

# THE GOSPEL SICKLE

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

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## THE GOSPEL SICKLE,

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For Terms, - - - See Last Page.

### NOBILITY.

True worth is in being, not seeming;  
In doing each day that goes by  
Some little good—not in the dreaming  
Of great things to do by and by.  
For whatever men say in blindness,  
And spite of the fancies of youth,  
There's nothing so kingly as kindness,  
And nothing so royal as truth.

We get back our mete as we measure,  
We cannot do wrong and feel right;  
Nor can we give pain and gain pleasure,  
For justice avenges each slight.  
The air for the wing of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight for the children of men.

We cannot make bargains for blisses,  
Nor catch them like fishes in nets;  
And sometimes the things our life nusses  
Help more than the things which it gets.  
For good lieth not in pursuing,  
Nor gaining of great nor of small,  
But just in the doing, and doing  
As we would be done by, is all.

Through envy, through malice, through hating,  
Against the world, early and late,  
No jot of our courage abating,  
Our part is to work and to wait.  
And slight is the sting of his trouble  
Whose winnings are less than his worth;  
For he who is honest is noble,  
Whatever his fortune or birth.

—Alice Cary.

## 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.

THERE can be no mercy in the Judgment. Its object is to determine and to make known the exact truth with regard to every person. For this purpose God weighs us in his balances. What would balances be good for that would show favor to those who lacked the perfect weight? Whoever neglects or carelessly slights mercy now because its conditions are too crossing, and flatters himself that he shall find mercy in the day of Judgment, is committing a fatal mistake. That day will reveal just what you are; and if you are found wanting, it will be too late to retrieve your dreadful mistake.

"WHATSOEVER a man soweth, that shall he also reap." Men cannot sow thistles and reap grain. They cannot do evil deeds and receive the reward of well doing. Every act on our part is one whereby we sow something; and everything sown shall bear its own proper fruit. Could we realize that every act of wrong-doing shall be followed by its own natural consequences, and that everything thus sown by us shall bear a plentiful harvest of evil, how circumspect should we be in walking in the fear of the Lord. What a fatal error on the part of parents to allow the young to "sow their wild oats"! Such a crop once sown needs no care in order to have it bear a plentiful harvest, and nothing is more certain than that they who sow the seed shall themselves reap a harvest of the very kind which they sow. Beware of wrong-doing.

A PRESBYTERIAN minister in Scotland, speaking to his congregation recently touching the matter of worship, said that they had adopted in the whole matter of prayer a posture which he grieved to say had never been paralleled, in point of profanity, in the history of any religion, heathen or otherwise, since the world began,—Christian people assembled to confess their sins and to intercede, sitting bolt upright, with their eyes open, and sometimes even with their arms folded!

"If we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2:12. Our Lord proposes to give things to those who are worthy to receive them. Reigning with Christ will be no less than actually sitting down with him upon his throne, and wearing a crown which his own hands shall place upon our heads. But none shall share in this exaltation who do not prove themselves worthy by enduring the proper test. Every one who reigns with Jesus shall first suffer with him. The anguish of the cross shall precede the triumph of the saved. No man who shuns the cross shall ever sit down upon our Lord's throne of glory.

THE final destiny of the wicked is a subject that has ever excited much interest, and upon which there is a diversity of opinion; and yet the Bible—the only source of information—speaks explicitly on this point. It teaches very plainly that they shall be destroyed. Webster defines "destroy" thus: "To demolish; to pull down; to bring to naught; to annihilate." Destruction, then, is utter ruin, complete annihilation. This strong word the Lord has repeatedly used in defining the punishment of the wicked. Thus: "All the wicked will he destroy" (Ps. 145:20); "I will early destroy all the wicked" (Ps. 101:8); "Fear him which is able to destroy both soul and body in hell" (Matt. 10:28); "The transgressors shall be destroyed together" (Ps. 37:38); "The indignation shall cease, and mine anger in their destruction" (Isa. 10:25); "Whose end is destruction" (Phil. 3:19); "Who shall be punished with everlasting destruction" (2 Thess. 1:9). How could language make this more positive?

THE perpetuity of the law of God was in no way disturbed by the promise of a new covenant as recorded in Jer. 31:31-34. Those texts give no promise of a new law, neither do they intimate that the old law should cease to be operative when the new covenant should be made. On the contrary, God there promised that when the new covenant should be made, he would write his law in the hearts of his people. He did not say he would make a new law and write that in the hearts of the people, but he was speaking of his law that then existed. It is a singular fact that no promise was ever made that God would enact a new law for man; or that the old one should ever cease to be in force; neither is there anywhere a record of the enactment of a new moral code. The old code of ten commandments is the one rule of action for mankind from the beginning to the close of probation, and it continues without the slightest alteration. The Sabbath commandment reads just the same to-day, and has precisely the same significance that it had when spoken from Sinai.

THAT God should seek to provide salvation for men is, of course, proof of his love; that he should save them by the cross is proof of his justice; that he did not give man up to ruin when justice made this necessary, enhances amazingly the proof of his love. But still, it was his justice that required the sacrifice of his Son; and yet men shrink back appalled at an attribute that requires such a remedy. An attribute that can only be appeased by blood is too harsh, they say, to describe him whom we are taught to call Father. But now suppose we call it truth; is not a new face put upon the question? Can any one de-

mand that God should violate his truth in the salvation of men? If the martyr's crown is the brightest guerdon man can win, because he bears witness to the truth even unto death, does not the glory of God appear more glorious when we find that God, rather than swerve one hair's breadth from his eternal truth, even to save a world, lets the fires of his wrath smite and curse the Son of the Beloved, his only begotten Son? This is the Scripture conception; for justice is but one aspect of righteousness, and righteousness is but rectitude—conformity to rule or standard. Hence, righteousness is but one aspect of truth, and truth is violated whether one errs by deficiency or excess. Truth demands perfect conformity to standard; the balance that weighs too little is as untrue as the balance that weighs too much, and the balance is the symbol of justice. A deviation from justice is a violation of truth. The eternal truth of God's nature required the sacrifice of Christ, and to this end was he born, and for this cause came he into the world, that he might bear witness of the truth.

The foregoing testimony from Peyton Hodge is most emphatically true, and worthy of candid consideration.

THE power, the wisdom, the justice, the love, of God, are attributes that are boundless in themselves, and above the comprehension of man. God's love to our fallen race is of the most practical kind. St. John says, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, the same apostle says: "GOD IS LOVE;" that is, he is an infinite fountain of benevolence to every human being. It is never said that God is holiness or justice in the abstract, but it does say that God is love. It would doubtless be a difficult thing to use a figure of speech which would overstate the love of our Father in heaven; for the terms that might be employed would fall short of expressing the literal truth. With this thought in mind, the following lines will not be regarded as a poetic hyperbole:—

"Could we with ink the ocean fill,  
And were the skies of parchment made,  
Were every stock on earth a quill,  
And every man a scribe by trade:

To write the love of God above  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky."

MANY claim that at the cross everything in the Old Testament was abolished at one clean sweep, and that the gospel began at the bottom, on a new foundation. This is contradicted by every line of the Bible; besides, it is unreasonable and absurd. Why should God abolish such precepts as these: "Thou shalt love the Lord thy God" (Deut. 6:5); "Thou shalt love thy neighbor" (Lev. 10:18); "Honor thy father and thy mother;" "Thou shalt not kill;" "Thou shalt have no other gods before me"? A system which will abolish such eternal principles of morality as these, is simply abominable.

AFTER this manner therefore pray ye: Our Father who art in heaven." Why are we commanded to say *our* Father instead of *my* Father?—Manifestly, because it is not God's design that any man should make a selfish petition. It shows that God designs his people to be united, and not that each individual should be independent. "No man liveth to himself." When we pray to God, we are to identify ourselves with the whole body of his people; we are to indicate that we are members of the body, and are to remember them in our petitions. The man who ignores church fellowship, and thinks that he can be as good a Christian outside the church as in it, cannot use the Lord's prayer; it was not intended for him.—*Signs of the Times.*

## DOCTRINAL.

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

### THE LAW AND THE GOSPEL.

BY JAMES WHITE.

