its time-journey, it is reasonable to suppose that the signs will be of correspondingly greater interest; hence there exists to-day greater reason for studying them than ever before.

LAW transgressed cannot justify its transgressor. The law of God cannot justify any man, simply because it condemns him; for all have sinned. "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20. A dead law condemns no one—it can-

not give one a knowledge of his sin; for the law being dead, there is no sin. Therefore, the fact that "all have sinned," is proof positive that the law still exists, and that it demands obedience of all. "Sin is not imputed when there is no law." The only way to be justified from past sins is by faith in Jesus Christ, "whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." In this way only can God be "just, and the justifier" of the believer. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

AN INTERESTING SUMMARY. The following summary of the writings of the apostle Paul on the subject of immortality shows the wide difference between the modern views, and the views of the writers of the Scriptures:—

1. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or *immortality*.
2. He never applies it to sinners.
3. He never applies it to either righteous or wicked in this world.
4. He never applies it to men's souls at all, either before or after death.
5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1:17.
6. He declares that this 'King Eternal' is the only possessor of it. 1 Tim. 6:16.
7. He presents it as an object which men are to seek after by patient continuance in well-doing. Rom. 2:7.
8. He speaks of it as revealed, or brought to light (not in heathen philosophy, but), in the gospel of the Son of God. 2 Tim. 1:10.
9. He defines the period when it shall be 'put on' by the saints of God, and fixes it at the resurrection, when Christ who is our life shall appear. 1 Cor. 15:52, 54; Col. 3:4.
10. Therefore he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned up, or devoured by fire, he did so without any mental reservations, or 'theological definitions.' In other words, he said what he meant, and meant what he said.—*Pauline Theology*.

IF the doctrines taught by Seventh-day Adventists are true, why have not our learned men found them out before? From the time of the Reformation under Martin Luther until now, every advanced step in reform has been opposed by those who were under the influence of fables and traditions of men. The famous Roman Catholic, Dr. Eck, spoke against Luther as follows:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*D'Aubigné's Hist. Ref.* vol. ii. p. 59.

Many Protestants now rely more upon tradition than upon the Bible, about the same as the Catholics do.

THE RESURRECTION.—Read the excellent article in this number on this plain, scriptural doctrine. Why have so many ministers dropped this out of their teachings? On this point, Dr. Adam Clarke well says: "One remark I cannot help making: The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."—*On 1 Cor. 15*.

DOCTRINAL.

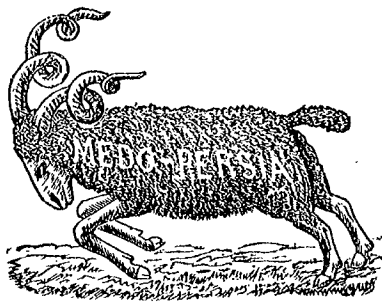
"Speak thou the things which become sound doctrine." Titus 2:1.

A SELF-EXPLAINING PROPHECY.

THE VISION OF DANIEL 8.

BY U. SMITH.

FOR fifty-three years (606-553 B. C.) Daniel, the man greatly beloved of Heaven, had served with all fidelity and honor, a royal captive in the court of Babylon the great. God had used that kingdom as an agent with which to scourge his own people on account of their sins; but he had declared that he would at length punish Babylon and release his people from their captivity. The time for the fulfillment of that promise was drawing near. The last king (Belshazzar) had already sat for over two years upon the throne. A new epoch was approaching; and God, whose heart is ever exercised with interest for his people, made known by his Spirit to his servant the coming change.



This was the panorama that passed before him. Daniel stood, in vision, upon the banks of the river Ulai (a branch of the Tigris). He saw a ram standing before the river. The two horns of

this ram did not come up together; but the one that came up last rose higher than the other. For a time no beast was able to stand before the ram, as he pushed his conquests westward, northward, and southward. He became great.



At length a he-goat, with a notable horn between his eyes, was seen approaching from the west, so swiftly that he seemed not to touch the ground. He dashed against the ram in the fury of his power. He overthrew the ram, broke his horns, and stamped him into the dust of the earth. The he-goat became very great.



Then his notable horn was broken. The goat now reached a state of quiescence; and in place of his one horn there came up four, branching out toward the four points of the compass. Out of one of these horns there came forth at length a little horn, which absorbed the

strength of all the others. In a far-reaching sweep it took in all the East, the South, and the holy land. It towered above ram and goat and other horns, and became exceeding great.

This horn continued till it spanned the whole continuance of human history, and was broken when God interposed to destroy it—was "broken without hand," even as the image of Daniel 2, was dashed to pieces by the stone cut out of the mountain "without hands;" which represents the kingdom of Christ.

Such was the vision. The interpretation was given in few words by the angel himself, in verses 20-25. The ram with two horns represented the kingdom of the Medes and Persians; the goat, the kingdom of Grecia; the great horn, the first king; the four horns, a division of this kingdom into four parts after the death of the first king; the horn that came out of one of them, a kingdom that should

arise toward the conclusion of the dominion of these four great kingdoms,—a kingdom of a strange language, fierce, powerful, and exceeding great, which should stand up against the Prince of princes, and finally be broken without hand, or be destroyed by the kingdom of Christ.

Looking back over the ground historically, what elements do we see existing even in the days of the prophet, ready to begin the fulfillment of his prediction? They were these: 1. Three nations, the Babylonians, the Medes, and the Persians; 2. Cyaxeres, the king of the Medes; 3. Cambyses, the king of the Persians; 4. Mandana, the sister of Cyaxeres the Mede, wife of Cambyses the Persian; 5. Cyrus son of Cambyses and Mandana, nephew of Cyaxeres, and direct heir to the Persian throne.

Hostilities arose—we need not here stop to inquire by what means—between the Medes and Babylonians. Cyaxeres sought help from Persia. Cyrus at the head of 30,000 troops took the field in his behalf. Belshazzar was soon shut up within the walls of his proud city. But that city, with its sixty miles of wall 87 ft. thick and 350 ft. in height, inclosing 225 square miles of territory, with twenty years' provisions on hand, and land sufficient to raise enough to support the citizens and the army indefinitely longer, was proud and confident and careless. On the occasion of an annual feast, described in Dan. 5, the city was taken by stratagem; Belshazzar was slain; and the dominion of the world was transferred to the Persians, B. C. 538. Thus the ram of the vision appeared, and the prophecy began to be fulfilled fifteen years after it was given.

Cyrus gave the throne of Babylon to his uncle Cyaxeres, called "Darius" in Dan. 6:3. Two years later (B. C. 536) this man died, making Cyrus his successor in the kingdom. In the same year Cyrus's father, Cambyses, died, leaving him in possession of the Persian throne. Thus the two nations were now united under one king, and the provinces Cyrus had added to the throne, constituted the foundation of the new monarchy. It grew to such an extent that in the days of Ahasuerus (Esther 1:1, called in profane history, Artaxerxes Longimanus, see Prideaux i, 221) it ruled from India to Ethiopia, over a hundred and twenty-seven provinces. Nine kings followed Cyrus on the Persian throne. The last one, Darius Codomannus, began his reign B. C. 335.

It was now time for the he-goat to appear. The angel said plainly that the goat represented the kingdom of Grecia, and that the notable horn was the first king. The first king of Grecia was Alexander the Great, son of Philip of Macedon. According to prophecy, he now appeared. The Persians had previously invaded Greece. In retaliation, Greece struck back. Born B. C. 356, Alexander at the age of 20 came to the throne of Macedon, on the death of his father B. C. 336, and with the throne received the legacy of a war with Persia, which his father had already begun. In the year 333 B. C., being chosen by the unanimous vote of the cities of Greece as generalissimo of the Persian campaign, he crossed the Hellespont with 35,000 troops. He soon left behind him Granicus and Issus, as monuments of decisive victories, and two years later reached the crisis of the contest on the field of Arbela, where, Oct. 1, 331, he shattered beyond recovery the Persian army, though outnumbering his own twenty to one. Darius, in attempting to escape, was slain by traitors; and the dominion of the world passed over to Grecia.

The prophet next saw this notable horn broken. Eight years after Alexander became monarch of the world, and wept that there were no more worlds to conquer, he drank himself to death, B. C. 323, leaving his kingdom to two infant sons and Philip, an illegitimate half brother, who was physically a fool, as Alexander was morally one. It took but fifteen years for the leading generals of the army to remove by murder all Alexander's posterity, and divide the kingdom among themselves. There were four of these who set up for themselves as kings. Cassander took Macedon; Lysimachus, Thrace; Seleucus, Syria; and Ptolemy, Egypt. These were the four horns that rose in place of the one that was broken.

