

THE GOSPEL SICKLE

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

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EDITORIAL COMMITTEE:
URIAH SMITH, GEO. I. BUTLER, W. H. LITTLEJOHN,
D. M. CANRIGHT, AND R. F. COTTBELL.
For Terms, - - - See Last Page.

WHY STAND YE IDLE?

There is work to be done in the vineyard,
There are sheaves to be garnered in,
There are souls to be saved, and the Master saith,
"Go, gather my lambs from the paths of death,
From the broad highway of sin!"
Go, gather them in from the hedges,
Go, gather them young and old,
Go, tell how the Shepherd, in wondrous love,
Is waiting to welcome, in mansions above,
The poor wayward lambs of the fold.
Then work for the glorious Master,
Oh! why wilt thou longer delay
When he promises strength if we ask aright,
When his yoke is so easy, his burden light,
And he pledges the best of pay?
The reward shall be life eternal,
With pleasures and joys untold,
Bright mansions in glory shall ever be thine,
And for every soul thou hast saved shall shine
A star in thy crown of gold.
Then work! there is rest hereafter—
How sweet will the resting be,
When forever free from the blight of sin,
Through the pearly gates we are ushered in,
To eat of life's healing tree!
The harvest of earth is ripening,
And we long for the gathering day;
And when with the angels so pure and bright,
The King shall descend from the realms of light,
With joy may we hear him say,—
"Thou hast faithfully worked in my vineyard,
Now the home of the just is thine,
Receive for thy labors a rich reward;
For they that turn souls to the pitying Lord,
As bright as the stars shall shine."
—Mrs. L. D. A. Stultie, in Review and Herald.

Notes & Comments.

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

"HOW IS IT," says one, "that the Bible promises the more reward in this earth to the wicked than to the righteous?" And in proof of this Prov. 11:31 is quoted: "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." When rightly understood, this gives no evidence for the conclusion reached by our questioner. The idea is not that the wicked will receive a greater reward here, either in the extent of its duration or in respect to its value, but that all the reward they receive is here in this world, while with the righteous the case is different. We learn by Rev. 20:6, that those who have part in the first resurrection will reign with Christ a thousand years; and by 1 Thess. 4:15, that those who are translated at the second coming of Christ will be caught up in the air together with the resurrected saints. Thus the righteous spend one thousand years of their reward in heaven, and at its termination return to this earth in its renewed state to spend an eternity of bliss. And how is it with the wicked? During their lives on this side the grave they receive blessings in common with the righteous; but these are in no sense a recompense, or reward, given by God for acts performed. Then at the last great day, when the elements melt with fervent heat, the earth also, and the works that are therein are burned up, they receive their final and entire recompense in the perdition of ungodly men.

NOAH'S TIME AND OURS.—The days of Noah before the flood, prefigured the present age. Christ tells us that as it was in the time of Noah, so shall it be in the days that immediately precede the coming of the Son of man in the clouds of heaven. Human nature has not improved in the six thousand years of probation. It is the same to-day as in Noah's age. And Satan is not asleep. He is as active and vigilant now as when Noah was warning his generation. While the voice of God is now making itself heard through his servants, in warnings and entreaties, Satan is mustering his forces also. With gigantic energy and sophistry, he endeavors to make the words of heavenly warning of none effect. The people are being tested, but the great masses seem to be on the side of the arch deceiver, finally to be involved in irretrievable ruin. But those who heed the divine warning, and in their lives bring forth fruits meet for repentance, will "dwell in the secret place of the Most High" when the "overflowing scourge shall pass over." While the earth is being swept with the besom of Jehovah's unmixed wrath, those who have been purified through the truth will safely "abide under the shadow of the Almighty."

If the Sabbath day has been changed to the first day of the week, in consequence of our Saviour's rising from the dead on that day, then there was one occasion in which two Sabbaths came right together, making rest days rather plenty at that time. Or, if the creation Sabbath was omitted altogether, and the following Sunday observed in its stead, then there was a week at least eight days long, which would decidedly militate against the seventh-part-of-time theory. How is this?

ALPHABETICAL WRITING.—The decalogue, containing the moral law of the ten commandments, is the very foundation and center of the Holy Scriptures. And this moral law, engraved on tables of stone by the finger of God, was the first written document on earth. The great Creator set the first copy. Written language is of divine origin, and was revealed for the express purpose of communicating the will of God to men. Not only were the law and the books of Moses the first ever written, but they were the first ever printed with types. The Bible was not only the first book printed, but it is the cheapest book in existence. It was the importance of Bible truth that stimulated science, and caused the invention of the art of printing! Anderson says:—

"The first book ever printed on movable metal types was the Bible, in A. D. 1455."—Anderson's Annals, p. 81.

Speaking of the Scriptures, Dr. Adam Clarke says:—

"They contain the most ancient writings in the world, the decalogue, or ten commandments, a part of the book of Exodus, being probably the first regular production in alphabetical characters ever seen by man."—Clavis Biblica, p. 16.

Says Emily D. Pearson in "Gutenberg, and the Art of Printing":—

"Do we not find evidence that alphabetical writing was divinely revealed, in the tables of stone written by the finger of God, and given to Moses on the mount? In those ten commandments, so anciently bestowed, all the Hebrew letters, with one exception, are found,—every guttural, labial, lingual, and dental, is disclosed."—Page 297.

Verily, so divine an art as alphabetical writing, as the learned Shackford intimates, must have come directly from God himself.

WHERE in the Bible do you find any of the following terms which are so common in the religious literature of modern times: "Immortal soul," "immortality of the soul," "never-dying soul," "deathless spirit," "spirit land," "spirit life," "eternal torment," "endless hell," etc., etc.? Not one of these ever occurs in the holy Bible, just where we would expect to find them used the most freely if they express the truth. Here is a large volume written by inspiration,

written directly upon religion, speaking of man at death, at the Judgment, in heaven and in hell, and yet not one of these popular terms is ever used. The spirit and the soul are mentioned in the Bible some 1700 times, and yet not once is the term "immortal" ever applied to either of them. Reader, what does it show?

THE terrible visitation of God's wrath upon Jerusalem has been eagerly seized upon by many as the fulfillment of all the vengeance against sin which the Bible threatens. So when Malachi speaks of the day "that shall burn as an oven," or Peter, of the melting of the elements with "fervent heat," or Paul, of the revelation of the Son of God "in flaming fire," these awful declarations are said to have been fulfilled when Jerusalem was destroyed. Undoubtedly, when Noah preached the coming of the flood, the antediluvians had some great woe, which had come on mankind some centuries before, to cite to him as the real fulfillment of all God's threatenings against sin. They satisfied their own minds so that they regarded not his warnings. But in spite of all this comfortable explanation, the flood came and destroyed them all. The destruction of Jerusalem now swallows up all the unpleasant truths of Scripture. But, instead of that terrible event's calming the fears of the guilty, it ought to alarm them. If God has marked iniquity in the Jews, and inflicted on them such terrible blows, will he not do likewise by the Gentiles?

"CHRIST is the end of the law for righteousness to every one that believeth." To unbelievers, of course, he is not the end of the law. If the end of the law is its abolition, it is abolished to believers, but unbelievers are still in duty bound to keep its precepts. If these do their duty as revealed in the ten commandments, they will certainly be better citizens than those who profess faith, and break the commandments. *End* sometimes means *object*. "The end of the commandment is charity." "Ye have heard of the patience of Job, and have seen the end of the Lord." The object of the law is righteousness—the development of a righteous character. This object cannot be attained by one who is already a sinner, except by faith in Christ, through whom alone past transgressions can be forgiven, and the sinner brought back to righteousness, which is obedience to that law of which it is said, "All thy commandments are righteousness." Ps. 119:172. Thus the primary object of the law is attained. See Rom. 8:3, 4.

WHAT has become of all the ghosts? When a boy, I used to listen for hours to old people who were telling ghost stories, till I dared not go out-of-doors, nor upstairs to bed. They had seen them, had met them, had talked with many who had seen them. There was no doubt about it. But I hear no more about them of late, have not met a person who has seen one, or even a shadow of one for twenty-five years. I have traveled much in all kinds of places, in the night, in the dark, by grave-yards, and the most favorite resorts for ghosts, and yet have never met one. What is the matter? Ah! the fact is that whole ghost business was a humbug. The dead are dead, and will remain so till awakened by the trump of God. The agitation of the real sentiments of the Scriptures concerning the state of the dead, has hurt the ghost business.

It is not often that we find recorded in the Bible the statements of women respecting their belief on important doctrines. In 1 Sam. 2:9, is found the belief of Hannah, the mother of Samuel, with regard to the final condition of the wicked. It is given in these words: "The wicked shall be silent in darkness." This ill accords with the popular idea of endless misery, but is in complete harmony with the prophecy of David when, looking forward to the time when the wicked should be disposed of, he said, "Thou hast destroyed the wicked, thou hast put out their name forever and ever." Ps.: 9:5.

DOCTRINAL.

"Speak thou the things which become sound doctrine." Titus 2:7.

Satan set to work to foist into it as much of paganism as possible, and from the mixture to evolve an ecclesiastical mongrel which should manifest tenfold more malignity against the true worship of God than paganism had ever done. How well he succeeded, let the Romish Church, her skirts dripping with the blood of more than fifty million murders committed against the innocent adherents of the true faith,—

thy people." The primary signification of the original word here rendered "determined," is to "cut off." Seventy weeks are cut off—from what?—From the 2300 days of chap. 8:14. Where the 70 weeks begin, there, consequently, the 2300 days begin; and this is the first point to be determined.