#### THE BEARING OF CHRIST'S WORDS RELATIVE TO TRUTH AND DUTY IN THE CHRISTIAN AGE CONSIDERED.

As we come to the New Testament, we should attentively consider the bearing which Christ's public teachings have in respect to truth and duty in the Christian age. The great commission to the eleven, designed to be perpetuated in the Christian ministry to the end of the world, is to the point. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:19, 20. We briefly comment on this commission.

1. It was given after the Jewish age was ended, just before the Lord was taken up to heaven. The Jewish age closed with Christ's crucifixion, when the hand-writing of Jewish ordinances was "nailed to the cross." Col. 2:14. The Jewish "sacrifice and oblation" virtually ceased "in the midst of the week," when Messiah was "cut off." Dan. 9:26, 27. The death of Christ was the dividing line between the two ages; or at least, it terminated the typical dispensation.

2. It was forty-two days, at least, after the Jewish age had ended when our Lord gave this commission. The Christian age was before him, hence the commission spoken in the hearing of the eleven, was designed for the Christian ministry down to the end of the world.

3. By the authority of this commission, the custom of Christian ministers ever has been, still is, and ever should be until the end of the world, to baptize believers in the name of the Father, and of the Son, and of the Holy Ghost.

4. In this great commission we read the solemn injunction of the Son of God to the Christian ministry to teach all nations, hence, to perpetuate in the Christian Church the doctrines he proclaimed during his public ministry. Therefore, his words relative to the law or commandments of his Father have all their force of application to the men of the nineteenth century that they had to those who first heard them.

In coming to the New Testament we find the first four chapters of Matthew devoted to a sketch of the genealogy of Christ, Joseph and Mary, the birth of Jesus, Herod's slaying the children of Bethlehem, the ministry of John the Baptist, the temptation of Christ, and his entering upon his ministry. The fifth chapter opens with the first record of his public instructions. In that memorable sermon upon the mount Christ warns his disciples against the terrible heresy that would soon press its way into the Church.

The Jews boasted of God, of Abraham, and of the law, but despised and rejected Jesus. The great facts connected with his resurrection were soon to be so convincing that many would believe. And as the Jews were to reject and crucify the Son, while boasting in the law, Christians would run to the opposite and equally fatal heresy of trampling upon the authority of the Father, and despising his law, while receiving Christ and glorying in the gospel. It has ever been Satan's object to separate, in the faith of the Church, the Father and the Son. With the Jews the cry was, The Father, Abraham, the law, but away with Jesus and his gospel! With Christians, the cry was, Arise! Christ, the cross, the gospel, but away with the law of the Father! To meet this heresy, ere long to arise in the Church, Christ, in his evangelical sermon, appeals to his disciples in the presence of the assembled multitudes in these forcible words:—

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do

and teach them; the same shall be called great in the kingdom of heaven."

This wonderful declaration of the Son of God needs no comment. The history of the Church, showing how loosely great and apparently good men have held the law of God, and the present closing controversy respecting its perpetuity, give the warning words of the Son of God especial force. In no case during the entire period of his public ministry did Christ intimate that his Father's law was to be set aside, and that he was to give the Church a new moral code to take its place. He disclaims having anything to do with legislating. "Jesus answered them, and said, My doctrine is not mine, but his that sent me." John 7:16. "I do nothing of myself; but as my father hath taught me, I speak these things." Chap. 8:28. "The word which ye hear is not mine, but the Father's which sent me." Chap. 14:24. And speaking of the Son, the Father says, "He shall speak unto them all that I shall command him." Deut. 18:18.

Another remarkable declaration of the Son of God is his statement of one of the conditions of obtaining eternal life: "If thou wilt enter into life, keep the commandments." Matt. 19:17. And when the young man inquired, "Which?" Jesus quoted from the second table of his Father's moral code, leaving no doubt as to what he meant by the word "commandments." In this address to the young man, Christ most assuredly gives a practical lesson to his Church to be observed during the Christian age. His parting words to the eleven, as he gave to them the great Christian commission, make this point fast, and show it to be the duty of Christian ministers to repeat in the ears of the people, upon the authority of their high commission "even unto the end of the world," "If thou wilt enter into life, keep the commandments."

#### THE SAINTS' INHERITANCE.—1.

BY J. N. LOUGHBOROUGH.

##### THE EARTH PROMISED TO THE MEEK.

"BLESSED are the meek; for they shall inherit the earth." Matt. 5:5. A meek man is one who is "mild of temper; not easily provoked; given to forbearance under injuries."—Webster. Such an one was Moses. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Num. 12:3. Still we read of him that he once "spoke unadvisedly with his lips." Christ was a perfect pattern of meekness. He "did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2:22, 23. "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." Acts 8:32; Isa. 53:7. A meek man is one who is like Christ. The blessing promised to such is, "They shall inherit the earth." This word "shall" shows that the language relates to the future; and we at once conclude, therefore, that the promise refers to a future inheritance.

The mode of speech used by our Saviour, when speaking of this inheritance of the earth, is not peculiar to the New Testament; the same is also fully declared in the Old. In Ps. 37, it is three times stated that the Lord's people "shall inherit the earth," and three times that "they shall inherit the land." We understand that these texts present a future inheritance; not an inheritance of the blessings of this life, but of the joys of the earth made new. Some suppose Matt. 5:5 is fulfilled in this present life. But where is the person who has received an inheritance here simply because he has lived Christ-like? Is not the decree still upon all men, "In the sweat of thy face shalt thou eat bread"? Are the righteous more favored with this world's goods than the wicked? Or does God still make the "sun to shine on the evil and on the good, and send rain on the just and on the unjust"?

It is true David could say, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread;" yet when speaking of abundant prosperity in this world, he treats of it as the lot of the wicked instead of the saints. He says, "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish." Ps 73:

3-7. Again, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth." Ps. 37:1, 2, 7, 9-11.

David considered the lot of the wicked in this world such that the righteous would be in danger of desiring it, and fretting about it. He also contrasts the inheritance which the righteous are to receive with the final overthrow of the wicked, which is also proof that the inheritance of which he speaks is still future, and not simply in this life.

The principal reason assigned why the testimony in Matt. 5:5 must apply in this life has been that when Christ comes to redeem his people, the earth will be destroyed, and man no longer possess it. Assuming such to be the case, of course all texts speaking of a reward or punishment on this earth would necessarily have their application before the time of such destruction. By reasoning in accordance with such premises, the Universalist has made capital of such texts as Prov. 11:31: "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Claiming that this text could not have its application after this life, they have reasoned that whatever recompense is received by the righteous or wicked here, must be for their good or evil deeds performed here; and if the wicked have met the recompense of their evil deeds here, in another life they will have an equal chance with the righteous. But by comparing with this two other proverbs of the wise man, we will discover that this claim of future salvation is without foundation. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. In speaking of the righteous, after they are planted in their inheritance, he says: "The righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:30. We see, then, that Prov. 11:31 does not prove that all are recompensed in this life, but rather points to the final cutting off of the wicked. When the wicked are cut off, the meek "inherit the earth, and dwell therein forever."

There is one text which is sometimes quoted to prove that the earth will cease to exist at the coming of Christ. It is found in the words of Peter: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3:10-12. This text does not inform us that the earth is to be burned up; neither could such a conclusion be drawn from it, after properly analyzing the language. It will be seen that to make sense, the word "also" must refer to what has been previously said, and instead of reading it, "The earth also and the works that are therein shall be burned up," by placing the commas after the words "heat" and "also," it would read, "The elements shall melt with fervent heat, the earth also," showing that the earth is to be melted only, the same as "the elements." Hence we perceive that it is the works which are in the earth, and not the earth itself, which are to be burned up in the day of the Lord. The works in the earth which are to be burned up we understand are the "works of the devil," which John says, "Christ has been manifested that he might destroy." (See 1 John 3:8.) These works are sin and sinners. The conclusion that the earth is to be melted instead of burned up, is confirmed by the statement of verse 11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" This is the only scripture which can be supposed to intimate that the earth itself is to be entirely burned up. This text, we see, makes no such statement. That Peter did not design to teach the utter destruction of the heavens and earth, is evident from the words he immediately adds, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Edward Robinson, D. D., says that the word rendered *new*, in 2 Pet. 3:13, Isa. 65:17, and 66:22 means *renewed*, or made new, hence better, superior, more splendid. So the corresponding word of the Old Testament means, as a verb, to make new

or renew, repair, restore, as in 1 Sam. 11:14; Job 10:17; Isa. 61:4; Ps. 103:5; 2 Chron. 15:8; 24:4; whence are derived the words rendered new, i. e., renewed, as in new moon, new heart, new creature, etc.