Out of one of these came forth another horn. Romanists, with some Protestant followers, apply this to Antiochus Epiphanes. This cannot be correct; for (1.) Antiochus was only one of the twenty-six kings that ruled over Syria, which was one of the four horns, not another horn; (2.) he appeared as the eighth in order of these Syrian kings, not in the "latter part" of their kingdom; (3.) he was not a king of fierce countenance and of a strange language; (4.) he did not become "exceeding great" in comparison with Persia and Grecia; and (5.) he did not

stand up against the Prince of princes (Christ); for he died 164 years before Christ was born.

This horn was Rome. Rome conquered Macedon B. C. 168. It came into prophecy seven years later by its famous league with the Jews. 1 Mac. 8; Josephus' Ant., b. 12, c. 10, s. 6. It therefore appeared to the prophet to come out of that horn. It made Syria one of its own provinces B. C. 65; Palestine, B. C. 63; Egypt, B. C. 30; thus fulfilling verse 9. It stood up against the Prince of princes, by attempting the destruction of Christ in his infancy and nailing him at last to the cross, as declared in verses 11 and 25. It is to be broken without hand, as is predicted of Rome in both chapters 2 and 7, of Daniel's prophecy. This is to follow next in order.

Thus all the symbols of this prophecy have been developed, and the closing scene alone remains. And now all converging lines of prophecy, and all signs in the physical, moral, and political heavens, show that this consummation is near. The prophetic period of verse 14 of this prophecy remains to be noticed.

THE LAW TO THE GENTILES.

5.—THE SABBATH TO BE KEPT BY THE GENTILES.

BY D. M. CANRIGHT.

THE Lord especially pointed out the Sabbath, and offered a blessing to every Gentile that would keep it. "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isa. 56:6, 7. And when Jesus came, he was still thinking of those poor, lost sheep, the Gentiles, for he says: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16. This plainly refers to the Gentiles; and we often find mention of their worshiping with the Jews, and keeping God's commandments, Sabbath day and all. Thus in Acts 13:42-44, we find the Gentiles keeping the Sabbath and worshiping God with the Israelites. So again, Acts 17:2-4 shows the Greeks also keeping the Sabbath, and the same fact is also stated in Acts 18:4. All these facts show how absurd is the position that God's law was never binding on the Gentiles, and the Gentiles were never to keep the Sabbath day.

In further proof that the Gentiles ought to keep God's law, and that it was sin in them not to do it, notice the fact that God everywhere claims the dominion, authority, and rule over all nations. Thus, Daniel said to Nebuchadnezzar that God would punish him, "till thou know that the Most High ruleth in the kingdom of men." Dan. 4:25. Even though they had forgotten God, he still claims authority over them. Another very noticeable fact is, how often God threatens to punish all nations, not only the Jews but the Gentiles! Thus he says, "And I will punish the world for their evil, and the wicked for their iniquity." Isa. 13:11. Again, "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. 26:21. "Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised." Jer. 9:25. Notice that the uncircumcised are to be punished with the circumcised, that is, the Gentiles with the Jews. David makes the sweeping declaration, "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17.

All nations who have forgotten God will go into hell. Here again we have an express declaration that all that are in their graves shall hear the voice of the Son of God, and shall come forth. John 5:28, 29. This certainly includes the Gentiles as well as the Jews, of every age. They must all be raised from the dead, and be judged. None will deny this. This alone shows that God's law was binding upon all nations. And so Paul says: "Because he has appointed a day, in the which he will judge the world in righteousness." Acts 17:31. Jesus teaches that Sodom and Gomorrah shall come up in the Judgment to be judged. Matt. 10:15. He says again that the men of Nineveh shall rise in judgment upon this generation and condemn it. The queen of the South shall rise in judgment upon this generation. Matt. 12:41, 42.

We know the Bible teaches that not only all na-

tions, but every individual, will be raised from the dead and come up in the Judgment. This fact speaks volumes as to the claims of God's law upon all nations; for where there is no law there is no transgression. Rom. 4:15. How will all the world be proved guilty before God? Paul expressly states that it is the law that will condemn them. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. The law of God, then, will stop every mouth, and prove the world guilty; then it certainly has claims upon the whole world. All these facts show how absurd is the idea that the law of God had no claims upon the Gentile world.

THE RESURRECTION.—NO. 2.

BY G. I. BUTLER.

THE prophet Isaiah also had a clear view of the resurrection. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. The connection plainly shows that this will take place in connection with the coming of Christ to judge the world.

How it is that divines can tell us that the Old Testament has left the subject of man's future state in darkness and uncertainty, in view of such scriptures as these, is a mystery. It can only be accounted for on the ground of their ignorance, or their inability to find anything in it concerning their kind of a future being—a ghostly, fleshless phantom, a nothing dwelling nowhere. As the Old Testament is confessedly very silent concerning this kind of an existence, some of them have told us man's future life was nowhere taught in it. But how clearly Isaiah gives the lie to this: "*Thy dead men shall live.*" Can anything be more emphatic? "Together with my dead body shall they arise." Ah! those old, worn-out cages of the soul are coming up, are they? So the prophet says. That body which goes down to the dust, and molds away there, till its original elements become a part of its substance, then, is coming forth? So he tells us. "Awake and sing ye that dwell in dust." "The earth shall cast out the dead."

We may suppose Isaiah was laid in the earth some twenty-six hundred years ago. It would be difficult for men to find even the place of his sepulture. It has not been known for ages. Not a bone, a sinew, nor the minutest particle of his dust, could be identified to-day by one of the unnumbered millions now living on the earth. But the Almighty God, who could create a universe from nothing, has not lost sight of the remains of his faithful servant. His angels watch his resting place. He whose eye never sleeps, who notices the little sparrows which fall upon the earth, and numbers even the hairs of our heads, does not lose sight of his faithful children who have borne the cross in this world of darkness and corruption. When the last trump shall sound, he will send forth his angels to the four winds, and not leave one of them to perish. Then the dust of Isaiah shall come forth. How clear his hope! How strong his conviction! "My dead body shall arise"—his own body which went down to the tomb. Amen and amen. What a cheering thought is this!

The prophet Ezekiel speaks plainly upon this subject in the thirty-seventh chapter of his prophecy. The Spirit of the Lord rested upon him, and he was set down in a valley full of bones which were very dry. He was told to prophesy concerning these bones that they should even live again. And as he prophesied, the bones came together, sinews and flesh came upon them, and skin-covered them, but as yet there was no life in them, though all the machinery was in readiness for operation. The prophet is now told to summon the life principle, that it may cause these to live. He does it as follows: "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." He did not say, Come down from heaven, O immortal souls, and take possession of these tenements, and make them live. He here plainly shows that the life principle is in the breath, that it is the vitalizing air which causes the life currents to thrill through the body—such breath as we draw from the four winds of heaven.

But, says one, this language of the prophet is a mere parable, or representation, concerning the houses of Israel, which had waxed weak through decay and persecution, and we should not take such things upon which to found a doctrine. Well, let us see what this representation does mean. We admit that it has reference to Israel, but how? "Then he said unto me, Son of man, these bones are the whole house of Israel. . . . Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." It represents, then, the literal resurrection. The bodies of all Israel went down into their graves, and here we have the plain prophecy, that they shall come up out of them alive, and shall inhabit their own land. It is thus that the whole body of spiritual Israel will receive their reward.

Daniel also speaks of a resurrection: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. Here is a resurrection in which both righteous and wicked participate. They come forth from the dust of the earth. They are asleep there. They are not, then, in heaven or hell. They come forth in order to receive their reward. They could not receive it without thus coming forth from the dust of the earth.

Thus we see how plainly the Old-Testament writers taught the resurrection. But the New Testament makes this matter still plainer. Hear the Lord of life and glory: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. It would be impossible to frame a plainer statement concerning it. It is not some mysterious departure of the immortal spirit out of its earthly habitation, dignified by the term resurrection, as some try to make themselves believe. It is a coming forth from the grave, where the dead bodies have been consigned. All who have ever gone there shall come forth, both the righteous and the wicked.

Christ, when about to call Lazarus forth from the tomb, where he had lain four days, till doubtless the process of decomposition had commenced, said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." He then raised Lazarus as an evidence of his truthfulness, and as an illustration of his power.