In verse 25, the starting point is declared to be at the going forth of a commandment to restore and build Jerusalem. From the date of this vision, 538 B. C., we glance forward for the commandment. In 536 B. C., Cyrus issued a decree for the return of the Jews and the rebuilding of the temple. This was not sufficient to restore Jerusalem. The enemies of the Jews hindered this work in the reign of Artaxerxes, the Magian, B. C. 522; but Darius Hystaspes, B. C. 519, re-affirmed the decree of Cyrus, and the work went forward again. It was still too limited. At length Artaxerxes Longimanus granted Ezra a decree which contained provisions for the full restoration of the Jewish State, and met the prophecy in every particular. This is found in full in Ezra 7:12-26. It was in the 7th year of the king; and his 7th year was B. C. 457.

For the building and restoration of the city, 7 weeks, or 49 years, were allotted. This was accomplished by Nehemiah in the 15th of Darius Nothus, B. C. 408. 69 weeks, 483 years, reached to Messiah the Prince (Christ), who began his ministry A. D. 27. Luke 3:1 (the 15th of Tiberius ended in the summer of A. D. 27. John commenced preaching in the spring, Christ, six months later, in the autumn); Acts 10:37, 38; Luke 4:18; etc. His ministry continued 3½ years, to the middle of the remaining or 70th week. John 2:

13; 5:1; 6:4; 13:1. This brings us to the Passover in the spring of A. D. 31, where he was crucified. See Dr. Hales. Here he caused the sacrifice and oblation (the Jewish ceremonial) to cease in the midst of the week. Dan. 9:26, 27. The last half of the week, 3½ years more, brings us to the autumn of A. D. 34, where the 70 weeks, or 490 years, terminated. How much time have we left?—1810 years; thus 2300—490=1810. To A. D. 34, where the 490 ended, we add 1810, and it gives us A. D. 1844, as the point where the whole period of 2300 years ended.

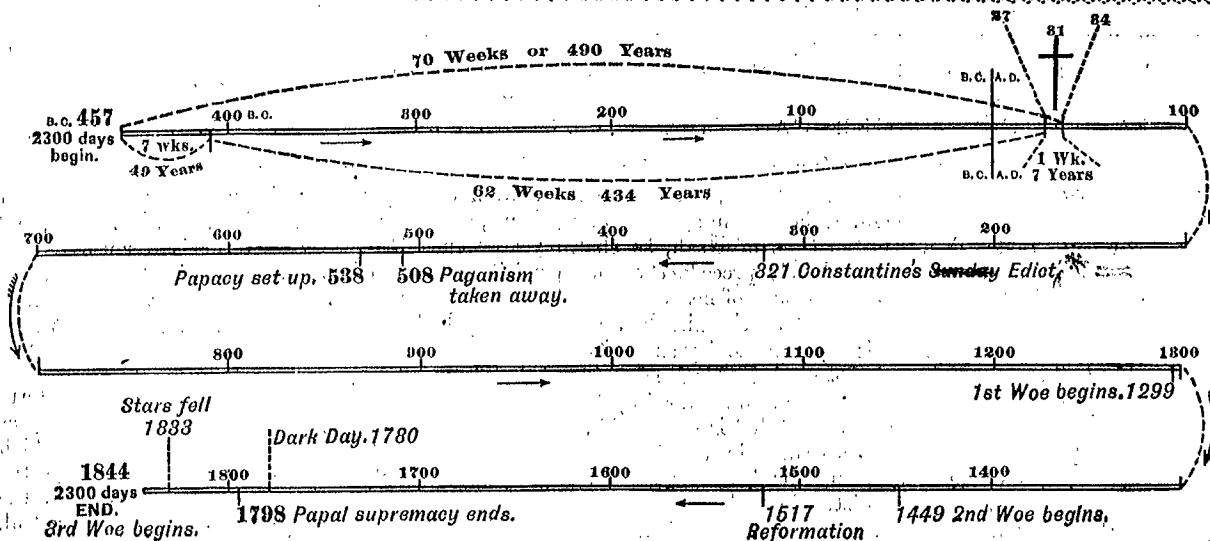
This calculation is beyond refutation; for the date 457 B. C. as the 7th of Artaxerxes Longimanus, rests upon the canon of Ptolemy, which is confirmed by the concurrent agreement of more than 20 eclipses, and is not, says Prideaux, "to be receded from for any human testimony whatsoever."

INCREASE IN STORMS AND EARTHQUAKES TO BE A SIGN OF THE END.

BY D. M. CANRIGHT.

THE Lord has given in the Bible many signs that should mark the last days. Among these is the prediction that there will be storms and earthquakes in the last generation. Thus the Saviour, after saying that there should be signs in the sun and in the moon and in the stars, adds, "The sea and the waves roaring." Luke 21:25. So again, in Rev. 11:18, 19, the Judgment is first described, and then a statement is made, that at that time there shall be lightnings, and thunders, and earthquakes. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; . . . and there were lightnings, and voices, and thunders, and an earthquake, and great hail." The same thing is also mentioned in several other places. This indicates that we may look for great disturbances in nature just before the end of time.

Now every intelligent person knows that our own days are remarkable for these very things. Never within the knowledge of mankind have there been so many, so great, and so destructive storms of every kind as within the last few years; and they seem to be rapidly increasing and spreading over places where they were never known before. Tornadoes, water-spouts, hurricanes, hail storms, and the like have spread terror and devastation all over the face of our earth. The fearful cyclone is peculiar to our own days. It was unknown until a few years since. They have become so frequent and so destructive that in the West the people have actually fulfilled Isa. 2:19: "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord." I heard



DATES EXPLAINED.

- B. C. 457. Date of the commandment to restore and build Jerusalem. Dan. 9:25. Ezra 7:7.
- B. C. 408. End of 7 weeks, or 49 years. Work of building and restoring completed.
- A. D. 27. End of 62 plus 7 equals 69 weeks, or 483 years. Jesus baptized and begins his ministry.
- A. D. 31. Midst or middle of 70th week. Christ Crucified.
- A. D. 34. End of the 70th week, or 490 years. Jews rejected. Gospel goes to the Gentiles.
- A. D. 508. Overthrow of Pagan Romanism.
- A. D. 538. Commencement of Papal supremacy. Beginning of the 1260 years.
- A. D. 1798. Close of the 1260 years. End of Papal supremacy.
- A. D. 1844. Close of the 2300 days, or years. Beginning of the work of atonement or Investigative Judgment. Sounding of 7th trumpet introducing third woe.

7 weeks equal 49 years.
62 " " 434 "
1 week equals 7 "
70 weeks equal 490 years.
Taking 457 B. C., Autumn, from 400, it is shown that the period extends to A. D. 34, Autumn.
2300 minus 490 equals 1810.
A. D. 34 plus 1810 equals 1844.

THE GREAT PROPHETIC MEASURING LINE.

BY U. SMITH.

In previous numbers we have treated of the symbolic representations of the prophecies of Daniel 2, 7, and 8. In Daniel 7, we found a period of time marked off, covering the duration of papal supremacy, and giving us the key to prophetic numbers, by showing that a day is used in a prophetic sense to signify a year of literal duration.

In the vision of Daniel 8, another period is given, the longest and most important prophetic period in all the Scriptures, the calculation of which is a matter of surpassing interest. Beginning in the fifth century before Christ, it sweeps over twenty-three hundred years, terminating in our own day and generation. The prophet thus introduces it:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:13, 14.

To those who believe that the Bible is the inspired word of God, we suggest the question, Why has God placed in his book these definite numbers, and marked off these periods of years? Is it not that we may study them, understand them, and profit by the marvelous facts they reveal to us?

Let it be noticed, first, that there are two agencies brought to view in the scripture before us, by which the Church was to be oppressed, or trodden under foot. These are called the "daily" and the "transgression of desolation." The supplied word, "sacrifice," should not have been introduced, as the text has no reference whatever to the Jewish sacrifices.

These two oppressive or desolating agencies are some forms of false religion; for nothing else ever persecuted the Church of God; and all the false religions that have ever persecuted the true religion, may be classified under just two heads, namely, paganism and the papacy.

It is evident, therefore, that the "daily" (desolation) refers to paganism, and the "transgression of desolation" refers to the papacy. Counting back from the sixth century A. D., through all the preceding years of Roman history, backward through Grecian, Medo-Persian, and Babylonian supremacy, through Egyptian history, and through antediluvian times, even to the apostasy of Cain,—all the way along paganism was the continual or "daily" oppressor of the people of God. But when in the declining days of Rome it became evident that nothing could prevent Christianity from gaining a controlling position in the empire,

let that Church answer. Here was indeed the "transgression of desolation."

Dan. 8:11: "By him [Rome] the daily [paganism] was taken away [that is, the empire suppressed the worship of the old pagan gods, and adopted the papal form of Christianity]; and the place of his sanctuary [the sanctuary of paganism, which was the city of Rome, where was the Pantheon, or temple of all the gods.] was cast down [that is, Rome was reduced to a second rank by Constantine, who removed the seat of empire to Constantinople, and made that the imperial city, A. D. 330; and Constantine was the first so-called Christian emperor]. And an host was given him [Rome Christianized] against the daily [paganism] by reason of transgression [the wicked working of what Paul calls the "mystery of iniquity," which resulted in the establishment of the papacy. This "host" was the multitude of the barbarians who subverted Rome politically, but became themselves converts to the Catholic faith], and it cast down the truth to the ground; and it practiced and prospered." This the papacy has done to repetition.