Solomon tells us, "The earth abideth forever" (Ecl. 1:4), and David says, "Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102:25, 26.

Reason would lead us to object to the idea that this earth is to be blotted out from the universe at the close of the probationary state. It will be freely admitted that, since the earliest history of this earth, sin, rebellion, anarchy, and confusion have distressed its borders; the mass of the inhabitants have lived in rebellion against the law of God. We can expect nothing better in this probationary state; for St. Paul informs us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." If there is no future state for this earth after sin and sinners are rooted out of it, it appears to us that its very existence would be a blot in the creation of God. That we are not alone in this conviction the following quotations will show.

The Dublin *Christian Herald* says: "If the earth was to be destroyed, and man never to have the sovereignty of it, Satan would have a victory to boast of forever; neither would that promise be fulfilled, that Jesus should destroy the works of the devil. 1 John 3:8. Frightful, indeed, is the breach which Satan has made in this fair field of God's creation. . . . It is essential for Christ's glory that the earth should be delivered out of the hand of the enemy."

Thomas Dick, LL. D., says: "To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbs, and the material universe be blotted out of existence, is a sentiment so absurd and extravagant, and so contrary to the general tenor of the Scriptures and the character of God, that it is astonishing that it should ever have been entertained by any man calling himself a divine, or a Christian preacher."—*Philosophy of a Future State*, part II., par. 17.

John Cumming, D. D., of London, says: "When he (Christ) comes, this earth shall be recast, restored, re-constituted, re-beautified, and set in more than its first and pristine glory. . . . Only exhaust from the earth the poison, sin, and let the foot-fall of Him who made it be echoed from its hills and valleys once more, at dewy dawn and at eventide, and this earth of ours will be instantly transformed into an orb, the like of which is not amid all the orbs of the universe besides."

COMPLETE SUBMISSION.

BY ELD. R. F. COTTRELL.

NOTHING short of full submission to the revealed will of God can be acceptable in his sight. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. This principle may be illustrated thus: A man bids his boy bring in wood; but the boy dislikes to do this. He will bring coal, will go on errands, and, in short, do anything else which his father bids him; but the wood he will not bring. Will the father be satisfied with him? Is he an obedient son?—No. So long as he refuses to do one thing which his father requires of him, he is a disobedient son, not subject to his father's law; and if the father willingly lets the matter rest so, the son rules, and the father submits. Unless there is entire submission, there is none at all; the son has his own way, and the authority of the father is set at naught.

In a similar way the apostle illustrates this principle: "For he that said, do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11. The same principle applies to each and every one of the ten precepts of which these two are a part. Whoever refuses to keep the Sabbath of the fourth commandment, though he observe each of the other nine, violates the law, follows his own will and way, and is guilty of setting at naught the entire authority of the divine Lawgiver.

—When we are most ready to perish, then is God most ready to help us.—*Luther*.

PERFECTLY SAFE.

BY W. B. HILL.

SOME people think that they must wait and investigate a long time before they accept the Bible Sabbath, fearing they may be led into error. Such need have no fears. The danger is all on the other side. God will never condemn any one for keeping his commandments; but he does say, "In vain do ye worship me, teaching for doctrines the commandments of men."

An opposer once met a believer in this way: "You seventh-day people are doing very wrong. Here are the Christian people of this country trying to maintain the Sunday-Sabbath against great opposition, and you greatly weaken their hands by teaching that Sunday is only a human institution, and that the seventh day should be observed instead."

"Well; if we are doing wrong, we must answer for it in the Judgment, must we not?"

"Certainly."

"We will suppose, then, that in the Judgment the seventh-day keepers are required to give a reason for so doing; could they not answer that the great God came down from heaven, and amid smoke and flame proclaimed, 'The seventh day is the Sabbath; . . . in it thou shalt not do any work,' and engraved it with his own divine finger in the enduring stone, and that they have kept it with a sincere desire to honor God and keep his commandments? Would they be condemned or justified? saved or lost?"

The answer was, "Oh, they would be saved."

Now if we shall be saved in keeping the seventh day, it is perfectly safe to keep it. If it is perfectly safe to keep the seventh day as God has commanded, is it equally safe to break it?

Dear reader, stop and think. "In vain do ye worship me, teaching for doctrines the commandments of men."

MORALITY AND RELIGION.

THE Christian religion is a remedial system. If man had not sinned, such a system would not have existed. Man would then have been justified by his obedience. The commandments of God contain the whole duty of man. Ecl. 12:13, 14. His law is perfect. Ps. 9:7. His commandments are righteousness. Ps. 119:172. Hence, if man had not sinned, he would have done his whole duty; he would have been perfect and righteous in complete obedience to a perfect and righteous law. He could not have been condemned, because all his actions would have been right. And thus it is written, "The doers of the law shall be justified." Rom. 2:13.

And we have said the law, in every part, grew out of the will of God alone; it arose from no contingency connected with man's probation. It is original obligation, all its relations existing by virtue of creation; and as it is perfect, and contains the whole duty of man, it is a complete summary of all morality. From the day that man first owed allegiance to his Creator, and duties to his fellow-creatures, no new morality has arisen either in principle or in precept. There is no just reason for the expression which we have often heard, "The moral laws of the gospel." If any morality exists by virtue of the gospel, that fact would prove that the moral law previously existing was imperfect,—that it did not contain all morality, and therefore did not contain the whole duty of moral agents. The necessity for the gospel originated in man's transgression; but man's transgression could not possibly give rise to moral obligation. It did create a necessity for a system of redemption, of restoration, but all the laws of such a system are—what theologians correctly term—*positive laws*, in distinction from *moral*.

This is a truth of which sight is too often lost, though the distinction itself is almost universally recognized. Many seem to consider that the institutions of the gospel are twofold, both moral and positive; but that is an error, as we have shown. The gospel enforces all morality, but it originates none. A government, in declaring an amnesty, or offering pardon to those who have been in rebellion, either expresses or implies the condition that they must cease their rebellion and return to the support of, and obedience to, the Constitution of the government. But the amnesty or pardon does not originate the Constitution or add a particle to its force and obligation. Both Christ and his apostles enforced the law of God and constantly referred to the Scriptures, the word of God, as authority for their teachings. But they never announced that they were authorized to give power and efficiency to the law, nor to annul one precept of the law and erect another in its stead, or

to add any new morality to that which existed before. They taught repentance and remission of sins. Theirs was purely a "ministry of reconciliation." Of course we speak now of "the moral law" only, not of the types and ordinances of past dispensations. These were temporary, and were adopted for a development of the gospel or remedial system. Not one of them existed originally by virtue of the work of creation, as did the ten commandments; not one of them ever would have existed if man had not sinned.

The law of God is very brief in its terms, but universal in its application. There is not a relation in life, except those which grow out of sin, which it leaves untouched. In few words, it guards our rights in respect to life, chastity, property, and reputation. Examining these four precepts, we find that they cover all the rights which our fellow-creatures can invade, and all the duties which we owe to them. If these are obeyed in the spirit of love, which is the spirit of the law, we then observe the golden rule,—we do to our neighbor just what we would that our neighbor should do to us. And thus it is seen that *there is nothing religious in the golden rule*. It relates only to duties between man and man, and surely we are not required to worship one another! It is not at all peculiar to the gospel; the Saviour said, "For this is the law and the prophets." It needs not a word to convince any one that it would have existed as perpetual duty if man had not fallen—if there never had been any such a system as the gospel. And so we might proceed, step by step, to show that not a single item of morality that was ever taught is peculiar to the gospel.—*J. H. Waggoner, in American Sentinel*.

THE ARGUMENT FROM DEUT. 5:15.

BY A. SMITH.

THE opponents of the seventh-day Sabbath quote Deut. 5:15 as one of their strong texts, and reason from it that no one is now under obligation to keep the Jewish (seventh-day) Sabbath unless his ancestors were among the Hebrew bondmen in Egypt.