But time and space forbid that I should consider a title of the testimony on this grand subject. Almost every gospel writer refers to it. It was the grand hope that sustained Paul amid the persecutions he had to meet. He was called in question for this hope, as he states in Acts 24:15, 21. He makes the future life of God's people turn wholly upon the question of the resurrection of Christ and of the dead. 1 Cor. 15:14-18. He makes the resurrection the very means by which we obtain immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Then the triumphant shout shall go up from all the redeemed, "O death, where is thy sting? O grave, where is thy victory?" Thus we see that the fact of a literal resurrection is most clearly stated, a literal coming forth from the dust of the earth of the bodies which have been consigned to the tomb.

PRACTICAL RELIGION.

BY R. A. UNDERWOOD.

"GIVE me practical religion and not doctrine," is often expressed by many good people of the present day. The ministry of the present time is endeavoring to comply with this increasing demand for "less doctrine." The legitimate fruit of this is, *less practical religion*. Why object to sound Bible doctrine? It is impossible to listen to a sermon that is instructive without hearing more or less doctrine. If men do not teach the doctrines of the Bible, they will teach "for doctrines, the commandments of men." Christ says that this is "vain worship." Matt. 15:9. "The doctrine (margin) of the Lord is perfect, converting the soul." Ps. 19:7. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction

in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Timothy was a man of God. St. Paul wrote to him to "give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:13. Thus we see men are saved by giving heed to sound doctrine. It is just as impossible to live out practical Bible religion, and give no attention to doctrine, as it would be for a man to build a fine mansion and have no foundation or frame-work upon which to fasten the covering and the inside finishing of the building. Should some man attempt the erection of a house with no foundation, no sills, no frame-work, he would be branded as "luna" by all sensible people. He would awake to the fact that the building would not stand; his time, means, and all the investment was an ignominious failure. Why not use the same good sense in dealing with things of eternal interest that we do in the things of this world? The solemn charge of the apostle was to "preach the word." He then adds: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. We only need to open our eyes to the facts which meet us at every turn, to be convinced that we have reached the time the apostle foretold. Reader, be careful how you build; for the storm of God's wrath will try our characters. If they are built upon the foundation of "fables" and "doctrines" of men that make void the commandments of God, our wreck will be confusion, shame, and eternal ruin.

THERE is a marked difference between penalty and consequence. The former is inflicted because of the violation of moral law; the latter results because of obedience to or violation of physical law, and is regulated according to such obedience or violation. The violation of moral law subjects one to the infliction of penalty. The violation of physical law subjects one to the consequences in addition to the infliction of penalty.

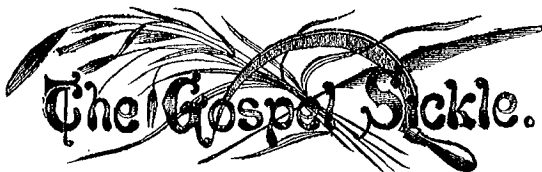
TEXTS EXPLAINED.

"REMEMBER YE THE LAW OF MOSES."

In Mal. 4:4 occurs this explicit command. As will be seen, the verse, as well as the entire chapter, belongs exclusively to the gospel dispensation. But in what sense are Christians to still remember the law of Moses, which, as Paul says, has been taken out of the way, and nailed to the cross? See Col. 2:14 and Eph. 2:15. The entire Mosaic ritual, with its numerous precepts and ordinances, was largely typical. Thus, the priestly work of the old dispensation was highly typical of the ministration of Christ under the new covenant. It is in this sense that we are to "remember the law of Moses." By searching into the type, we have a clearer and better conception of Christ, our great high priest, in the antitype.

"MINISTRATION OF DEATH."

THOSE who teach the abolition of the ten commandments quote largely from 2 Cor. 3, and dwell especially upon verses 7 to 12. A critical analysis of those texts shows very conclusively that the apostle is not speaking of the abolition of the law, but of the glory of the ministration of law under the Mosaic dispensation. He institutes a comparison between the administration of law under the two dispensations, to show how much more glorious the administration is under the Christian dispensation than under the Mosaic. The ministration of the former was glorious, so much so that Moses had to veil his face from the gaze of the people, it shone with such glory. But that ministration, made up so largely of ceremonies, which were only types and shadows, was superseded by the "ministration of the Spirit," which is as much more glorious than the former as the tree when compared with the shadow it casts. The same law, viz., the ten commandments, is administered under both dispensations. No reference is made, in any particular, to its abolishment. Those who claim its abolition experience serious difficulty in demonstrating the enactment of any law for the new dispensation, whereas the giving of the law at Sinai was an occasion of most remarkable interest and glory. In order to comport reasonably with the superior glory of the new dispensation over the old, evidence should be produced showing that the giving of the law for the new was an occasion of greater glory than the similar one under the old, provided such a law was given. But there was no new code given for the ministration of the new dispensation. It cannot be found.



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

BATTLE CREEK, MICH., APRIL 15, 1886.

THE MORE SURE WORD OF PROPHECY.

IN 2 Pet. 1:19 occur the familiar words, "We have also a more sure word of prophecy whereunto ye do well that ye take heed," etc. The words "more sure," often suggest the query as to what it is that Peter refers to, that is not so sure or certain as the word of prophecy, something than which the word of prophecy is more sure. In the verses immediately preceding, the apostle describes his experience on the mount when he witnessed the transfiguration of Christ. There Peter, James, and John saw with their own eyes a miniature representation of the kingdom of God—Christ glorified, and Moses, representing the resurrected dead, and Elias, representing the translated living, appearing with him in glory; and with their own ears they heard the voice of God giving assurance that Christ was his beloved Son.

That certainly was the best kind of assurance that they had not followed cunningly devised fables when they had made known the fact that Christ had been appointed to a kingdom of surpassing grandeur, and that he would come in that kingdom with power and glory. Was the word of prophecy which had set forth these things more sure than this? How could it be? Yet many have understood this to be the meaning of the passage, taking the ground that we are to rely on prophecy more implicitly than on the testimony of our own senses, even though attended by as great an illumination of the Spirit as was enjoyed by Peter, James, and John on the holy mount. But such a manifestation as that may safely be taken as equivalent to any prophecy, and hence not to be invidiously compared with other prophecies.

In view of this difficulty it has been suggested that Peter referred to the "cunningly devised fables" before alluded to, asserting that the word of prophecy was more sure than they. The objection to this would be the implied recognition of cunningly devised fables as worthy of some degree of credit; it would be acknowledging some good about them, only prophecy should be regarded as better and surer; whereas, there is nothing about the fables that is certain, or sure, or trustworthy; hence there can properly be no comparison between them and prophecy.

It has long been maintained by the writer that the meaning of the passage would be better expressed by the rendering, "We have also the word of prophecy made more sure;" and we notice that the revised version gives it this reading. According to this, what Peter has said is that the word of prophecy is made more sure by the scene on the mount of transfiguration; not in an absolute sense more sure; for it is of itself as sure as anything can be; but more sure in the sense of being supported by additional evidence or testimony. What they saw and heard on the mount confirmed what the prophecies had said concerning the coming and kingdom of Christ. In this sense the word of prophecy was made more sure by that wonderful scene.

THE LORD'S DAY OBSERVANCE PRAYER UNION.

SUCH an organization as this has existed for seven years in London. It has now come to have branches in all parts of the world, and has become a "World's Union" of prayer for the better observance of the pseudo-Lord's day, Sunday. It sets apart the first two Sundays in April, and the week between, as a season of special prayer for the promotion of Sunday-keeping.

Last year this invitation was published in twelve different languages, and one hundred and eighty-three thousand separate copies were distributed. Since the beginning of the effort, six hundred and ninety-three thousand separate copies have been distributed.

All this shows that somebody is becoming zealous in this work; for such wide-spread movements as this are not worked up and carried through to such results as have already been accomplished, to say nothing

of what is contemplated, without time and zeal and money. And all this within the few years named.

In connection with this, consider the awakening activity of the Roman Catholics on this question, the official action of their plenary council in the matter, and their subsequent efforts to enforce upon their people the course of action decided upon.

Look further at the efforts by the W. C. T. U., the International Sabbath Committee, and other organizations, to extend the work to other tongues, till all Christendom shall be aroused to take a new stand in behalf of the observance and enforcement of the Sunday rest, and the evidently approaching affiliation of Protestants and Catholics in this matter, and consider what these movements indicate.

Why do we see all these things just at this time? Why have not these movements taken place years ago? The one who reads the Scriptures, and who will consider these things in a spirit really fair and honest, can give but one answer; and that is that prophecy has pointed out an issue to come in regard to this institution of men which has been erected by tearing down and degrading one of the commandments of God; and these are the indications that the time of fulfillment is at hand.

Brethren, we are none too soon, nor too earnest, in putting forth strenuous efforts to make the message we bear world-wide in its operation.