As Daniel viewed this dark and almost interminable picture of suffering and persecution, he asked how long these two forms of oppression should tread under foot the sanctuary and the host, the Church; and the answer was that from some point of time, not here revealed, twenty-three hundred years would roll away, and then the sanctuary should be cleansed. This, as we shall hereafter see, was just as definite an answer as could be given without revealing the exact time of Christ's second advent, a point which has been studiously avoided in the Scriptures. All the vision of chapter 8 was explained to Daniel, except this important matter of the time. Gabriel was commanded to make him understand it. Verse 16. But Daniel, overcome by the revelations, fainted before the angel had finished, and could at that time endure no more. Verse 27.

Fifteen years passed away, and the events of chapter 9 transpired. The time then came for Gabriel to complete his work. He appeared again to the prophet. Verse 21. Daniel identifies him as the one he had seen in the previous vision. The angel said that he had now come to give him "understanding," the very work he had been commissioned to do according to chap. 8:16, but which, on account of Daniel's health, he was then obliged to postpone, and had seen no occasion till now to resume. Then Gabriel himself, referring to a previous interview, says, "Understand the matter and consider the vision." This must be the vision of chapter 8; as no other had occurred since. And then, as an absolute demonstration that he referred back to the vision of chapter 8, he commenced his instruction on the very point there omitted, namely, the time.

"Seventy weeks," he says, "are determined upon

a man from that section state that it was a common thing now for people to have a cave dug near the house, into which the whole family might run, on the appearance of a cyclone. Says the *N. Y. Tribune*, Nov. 12, 1862:—

"All over the country these storms have been of unusual frequency and dreadfully destructive this year. The lightning, the hurricane, the water-spouts, number their victims this summer in the Western States by hundreds. And in many parts of Europe the same phenomena prevail, with a sprinkling of earthquakes in places where the earthquake is hardly ever felt. The cause is a mystery."

The *New York Mercantile Journal* for November, 1868, thus soberly describes our times:—

"Old mother Earth has been indulging in some odd caprices within the last ten years, the variety and frequency of her antics having especially increased during her last three annual revolutions. Tornadoes, water-spouts by land as well as at sea, freshets, volcanic eruptions, and earthquakes have become of almost daily occurrence, and of continually augmenting intensity. Moreover, they embrace a larger and larger area of territory at each recurrence. The last shock, which so fearfully devastated South America, was felt over one-third of the earth's surface. These portentous phenomena are seriously engaging the attention of the scientific world. The remark that they only seem to us more frequent because our means of communication are more complete and rapid, and that we now hear from all parts of the globe simultaneously will not explain the matter, since the late commotions have been attended by disturbances of both land and sea in parts of the earth which have been constantly accessible for centuries, that were totally unparalleled in previous history. The change of the Gulf Stream from its course, and the alteration of climates, have been some of these increased marvels."

Scores of testimonies like the above could be given; but everybody knows the fact, and yet very few are aware that these are indications of the end; but they certainly are.

It will be noticed in the quotation from the Bible that earthquakes are also mentioned as a sign of the end. God has often used the earthquake to punish or to terrify the inhabitants of earth. There was an earthquake at the giving of the law from Sinai. There was an earthquake when God communed with Elijah; and when the Saviour was crucified, "the earth did quake"; and at his resurrection "there was a great earthquake." And so we may not be surprised if earthquakes shall mark the judgments of God in the last days. It is a fact that earthquakes, fearful and destructive, wide-spread and many of them, have been coming thicker and faster upon our earth within the last few years.

In a single year, 1868, over one hundred thousand persons perished by earthquakes. In January, 1869, there were eleven earthquakes, two of them great and destructive.

The *Christian Statesman* of July 17, 1875, says:—

"The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally preserved."

The following table is arranged from the best and most reliable authorities. Mr. Mallet arranged chronologically and distinguished the registered earthquakes into five periods:—

	No.	No. of years.	Average.
Those recorded before A. D. 1700	58	1700	1 in 29 years.
Thence to the end of 18th century	197	900	1 in 4
" " " " 18th "	532	600	1 in 1 year.
" " " " 18th "	2804	300	9 in 1 "
" " " " to 1850 "	3240	50	64 in 1 "
" " " " 1850 "	5000	18-277	in 1 "

This table shows the rapid increase of earthquakes in the last few years. In many cases, whole cities numbering thousands, have been swallowed up in a few minutes. A whole island with villages on it has gone down, and tens of thousands have perished. In some cases, a whole continent has been shaken by the power of these awful commotions. God said it should be so just before the end. We see these things coming. Putting these with all the other signs, we believe they indicate the end of the world near.

WONDERS OF THE LAW.

OUR first impressions of the law are, that it is a prominent and important portion of the word of God. After a little more reflection, we discover that it is the foundation of the entire Scriptures, extending from the base of Sinai backward, through the brief records of twenty-five hundred years, to the beginning, and forward, through future centuries, till the end of all things. Further on, we discover that it survives the dissolution of the heavens and the earth, escapes the final catastrophe of a world that rebelled against its righteous requirements, and sweeps away through all the wide dominions of God, and lasts while eternity itself endures. The more we reflect upon its

contents and its bearings, the more are our eyes opened to behold wondrous things out of it. We might undertake in vain to make a catalogue of those wondrous things; for, as we shall see, in a general way such a catalogue must necessarily embrace all the wonders of the universe, and that would include the universe as a whole, and all the particular things in it; for there is nothing in all God's nature or works that is not wonderful. Let us make a brief summary, or attempt it, of the contents of the law of God:—

In the first place, its contents are exclusively good; or in other words, it excludes all evil. "All unrighteousness is sin;" but "sin is the transgression of the law." Hence, all unrighteousness is, in its relation to the law, an outlying and hostile fact. "Is the law sin? God forbid," says Paul. It is neither wholly nor partly sin; but is, in the sum total and in the various items of its composition, "holy and just and good."

In the next place, it embraces all good. If all unrighteousness is sin, or transgression of the law, then all righteousness would be and is the opposite, which is obedience to the law. The psalmist says, "Thy commandments are righteous." In another place, he says, they are "all righteousness;" that is, they include all that is righteous or right. This view of the law places it before our minds as the great rule by which to determine the moral character of actions. It presents it also as the barrier God has established against all sin, and as the pillar that supports all that is good and true. It stands between the kingdom of darkness and the kingdom of light, like the pillar of God between the Egyptians and the Israelites, casting the light of its glory over those who desire to keep it, and shedding the darkness of its condemnation over its transgressors. It constitutes the great and imperishable and indestructible wall built by the hand of God around his vast and far-extending empire, and of course around all the loyal residents of that empire. Against this godlike rampart, the arch rebel has almost unceasingly hurled his obedient "principalities and powers," often massing whole kingdoms and "armies of aliens" in desperate, but fruitless, effort to demolish or overthrow it. One more, yes, two more charges from the opposing power, and that power will concede the impregnable character of this structure, and in final defeat sink beneath the fiery lake to rise no more. So the law includes and externally supports all that is right, while it excludes and eternally condemns and overthrows all that is wrong.

The next wonder which we discover, or which may be spoken of as being included in the law, is, that it embraces all the works of God. How is this made to appear? Very easily. That law says: "In six days the Lord made heaven and earth," "and all that in them is." Here the material universe, with all its created contents, is found to constitute a portion of the law's possessions, as well as of God's possessions. One might suppose that the six days' creation spoken of by the law, does not directly include more of the universe than is embraced in the solar system, or even in our earth and its dependencies. If this supposition were true,—and it may be, and is, so far as this writer's knowing anything to the contrary is concerned,—it does not affect our proposition in the least; for it would still be true that the earth and its dependencies, or the solar system, are a part of the entire material universe, and the work of that six days was but an extension of the limits of a pre-existing kingdom that ruleth over all the heavens and earths, or worlds, and their dependencies that creative power may have produced at any time or place. Eye hath not yet seen the wonders of this portion of thy law, thou great and mighty Builder of creation! Earth, with its mountains and valleys, its oceans and plains, its forests and prairies, its grasses and flowers, its teeming life on land, in water, and in air; the heaven of blue ether above us, set full of stars, whose twinkling light dispels night's somber shades,—beyond this, beyond the reach of thought, thy works lie, and extend, and reveal thy wisdom, power, and love. Great and marvelous are thy works, Lord God Almighty! and thy law reflects them.

Another of the wonders of the law is, that it contains all scientific truth, and excludes all false science. How is this? Thus: scientific truth is always and only some fact, facts, or relation or relations of facts; some law, laws, or relation or relations of laws, which exist, and are imbedded, in creation, as a part or as parts thereof. Here we enter a boundless field. We might begin with

geology, the study of the formation and substances of the body of the earth; geography, the science of the exterior parts and appurtenances; zoology, the science of animals and all that pertains to them; botany, the science of vegetable organisms; physics, the science of nature's phenomena and laws not embraced in the foregoing, as light, heat, motion, color, sound, electricity, force; chemistry, the queen of sciences, waving her wand over the whole domain of nature, and compelling every atom to tell the secret of its various likes and dislikes to other atoms; numbers, by which all things existing are marshaled in companies, great or small; all mathematics, revealing the infinite accuracy of all creation's laws and modes; language, the science that gives a word symbol to every fact, law, or combination in the universe; mind, the grand receptacle into which creation pours the knowledge of itself.—H. Wren, in *Review and Herald*.

CONCLUDED IN NEXT NUMBER.

TEXTS EXPLAINED.