Now, we have answered this many times by showing from Deut. 24:17, 18 and Lev. 19:33-37 that the same rule that our opponents apply to the seventh-day Sabbath would apply equally well to the principles of justice and mercy. But the argument for Sunday sanctity is so hydra-headed that none of its propositions will stay answered; and now we propose to cauterize this particular decapitation, by partly admitting the proposition. Admitting, then, that the argument is sound, it follows of necessity that all the Jews in the world are under obligation to keep the seventh-day Sabbath; for even should they become Christians, it would not change the fact that they were the descendants of the Israelitish bondmen in Egypt, and the command is, "Therefore the Lord thy God commanded thee to keep the Sabbath day." Again, according to the argument of our first-day-Sabbath friends, every *Christian* is under obligation to keep the seventh-day Sabbath; for the new covenant, the benefits of which all admit that Christians are partakers, was made "with the house of Israel, and with the house of Judah," and one of the terms is as follows: "Not according to the covenant that I made with *their fathers*;" that is, with the fathers of those with whom he makes the new covenant, or Christian Israel. Therefore, those whom God took by the hand and led out of Egypt are the fathers of Christian Israelites. Says Paul: "They which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:7, 29.

According to our opponent's argument on Deut. 5:15, every Christian equally with the Jews is under obligation to keep the seventh-day Sabbath, for the reason that, being an Israelite, his forefathers were in Egyptian bondage. Furthermore, Jesus himself, and the apostles, and many early Christians were Jews after the flesh, whose forefathers had been in Egyptian bondage, and therefore they were under obligation to keep the seventh-day Sabbath, and did keep it, thus stultifying the argument of our first-day opponents that Christ and the apostles kept the first day of the week as the Christian Sabbath.

Let our first-day-Sabbath friends commit to memory Acts 9:5, and cease to war against a truth that will overwhelm them in the Judgment, unless they repent.



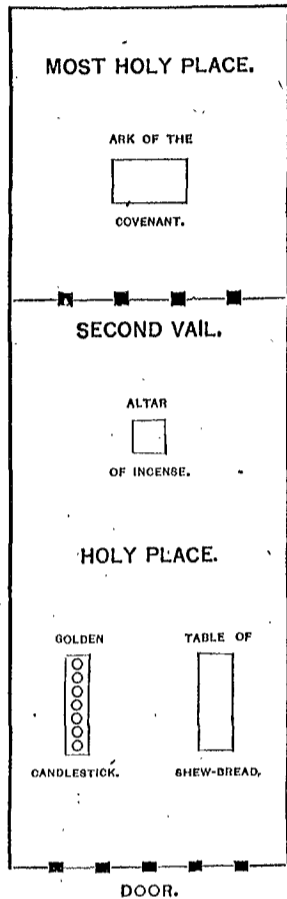


"The fields are white already to harvest."—John 4:35.

BATTLE CREEK, MICH., JUNE 15, 1886.

## THE SANCTUARY.

AS RELATED TO OTHER DOCTRINES.



### PLAN OF THE SANCTUARY.

mortality. 1 Cor. 15: 51, 52. At the same moment the righteous dead are raised from their graves, and raised to glory and immortality. 1 Cor. 42-44; 1 Thess. 4: 14-17. It is a well-recognized doctrine of the Scriptures that every man, before he is rewarded or punished, must be judged. The righteous, before they are made immortal, must be judged. But the texts referred to prove that they are made immortal instantly when Christ appears. There is in their cases no work of judgment brought to view at the coming of Christ, and no time allotted there for any such work. Their judgment, therefore, must have preceded that event; that is to say, their cases must have been examined, and decision rendered entitling them to immortality; so that when Christ appears, and angels are sent to gather the elect (Matt. 24: 31), they know just what ones to gather out from the generations of the dead and the multitudes of the living, to bear heavenward to meet their Lord. From this conclusion there can be no appeal.

But this, the reader will at once perceive, is a very important matter; and the question arises, Where do the Scriptures teach it? and with what doctrine is it associated?—There is only one great subject with which it is directly connected, and by which it is specifically taught; and that is, the subject of the *sanctuary*. Here it comes in, in its natural order; for the cleansing of the sanctuary is just such a work of preliminary or investigative judgment, as we have seen must precede the coming of Christ. In that work the cases of all the righteous must be decided; for it is a part of Christ's work as priest to blot out the sins of those, who have accepted him as their Saviour, and confess their names before his Father. Acts 3: 19; Rev. 3: 5. This involves an examination of the books of record, from which all judgment is to be rendered. Rev. 20: 12. It is the very Judgment scene described in Dan. 7: 9, 10. And when this work is accomplished, and the Lord has "set apart him that is godly for himself" (Ps. 4: 3), the way is clear for Christ to carry out the decision in-

stantly when he appears; namely, to raise the righteous dead, change the righteous living, and take them all to be with himself.

### THE ATONEMENT.

The doctrine of the sanctuary locates the atonement, and revolutionizes the theology of Christendom. It is generally held that Christ made the atonement on the cross. From this, one of two great errors inevitably follows: first, the doctrine of universal salvation (for Christ bore the sins of the world, John 1: 29, and Peter says he bore our sins on the tree, or cross, 1 Peter 2: 24); or, secondly, the doctrine of a limited atonement, which, according to their view, would contradict John 1: 29, and lead to the most ultra views of foreordination.

By the doctrine of the sanctuary both these errors are avoided; for this shows us that Christ upon the cross was acting as our *sacrifice*, not as our *priest*. And there he did provide a sacrifice of universal efficacy; it was for all the world; and all who would, could avail themselves of its merits; but this did not insure the salvation of all the world; for men were still free to reject the sacrifice and be lost; and this all the wicked do.

It is as priest that Christ makes the atonement; but all his work as priest is performed in the heavenly sanctuary. Heb. 8: 4-6. And from the type we learn that the atonement is the final and closing work of his priesthood. It is the examination of records, the blotting out of sin, the cleansing of the sanctuary. And this blotting out of sin is done, or the atonement made, for those only who have sought pardon through Christ; and thus no foreordination is involved in the work.

### FINISHING THE MYSTERY OF GOD.

In Rev. 10: 7 we read: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." This is the announcement of a mighty angel, after uttering a solemn oath that time should be no longer; and it declares that the seventh angel would begin to sound, and the finishing of God's mystery begin to take place, immediately at the close of the time referred to. Now the time, the close of which he announces, must be prophetic time; for time literal and time probationary are both afterward recognized in the remainder of the chapter as still continuing. But prophetic time closed with the 2300 days of Dan. 8: 14, as that is the longest prophetic period, and reaches down to the latest point. That period, as shown in previous articles, terminated in 1844. Daniel's prophecy said that then the sanctuary should "be cleansed;" this prophecy says that then "the mystery of God should be finished." This is the same thing, as can be easily shown. Thus the "mystery of God" is the gospel to the world. See Eph. 3: 3-6, 9; Gal. 1: 11, 12; Eph. 1: 9; Rom. 16: 25; Col. 1: 25-27. The "finishing" of this mystery can be nothing else but the closing of the proclamation of the gospel, when the time comes that Christ has ceased his work as priest (the sanctuary being cleansed), and mercy is no longer offered. Thus we are brought to the same work, and both prophets locate it at the same time; namely, at the end of the prophetic periods.

This finishing of the mystery is placed in the first years of the sounding of the seventh angel. Rev. 11: 15 introduces the same trumpet, and verse 19 declares that then the temple of God (the same sanctuary on high) is opened in heaven, and there is seen the ark of his testament. The ark was always in the most holy place of the sanctuary; and that apartment was opened and entered only to cleanse the sanctuary and make the atonement. Here, then, we have still another testimony applying to the same time and the same work.

This is the time when either a person's sins are blotted out of the books of record (Acts 3: 19), or his name is blotted out of the book of life. Rev. 3: 5. See also Ex. 32: 32, 33. The work would naturally begin with the first generations,—the dead,—and end with the last—the living. The thought that it has already been going forward for over forty years is a startling one, as it shows that it must soon reach the cases of the living, and the work of salvation close forever.

U. S.

The storm tries the building, and discovers which is built upon the rock and which upon the sands. The storm tries the pilot. The touch-stone tries the metal, whether it be gold or copper. So afflictions and persecutions try the Christian.