THE SABBATH AT THE GIVING OF THE LAW.

WE come now to that sublime event in the history of God's dealings with mankind, the proclamation of his law from Sinai. In the sixteenth chapter of Exodus we have considered the account of his giving his Sabbath to Israel. In chapter nineteen we have the full statement of his giving himself to that people by a solemn covenant, and in chapter twenty, the history of his committing his law to them. This was a wonderful honor which he conferred upon the posterity of Abraham, the friend of God. And the Jews were indeed favored in this respect above all the nations of the earth. The apostle Paul inquires, "What advantage, then, hath the Jew?" He answers, "Much every way; chiefly because that unto them were committed the oracles of God." Rom. 3:1, 2. But while these acts honored them, it in no way dishonored God, or the law, or the Sabbath, nor made them Jewish.

Some thirty days after the fall of the manna commenced, all Israel were camped at the base of Mount Sinai, waiting to hear from the mouth of Jehovah the ten commandments. The mountain burned with fire, and the smoke ascended like the smoke of a furnace. Thunderings and lightnings and the voice of a trumpet exceeding loud were seen and heard. The solid earth trembled, "and so terrible was the sight that even Moses said, I exceedingly fear and quake." The voice of God was heard proclaiming the "ten words which, not only in the Old Testament but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality."

In this law he thus speaks of the Sabbath: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Here we have a precept, "Remember the Sabbath day to keep it holy," then an explanation of the precept, and finally, the reason why it is given. It begins with the word, "Remember." The Sabbath is a commemorative institution. This word recognizes it as already existing; therefore the fourth commandment does not originate the Sabbath. It plainly points us back to the creation of the world for its beginning. "In six days the Lord made heaven and earth, the sea, and all that in them is." "Wherefore [i. e., for this reason] the Lord blessed the Sabbath day and hallowed it." The Sabbath is God's memorial of creation; hence every intelligent creature is under obligations to keep it. This is far higher than any mere Jewish reason. It exists at the birth of the race. There is nothing about the wilderness of Sin, or the coming out of Egypt, in this original Sabbath commandment. It sets forth reasons which should convince every man and woman who lives on the earth.

How forcibly these words harmonize with the histor-

ical account in the second chapter of Genesis: "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God had created and made"! In the fourth commandment, he states, "For in six days the Lord made heaven and earth," etc., "and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." It would be folly and presumption to undertake to separate between the Sabbath of creation and that of the fourth commandment.

G. I. B.

ARE THE DEAD CONSCIOUS?

SLEEP is the figure chosen in the Scriptures to represent the state of the dead, and the waking from sleep, to represent the resurrection. Those who have died in the faith are said to "sleep in Jesus." 1 Thess. 4:13-16. The same figures are used in respect to both the righteous and the wicked. We read, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. Our Saviour used these figures in the case of Lazarus. Said he, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." John 11:11. But "Jesus spake of his death." In explanation, "Jesus said unto them plainly, Lazarus is dead." Sound sleep is a state of unconsciousness. In sleep at night the cares of the day are forgotten; on awaking, consciousness is resumed, and that which was forgotten is brought back to memory. Inspiration has chosen these things to represent death and the resurrection. In death man is said to be in "the land of forgetfulness." See Ps. 88:10-12.

Comparing the state of the dead with that of the living, it is said, "For the living know that they shall die; but the dead know not anything." Eccl. 9:5. This signifies that there is something which in life knows, but which in death does not know. That the mind ceases to act is evident; for it is added, "Also their love, and their hatred, and their envy is now perished;" and as if to guard all from the seductions of Spiritualism, it is still added, "Neither have they any more a portion forever in anything that is done under the sun." Verse 6. This being true, those spirits which rap and write, move tables, sing, play on instruments, and have a part in so many things that are done under the sun, are not the spirits of the dead. Again we read, "There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Verse 10. It may be objected that the soul does not go into the grave; but it is a mere assumption that man is possessed of such an independent, separate, and immortal entity. It is the conscious soul which is addressed in the text, and not senseless dust. The expression, "whither thou goest," means that the intelligence addressed is on the way to the place, or condition, indicated. The term "grave" is from the Hebrew *sheol*, which is defined by Young in his Analytical Concordance, "The unseen state." It signifies not the grave alone, but the state of all the dead, both good and bad, whether buried in graves, or in the depth of the ocean, or burned to ashes and scattered by the winds. The text affirms that in the state of all the dead there is no work, nor device, nor knowledge, nor wisdom; and there is no text in all the Bible which affirms the contrary of man as a whole, or of any part of him.

Speaking of the dead, Job says, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. He knows nothing of the prosperity or adversity of the living, even of his own family. This shows that the doctrine that the dead are guardian spirits to the living is a fable. Mortifying as it may be, men and the lower animals die in the same manner. "As the one dieth, so dieth the other; yea, they have all one breath [Hebrew, *ruahh*, spirit]; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:19, 20. That men and beasts all have the same spirit, or breath of life, and that all at death go to the same place is positively affirmed; then the opposition is challenged with a question which is equivalent to asking who knows the contrary teaching to be true. See verse 21.

Good men will not forget God as long as it is possible for them to remember him. Yet the pious psalmist says to God, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Whatever we may claim to be the state of man in death, in that state there is no remembrance of God. This is not a mere inference of ours,

but we have the positive declaration of the inspired witness. Again he says, "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. He would not cease to praise the Lord while it was possible for him to do so. Says he: "While I live, I will praise the Lord; I will sing praises unto my God while I have any being." Ps. 146: 2. Then the reason why the pious dead do not praise the Lord is because they have no life—no conscious being. Of man in general he then affirms, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. An immortal soul without thoughts would be a thing of no value.

"Wilt thou show wonders to the dead? shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be made known in the dark? and thy righteousness in the land of forgetfulness?" Now those who have passed the portals of death are in a state of forgetfulness, or they are not. If they are not, this text misrepresents their condition. But the text being true, the doctrine that the living, conscious, thinking man loses nothing of his power of thought and memory in death, is false. That only which has had thought can forget. Unless the body formed from the dust was given the power of thought, it is self-evident that it can forget nothing.

The Lord Jesus taught in harmony with all the holy men of old, in regard to death and the grave. Of his beloved Lazarus he said nothing of the immortal soul's being ascended to the glorious throne above, but simply, "Lazarus is dead." And when the stone was rolled away, he spoke to the dead in the sepulcher, "Lazarus come forth! and he that was dead came forth." The voice of the Son of God waked him out of sleep. His experience during those four days in death is left blank. And of the great resurrection day Jesus says, "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth." John 5: 28, 29. At his second coming he finds those that sleep in him in the grave, under the dominion of death. But "the trumpet shall sound, and the dead shall be raised incorruptible." In that day death, which has up to that time held the saints of God under its dominion, shall be "swallowed up in victory," and the released prisoners will shout, "O death, where is thy sting? O grave, where is thy victory?" R. F. C.

"THE STARS SHALL FALL."

Among the many signs which Jesus gave to indicate the end of the world and his second coming, was the falling of the stars, as quoted above. See Matt. 24: 29; Mark 13: 25. Then he adds: "And they shall see the Son of man coming in the clouds with great power and glory." Mark 13: 26.

We believe that this sign has been distinctly and remarkably fulfilled in what is known as the falling stars of Nov. 13, 1833. All accounts of this wonderful phenomenon agree that it was the grandest display of falling stars that the world ever saw. There are many persons living to-day who say it. I have heard them describe it as a thrilling scene.

The following is taken from "Burrit's Geography of the Heavens," pp. 157, 158:—

"But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth's surface. The first appearance was that of fire-works of the most imposing grandeur, covering the entire vault of heaven with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell as thick as the flakes in the early snows of December."

"To the splendors of this celestial exhibition the most brilliant sky-rockets and fire-works of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.'"

The celebrated astronomer and meteorologist, Prof. Olmstead, of Yale College, says:—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west;

and from the northern coast of South America to undefined regions among the British Possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial, phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as *visitants from other worlds*, or from the planetary voids."

Many of those who witnessed the event at this time, immediately applied it to the sign of the Judgment day foretold in the Bible. Thus the Connecticut *Observer* of Nov. 25, 1833, copied from the *Old Countryman* as follows:—

"We pronounce the raining of fire which we saw on Wednesday morning last, an awful type, a sure forerunner, a *merciful sign* of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, is not possible to behold."

The day following this wonderful manifestation in the heavens, Mr. Henry Dana Ward, of New York, in the *Journal of Commerce*, of Nov. 14, 1833, says:—

"No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet 1800 years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars; or '*hoi asteres tui curvanou epean teen geen*,' in the only sense in which it is possible to be literally true."