"THIS GENERATION SHALL NOT PASS."

For many years men have discussed the question as to what generation Jesus referred in Matt. 24:34, when he said, after relating several developments that should take place, "This generation shall not pass till all these things be fulfilled." Christ had been speaking in answer to a question of his disciples as to what should be the sign of his coming and of the end of the world. He then related the signs that should betoken those events, and named as such the darkening of the sun and moon, the falling of the stars, and the shaking of the powers of the heavens. These were all the signs he named. Then came the words before quoted. It is evident that Christ did not mean the generation then living; for he said in Matt. 12:39 that only one sign should be given that generation, and that was the sign of the prophet Jonas. There is only one plausible explanation of the matter, and that is that he referred to the generation that should witness the signs named, for that generation, and that only, could or would be benefited by those signs, and that was the generation that should not pass till all be fulfilled.

PROTECTION OF THE RIGHTEOUS.

"Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." These words are found in Ps. 91:5-7, and indicate the protection afforded to those who dwell "in the secret places of the Most High." Many are greatly perplexed to harmonize these statements with what appear to be the facts in the case. Disease and death come alike to the wicked and righteous in this life. All are alike subject to the pestilence and epidemic. How is it, then, that those words of the psalmist are true? The case is this: people are permanently injured only when some vital part is injured. That which affects one only temporarily is not to be compared with that which is eternal in its results. The Christian's real life is hid with Christ in God, and the cessation of this present mortal state is only temporary, and as he falls asleep in firm hope of a part in the first resurrection when he will be clad in immortality, he can more fully comprehend the significance of the words quoted than ever before. For him death has no terrors, and so the words are literally true. Those words are also in the nature of a command, and require the Christian to possess that degree of confidence in the protecting care of God that will cast out all fear of the things mentioned.

"FOR WE ARE ALSO HIS OFFSPRING."

In Acts 17:27 occurs the sentence at the head of this paragraph. This text was cited by a public speaker in this city as "the strongest passage in the Bible in favor of natural immortality." Paul here refers to two heathen poets, *Aratus* and *Cleanthes*, whose writings were well known to the Athenians, whom he was addressing on Mar's Hill. They lived respectively 270 and 300 years B. C. These writings were very popular with the Greeks, and Paul quoted a line from them in his sermon to reprove their idolatry. He then says in the next verse, "Forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." But in what sense are we the offspring of the Deity? Not by natural generation, surely, as the son is the offspring of his earthly parent. All men are the offspring of God by CREATION, and Christians are especially the offspring or children of God by being BORN FROM ABOVE. But if it is insisted that we are immortal because we are the offspring of God, then with just the same reasoning we may say that man is omnipotent and all-wise, because God is such. That which proves too much, proves nothing, consequently the assumption that man is immortal because he is the offspring of God falls to the ground as being pointless, illogical, and unsound.



"The fields are white already to harvest."—John 4:15.

BATTLE CREEK, MICH., MAY 1, 1886.

WHAT THE FOURTH COMMANDMENT REQUIRES.

This precept simply requires that day of the week to be kept holy on which the Creator rested. This, we have learned over and over again, was the seventh day of the week. He rested on one day only of the weekly cycle, and this rest was long ages in the past, when the command was given and could not, therefore, be changed. Hence, the fourth commandment can be made to sanction Sabbatizing on no other day of the week than the seventh. One cannot change his birthday to another day on which it did not occur. Independence-day cannot be separated from the Fourth of July; for the events occurring in 1776 fix it to that point, and they cannot now be changed. So of God's rest day, the facts are such that before it could be changed, the whole work of creation would have to be gone over again. God rested on the seventh day of the first week of time. We are to rest on the same day of the week to keep that great fact in memory. What would we think of the propriety of appointing some day besides the Fourth of July, on which to commemorate the independence of these United States? This would be no more absurd than the observance of some other day than the seventh in keeping the fourth commandment.

This command is inseparably connected with the day of Jehovah's rest. It is the particular day of God's rest which the command requires to be kept holy and no other. It is not a seventh part of time that the command specifies, neither one day in seven after six of labor merely; but it is the seventh day on which God rested from the work of creation, which is appointed for man to keep as it comes to him in the weekly cycle. God was at this very time showing the people, by weekly miracles, in the fall of the manna, which day this creation Sabbath was. There could be no doubt on this point, no time lost. They had the right day from creation, the God of all the earth pointing it out to them every week. The true weekly cycle was therefore known at the time the law was given. Doubtless, it had always been kept by the patriarchs from the creation to this time, as it was by the Jewish people till the time of Christ.

The speaking of the law on Sinai by the Creator of the universe, and his writing it on the imperishable tablets of stone, with his own finger, marks a most important epoch in the religious progress of the race. The fact that the creation Sabbath was given such great prominence as to be made the central and most extensive precept in it, demonstrates the exalted position it occupied in the Lawgiver's estimation. No satisfactory reason can be assigned for this high honor, other than that "the Sabbath," which "was made for man," was exceedingly important for his well-being. It was the day for religious benefit, for spiritual improvement,—the day in which to remember our Creator, and that we are the workmanship of his hands. Mark this fact well: the principal object of the Sabbath, according to the commandment, is not mere rest from physical toil. It is to be kept "holy;" for it was made holy at the creation. The facts of creation are to be remembered. Religious contemplation and work are the main objects of the day. It is God's day and not ours. He has never given us this day to use for our purposes.

G. I. B.

LIFE THROUGH CHRIST ALONE.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. By disobedience, man lost his life which God gave him in the beginning, and was consequently remanded to the dust from which he was taken. "Death passed upon all." All were lost, and that without hope, unless redeemed from death and the grave. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16.

God is the only fountain of life. "He giveth to all life, and breath, and all things." Acts 17:25.

He is the only source of life and immortality. Of him the apostle says, "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see." 1 Tim. 6:16. "As all life depends on him, if any shall receive eternal life, it will be 'the gift of God,' and this gift can come to us only 'through our Lord Jesus Christ.'" "For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26. In harmony with this Jesus prays to the Father, "Glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17:1, 2. "My sheep," said Jesus, "hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish." John 10:27, 28.

Jesus came to seek and save that which was lost; to save those who believe from perishing eternally. All are under sentence; but by a resurrection he will save those who believe from the perdition, the utter destruction, which will be the portion of the ungodly. He offers life to all; but to some he says, "Ye will not come unto me, that ye might have life." John 5:40.

The life eternal will be given at the resurrection of the just, and will be enjoyed in the world to come. Some claim that believers have it at present, because it is said, "He that believeth on the Son hath everlasting life." But the use of the perfect tense is not always proof of a thing already done; it may be done only in the purpose and promise of God. Isaiah said of Christ, "He hath borne our griefs," some seven hundred years before his actual suffering. That those who believe now have eternal life only in promise, is proved from the Scriptures. Paul, instead of claiming that he had already received it, was as he says, "In hope of eternal life, which God, that cannot lie, hath promised before the world began." Titus 1:2. In harmony with this, another apostle says, "And this is the promise that he hath promised us, even eternal life." 1 John 2:25.

Eternal life depends upon the resurrection of the dead, and upon having part in the first resurrection, the resurrection of the just. "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. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:6. Said Jesus, "and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." John 6:39. This language clearly implies that should the Lord fail to raise up his people at the last day, they will be lost. The apostle teaches the same thing. On the supposition that the dead should not be raised he says, "then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18.

Should there be no resurrection, the dead in Christ are perished—lost without hope. But the Son of God was given "that whosoever believeth in him should not perish, but have everlasting life." They have it in promise now; but it will be given at the last day. "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." 1 Cor. 15:52, 53. At that time God will render "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7. This eternal life is to be enjoyed in the world to come. Said Jesus, "there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 13:29, 30.

Taking the testimonies of the Scriptures concerning life and death to mean just what they say, how clear and harmonious they appear! And why should they not be understood in their most obvious sense? There is only one thing which forbids it, and that is the doctrine, borrowed from pagan philosophers, that man—the real man—is immortal, and therefore not subject to death,—a doctrine not found in the Bible, but contradicted most emphatically by it. To force the Bible to sustain this falsehood, life is made to mean happiness, and death, eternal life in misery.

God formed man of the dust, and by his infinite power communicated to him life with breath, and he became a living soul. If he should disobey, death was to follow, remanding him to dust. He did sin,

and as a consequence was excluded from the tree of life, lest he should eat of it and live forever. Thus Adam and all his race were hopelessly lost in death, unless a way of redemption should be provided. But the love of God devised a plan "to seek and to save that which was lost." The Son voluntarily "gave himself for us." He died for us and rose again, that he might redeem the race from death by a resurrection, place life and immortality before us on condition of "repentance toward God, and faith in our Lord Jesus Christ," thus giving us each a probation, as individuals, for eternal life. Now we are admonished, exhorted, entreated, to choose life that we may live. "The wages of sin is death;" to us who have been brought back from the first death by a resurrection, it is the "second death." But to the believing and obedient, "the gift of God is eternal life through Jesus Christ our Lord."

The doctrine that man by nature is immortal, not only contradicts the word of God, but it robs Christ of his just honor and glory as our redeemer from death, and the giver of immortal life. Said Jesus, "I am the resurrection and the life." He has the keys of death and the grave. Rev. 1:18. Death is our enemy; it does not bring us to God; but by a resurrection and a change to immortality, the redeemed shall go to be with Lord. 1 Thess. 4:16, 17.

R. F. C.

THE LAW TO THE GENTILES.