## THE NEW COVENANT.

*With Whom was it Made?*—Many have the idea that the old covenant was made with the Jews, but that the new covenant was made with the Gentiles. This is a great mistake, as will readily be seen by reading the scripture. "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." Jer. 31: 31. (See also Heb. 8: 8.) Thus we see the new covenant was made with the children of the very persons with whom the first covenant was made. This settles it without further controversy. Let no one talk, then, of the covenant with the Gentiles; for God never made such a covenant.

*What are the Conditions?*—Does the new covenant set aside the law of God? or does it enforce it? We should not believe what men say against what the Bible says: "But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31: 33. Nothing can be plainer than this,—"I will put my law in their inward parts, and write it in their hearts." He does not say he will give them a new law, but a law which was the law of God in the days of Jeremiah. Moreover, it is the law of God the Father, not the law of Christ, which is thus to be put into the hearts of his children in the new covenant; for it is the Father and Israel between whom the new covenant is made. Christ is only the mediator of the new covenant (Heb. 12: 24), not the proprietor or maker of it.

That very law which was in the old covenant is to be written in the heart in the new covenant. If any man denies this, he squarely contradicts the word of God; for Paul, in discoursing about the new covenant, quotes the very words of Jeremiah, and applies them to the gospel covenant. He says, "I will put my laws into their minds, and write them in their hearts." Heb. 8: 10. And again, Paul notices this condition of the new covenant as the main item: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10: 16, 17. We need nothing plainer than this.

*Who is the Mediator of the New Testament?*—Jesus Christ is expressly declared to be the mediator of the new covenant. Thus Paul says of him: "Jesus, the mediator of the new covenant," etc. Heb. 12: 24. He came from God for the express purpose of introducing the doctrines and terms of the new covenant, and it was made between God and Israel, Christ being the mediator between the two parties.

*When was this New Covenant to be Introduced?*—Dan. 9: 24-27 gives the exact date, but we have not space here to examine this important passage; but suffice it to say, the space of seventy prophetic weeks, or four hundred and ninety years, was allotted the Jewish nation. This period was to begin when the decree went forth to restore Jerusalem. That decree is recorded in Ezra 7, and was made in the year 457 B. C. From this decree it was to be sixty-nine weeks, or four hundred and eighty-three years, to the Messiah. This brings us to the year A. D. 27, the very year in which Jesus began his ministry. (See Mark 1.) Here is where he was anointed with the Holy Ghost, and thus was formally made the Messiah. God's voice from heaven declared him to be his Son, and John said, "Behold the Lamb of God." Here is where the gospel began, and here is where Jesus Christ, the mediator, began to preach the principles of the new covenant.

One week, or seven years, Daniel said should be allotted to introduce and confirm the new covenant. Dan. 9: 27. It was just seven years, or one prophetic week, from the time Jesus Christ began to preach the gospel until the apostles ceased to preach to the Jewish nation alone, and turned to the Gentiles and began the great work of evangelizing the heathen. The close of that one week, A. D. 34, came about the time when Stephen was martyred by the Sanhedrim, when Paul was converted, when the gospel was preached to the Samaritans, when Peter was sent to preach the gospel to Cornelius, the Gentile, and when Christian converts were no longer confined to the Jews.

The new covenant, or the gospel, then, began to be preached by Jesus Christ. This is most expressly declared in all the Gospels. "The beginning of the gospel of Jesus Christ, the Son of God." Mark 1: 1. This is as plain as anything can make it—"the beginning of the gospel of Jesus Christ." As soon as he was baptized it says, "Now after that John was put

in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:14, 15. Christ, then, preached the gospel and commanded men to repent and believe it. Christ immediately chose his apostles, and began to teach them the doctrine of the new covenant. To the public he spoke in parables, but to his disciples he carefully explained everything in private. "And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples." Mark 4:33, 34. In his last interview with them, he strictly commanded them to go and preach the gospel to every nation, teaching them "to observe all things whatsoever I have commanded you." Matt. 28:20. What were they to teach?—Just what he had taught. In harmony with this, Paul says: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2:8.

It will be noticed that the gospel which the apostles afterward confirmed was just what Jesus began to teach. And so we have this fact prominently referred to everywhere, that the work which the apostles afterward carried forward was just that which Jesus himself preached from the beginning of his ministry. Thus Luke says, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up." Acts 1:1, 2.

Jesus began to do and to teach until he was taken up, and so when an apostle was chosen to fill the place of the fallen Judas, it was expressly declared that they must select one who had been with Jesus from the beginning of his ministry. (See Acts 1:21, 22.) Why was this?—Because it must be some one who had heard the teachings of Christ, and hence could properly teach to others the terms of the new covenant. And Peter, when preaching the gospel to Cornelius, places the beginning of that gospel at the baptism of Jesus by John. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all); that word I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:36-38.

This fact, then, that the gospel of the new covenant was preached by Jesus Christ from the first day of his public ministry, is beyond dispute.

The mediator of the new covenant had now come to supersede the old covenant; but Jesus was careful to have the new covenant offered only to the Jews; because the Lord had promised that this new covenant was to be made with the house of Israel. So when he sent his apostles to preach the gospel, he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10:5, 6. Paul says that it was necessary that the word of God should *first* be spoken to the Jews. Acts 13:46. The reader will notice further that the apostles carefully avoided preaching the gospel to any one but the Jews, until the termination of that one week, or seven years, which ended A. D. 34. Thus we read: "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." Acts 11:19.

Immediately after this, as soon as that one week which was set apart for the introduction and confirmation of the new covenant, was ended, the gospel was widely proclaimed among the Gentiles. Now having settled this point, let us notice what Christ taught during his ministry. Christ had come as the Saviour of the world;—the Saviour of all men,—and he tasted death for every man, Gentile as well as Jew. All that he did and taught after he began his ministry, every principle he inculcated, every command he gave,—all this was afterward to be taught to all nations by his apostles. "Go ye therefore and teach all nations . . . to observe all things whatsoever I have commanded you." Matt. 28:19, 20. So whatever law Jesus taught his disciples to keep, that is the law for the Gentiles to keep. None will deny this.

The very first sermon Christ ever preached, the sermon on the mount, is acknowledged by all to be the most wonderful statement of Christian principle to be found anywhere in the Bible. This sermon might properly be called his inaugural sermon. In it

he sets forth the grand outline of all the principles in the new covenant, which he had come to establish. It was not something belonging to the old Jewish age. Every line of it is Christian doctrine, as any one will acknowledge who will look it over. He closes it by saying, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24. These teachings of Christ, then, were to govern them in the future.

Now again, what did he say about God's law? what did he teach about God's Sabbath? Did he set these aside? or did he confirm them? It will be noticed that if Christ was to introduce a new law and a new Sabbath, this was the very time in which he should have done it. He had come to teach the new covenant. If that new covenant contained a new Sabbath or a new law, should he not have plainly taught it right here?—Most certainly, and he should have set the example by keeping it himself. Every one knows that he never said a word about any such new Sabbath or new law; but he did confirm in the most explicit language the ten commandments, every word of them.

D. M. C.

### IMMORTALITY BROUGHT TO LIGHT THROUGH THE GOSPEL.

THE prevailing opinion of Christendom has been for some ages past that we possess inherent immortality as a race; that an immortal soul, or spirit, dwells in every son and daughter of Adam, by virtue of the fact that they are human beings; that every one of the patriarchs and all the heathen nations of ancient times possessed an immortal soul, and that it cannot possibly be destroyed by what we call physical death, but lives right on as conscious as ever. Several of the ancient heathen nations, long before Christ, taught this. How can such an idea be harmonized with this text of Scripture: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel?" 2 Timothy 1:10. The statement is distinct and emphatic, that immortality was brought to light through the gospel. How could this be, if it had been existing four thousand years before, just as much as from that time onward? No statement of Christ's can be found declaring the soul of man immortal. The Egyptians many centuries before said so, the Greeks and Romans said so, but Christ, never. But taking the true position, that man is not naturally immortal, and must receive his future life through Christ, then we can see the force in this text, and its beauty and power are specially precious. When he died and rose again, he thus laid the foundation of the gospel securely. Immortality for those who accept and obey him is thus made clear and certain.