Because the end did not immediately come, people have forgotten this warning; but there it stands just the same, clear and solemn, a sign of the end. Jesus said that the generation should not pass away till he would come. This we believe will be so. But, says one, these were only meteors; they were not stars. Does any one believe that the heavenly planets must fall to this earth to fulfill this prophecy? Such an event would not be a sign of the end, it would be the end itself. Bishop Burnett, in his "Sacred Theory of the Earth," published in 1697, says:—

"The last sign we shall notice is that of 'falling stars.' 'And the stars shall fall from heaven,' says our Saviour. Matt. 24: 29. We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up as the sea does a sinking ship, and would put all the universe into confusion. It is necessary, therefore, by these stars, to understand either fiery meteors falling from the middle region of the air, or blazing comets and stars. No doubt there will be all sorts of fiery meteors at that time; and among others, those that are called *falling stars*."—Page 486.

A star appeared and stood over the place where Jesus was born. Was that a planet? Nonsense! These will not be either. They were just what everybody in common language understands by 'falling stars.' The *Christian Union* of May 1, 1872, says:—

"The gold medal of the British Royal Astronomical Society was presented in February to Signor Schiaparelli, for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the stellar region, and are in fact *falling stars*."

Here, then, we have this sign plainly fulfilled. Jesus says when these signs begin to come to pass, then we may know that his coming is near. See Luke 21: 25-34. We have seen them, and we believe, and hence are looking for the coming of the Master. D. M. C.

TIME LOST.

Among objections urged against the observance of the seventh-day Sabbath, we are frequently told that time has been lost, and therefore we cannot know when the seventh day comes. Now this claim that time has actually been lost, is an absurdity which causes grave astronomers to laugh; for they know that the calculation of eclipses at present exactly coincides with dates of recorded eclipses thousands of years in the past.

One astronomer who has taken observations over Europe and Asia, and who has been in the employ of our Government, was conversing with one of our ministers on the subject of lost time; and referring to an eclipse recorded on the day of the great battle of Salamis, B. C. 480, and to others, said, "Reckoning the eclipses back to this one, shows that our record of time since that date is correct."

And here let us present another testimony bearing on this subject, which ought forever to settle this question of lost time in the minds of those who may read it, that is, if facts are of any account. It is from the pen of Dr. C. S. Robinson, and we find it quoted in a recent issue of the *Christian*. It is too good to be lost, and we give it in full:—

"Once as I entered the observatory of Harvard College, at the close of day, a friend who had led me

there asked if I might be shown the new instrument that had just been introduced. The professor replied courteously, 'Yes; I think there may be time enough yet for him to see a star if you will find one.' My companion 'found one' by looking in a worn book of astronomical tables lying there on the desk, and replied quietly, 'There is one at 5.20.' So in a hurried instant the covering was stripped off from the great brass tube, and prone upon his back, under the eye-piece, lay the enthusiastic professor. While my friend stood by, with what seemed a tack hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness; we had been waiting for the stars. One was the word 'there' spoken by the professor, the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant—the same particle of the instant—they were positively simultaneous. But the man who spoke the word could not see the clock; he was looking at the star that came swinging along till it touched the spider-web line in his instrument; and the other man who struck the hammer stroke could not see the star; he was looking at the second-hand on the dial-plate. When the index in its simplicity of regular duty marked twenty minutes after five, there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as he bade it ages ago!

"Then I was invited to look in, and see the world of light and beauty as it swept by the next fiber in the tube. But afterward I went curiously to the book, and found that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations 1,000 years old. And God's fidelity to the covenant of nature, here now almost 3,000 years after David had made the nineteenth psalm, had brought the glorious creature of the sky into the field of Harvard College's instrument just as that patient clock reached the second needed for the truth of the ancient prediction. Need I say that those two professors almost wondered—so used to such things were they—at the awe-struck devotion, the hushed reverence, with which I left the room." A. S. HUTCHINS.

SOME ASSERTIONS AND ADMISSIONS OF SUNDAY ADVOCATES.

In a sermon delivered against the seventh-day Sabbath, to which the writer had the privilege of listening not long ago, the following positions were assumed:—

1. "The fourth commandment is a part of the moral law, which has never been repealed." There is one of two things which it is very necessary to show when this premise is taken; to wit, That the sacredness and importance which the fourth commandment attaches to the seventh day has been removed to the first day of the week; or, that the fourth commandment pointed out no particular day. As to the first, there is not a passage in all the word of God which even hints or intimates such a thing. Christ and his apostles are as silent as the grave about any change of the Sabbath. In regard to the second view, which is becoming a great hobby among first-day advocates, I would reply: If the fourth precept of the decalogue points out or enforces no particular day, then any day of the week may properly be kept as the Sabbath—one day has as good a claim as another. This theory, that the "seventh part of time" was sanctified and enforced by the fourth precept, when tested, is found wanting, from the fact that it proves a great deal more than its advocates wish it to prove.

Do first-day advocates offer one Bible proof that the fourth commandment does not enforce a particular day, the seventh day of the week?—Not one. Did not the Jews always believe, and did not the early writers of the Church believe, that the Sabbath was the seventh, or last day of the week?—Yes. Was this seventh-part-of-time theory ever heard of before modern times?—It never was, known until it was discovered that in all the word of God there was no Sabbath law except the fourth commandment of the decalogue, and that it must be stretched so as to include any day of the week (for such is the case if the theory be true), in order to get a divine precept for Sunday observance.

2. "Every law must stand until repealed. No man can find any place in the Bible where the fourth commandment has ever been repealed." This premise is certainly correct; to it all good Sabbatharians will answer, Amen! But how is it that those who fight the Sabbath of the Lord, can make such admissions, and in the next breath, or in the same discourse at least, quote Eph. 2: 15 and Col. 2: 14-17, and make a frantic effort to show that the very object of the fourth commandment is abolished? O Israel, behold your gods! What made the Sabbath binding until the crucifixion of Christ, when, as

claimed from the above passages, it was abolished, etc.—The fourth commandment of the decalogue. Which is the greater, the Sabbath, or the precept, or law, governing it? What was it that Christ abolished?—Not the precept which enforced the Sabbath; for that “has never been repealed.” It must, then, according to our brother’s reasoning, be the Sabbath that Paul refers to as being abolished. But does the Sabbath, as he asserted, mean “the seventh part of time”? If so, what was it that was abolished,—the seventh part of time?

Following the statement that the Sabbath command only enforced the seventh part of time, we are treated in almost the next breath with this bold but truthful statement: “The *time* of its [the Sabbath’s] celebration was a positive command.” First-day advocates ought to study their subjects well, and not take contradictory positions on this important subject.

3. “They [the Jews] did not go back to creation to count time, for that was impossible.” Following the above statement, was the usual argument to show that the object of the Sabbath was not to commemorate creation, but the deliverance from Egypt. But why was it impossible?—Because “they [the Jews] had been in bondage four hundred and thirty years, and could not tell *now* on what day the Sabbath did occur,” which is virtual acknowledgment that the Sabbath antedated the exodus from Egypt. He emphasized the idea that the Sabbath was lost in the Egyptian bondage.

The position was taken again that they lost their Sabbath in the Babylonian captivity, to show which, Lam. 2:5 and Hosea 2:11 were quoted. It is strange to witness the unreasonable and self-contradictory positions that men will take to resist a plain Bible duty, and to support an institution which “hath only tradition for its support.” The brother, losing the Sabbath so often here, “cuts no figure in the case” whatever; for coming on down to the cross, inspiration tells us that the day before the resurrection of Christ was the “Sabbath according to the commandment;” so we have found what he thought was lost, and, much to be wondered at, found it in the New Testament, this side the cross. He “supposed Abraham kept the Sabbath.” Then it is not a Jewish institution.

4. “We are commanded to be subject to the powers that be, and the first day of the week is regarded by the laws of this country as the Christian Sabbath.” This is a great weapon among those who oppose the Sabbath of the Bible, and many who have studied this question but little are influenced by it. Do the laws of this country anywhere make any distinction between those who keep the seventh day and those who keep the first? Do Sabbatharians violate any law of the land by resting on the day which God sanctified at creation, and working on the first day of the week?—No. Do not the laws of this country make provision for Sabbath-keepers?—They do. If the above scripture extended as far as modern first-day advocates would have us believe, it would undoubtedly criminate nearly all of the holy martyrs and the best men in all ages who have suffered for the sake of truth. For evidence that inspired and holy men have refused to obey the powers when they commanded something contrary to God’s law, see the following scriptures: Acts 4:18, 19; 5:28, 29; Dan. 3; also the 6th chapter, where Daniel knowingly violated the decree of King Darius. No, dear reader, God has nowhere given the “powers” any right to interpret the meaning of his law, or to change or interfere with it in any way.