6.—GOD REQUIRED SPIRITUAL SERVICE OF HIS PEOPLE DURING THE JEWISH AGE.

SOME persons maintain that all God required under the old dispensation was simply outward obedience to his law, that it did not take hold on the soul, and that no repentance or heart work was required. This is so unreasonable and contrary to the whole tenor of the Scriptures that it seems impossible that any man should teach thus, but it is a fact that some do. Let us look at this a moment. Christ says that God is a spirit, and requires spiritual worship. John 4:24. Now, can it be possible that God changes in his nature? Is it so that till the time of the cross he was satisfied with a mere outward form, and after that changed so remarkably? Is it true that he no longer cares for obedience to his law, but simply wishes for the affections of the heart? God himself says, "I change not." Mal. 3:6. Can it be that the holy men of the Jewish age whom God will save, had no heart work, no repentance for sin? How can this be? The whole thing is absurd and squarely contrary to the Bible. God was the same God during the Jewish age that he is now. He says to Moses of his own nature: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

No better statement of the mercy, long-suffering, and goodness of God can be found in the New Testament. Notice how he commands the Jews to love him with all their hearts: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart." Deut. 6:4-6.

Is not this the very picture drawn in the New Testament and proclaimed by Christ himself? yet these very words were given through Moses to his people. Such teachings are found all through the Old Testament. In Deut. 30:6 we find the following: "And the Lord thy God will circumcise thine heart, and thine heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

The heart, then, must be circumcised. They were forbidden to have any hatred in their hearts, and were required to love their neighbor as themselves: "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord." Lev. 19:17, 18.

No purer or more spiritual doctrine is taught in the New Testament than this. Then let us look at the Psalms. No higher spiritual attainments, deeper devotion, or more heart-felt repentance can be found in the New Testament than that which shines out through the entire Psalms, yet they were written during the

Jewish age. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. Once again: "My son, give me thine heart." Prov. 23:26.

Did not the Lord, then, require heart work of his people? How can men read these scriptures and deny it? Notice how the Lord complains of them that their service was only formal and outward, and that he requires something more: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." Isa. 29:13.

Again, we have God's own declaration as to what kind of men he loves and with whom he will dwell: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

There are scores of texts of the same import, which might be brought from every part of the Old Testament. Let no one say, then, that the law did not require spiritual service.

They Had the Spirit of God in the Old Dispensation.—But did the Spirit of God, strive with men during the patriarchal and Jewish ages as it does in the Christian dispensation?—Most certainly it did. Why should it not? We have God's own words: "My spirit shall not always strive with man." Gen. 6:3. That was before the flood. Coming down to the time of Nehemiah, we read, "Thou gavest also thy good Spirit to instruct them." Neh. 9:20. And when David had so grievously sinned that he was afraid the Lord would utterly cast him off, he cried out, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me." Ps. 51:10, 11.

This shows that the people had the Spirit of God to, strive with them and convict them of sin. The only difference was that they did not have it in so large a measure, perhaps, as in the gospel age. In fact, Peter distinctly says that the Holy Spirit was given to all the holy men of old in the former dispensation: "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

How men, with the Scriptures before them, can say that God's people did not have the Spirit of God during the Mosaic age, is hard to understand. I have before me a tract entitled, "The Old Testament," in which the writer says: "The Old Testament religion was national, fleshly, and local. The New Testament religion is spiritual and universal." This expresses a wide difference between the religion of the Old Testament and that of the New. One would think from the way they talk that the God of the Old Testament had nothing in common with the God of the New Testament. These persons go on to say, further, that under the Old Testament there was no repentance and confession of sin, and no change of heart, but that all these are the glorious blessings of the New Testament. But let us examine the Scriptures; they will show the truth or falsity of such a position. The fact is that God dignified his people to be just as spiritual during the old covenant age as he does now. Let us go to the word of God, and see what that says. This we will do in our next. D. M. C.

THE RESURRECTION.—No. 3.

NOTHING is more plainly stated than the fact that the resurrection of Christ is an illustration to us of the nature of the resurrection of his people. Their bodies will be like his. Christ was the first-fruits. 1 Cor. 15:23. As in the law the Jews were required to bring a sheaf of the first ripe grain, which was a specimen of the nature of the whole crop, so our Lord Jesus Christ became the first-fruits of those who slept, not as being the first one ever resurrected, but as showing the nature of the resurrected body, and as demonstrating the fact of a future coming to life of the dead. In the latter part of the chapter, he brings this likeness still more clearly to view: "The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." And as we have borne the image of the earthy, we shall also bear the image of the heavenly. We are then to bear the image of Christ, the heavenly. But in Phil. 3:21, the apostle states this so plainly that none can doubt: "Who [Christ] shall change our vile body, that it may be fashioned

like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." We have only to look to his body, as it came from the tomb, and as it was seen by the disciples after his resurrection, and we may know just what our resurrection bodies will be. This is what the psalmist means when he speaks of awaking in his Lord's likeness.

Going back to the gospel history, we learn that the very body which went down into the grave came forth from it. In it were the very marks and scars caused by the spear and nails which pierced his hands and side. When Thomas doubted, he was called to examine these carefully, to prove that this was the identical person who was crucified upon the cross. His body was a literal body; for he says, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He took also a "piece of broiled fish, and of an honey-comb, and did eat before them." The same actual body that went down to the grave came up again. It had the same outlines and features as before; for he was recognized by his disciples. Had he not looked as before, they certainly would not have accepted him as their Lord. And yet glorious changes had taken place. He seems to have been capable of going rapidly from place to place. He could appear in their midst in a moment. He could cause their eyes to be holden, so that they could not know him. He could mount up to the sky, and pass away from the earth, and no law of gravitation could chain him here. In short, his body was like those of the angels in nature; and so will the bodies of the saints be in the resurrection state. Luke 20:36. There will be a glory attending them, as was the case with Moses at the transfiguration. He had doubtless been raised from the dead.

What ground for consolation do we have here! There is something tangible and real in the resurrection state. We shall have a real body, and, consequently, inhabit a real world. Our powers of locomotion will be like Christ's in his glorified body. We shall have no need of beasts, coaches, cars, or ships, to convey us from place to place; but we shall mount up with wings as eagles, shall run and not be weary, and shall walk and not faint. Isa. 40:31. The righteous will be able to traverse the earth from its remotest bounds, and appear before God from Sabbath to Sabbath and from month to month (Isa. 66:23) with all the ease that angels of glory could come from the presence of God to comfort Daniel while he was praying. Dan. 9:21. Yes, and who shall say they will not visit other worlds, and behold the glorious workmanship of God? Certainly, if we have a body like Christ's, these conclusions are inevitable.

Another most interesting and precious thought, suggested by the above facts, concerns the identification of persons in the future world. This is a question which must ever be of surpassing interest to us. How terribly sad, if, when our friends are laid away, we never can hope to see and know them again—if all the memories and associations of this world are to be wholly obliterated from the mind! The resurrection would then be more like a new creation than a living again. The idea seems absurd on the very face of it. Our future life is entirely dependent on this. Our living faithfully here, and spending the probation we here have given to us properly, decides our future state. How reasonable, then, to suppose that we should ever realize this, and be thankful for the means and agencies which God uses for our salvation! The revelator plainly states the fact that we shall occupy a portion of our time in praising our Saviour. We shall realize, then, in its fullest sense, that it was through his blood and ministry that our happy existence there was brought to us.

Everlasting gratitude will fill our hearts as we reflect upon our transition and the agencies through which it was brought about. Shall we entirely ignore those human agencies which have also faithfully labored for us; such as, faithful ministers, and companions, and friends who have toiled for our salvation?—Certainly not. It would be a strange thing if we had no desire to see them there, and to resume their companionship. This would argue that we had far less love there than here, which would be absurd. G. I. B.

PROFESSOR ELX, of Johns Hopkins University, says that dynamite explosions are a "local manifestation of an international devil," and adds: "I believe we are just beginning to enter on a terrible era in the world's history,—an era of internal and domestic warfare such as has never been seen, and the end of which only the Almighty can foretell."

THAT NO MAN TAKE THY CROWN.

THERE is a crown of life for every one that overcomes. These crowns will be given at the appearing of Jesus Christ. 2 Tim. 4:8; 1 Pet. 5:4. They indicate the rank of the person who wears them. They imply a throne, also a kingdom and a reign. These crowns will be more or less glorious, according to the work which the wearer has wrought in the cause of Christ. Thus Paul spoke of those who should be his crown in the day of God, implying that the work which he had wrought in the vineyard of the Lord should be represented in the crown bestowed upon him. Phil. 4:1; 1 Thess. 2:19. The saved are represented as jewels in the crown of the Redeemer (Mal. 3:17; Zech. 9:16); so also in the crowns of those who save others.

These crowns are being prepared. If we overcome, each of us will receive one; but if we fail in our effort, some other person will receive our crown. The talent of the unfaithful servant is given to him who had made improvement. "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." Luke 19:26. Men who have done something in the cause of Christ, but have not persevered to the end, will see the reward that would have been theirs given to those who do remain faithful to the end. Nor is this at all unreasonable. When men turn from the cause of God, they bring distress, anguish of spirit, and heavy burdens on those who stand steadfast in the work. This is all known to God. In the day of Judgment he will give their reward to those who have had this to bear. The man who has improved his talents, has done this in the face of the discouragements and hindrances caused by that servant who buried his talent in the earth; so, with the strictest justice, it is given to him. The ways of the Lord are just and right. J. N. A.

THE SYMBOLIC IMAGERY OF THE SCRIPTURES.