G. I. B.

### PROPHECY FULFILLED.

THE Jews fulfilled the Scriptures in condemning and putting Christ to death. Between thirty and forty prophecies were fulfilled in the life and death of the Son of God. In these the Jews could see no light, yet they could understand the signs of the weather. In the evening, they would say, It will be fair weather, for the sky is red; in the morning, It will be foul weather, for the sky is red and lowering. Because they could discern the signs that pertained to their worldly interest, and could not discern the signs of the times, the Saviour said to them, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Christ came in a different manner from what they expected, and so they were unprepared to receive him. The prophet describes the two advents as follows: "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel."

We have but to open our eyes, to see on every hand the signs of Christ's second advent, as clearly as the Jews might have seen the signs of his first advent. The apostle gives the following plain description of professed Christian people in the last days: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." We have reached the time when this is fulfilled before our eyes. The celebrated C. H. Spurgeon will not be accused of having any sympathy with the Adventists or their views; yet he bears

the following pointed testimony to the present fulfillment of the apostle's predictions:—

"It is, I think, a matter for very deep regret that this is not an age in which Christian people want to be edified. It is an age in which they *like to have their ears tickled*, and delight to have a multiplicity of anecdotes and of exciting matter; but they *little care to be well instructed in the sound and solid doctrines of the grace of God*. In the old Puritanic times, sermons must have been tiresome to the thoughtless, but now—a days I should think they are more tiresome to the thoughtful. The Christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some point of Christian practice to make him holier and wiser, he was well satisfied, though the man was no orator, and might lead him in no fields of novel speculation. Christians did not want a new faith; but, having received the old faith, they wished to be well rooted and grounded in it, and, therefore, sought daily for an illumination, as well as for a quickening; they desired, not only to have the emotions excited, but also to have the intellect richly stored with divine truth, and there must be much of this in every church, if it is built up. No neglect of an appeal to the passions, certainly; no forgetfulness as to what is popular and exciting; but with this, we must have the solid bread-corn of the kingdom, without which God's children will faint in the weary way of the wilderness."

S. N. HASKELL.

### CHRIST THE END OF THE LAW.

THE apostle Peter said that in the writings of Paul there were some things hard to understand, which the unlearned and unstable wrested to their own destruction. 2 Pet. 3:16. From the conflicting theories drawn from the epistle of Paul in this age, it is easy to see that the tendency noticed by Peter has in no wise diminished. Take for example the text which contains the expression at the head of this article: "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. It is stoutly maintained by a large number that this really means that when Christ came and died, he put an end to the moral law of ten commandments, and since then it has ceased to be a rule of life.

It seems strange, indeed, that such a view should ever obtain in the mind of a candid, thinking person who will stop a moment to examine the text itself. To whom does Christ become the end of the law?—Only to those who *believe*. Then the law, still exists for all *unbelievers*, which shows conclusively that Christ did not do what is sometimes asserted; namely, abolish the law at his death. Let us examine another point in the text. Christ becomes the end of the law for *righteousness*. But would the abolition of the law make any one's character righteous? Let us see. Suppose the people of some country had become very wicked—had defied the law of the country until they were counted rebels against it. Now the governor desires to reunite them to him, and reinstate them as citizens; but he cannot do so unless they change their lives, and lay down their arms of rebellion. The question arises as to how he would be most likely to accomplish his desires. Would it be by proclaiming to them that the law by which they had been adjudged rebels was now abolished, and they might therefore return to him carrying on the same practices as before? Any one can readily see that such a course, instead of changing the subjects, and making them loyal, would lower the tone and standard of the government, and open the way for the practice of all kinds of iniquity, which the governor would be powerless to check, simply because he had abolished the very instrument by which such a work might be accomplished.

The word "end" in the text does not always mean cessation, or termination; it sometimes means purpose, or design. For instance, we read in James 5:11: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." He does not mean the cessation or termination of the Lord, surely; but his purpose, or design, in suffering Job to be afflicted, was shown to be one of pity and mercy to Job, that he might correct some mistakes of his life, which he would have never noticed except through affliction.

So in the verse under consideration, Christ becomes to every believer the purpose, or design, of the law. There can be no doubt that had Adam faithfully obeyed the precepts of God when he was placed on probation in Eden, he would have remained sinless, and forever

retained the favor of his Creator; but by transgressing God's commandment, man became a sinner, and thereby brought death upon the race. This is attested by the words of Paul: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In the beginning, then, the purpose, design, or end of the law was to keep man in righteousness and life; since his transgression of it brought unrighteousness and death.

There is no redeeming quality in law; once transgressed, it is powerless to save. Now if man is saved from the consequence of the fall, some system of pardon must be instituted, so that righteousness may be imputed to man. But how will it be done? by removing the law that pointed out the wrong?—No, indeed; for then, instead of convicting the transgressor, and teaching him how to correct his error, the Author of the law would virtually say, You cannot keep that law which I proclaimed, and I did wrong in trying to exact obedience to it; I will therefore take the law away and let you have the privilege of doing the very things it once forbade. Such a course could never elevate the character of a sinner. On the other hand, it would only lead the sinner to charge God with the weakness of giving a law so arbitrary that he was obliged to recant and change it, in order to bring his rebellious subjects back to his fold. Who does not see that such a proceeding would be a virtual proclamation of weakness in the divine government? In such a case, too, man could never be made to feel the necessity of a Saviour. If God could yield enough to change his law, in order to let man be saved in his rebellious state, why the need of anxiety about the future? But if God's law is immutable and holds the sinner responsible for his conduct at the bar of justice, man may then well feel the need of an advocate to plead his case before the Author of that law. In no other way could man be made to feel his lost condition. This is the point aimed at by the apostle when he says, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 8: 31.

The law, then, remains to point out our sins. Referring to his own experience, Paul said, "I had not known sin, except the law had said, Thou shalt not covet." Rom. 7: 7. In the eighth verse he says, "For without the law sin was dead;" that is, it would not have had power to convict him. He still continues: "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death." How was this? We have before learned that in the beginning the commandments of God, if obeyed, would have perpetuated Adam's life, and that of his posterity; but just as soon as those precepts were disobeyed, they brought death to the race. But God designs that the object or end, of the law shall yet be effected. In order to do this, Christ came into the world, and yielded perfect obedience to the law, fulfilling it in every act of his life. Though tempted on every hand, he maintained his integrity, carrying out the righteousness of the law, the very point in which Adam failed. He thus works out the end, or design, of the law, and purchases life for all who will believe in him.

This matter is plainly stated in the eighth of Romans. "For what the law could not do [it could not save man after he had transgressed it], in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh." Verses 3, 4. In this the apostle states that Christ came to condemn sin—the transgression of the law—in the flesh, and not to condemn the law. But by his life of righteousness, and his death for the sins of the world, he made it possible for us to likewise fulfill the righteousness of the law and have our past transgressions forgiven. He kept the law perfectly. Stepping, as he did, into the breach that was made through Adam's transgression, he must render this perfect obedience in order for God "to declare his righteousness of the remission of sins that are past," and thus impute righteousness to the sinner for his past offenses. Now when man has learned from the law those things that are offensive to its Author, it follows that if he would receive pardon for his transgressions, he must first cease to transgress the law, and then Christ will become his advocate, and obtain pardon for him. After this pardon has been obtained, it would certainly be unwise to suppose that one should not then walk in harmony with the law, for if the

transgressions of it once made man a sinner, and subject to death, will not a repetition of the same offense subject him again to condemnation?—Certainly. Then if we would have Christ become the end, or design, of the law to us, we must seek him "after the due order," and not according to the desires of the carnal heart. Rom. 8: 6, 7.—*Bible Echo.*

#### A SERIOUS QUESTION.

THE *Morning Star*, Dover, N. H., asks: "Can anything save our holy Sabbath?" by which is meant, we suppose, the day commonly called Sunday. That those who believe in the sanctity of Sunday as a Sabbath, should be alarmed at the growing disregard of it in the States, is not surprising. Many feel that they are its earthly custodians, and desire that others' thoughts, feelings, and ways should be in this matter conformed, *volens volens*, to their own. There are devout Sunday-observers who virtually say, "You have no right to dispose of this day otherwise than as our theological opinions shall prescribe." Thinking they are doing God's service, they would unite fifty-one voters to bind the consciences and dispose of the time of forty-nine other voters who have more "sweetness and light" than the majority.