W. R. PATTERSON.

ETERNAL LIFE THE GIFT OF GOD.

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Two conditions are named, life and death; also it is assumed that we can attain either of these conditions. One is paid as wages earned, the other is a gift bestowed. The conditions are opposite. The wages paid is death, cessation of life. The gift is eternal life, existence forever.

The gift comes through Christ. He has life in himself, given him by his Father. John 5:26. All must go to the Son for eternal life. “And this is the record that God hath given to us, eternal life, and this life is in his Son.” 1 John 5:11. “He that hath the Son hath life, and he that hath not the Son of God hath not life.” Verse 12. The time when this gift will be bestowed, depends upon the will of the Giver. He has given notice through whom and at what time it will be given. The time is when the Son shall come and wake the sleeping saints, and change the living. The deposit is made

in his Son, and nowhere else. “This life is in his Son;” not in all mankind, but “in his Son.”

Compare the two conditions: one of everlasting gloom and darkness, the other of life in light and glory forever. With us is left the choice. We can, through the purifying power of truth, with the Spirit of God and the holy angels to help, be made meet for the precious gift; or, we can work our way down to ruin, and take the wages at last. Which will we have?

F. PEABODY.



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

THE NEW COMMANDMENT.

O BROTHER man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was “doing good;”
So shall the wide earth seem our Father’s temple,
Each loving life a psalm of gratitude.

—Whittier.

SOUL-SAVING.

A PILOT sailing seaward in his little boat, sees a ship in the offing. He knows that there is only one safe channel. But the noble vessel, with its hold full of merchandise, with hundreds of passengers in its cabin, and scores of sailors on its deck, is taking a wrong course. Shall he look on and see it stranded upon the rocks?—No. He is registered as one of the pilots for that harbor. His duty is not only to signal to the captain that he is in danger, but to go to him with all possible speed, and offer to convert, that is, to turn, his vessel from the error of its way, and guide it in the way of safety. The pilot did not make the channel. He, perhaps, did not even find it himself, but was taught how to follow it by some older pilot. He does not either make or keep up the favoring wind without which the vessel cannot enter. He can do only one thing—take his place beside the man at the wheel, and direct and help him to avoid the rocks and shoals. By doing this he saves the vessel. That pilot may be comparatively poor and ignorant, and inferior in many respects to the captain of the ship; but he knows one thing which the captain does not know, and that is the one thing needful just at this time. By promptly and faithfully using that knowledge, he keeps from destruction a ship and cargo, worth, perhaps, a million dollars, and lives of inestimable value. There may be, among those passengers, statesmen on whose wisdom depend the destinies of nations; orators, artists, and philanthropists, whose loss would be mourned by the civilized world. The pilot, as he enters the wheel-house, can have but little idea of the variety and value of the interests at stake; but he understands that it is his business to watch for ships outside the harbor, and to try to save them.

Now such a pilot is every Christian. He is called of God to warn his fellow-men. He is taught of God how to direct them in the way of life. He may be poor and comparatively ignorant, but he has learned the story of the cross, and how to tell it. He can go as an humble pilot and offer to help those who “err from the truth.” That is his business. Christ, his Master, is the great Saviour. He came from heaven to seek and to save; and “if any man have not the spirit of Christ, he is none of his.” The Christian must not say, I am alone in my little pilot-boat, and he who is erring from the truth is on the quarter-deck of an ocean steamer. No matter; the captain needs you. He may not know it, and may even repel and scorn you; yet, seeing his danger, it is your duty to go and offer to save him. You know that with God’s help you can succeed; and if you do, what a success! A soul saved from death—a star kindled to shine forever in the firmament of glory!

He who saves a vessel when going astray, saves it but once. It may be wrecked on its next voyage. But he who saves a soul, saves it once for all. When a pardoned sinner has led a penitent fellow-sinner to the Saviour, when he has placed the hands of the rescued one in the hand that was nailed to the cross, a work is done, not for all time merely, but for eternity. Jesus said of such, “I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.” How this fact ought to quicken the zeal and fidelity of him whom God has called to save his fellow-men! And

all believers are thus called. Their commission is on the last page of the Bible, “Let him that heareth, say, Come.”

He who saves a vessel, can save it only as it is. He cannot insure to it any greater value or nobler destiny by keeping it from going to wreck. But he who saves a soul, saves it to grow in grace and in the knowledge and the love of God; saves it for glory and honor and immortality at God’s right hand; saves it to “shine forth as the sun in the kingdom of the Father;” saves it to walk in white before the throne; saves it to be a king and priest unto God; saves it to see God as he is, and, seeing, to become like unto him, being changed into the same image “from glory to glory.” When we convert a sinner from the error of his ways, the ever-living God takes that sinner into his arms, adopts him as a son, makes him an heir of God and a joint heir with Jesus Christ. Yes, when we go to the most degraded human soul and save it from death, we, as with our human hands and the love of our human hearts, place a new star in the firmament, and a star that shall not only shine there forever, but “more and more unto the perfect day.”

But more than this, every soul that is saved, may become the saviour of others. The star that we rescue from the “blackness of darkness,” and lift unto the firmament, may draw up other stars, and thus gather a constellation. And as time rolls on, each star in the constellation may attract a new group around it, and thus the process go on until no finite mind can compute the results of a single effort of faith and love. There are men now living who have been instrumental in saving hundreds of souls. Some one earnest Christian led each of those men to Christ. The converts of each have won other converts. The sphere of holy activity and influence is widening every year. If the one Christian who converted the great evangelist from the error of his way, had been unfaithful, how different to-day the characters and the prospects of a great multitude! Oh, there is no work on earth that can compare in the grandeur of its results with that of saving souls! If all Christians realized their duty and their privilege to be “laborers together with God,” how speedily would the white and perishing harvest of the earth be reaped, and the “great voices in heaven” proclaim, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ!”—*The Interior.*

WHAT ARE YOU DOING?

Do you ever tell what the Lord has done for your soul? How does the world know that you are a Christian? Do you ever make a personal appeal to an unconverted soul? Do your religious engagements take precedence over all others? Have you tried to induce any one to attend the church? Do you visit the poor, the sick, and the strangers? Have you sought to know our new members? Do you “go into all the world and preach the gospel” by giving as the Lord has prospered you? Is secret prayer your daily habit? Are you informed concerning the spread of the gospel? Do you take a religious paper? Are you an advocate of gospel temperance principles? Do you observe family worship? Do you ever hand any person a good book or tract? Do you contribute your part of the current expenses of the church? Are any of the ways of working and witnessing for Christ, your ways?—*Dr. George L. Spinning.*

MAKING IT HARD TO MIND.

A LITTLE girl who was sent on an errand found the family just sitting down to tea, and was invited to share in the meal.

“No, thank you,” said she, “my mamma does not like me to eat away from home without her permission.”

“Oh, she won’t care,” said the hospitable hostess. “I’ll take the responsibility, and if she must whip somebody, tell her to whip me.” Overborne by persuasion, the child sat down and ate with the family. Returning home, she refused to eat her supper, saying she was not hungry. Mamma knew that her children were not troubled with loss of appetite without cause, and with some tender anxiety, asked: “Why are you not hungry? Don’t you feel well?” Then her experienced eye read in the child’s expressive face that this question was a temptation to subterfuge, and she hastened to ask another, which should lead her to tell the truth,—

“What did you do at Mrs. Ellis’s?”

At once the flimsy veil of deceit was blown away from before the little girl's vision, and she answered bravely,—

"Why, mamma, they asked me to stay to supper, and teased me, and Mrs. Ellis said you should whip her; and, mamma, I had hot biscuit, and two kinds of cake, and cheese, and—and Mrs. Ellis asked me if I liked tea, and I said yes, but you did not want me to drink it; and she fixed some tea, and said I should drink it, and you would n't know it; but I didn't do that, mamma, and I think folks have no business to make it so hard for little girls to mind their mothers."—*Christian Union*.

A SOLEMN TESTIMONY.

DR. SPRING, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning:—

"I have seen Universalists and infidels die, and during a ministry of fifty-five years, I have not found a single instance of peace or joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of merciful temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and theater rather than the house of God; and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity!"

WE had better be content with the work given us, which we are able to do, and perform it faithfully, than to vainly wish for something beyond our reach, which we would not be able, perhaps, to properly perform.