IN several of the last numbers of the GOSPEL SICKLE have appeared various pictorial representations of the subjects examined. Perhaps some of the readers of this paper may not be aware how extensively imagery of this kind is employed in the Scriptures, both in the Old Testament and in the New. It has pleased the Holy Spirit to use symbollic imagery to a large degree, not only on prophetic subjects, but on those that are of an entirely different character. The many parables in the Bible are closely related to this kind of instruction.

In what follows is given some of the more striking illustrations of this kind of divine teaching.

In the dream given to Joseph, in which the grain sheaves of his eleven brothers came and made obeisance to Joseph's sheaf, is foreshadowed the humiliating straits into which his brethren would be brought. See Gen. 37:7, and also the exact fulfillment in Gen. 44:14. The sun and moon and eleven stars bowing to Joseph (Gen. 37:9), intimate the same thing.

Also, Pharaoh's dreams of the seven fat and the seven lean kine, and of the seven good ears of corn and the seven thin and blasted ears, represented the seven years of remarkable plenty in Egypt, followed by the seven years of sore famine. Gen. 41:1-7.

The loaf of barley bread, which a soldier dreamed he saw tumbling into the camp of the Midianites, tipping over a tent and crushing it to the ground, was readily interpreted to foretell the defeat of the Midianites and the victory of Gideon and his army. Judges 7:13, 14.

The great tree, in the fourth chapter of Daniel, which reached unto heaven, and which was cut down by an angel, was intended to represent the towering greatness of the Chaldean kingdom, and the singular humiliation of its ruling monarch, Nebuchadnezzar. See entire chapter, with Daniel's interpretation.

The linen girdle which the prophet Jeremiah was commanded to hide in a rocky crevice on the banks of the river Euphrates, and which soon became marred and rotten, prefigured the marring of the pride of Judah and Jerusalem, and the captivity of the Jewish people. Jer. 13:1-11.

The yokes and chains which Jeremiah was commanded by the Lord to place upon his own neck, was a symbollic action designed to foreshow the captivity of certain peoples by Nebuchadnezzar the Babylonian monarch. See Jer. 27:1-11.

The man of God who cried against the wickedness of Jeroboam, as he stood at the altar to burn incense,

and predicted the reformation under Josiah, gave as a sign that the altar would be rent and the ashes poured out, which thing immediately came to pass. 1 Kings 13: 1-6.

The emblem of a plumb-line, which the Lord showed to the prophet Amos, was intended to signify that God was about to visit the iniquities of the Jews in the way of justice, without the usual admixture of mercy. Amos 7: 7-9.

When Elisha the prophet commanded Joash king of Israel to take a bow and arrows and shoot out of a window eastward, it was interpreted to mean, "Thou shalt smite the Syrians in Aphek till thou have consumed them." 2 Kings 13: 15-17.

The two-fold experiment of Gideon with a fleece of wool was an unmistakable token to him that God would deliver the people of Israel from their enemies by his hands. Judges 6: 36-40.

By the symbol of two baskets of figs placed near the temple,—one basket containing very good figs, and the other basket very bad figs,—was the prophet Jeremiah foreshown that the portion of his people then in captivity would be restored, and that still another portion would be sent into bondage. Jeremiah 24th chapter.

By the symbol of four horns and four carpenters, which the prophet Zechariah saw in vision, was symbolized the four powers of Assyria, Babylon, Ammon, and Persia, which had been instrumental in persecuting and afflicting the Jewish people, and the four men, Zerubbabel, Joshua, Ezra, and Nehemiah, who had been prominently engaged in the work of restoring the Jewish polity after the captivity. Zech: 1: 18-21.

By the symbolic act of digging a hole through the wall, and removing his household stuff, the prophet Ezekiel became a sign to the Jewish people, to let them know of a surety that they would be removed into the Babylonish captivity. Eze. 12: 1-16.

By the mysterious hand-writing upon the walls of his palace, which none but God's prophet could read, was that guilty reveler, Belshazzar, shown that his kingdom was numbered and finished, himself weighed and found wanting, and that the proud Babylonian monarchy would be succeeded by that of the Medes and Persians. See Daniel, 5th chapter entire.

When the prophet Ezekiel was ordered to take a tile and draw upon it a picture of a city besieged by an enemy, this was a striking sign to the Jews that Jerusalem would be sacked by the invaders. Eze. 4: 1-3.

When the prophet Agabus took the Apostle Paul's belt, and bound his hands and feet, it was a striking way of showing what the Jews would do to Paul when he came to Jerusalem. Acts 21: 10-14.

The vision of the Apostle Peter, in which he saw a great sheet, or basket, let down from heaven, filled with all kinds of beasts, fowls, and creeping things, and a voice commanding him to kill and eat, was an unanswerable argument to Peter that the middle wall of separation between Jews and Gentiles was now removed, and that to the Gentiles was granted repentance unto life. See Acts 10th chapter, and chap. 11: 18.

By the symbols of the two staves, Beauty and Bands (Zech. 11: 7-14), and a basket of summer fruit (Amos 8: 1), and men riding bay, spotted, and white horses by night (Zech. 1: 7-11), and a great flying parchment, some forty feet long by about twenty feet wide (Zech. 5: 1-4), and two women flying through the air with wings like a stork (Zech. 5: 5-11), four chariots and horses, red, black, white, and dappled (Zech. 6: 1-8), and a mighty angel taking up a millstone, and casting it into the depths of the sea (Rev. 18: 21), were set forth, in a symbolic way, the deep things of the Spirit of God, as the Lord was pleased to communicate his will to the children of men.

The above is probably not a hundredth part of this kind of illustration which is employed in the Scriptures. The Holy Spirit uses such symbolic imagery somewhat as able teachers give object lessons to children. It is the most impressive manner in which certain truths can be taught. "Whoso readeth, let him understand." G. W. AMADON.

THEODORE CUYLER once said in an address before the Union Theological Seminary, "My brilliant neighbor, Mr. Beecher, has unwisely said that 'doctrine is only the skin of truth set up, and stuffed!' Just imagine St. Paul writing to Timothy, 'Give attendance to—stuffed skin of truth.'" No, doctrine is of more importance than that. See 1 Tim. 4: 13.

THE CHRISTIAN LIFE.

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

LONG LIFE.

"COUNT not thy life by calendars; for years shall pass thee by unheeded, whilst an hour—Some little fleeting hour, too quickly past—May stamp itself so deeply on thy brain, Thy latest years shall live upon its joy. His life is longest not whose boneless gums, Sunk eyes, wan cheeks, and snow-white hairs bespeak Life limits; No! but he whose memory Is thickest set with those delicious scenes 'Tis sweet to ponder o'er when even falls."

WHOM WILL CHRIST WELCOME?

BY MRS. E. G. WHITE.

CHRIST says to his redeemed people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

To be a toiler through patient continuance in well-doing, which calls for self-denying labor, is a glorious work, which Heaven smiles upon. Faithful work is more acceptable to God than the most zealous and thought-to-be holiest worship. It is in working together with Christ that is true worship. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.

Pure religion and undefiled before the Father is this: "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The doing principle is the fruit that Christ requires us to bear; deeds of benevolence, of kind words, of tender regard for the poor, the needy, the afflicted. When hearts sympathize with hearts burdened with discouragement and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat at your fireside and to a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act, every deed of justice and mercy and benevolence, makes sweet music ring in heaven. The Father from his throne beholds and numbers them with his most precious treasures. "And they shall be mine, saith the Lord of hosts, when I make up my jewels." Every merciful act done to the needy, the suffering, is counted as though it were done to Jesus himself. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Jesus here identifies himself with his suffering people. It was I who was hungry and thirsty. It was I who was a stranger. It was I who was naked. It was I who was sick. It was I who was in prison. While you were enjoying your food from your bountifully spread tables, I was famish-

ing of hunger in the hovel or street not far from you. When you closed your doors against me, while your well-furnished rooms were unoccupied, I had not where to lay my head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy; I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast me into prison and bound me with fetters, bowing down my spirit, depriving me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between himself and his suffering disciples. He makes their case his own. He identifies himself as being in person the very sufferer. Mark it, selfish Christian! every neglect of yours to the needy poor, the orphan, the fatherless, is a neglect to Jesus in their person.

Christ for our sakes became poor, that we through his poverty might be made rich. He made a sacrifice that he might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of his grace, who are expecting to be heirs of immortality, refuse or even feel reluctant to share their homes with the homeless and needy? Must strangers be refused entrance at the doors of those who are disciples of Jesus because they can claim no acquaintance with any of the inmates? Has the injunction of the apostle no force in this age,—“Be not forgetful to entertain strangers, for thereby some have entertained angels unawares”?

Our heavenly Father lays blessings disguised in our pathway, which some will not touch for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good,—waiting to see if we will bless others, that they in turn may bless us. The Lord himself has made us to differ—some poor, some rich, some afflicted—that all may have an opportunity to develop a character. The poor are purposely permitted of God to be thus, that we might be tested and proved, and develop what is in our hearts.

When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle, and caused that through that act of making a home for his servant and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God. Others plead their poor health—they would love to do it if they had strength. Such have so long shut themselves up to themselves, and thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions, that it is their present truth. They cannot think of any one else, however much they may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If you clothe the naked, and bring the poor that are cast out to your house, and deal your bread to the hungry, "then shall thy light break forth as the morning, and thy health shall spring forth speedily." Doing good is an excellent remedy for disease. Such are invited to bring their prayers to God, and he has pledged himself to answer them. His soul shall be satisfied in drought, and he "shall be like a watered garden, and like a spring of water, whose waters fail not."