After centuries of contention with spiritual weapons, religious freedom has been secured in many lands. Will a bare majority now turn to enslaving their brethren who have been as valiant as any in this contest? With the minister of the gospel the power to win is the power to persuade. With those who confine themselves to such means in defending the Sunday, we have no contention. Theirs is the right to plead for, as it is ours to reason against, regarding that day to the Lord.

Baptists have always loved a fair field on the subject of baptism. Pedobaptists, on this question, were formerly disgusted if they could not bring to their aid the strong arm of the law to subdue their opponents. Why should not Baptists be equally ready to meet in fair and open discussion the merits of Sunday and Saturday, and with Christian temper too? What evil consequences can they possibly be afraid of? If God be for the Sunday, who can be against it? And God is the great majority. What earthly or heavenly purpose can it be to intelligent brethren to persist in standing on the sands complaining that the tide is coming in? Dear brethren, come away, and come up higher. Climb the cliffs, and you will be safe. It has ever been the glory of Baptists to proclaim from the house tops the Bible as the only rule of faith and practice. Are you sure of being in accord with the Book of books on the Sunday question? If so, cease your doleful lamentations, and while working to save men, tell them all you know about it; and do try and know something to the point. Meet it squarely, and do not dodge it. Discard harsh language; it only exasperates. Protest against compulsion; it excites wrath. If, in the heated zeal of preaching, you discover in your manuscripts whole paragraphs of highly colored, pious expressions, mixed up with truth and falsehood in a highly fallacious manner, reject them, and be done forever with sophistry and assertion in place of the word concerning one of the very plainest of commands.

Pardon this strain of address, and bear with us yet a little: Sunday, as a Sabbath, is only about 300 years old, but, as a Christian festival, it dates from Constantine, A. D. 323. To the Puritans, of the latter part of the sixteenth century, belongs the honor (?) of giving the day a Sabbatic character. They were in earnest; for they supported it by threats, fines, imprisonment, and death—scandalous business, to say the least, for Christians to be engaged in. They and their successors have greatly overdone the business, and, as might be expected, a powerful reaction has set in. Uncounted numbers have been driven into no-sabbathism. Revive those measures, and matters will grow worse.

With this Sabbatic character of the day, the churches of Rome and England, and many dissenters, notably the old Baptists and Quakers, have never sympathized. The Continental and Oriental churches have always regarded the day as a festival. Viewed from our standpoint, it was a serious departure from the simplicity and purity of early Christians when the Church assumed the right to ingraft Sunday into the Christian system; but when a Sabbath character was given to it, new crimes were created, and fresh troubles were engendered. It was too much. To the first stage—the festival—it is bound to return. There is no prospect of saving the American Sabbath Sunday. But, there is the Saturday! "Oh!" said an American Baptist pastor to us, "oh! if I knew God commanded me to keep Saturday, I would not

do it!" Still, we know no other remedy. The Bible Sabbath—the Saturday—is saved to us, not by the arm of human law, thank God, but by his special watch-care, who appointed it to be the memorial of his creative work.

Jews and Abyssinians keep it. Thousands of Protestant Christians keep it, and their number is daily increasing; and this not only without the aid, but in spite, of human law and general custom. It is probable that twenty times their number acknowledge that we are right. We are comforted that Jesus is Lord of this identical Sabbath; and that, according to Isaiah, in the future, from one Sabbath to another, all flesh shall come to worship before the Lord. The seventh day will then be, not by constraint, but by choice, the rest and memorial day of the nations.—*Sabbath Memorial.*

### THE CHRISTIAN LIFE.

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

#### THE BEAUTIFUL SONG UNSUNG.

BY ELD. L. D. SANTEE.

In the heart there is music sweeter  
Than the world has ever known,  
And the spirit, the thought, the meter,  
Is too pure for the touch of a tone.  
The soul has a song that is grander  
Than chimes have ever rung,  
And all through our lives we wander  
With the beautiful song unsung.

As on through the world we wander,  
What anthems the bosom swell!  
We list to a cadence grander  
Than the lips can ever tell.  
Each heart has some holy ideal  
That long to the soul has clung,  
And toned on the shores of the real  
Is the beautiful song unsung.

Oh that wonderful rhythm and meter  
That has slept in the spirit long!  
In its melody completer  
Than any heard by the throng.  
How we listen, thrilled by the glory  
Of the tender rhymes that are rung!  
But lips cannot frame the story  
Of the beautiful song unsung.

But soon on the shores of time's river  
Shall eternity's waters beat,  
And heaven's glad harps shall quiver  
To the march of the children's feet;  
And there, mid the joys of heaven,  
Where no heart is by sorrow wrung,  
In the rapture of sins forgiven  
Shall the beautiful song be sung.

Chetopa, Kan.

#### TRIALS.

BY J. M. HOPKINS.

ALTHOUGH most necessary for our peace of mind and for the development of Christian character, there seems no lesson so hard for weak, distrustful humanity to learn as that "all things work together for good to them that love God." We are so slow to believe that the Lord will never leave us nor forsake us (Heb. 13: 5; Ps. 37: 23-25); so slow to appropriate to ourselves the blessed promise, "Lo, I am with you always, even unto the end of the world." Matt. 28: 20. How little do we appreciate the truth that in all the affliction of God's people he also is afflicted (Isa. 63: 9); that his great, loving heart beats in sympathy with every feeling of pain or sorrow endured by his children; yet all this is true. We never shall be able to measure our Father's love, pity, and sympathy. Especially when trials come upon us are we apt to forget that we are not forsaken, and become despondent and gloomy, and almost murmur against God. It may be that it is just this murmuring disposition that the Lord would take from us; and to show us our evil propensity, he permits trials to come upon us. Did not the trials come, our weakness would not be made manifest, and we should come up to the Judgment with defective characters.

God knows best. Losses may be a rich blessing. Long-continued prosperity might cause us to place our affections upon our possessions, to idolize them. Col. 3: 1, 2. God sees our danger, and he reaches out his loving hand, and takes from us that which might work our ruin. We should not receive this dispensation of his love as a judgment administered



in anger. We should humbly say, "Thy will be done." Our stubborn, willful hearts sometimes need to be broken, that God may pour in the healing oil of his precious love. Their iron doors sometimes can be opened only by the hammer of affliction, and then the sunlight of heavenly truth will shine into them. Or it may be that it will require the sharp chisel of pain pressed down by a Father's hand, to whittle away some rough, uncomely corner in the soul-temple, some unholy propensity; or even to give to some good trait already possessed a holier more heavenly luster. John 15:2; Dan. 12:10; Heb. 12:5-13; Mal. 3:3; 1 Pet. 5:10. Or it may require the loud thunderings of God's judgments to awaken in us a sense of our condition, of our obligations to him and to mankind. Better by far to humbly, gladly bow to the wise dispensations of Providence while yet opportunity is given to amend, than to stoutly rebel, and finally receive the unmingled wrath of God.

We love to sing and pray,—

"Nearer my God to thee,  
E'en though it be a cross  
That raiseth me."

But when the cross comes, how loth we sometimes are to take it up; how deaf we are to the whisperings of conscience; how slow we are to discern a Father's loving, guiding hand! But God has said: "I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. 20:37.

God does not afflict to gratify his power. He would uproot the thorns and thistles that he may sow the seed of heavenly truth. Those bitter tears may be to water the long-hidden and deeply-buried germs of a purer, holier life. Those sad privations may be the precursors of better days: Although some tender, sensitive chord is touched, it may awaken to higher life. Although some tender tie has been broken, it may form a connecting link with a better world. Although the fruitage of long years of toil may be swept away, it may, in the wisdom of God, be as treasure laid up in heaven. Then look up, tried one, and take courage. Trust in the promises of God. He has said that he "is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Ps. 84:11. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

HOPE IN AFFLICTION.

BY D. T. BOURDEAU.

It is in tribulation that the hope of the Christian is of the greatest value. In times of temporal prosperity we are not naturally inclined to desire greater blessings,—to hope for an improved condition beyond the present life. Hence it is that in order to inspire in men that hope which will lead them to desire the blessings of the future state, God, in the rich counsels of his grace, sees fit to dissolve them from temporal blessings and worldly prospects by affliction.