GOOD temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the soother of disquietude.



"THE FIELD IS THE WORLD."

PROGRESS OF THE CAUSE.

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

AUSTRALIA.—As one result of a protracted effort at North Fitzroy, a church of forty-eight members is organized; tent meetings commenced at South Melbourne, with good prospects.

ARKANSAS.—J. G. Wood visits churches in Pike county, Little Rock, Fayetteville, Siloam Springs, and Springdale; church at first-mentioned place newly organized with thirteen members; also that at Siloam Springs with eleven members; new church building dedicated at Springdale.

ENGLAND.—J. H. Durland holds meetings at Riseley and Kettering, five persons being baptized at the former place, and an interest awakened at the latter.

INDIANA.—M. G. Huffman holds meetings at New Marion, and reports several worthy converts; four baptisms at Denver, and the work generally revived.

IOWA.—L. McCoy reports about twenty converts at Davis City; church of fifteen members organized at Kellerton.

ILLINOIS.—Missions at Pullman, Chicago, Aurora, and Centralia all report favorable results of the labor done; the Scandinavian mission at Chicago reports ten baptisms in March.

KANSAS.—The continuation of labors at Yates Center results in the organization of a church of forty members and a Sabbath-school of fifty-six; church of seven members and a Sabbath-school organized at Milan, by labors of S. S. Shrock; series of meetings held at Chetopa, where two families embrace the faith; one addition to church at Newton, and Sabbath-school increased to forty-five.

MINNESOTA.—M. H. Gregory reports eight additions to the church at Good Thunder; L. Johnson reports good results from meetings at Lake City, Minneapolis, and Kingston.

MASSACHUSETTS.—D. A. Robinson reports additions to the church at Worcester, which also takes a club of sixty-eight copies of *Signs of the Times* for missionary purposes.

MAINE.—A church of thirteen organized at Crotch Island by A. O. Berrill; encouraging results of mission work in Portland.

MICHIGAN.—Seven believers reported at Elkhorn, as a result of labors by Eugene Leland; W. C. Wales reports four converts at South Allen; six new members baptized at Battle Creek, and the newly erected union chapel in east Battle Creek opened; Eld. G. I. Butler, President of General Conference, starts for California to aid the work on that coast; work begun on the erection of a large addition to Battle Creek College; winter term of that institution closed April 6, and spring term opened April 14; the special course of instruction at the College for those engaged in colporting, canvassing, and holding Bible readings, was attended by a class of upwards of 100.

NEW JERSEY.—J. S. Shrook labors at Pleasant Valley, one result being two conversions and baptisms.

NEW YORK.—Several believers at Jamestown as a result of labors by D. B. Oviatt, and a Sabbath-school of over fifty members.

NORWAY.—Great interest awakened at Laurvig by E. G. Olsen, where upwards of thirty conversions are reported; new church built and dedicated at Christiana.

NEBRASKA.—Seven additions to the church at Culbertson, and the Sabbath-school increased to fifty members.

OHIO.—Eight families reported at Payne as having recently embraced the faith; W. J. Stone reports a company of sixteen at Independence; church of six members organized at White House, also a Sabbath-school.

SWITZERLAND.—Elds. Bourdeau, Ertzenberger, and Conradi engage in protracted efforts at Lausanne and Geneva, with interesting results.

SWEDEN.—A church of fifteen members organized at Lindesburg, and four additions to the church at Orebro.

VERMONT.—A company of eighteen believers reported at North Sherburne, as a result of labors by Elds. Farman and Ayers; I. E. Kimball gives encouraging accounts of labor at Bellows Falls, Middlebury, and Brandon.

THE THEOLOGICAL WORLD.

... Pope Leo is to write his autobiography, which is to be published by an American house.

... A friend from New Haven, Ct., recently sent Mr. Moody \$2,500 to be used in evangelistic work.

... There were 7,139 infant baptisms in the Congregational churches of the United States last year.

... Messrs. Jones and Small, the evangelists, have completed their labors in Chicago and have gone South.

... Wm. H. Vanderbilt's executors have already paid \$200,000 to the Protestant Episcopal Missions, home and foreign.

... It is said that the Free Baptists and the body known as the Christian Connection will probably soon unite in one denomination.

... It is currently reported from Japan that Buddhism is "breaking down much faster than Christianity can take possession of the wrecks."

... Caspar Anch, recently deceased in New Orleans, La., left \$300,000 in property to the Presbyterians for the furtherance of Christianity.

... The Christian Dakota Indian young men have formed eleven "Kosha Okodakicye," which is the name they give to their Y. M. C. A. organizations.

... At Brazil, Ind., there has been organized the "Indiana Colonization Society," with the object of furthering the interests of Christianity in Africa.

... A scheme will be presented at the next Troy conference of the M. E. church, to be held April 22, to modify the appointing power of the bishop.

... Rev. Mr. De Forest was recently invited to preach in a Buddhist temple at Osaka, Japan. The priest in charge has concluded that Christianity is better than Buddhism.

... Rev. Dr. Fulton, of St. Louis, withdraws from the Protestant Episcopal church because of his dissatisfaction with the judiciary system of the church, in that it does not provide a court of appeals in the case of trial of a clergyman.

... The Salvation Army will hold an International convention in London, England, May 28, at which over 2,500 delegates are expected to be present, including Hindus, negroes, Moors, and American Indians.

... The St. Louis and Missouri conferences have followed the example set by Florida and Georgia, and divided on the color line, the blacks being put into a conference of their own.

... The Canton of St. Gall, Switzerland, forbids all public works on Sunday, New Year's Day, Christmas, Easter, Ascension Day and Whitsuntide.

... Rev. D. Downie, a veteran Baptist missionary in India, says that though the mission has been so long established and successful, there are hundreds of thousands there who have never yet heard the gospel preached.

... The New York Assembly has, by a vote of more than two to one, passed a bill permitting the Metropolitan Museum of Art and the American Museum of Natural History of New York City to open their doors on Sunday, and appropriated \$20,000 to defray the expense of such opening.

... The Baptist mission of Telegoo, founded fifty years ago, now has 160 missionaries and a church membership of 55,000. Telegoo is a province extending inland from the Bay of Bengal, and embraces a district of 100,000 square miles. The Bible is about to be translated into the native tongue of that region.

... The missionary work of the world now includes 100 societies—50 American and 50 European, which report an income of \$9,723,850, of which \$4,420,613 came from America and \$5,303,237 from Europe. The work shows a total of 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, 644,584 communicants in the churches.

... Considerable of a sensation was created in the House of Representatives one morning recently at the opening of the session by the prayer of the chaplain. He prayed the Lord to rid the land of gamblers, whether in cards, dice, chips, stocks, wheat, bucket shops, or boards of trade, to lead the people to know that money-making other than by the sweat of the face, was contrary to his laws. Some members denounced the prayer as of an incendiary character, but it was nevertheless ordered printed in the *Congressional Record*.

AMONG THE BOOKS.

SOME people experience a great amount of difficulty in understanding how the weekly Sabbath can be arranged so as to suit all the inhabitants of the world at all times of year, and still conform to the conditions of the Sabbath law. Let them read a tract, entitled "THE DEFINITE SEVENTH DAY," and they will fully understand God's measurement of time on a round and constantly revolving earth. By J. N. Andrews. 16 pp., 2cts.

PERHAPS no book in the Bible more intimately concerns the inhabitants of earth than the book of Daniel, containing as it does the prophetic history of the four universal kingdoms that should prevail upon this earth during its time-journey. "THOUGHTS ON DANIEL" is the title of a book of 408 pp., by Uriah Smith, being a critical and practical exposition of that most interesting portion of the Scriptures, verse by verse, with historical quotations, verifying the fulfillment of its prophecies. It is written in a clear and comprehensive style, printed in large, clear type, and attractively bound. It will prove a valuable acquisition to any library; while to Bible students and all who are interested to know our whereabouts in the world's history, it will prove of particular interest and benefit. Price, \$1.25.

EVERY age has its special developments and features of interest that constitute the "SIGNS OF THE TIMES" for that age, and the present is no exception to this universal rule. A tract of 24 pp., bearing the above title, dwells upon those special features that constitute the "signs of the times" for this age and generation, and treating, as it does, upon a subject of vital importance, cannot be read without decided benefit and interest. Send and get it. Price, only 3cts. Eld. James White is the author.