Wake up, brethren and sisters. Do n't be afraid of good works. Be not weary in well-doing, for you shall reap in due time if you faint not. Do not wait to be told your duty. Open your eyes and see who are around you, and make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who give the proofs mentioned in James of their possessing pure religion, untainted with any selfishness or corruption? Who are anxious to do all it is in their power to do to aid in the great plan of salvation?

As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which ye sow shall ye also reap. The harvest is coming—the great reaping time, when we shall reap what we have sown. There will be no failure in the crop. The harvest is sure. Now is the sowing time. Now make efforts to be rich in good works, "ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that ye may lay

hold on eternal life. I implore you, my brethren, in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help.

You may say you have been deceived, bestowing your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to the earth and died to save fallen man. He came to bring salvation to his own nation; but they would not accept him. They treated his mercy with insult and contempt, and at length they put to death him who came for the purpose of giving life to them. Did our Lord turn from all the fallen race because of this? If your efforts for good have been unsuccessful ninety-nine times, and you receive only insult, reproach, and hate, if the one-hundredth effort proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan's grasp; one soul you have benefited; one soul encouraged! This will a thousand times pay you for all your efforts. To you Jesus will say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Should we not gladly do all we can to imitate the life of our divine Lord?



THE FIELD.

"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:—

CANADA.—R. F. Cottrell reports a company of eight who have recently embraced the truth at St. Catharines, Ont.

DAKOTA.—Churches at Badus, Huron, Vilas, and Madison visited, and encouraging meetings held; mission rooms opened at Huron; six added to the church at Vilas.

ENGLAND.—Workers' Institute held at Grimsby with a class of fifteen missionaries and colporters; three baptized.

HAWAIIAN ISLANDS.—W. M. Healey reports a church of sixteen in Honolulu as the result of missionary efforts and a tent meeting, also much interest generally awakened; nine baptized.

INDIANA.—Several conversions reported at New Marion, as a result of meetings held by M. G. Huffman; three new members baptized at Corunna.

IOWA.—A considerable increase of membership of the church at Afton reported; nine additions to the church at Bridgeport, and a Sabbath-school organized; A. P. Heacock holds a series of meetings at Coalfield, and three conversions result.

KANSAS.—Three new members reported at Lakin Center, and one at Valley Center; several additions to the church at Cherry Vale.

MISSOURI.—At the close of a series of meetings in Newton county, a company of twenty-six is ready for church organization.

MAINE.—A. O. Burrill reports nine additions to the church at Richmond.

MINNESOTA.—J. W. Moore reports favorable results from a series of meetings at Villard; encouraging reports of meetings at Bragdon, Stowe Prairie, and Verdale are given by C. M. Chaffee.

MICHIGAN.—As one result of labors at Bedford by Mrs. Lane and O. C. Godsmark, about a dozen additions have been made to the company there, that number being baptized April 17; eight conversions reported in Tuscola county; series of meetings being held in Millington by J. F. Ballenger; six additions to the church at Sand Lake; at the close of a series of meetings at Carson City, eight new members received; church of seventeen members organized at Maple Grove; nine baptized at Quincy, and fourteen new members received into the church.

NEBRASKA.—Churches at Valparaiso, Schuyler, Sutton, Elzeter, and Friend visited by A. J. Cudney; new church just completed at Jackson; conversions reported at Neligh, Ewing, Twing, Kirkwood, and Brewer, by H. Shultz; meetings held at Neligh,

Taylor Valley, Halifax, Cedar Rapids, and Raeville, by Daniel Nettleton, with encouraging results; several members added at different points.

NEW YORK.—Much interest is awakened at Brooklyn as a result of general meetings held by A. T. Robinson.

OREGON.—Two additions to the church at East Portland; a new church being built at St. Johns; profitable meetings being held at Damascus by C. L. Boyd.

PENNSYLVANIA.—New church building just completed at Salemville, and church organized; four converts baptized.

SCOTLAND.—Elds. Andrews and Lane engage in a protracted effort at Lockmaben, with favorable prospects.

TEXAS.—Two families accept the faith at Curtis, where special efforts are being made.

VIRGINIA.—B. F. Purdham reports interesting and profitable meetings at Quicksburg and Marksville.

VERMONT.—Much interest awakened at Brownington, Troy, West Charleston, and Burlington, by meetings held by Elds. Pierce and Peebles.

WEST VIRGINIA.—A company of six raised up at Wiseburg, through efforts of W. R. Foggin.

WISCONSIN.—Elds. Sanborn and Sanders report forty conversions at Plainfield, as a result of a protracted effort.

WASHINGTON TERRITORY.—C. L. Boyd holds meetings at Renton, resulting in two new members being added to the church.

THE THEOLOGICAL WORLD.

... One hundred thousand Jews have accepted of Christianity since the beginning of this century.

... The King and Queen of the Greboes, of West Africa, have been received into the Episcopal church.

... The Episcopalians have set out to raise one million dollars for missions, to celebrate their centennial year.

... This month, the Methodists of Australia will celebrate the 50th anniversary of their establishment there.

... Public discussion of the separation of Church and State is now allowed in France.

... In addition to mission halls, there are now 500 places in London where the gospel is preached in the open air on Sunday.

... It is reported that the Presbyterian church of South Carolina now has over one hundred colored ministers and two hundred churches, with 11,000 communicants.

... It is reliably reported that a large body of Mohammedans in a Syrian city have rejected the Koran and are reading the Bible, and profess belief in Christ.

... The Roman Catholic clergy of Philadelphia are urging the liquor dealers of their faith to close their saloons on Sunday. The Decrees require this throughout the country.

... The Ministers' Association of Minneapolis, Minn., has resolved to withdraw all patronage from Sunday papers, to refuse to give information to them, and to preach against them.

... The Presbytery of Toronto, Canada, is in correspondence with the Presbyterian church of the United States with a view to international action toward diminishing Sunday railroad work.

... Dr. Howard Crosby thinks that "our pulpits are in danger of forgetting the inspired word, and putting in its place the vagaries of pulpit philosophers, and the smart allusions of voluble orators."

... The Baptist missionary to the city of Mexico, Rev. W. H. Sloane, has been invited to baptize a Presbyterian minister of that city and his whole church, and organize them into a Baptist church.

... A special and powerful effort is being made to convert the policemen of New York. A young Hungarian is taking the lead in this special work, and has already awakened much interest.

... Work is soon to be commenced on the building of the Baptist Theological School at Louisville, Ky. It is to be the largest Baptist school in the world, and one of the largest in any denomination.

... The Salvation Army has secured five of the largest halls in London, to accommodate the thousands who are expected to attend their monster international religious convention, which will open May 28.

... The American Congress of Churches will meet at Cleveland, Ohio, May 25, 26, and 27. Governor Foraker, of the M. E. church, will preside. Among the topics for discussion will be "Religion and the Public Schools," and "The Working-man's Distrust of the Church: Its Causes and Remedies."

... A recent conference of United Presbyterians, held at Pittsburg, Pa., passed a resolution demanding the authoritative exclusion of instrumental music from the worship of God in their churches. It was also decided to memorialize the next General Presbyterian Assembly to ratify such resolution.

... One statement from the Baltimore Catholic Decrees reads thus: "We earnestly appeal to all Catholics, without distinction, not only to take no part in any move tending toward a relaxation of the observance of Sunday, but to use their influence and power as citizens to resist in the opposite direction. Let them make it not only a day of rest, but also a day of prayer."

... A convention of nearly seven hundred Scotch Presbyterians recently met in Glasgow to discuss the questions of church disestablishment and church union. Resolutions were adopted expressing sympathy with the wide-spread desire for church union, and pronouncing the great obstacles to that union to be establishment and endowment by the State.

... As an indication of the increase of sentiment in favor of the Saturday half-holiday, in order to do away with the growing tendency to use Sunday for recreation, we notice that Mr. Fargo, President of the American Express Co., recently made this statement: "This company would be more than happy to close each and every office it has, from New Brunswick to the Missouri River, at 12 o'clock noon, sharp, on each Saturday, and turn out each and all of its 10,000 employes for the remainder of the day."

AMONG THE BOOKS.

Of late years, Bible-reading for classes or congregations, as a method of investigating the Scriptures, has received more attention than formerly, and opened a field of usefulness for many to enter who have not hitherto been able to work in this direction. The lack of a suitable text-book was a great drawback for years; but that is now fully supplied by a fine work of about 300 pages entitled, "THE BIBLE-READING GAZETTE." It contains 162 Bible Readings on a great variety of subjects, Doctrinal, Practical, and Prophetical, suited to all occasions and capacities. The Readings are very completely arranged, and enable one to prepare for and successfully conduct a public Bible reading. The price of the book is only \$1.00.

Those who are interested to know the teachings of the Old Testament with regard to Christ, will find in a 56-page tract entitled, "CHRIST IN THE OLD TESTAMENT," much information and argument that will prove highly instructive and profitable. This work shows the intimate relations between the old and new dispensations, and clearly sets forth the points of difference and similarity. By James White. 56 pages, paper covers, 10cts.

"A WORD FOR THE SABBATH;" or False Theories Exposed, is the title of a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of Truth and Error; The Sabbath Instituted at Creation; The Sabbath a Memorial; The Sabbath not Abolished; Apostolic Example; Sabbath and Sunday; Vain Philosophy. This little lyric is decidedly interesting, and thoroughly canvasses the entire ground of this important subject. The numerous texts of scripture referred to are given in the margin. Few persons will begin this poem without reading the entire work. By Uriah Smith. 60 pp., in muslin covers, 30cts.; same in glazed paper covers, 15 cts.

"REFUTATION OF THE AGE-TO-COME THEORY." Such is the title of a pamphlet before us, containing 168 pages. It embraces a critical examination of the temporal millennium, the return of the Jews, time and manner of the establishment of the kingdom of God, the day of the Lord, and the promises to Israel. These are all subjects of great moment, upon which there should exist clearly defined and correct ideas. They are all exhaustively treated in the work before mentioned. By J. H. Waggoner. 12 mo., paper covers, 20cts.

The parable of the rich man and Lazarus has always proved a source of much perplexity to Bible readers. A tract of 16 pages, by J. N. Andrews, deals with the subject in so clear a style as to enable all readers to comprehend the lesson designed by this mysterious parable. 16 pp., 2cts.

VERY many people are perplexed to know just what is duty in the matter of using means for the cause of God, for strictly religious purposes. A 64-page tract entitled, "HONOR DUE TO GOD," by E. J. Waggoner, very clearly sets forth the Bible exposition of this important question, and effectually settles it upon the true basis. It is a very valuable work upon an important subject. Price, 10cts.

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

THE GOSPEL SICKLE.

Battle Creek, Mich., May 1, 1886.

“The principle of the fourth commandment; viz., that a proportion of man's time belongs to God, is as fixed and continuing as that which underlies the command against idolatry or murder.”—*Herald and Presbyterian*.

Why not go a little farther, and acknowledge that the specific teaching of the fourth commandment as regards that “proportion”—how extensive it is and the time of the week it is to be observed—is equally as fixed and enduring? It seems rather inconsistent to acknowledge the principle of the commandment as right, and reject its specific teaching as wrong.

As an objection against the seventh-day Sabbath, it is often urged that it is Jewish; that it was a part of the old Jewish covenant, and is done away in connection with the rest of the old covenant. Then the claim is put forth that the Sabbath for the new covenant is the first day of the week. Without stopping at this time to discuss the question as to whether the seventh-day Sabbath comprised a part of the old covenant, it is pertinent to inquire whether the new covenant and its so-called Christian Sabbath are any less Jewish than were the old. Jer. 31:31 records the promise of the new covenant, and that promise reads thus: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.” According to this promise, the new covenant was to be made with the very same people with whom the old covenant was made. If one was Jewish, so is the other. Please bear this in mind when applying the term “Jewish” to the Sabbath of the fourth commandment.

Why does this journal say so much about the nature of man, his condition in death, and the final destiny of the wicked?—Because, as we believe, the entire theological world has received the most insidious and baleful errors on these very points. It was concerning the question of the nature of man that Satan attacked our first parents in the garden of Eden. And that original falsehood, “Ye shall not surely [really] die,” has been perpetuated down through the ages. And the notion that man has a conscious existence in the intermediate state, is the sole ground for the pagan belief in the shades and departed heroes, and the Catholic doctrine of purgatory and invocation of saints, and the overwhelming and fatal deception of modern Spiritualism. Also, the idea that the God of the Bible will torment the wicked to all eternity, is a barrier in the way of preaching the gospel to the heathen. When a Siam priest was told that the Christian's God tormented wicked men forever and ever, he replied: “Our god only torments the worst of men a thousand years; so we will not have your American God in Siam!” But the God-dishonoring phase of the theory of eternal misery is beginning to be seen by not a few in a correct light. Let the truth be preached, though it may rend every creed in Christendom to atoms!

The *Golden Gate*, published in San Francisco, Cal., has this significant item in a late issue: “Now there is not a daily paper in the city that does not speak as respectfully of Spiritualism as it would of Presbyterianism or Methodism.” The editor thereupon predicts that the time will soon come when thousands who have never done so, will identify themselves with the Spiritualists. A few years since, the *Banner of Light*, the great organ of Spiritualism, published the following paragraph: “Let Spiritualists make their power known, and demand simple justice and fairness. Let them write to those publishers who offend, and tell them that these attacks and slurs upon Spiritualism and Spiritualists must cease—that they cannot permit our holy religion to be so reviled, and our feelings so trifled with.” Taking the extract first quoted from the *Golden Gate* as evidence, it seems that Spiritualists have accomplished the purpose avowed by the *Banner of Light*. That such is the case quite generally throughout the country, will be evident to all who read the newspapers, and notice that in nearly all instances Spiritualists are classed in the same category with Protestant churches generally. This is only in fulfillment of the characteristics given to this development by the word of God: “For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

Matt. 24:24. This is one of the “strong delusions,” referred to in 2 Thess. 2:11, that is permitted to entrap those who “receive not the love of the truth, that they might be saved.”

Though we are nearing the glad day of redemption, there is an inevitable conflict before every Christian who shall remain alive to that day. Concerning the danger, God has sent a warning: “If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God.” Rev. 14:9. But earthly governments will surely make the most desperate effort to enforce that worship and mark. The image of the beast will decree that as many as will not worship the image of the beast shall be killed. “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads and that no man might buy or sell, save he that had the mark,” etc. Rev. 13:16, 17. Thus the word of God assures us that such a test will come. Every one will be tried; and the trial is not far off. Who is ready for the conflict?

There are persons who can make a sudden and complete change in their lives. They can turn square about on the impulse of a moment, and go in an opposite direction. With the majority, however, a certain amount of preparation is necessary, before any change of importance can be made. Before most people can reform from the pursuit of any given line of immorality, it is necessary that the cords that bind them to that life be broken, one by one, thus loosening their hold upon that life by degrees. In changing one's opinions, whether as relates to religious or political faith, there is a certain preparation needed. A careful, persistent, and conscientious investigation for light and truth, will enable one to effect a change for the better, and enable one to change so gradually as not to endanger his peace of mind to any serious extent. Some people are so afraid of becoming unsettled in their views that they utterly refuse to investigate with a view of obtaining more light. Investigation for light, engaged in with the right spirit, will always result in good to the investigator. If one discovers in himself an aversion to investigation for fear of becoming unsettled, it should at once convince him that he is not very well grounded in whatever faith he professes.

AN ILLUSTRATION.

The following paragraph from a letter written by Miss Sisson from India, and published in *Life and Light for Women* shows how a mark in the forehead is used at the present time in Oriental countries, and illustrates the references to it found in the Scriptures. Speaking of her efforts to evangelize the native women, she says:—

“The women say, as I talk with them from house to house, ‘Yes, we also wish to be Christians.’ It is an Oriental politeness, and means little. To show them we know their lack of whole-hearted desire for the truth, we reply, ‘Well, if you really wish it, God will make you such. He is ready now to do it; but you must give yourself to him wholly, leaving all sin, ceasing to worship idols.’ ‘Yes, we are ready for that,’ they say. ‘Will you rub off those marks from your foreheads?’ Each one has a tutelary god, whose sign is painted on the forehead; and this question usually causes confusion in the camp of the enemy.”

Asking them to rub off the mark in their foreheads brings the matter to an issue at once. Paganism is not the only religion that has a mark for the foreheads of its disciples. It is found in Christendom as well; and no greater stir can be produced here in the camp of the enemy than a warning against receiving that mark.

U. S.

GOD'S LAW NOT ABOLISHED.

In Matt. 5:18 the perpetuity of every jot and tittle of the law of God is affirmed and emphasized by two expressions: (1.) Till heaven and earth pass. The time when “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,” is still future. 2 Pet. 3:10; (2.) Till all be fulfilled. It is claimed that this reaches only to the crucifixion, that Christ fulfilled all the law, and nailed it to his cross. But the final expression should be the stronger of the two. But if the law was to be abolished at the cross, it stands thus: The Lord wished to assure his hearers that no part of the law should pass away till the crucifixion, which was nearly three years and a half in the future; and so he says with emphasis, “For verily I say unto you, Till heaven and earth pass, one jot or one

tittle shall in no wise pass from the law, till three years and a half! A strange climax!

Jesus did indeed fulfill the moral law by keeping its precepts; and he bids us follow him. How else could it be fulfilled? But the prophets are included in the text. Said Jesus, “Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.” He came to fulfill the prophets; but they are not all fulfilled yet. The present heavens and earth must pass, and the new appear before all is fulfilled. “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” Isa. 66:22, 23. This must be fulfilled before even the Sabbath can pass from the law.

The climax is complete. The two expressions are in sensible order. The first reaches to the passing of the present heavens and earth; the second, not only to the making of the new, but to their unlimited duration. And, lo, the Sabbath—the bone of contention—is there, and universally observed!

R. F. C.

DEATH NOT TRANSLATION.

The *Advance* says of a good man who recently died: “His going was as grand as that of Elijah, who went up in the chariot of fire.” We protest against such statements. A parallel to Elijah's ascent to heaven in a chariot of fire, with horses of fire, has never been seen since that day. Enoch and Elijah are the only ones on record who have ascended to heaven without death and a resurrection. And their cases are recorded because of their exceptional nature. If every good man who dies is translated, why does the record say that Abraham died, and that Enoch was translated? If death is translation, why such different terms? and why does the record say that “Enoch was translated, that he should not see death”? Cannot every reader see that there is a difference,—as wide a difference as is possible? The statement quoted from the *Advance* is equivalent to saying that Elijah died instead of being translated. In other words, it is a direct perversion of Scripture. Let us be careful in all things to make a difference between things which the Bible declares to be different.—*Signs of the Times*.

CONDENSED LIST OF TRACTS.

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