THE subject of baptism still engages the attention of the theological world, and is still a question for discussion as to its mode, purposes, etc. A work of 190 pp., in paper covers, entitled "THOUGHTS ON BAPTISM," by J. H. Waggoner, enters into an exhaustive examination of the subject of Christian baptism, its action, subjects, and relations. It also contains a brief consideration of the historical evidences for true immersion. This subject is of greater importance than is generally attributed to it, and should be more thoroughly understood by the masses. Price, in paper covers, 25cts.

ONE of the most valuable aids to Bible study that we have a knowledge of, is a tract, entitled "SCRIPTURE REFERENCES," being a compilation of proof-texts upon twenty-five different prominent subjects, among which are The Second Advent, The Resurrection, Signs of the Times, Spiritualism, Saints' Inheritance, The Millennium, The Sanctuary, Law of God, The Sabbath, First Day of the Week, Nature of Man, Destiny of the Wicked, etc. 32 pp., price, 4cts.

THE GOSPEL SICKLE.

Battle Creek, Mich., April 15, 1886.

A postmaster in Indiana writes the following encouraging words:—

"SICKLE No. 4 just received, and contents examined. Must say I never saw more solid truths and facts for our times contained in so small a paper. The articles written by Smith, Butler, Canright, Cottrell, White, and others are certainly unanswerable. Would like to see the SICKLE in the home of every family in the land. Glad to see it is having a grand reception; may the names roll up to thousands. It has the right ring, and gives no uncertain sound. Will do all we can to aid it on its mission in our town and vicinity."

For the information of the friends of the SICKLE we would say that hundreds of new names are added to its subscription list every week. More have been added during the past than in any previous week.

Eighteen hundred years ago, God, by his servant, promised a final warning to mankind, to be followed by the great day of his wrath. Rev. 14:9-12. If the fulfillment of signs and prophecies prove that the time has come that this warning should be proclaimed, it is being proclaimed; for the providence of God never fails to fulfill all his promises as soon as they are due. And the fact that the warning is already spreading all over the earth is the strongest evidence that the time has come for the fulfillment of the promise.

The afflicted Job pleaded with his friends as follows: "Are not my days few? cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death, a land of darkness as darkness itself," etc. According to modern theology, had the good man died, he would have gone at once to the bliss of heaven. This being the case, his entreaty to his friends would seem to be, "Do let me alone, and let me take a little comfort, before I go to heaven." It is evident he did not believe the modern theology.

ALL THE TIME SABBATH.

The following unauthenticated paragraph has its periodical spells of going the rounds of the papers:—

"By different nations every day of the week is set apart for public worship, Sunday by the Christians; Monday by the Greeks; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; and Saturday by the Jews. Add to this the fact of the diurnal revolution of the earth, giving every variety of longitude a different hour, and it becomes apparent that there is upon the earth a perpetual Sabbath."

This is no doubt very entertaining reading to those who seek to quiet their consciences with the idea that all days are sabbaths, and that there is no particular importance to be attached to one day above another. But one great trouble with it is that it has not one particle of evidence in its support aside from the first, sixth, and seventh days of the week. In the line of revelation and the true worship of God, the seventh day as the Sabbath everywhere appears. In the line of apostasy, Sunday has been honored by pagans and papists, and Friday to a certain degree by Mohammedans. No other days have been clothed with Sabbath honors. And between these two thieves the true Sabbath has been crucified, as the Lord of the Sabbath was himself crucified between the two malefactors on Calvary. U. S.

QUESTION.

"Why is it not better for us to go forward in the Christian course, dwelling upon the goodness of God and the love of Jesus, and not say so much about doctrines, for that is the very thing in which the religions world differ?"

ANSWER. Which is the more pleasing to the God of truth, truth or error, it would not seem a very difficult point to decide. Said the great Teacher, "Every plant, which my heavenly Father hath not planted, shall be rooted up." There is many a luxurious plant of error which needs to be rooted out or cut down. John the Baptist laid the ax of truth to the roots of error and hypocrisy in his time. Jesus Christ is the very embodiment of TRUTH; and it is one office of the holy Paraclete to guide into all truth, and it is the truth alone which will make us free. A reluctance to listen to the claims of truth is a bad sign.

Satan is the father of all error. And those who will not come to the light, lest their errors should be exposed, are on the side of those demons who said to Christ, "LET US ALONE!" G. W. A.

A TESTIMONY ON THE STATE OF THE DEAD.

"WILT thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? or thy righteousness in the land of forgetfulness?" Ps. 88:10-12.

This testimony is by the Holy Spirit. Both Peter and Paul accredit David as a prophet. Acts 2:29-31; 13:33-36. Jesus also recognized the Psalms as prophesying of him. Luke 24:44. If we accept the testimony, we must believe that the state of the dead is truly represented as the "land of forgetfulness." If the soul existed in immortality from the day of death onward, instead of forgetting, there would certainly be an increase of knowledge. The body, separate from the mind, has nothing to forget. It is that which in life remembers, which at death forgets. Consequently, it is the mind which goes into the land of forgetfulness. David asks, "Shall the dead arise and praise thee?" In another place he answers the question: "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. Silence and forgetfulness truly characterize the region of the dead. But those who sleep in Jesus shall arise to a glorious immortality. Christ is the resurrection and the life. There is no eternal life to mortal man out of Christ. R. F. C.

AN UNFAILING TEST.

MANY are ready to excuse themselves from obeying the fourth commandment of God's law by the inquiry (which seems to them quite plausible), How shall we know what is right when one says one thing and another, another thing? We refer them to the Bible, which ought to settle all differences; but they turn to us again saying, No two understand the Bible alike. Then we point them to the infallible guide, the life and character of Christ, which is a reflection of the teachings of the Bible. No one is safe who interprets the Bible contrary to the life and example of Christ. His life was in exact harmony with the Bible from Genesis to Revelation. T. M. S.

THE LAW OF GOD NOT ABOLISHED.

It is no new idea advocated by Seventh-day Adventists that the law of God, the ten commandments, is binding upon Christians. This is the old position held by the Church of God in all ages, and taught by all the Reformers. As we have room, we will give proof of this. The following is very pointed:—

LUTHER ON THE DECALOGUE.

Here have I become a disciple of the decalogue. I begin to perceive that the decalogue is the dialectic of the gospel, and the gospel is the rhetoric of the decalogue. Christ has all that Moses had, but Moses had not all that Christ has.—*Michelet's Life of Luther*, page 416.

In a letter against the Antinomians, published by Samuel Rutherford in London, 1648, Dr. Martin Luther says:—

"I wonder exceedingly how it came to be imputed to me that I should reject the law of ten commandments. . . . Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law, must of necessity abrogate sin also."—*Spiritual Antichrist*, pages 71, 72.

In A. D. 1541 Luther wrote as follows:—

"He who pulls down the law, pulls down at the same time the whole frame-work of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as a sin in the world, since the gospel defines and punishes sin only by recurring to the law." "I never rejected the law."—*Life of Luther*, p. 217.

Calvin says:—

"The law has sustained no diminution of its authority, but ought always to receive from us the same veneration and obedience."—*Institutes*, b. 2, chap. 7, sec. 15.

The Episcopalians taught it. Their commentator, Thomas Scott, says:—

"This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man."

The Presbyterians have taught it very strongly. The "Confession of Faith" of the Presbyterian church of the United States of America, ratified by

the General Assembly of 1821, and amended in 1833, has this:—

"Article 5.—The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God the Creator, who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen this obligation."

The Presbyterian commentator, Barnes, "Notes on the Gospels," vol. 1, on Matt. 5:18, says:—

"The laws of the Jews are commonly divided into moral, ceremonial, and judicial. The moral laws are such as grow out of the nature of things, which cannot, therefore, be changed, such as the duty of loving God and his creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow-man. Of this kind are the ten commandments; and these our Saviour has neither abolished nor superseded."

The Baptists have always held to the obligation of the decalogue. The Moral Law, Tract No. 64 of the American Baptist Publication Society, says:—

"To prove that the ten commandments are binding, let any person read them one by one, and ask his own conscience as he reads, whether it would be any sin to break them? Is this, or any part of it, the liberty of the gospel? Every conscience that is not seared as with a hot iron must answer these questions in the negative. . . . The Lawgiver and the Saviour were one; and believers must be of one mind with the former as well as with the latter; but if we depreciate the law which Christ delighted to honor, and deny our obligations to obey it, how are we of his mind? Rather are we not of that mind which is enmity against God, which is not subject to the law of God, neither indeed can be?"

D. M. C.

FAITH and obedience are bound up in the same bundle. He that obeys God, trusts God; and he that trusts God, obeys God. He that is without faith is without works; and he that is without works is without faith.—*Spurgeon*.

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