God generally chooses his children in the furnace of affliction. He suffers pecuniary loss to come upon some that they may see the vanity of worldly goods in their selfish and perverted use, and the importance of seeking the true riches by laying up treasure in heaven. He permits sickness to come upon others that they may realize how fleeting is this short life with its sinful joys and pleasures, and lay hold on eternal life and the true and lasting pleasures awaiting the righteous.

The use that we make of our afflictions will determine whether we will profit by them; whether they will lead us to die to selfishness and to this vain world, and serve as a key to open unto us the fadeless glories and durable riches of the world to come, or whether they will tend to the opposite results. It is by confession of sin and submission to God in affliction that hope, light, and joy spring in the heart, that clouds disappear, that we are calm and composed during the most adverse circumstances, that the things we most dread become to us friendly aids in our journey heavenward. In such a frame of mind, with such a blessed hope, death loses much of its terrors, and although this last enemy may make us feel its cruel power, with Job we may exclaim, "I

know that my Redeemer liveth." We can also say with David, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." We know that the Life-giver is coming, and that if God sees fit to hide us in the grave, we will soon have a glorious waking, having escaped the awful wrath of God, and other troubles that are coming on the earth.

Whether we live or sleep, we need such a hope as this.



"THE FIELD IS THE WORLD."

PROGRESS OF THE CAUSE.

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

**AUSTRALIA.**—Fifty converts reported at South Yarra as a result of tent meetings held by J. O. Corliss and others.

**COLORADO.**—Camp-meeting in progress at Denver, with prospects for much good to be accomplished.

**FINLAND.**—Eleven believers reported from this country, by J. G. Matteson.

**INDIANA.**—Wm. Covert reports three believers baptized at Forest Chapel; tent meeting being held at Homer by M. G. Huffman and O. C. Godsmark; A. W. Bartlett visits churches at Patricksburg, Northfield, and Jonesboro; five additions to the first-named church, two to the Northfield church, and two converts baptized at the last-named place; J. W. Covert holds meetings at Akron, Gilead, Wolf Lake, and Ligonier, with favorable results; Sabbath-school organized at Rushville, where also two believers receive baptism; eight new converts receive baptism at Faulkner, and two at New Marion.

**ILLINOIS.**—F. D. Starr holds encouraging meetings at Kankakee and St. Anne; R. M. Kilgore organizes a church of twenty-two members at Onarga; tent meeting being held at Centralia by A. O. Tait and F. D. Starr.

**IOWA.**—C. A. Washburn reports twenty believers in the vicinity of Croton, ready for church organization; meetings held at Brighton; nine believers at Hampton, as a result of Bible readings, and fifteen at Alexander.

**KENTUCKY.**—Tent meetings being held at Auburn, Allensville, and Russellville; eight converts receive baptism at Leitchfield, where a church of seventeen members is organized.

**KANSAS.**—Camp-meeting at Topeka proves a flattering success; eighty tents were upon the ground, and some five hundred believers encamped; total attendance reached about three thousand different persons; thirty-six converts were baptized; eight-gospel tents manned with laborers, who begin operations respectively at Chase, Chetopa, Tecumseh, Topeka, Altoona, Hutchinson, and elsewhere.

**MICHIGAN.**—Church of eighteen members organized at Decatur, and plans laid for the erection of a church building; several converts reported at Ceresco, as the result of a series of meetings; W. C. Wales gives a series of discourses at Parkville.

**MINNESOTA.**—W. B. Hill holds meetings near Eyota; G. C. Tenney baptizes eighteen converts at Warsaw, where a church of twenty-one is also organized by him; six converts at Woodland.

**MISSOURI.**—J. W. Watt engages in holding a series of meetings at Rockville.

**MARYLAND.**—Tent meetings being held at Greensboro, with favorable prospects.

**OHIO.**—D. E. Lindsey holds a series of meetings at Marion, where three converts receive baptism; new church completed at Walnut Grove; mission work at Toledo reported as yielding good fruits, one result being the organization of a Sabbath-school of seventeen members; six persons baptized at Portage River; tent meeting being held at Lockington, by E. H. Gates; new church being built at Greensburg; interesting report from Cleveland mission; a company of eleven believers ready for church organization at West Mansfield; three new converts at McDonald, where a series of meetings is held.

**OREGON.**—At the camp-meeting held at Portland, forty-three tents were pitched, and the attendance was large; twenty-one converts received baptism.

**SWITZERLAND.**—Church at Lausanne increased to thirty members.

**SWEDEN AND DENMARK.**—J. G. Matteson holds meetings at Christiana, Copenhagen, and Stockholm; six were baptized at the first-named place; profitable meetings held by Eld. Johnson at Dalarna and Orebro.

**TEXAS.**—Series of meetings held at Arlington, also at Caddo Mills, both places being new fields of labor.

**VIRGINIA.**—Tent meeting at Port Republic awakens much interest.

**VERMONT.**—Workers' meeting held at Brandon, and attended by about forty-five ministers and other laborers.

**WISCONSIN.**—I. Sanborn and wife hold meetings at La Grange, Adams Center, Plainfield, Richford, and Hundred Mile Grove; two converts baptized at the first-named place, and twenty-eight at Plainfield.

THE THEOLOGICAL WORLD.

... It is reported that a very serious "split," or division, has occurred in the Salvation Army of England.

... At the recent commencement at Yale Divinity School, one of the graduates was a full-blooded Indian.

... It is said that between four and five thousand Chinese are instructed in the Sunday-schools of New York.

... The General Assembly of the Presbyterian Church South, by a vote of 187 to 18, decided against the doctrine of evolution.

... Over 100 works written within the past century have placed the time for the beginning of the millennium between 1866 and 1890.

... The "Society of the Treasury of God" is an organization formed to propagate the system of tithes as the best rule of Christian giving.

... By the first census of Japanese Christians, made by the government, they are numbered at 80,000, including Roman Catholic and Greek converts.

... The Swiss government is determined to put a stop to Mormon propagandism in that republic. Several Mormon missionaries have been arrested there.

... Forty-nine polygamists, imprisoned in the Utah penitentiary, refused to accept a pardon from Governor West, on condition that they would submit to the laws.

... Bishop Pierce, of the Arkansas Episcopal church, frequently administers baptism by immersion—the only true method. There is a baptistry in his cathedral at Little Rock.

... The "School of Religious Science," established some time since in Paris, under Government patronage, is not proving a success, the number of students enrolled being only about sixty.

... An organization has been effected, comprising a number of prominent and wealthy Christian gentlemen of New York, the object of which is the founding in China of a Christian college.

... There is a great influx of Jews into Jerusalem from Roumania and Russia, where their situation is made so intolerable that they are led to think of making homes in Palestine, their ancient land.

... The Jesuits in Madeira are active in exciting persecution against the Protestants, and in inciting the authorities to close the Bible depot and a Portuguese mission school that has an average of forty children.

... The Presbyterian Church South—or a respectable minority of it—is disturbed over the spread of the evolution heresy, and has sent a memorial to the General Assembly that convened at Augusta, Ga., to make a manifesto on that theme.

... The recent "Church Congress," held at Cleveland, Ohio, was composed of church members gathered from twenty-three denominations. The several sessions were characterized by earnest and interesting discussions of the various themes presented.

... The Waldensian Church of Italy has effected a settlement in South America, where it occupies two parishes or colonies of the La Plata and Uruguay. Vigorous efforts are made to evangelize the immense Italian immigration to that country.

... The missionaries of the Presbyterian Church in South China, have sent a memorial to the General Assembly, calling attention to the barbarous treatment the Chinese have received in the United States, and suggesting that there is danger that the Chinese may retaliate, and thrust American missionaries out of the empire.

... The Presbyterian General Assembly that recently convened at Minneapolis, Minn., decided to hold the one hundredth General Assembly at Philadelphia in 1888, and to make the second day of the session a day of jubilee in the churches all over the world. It has been decided to raise a centenary fund of five millions for the benefit of the various church enterprises.

## THE GOSPEL SICKLE.

Battle Creek, Mich., June 15, 1886.

From away across the Pacific Ocean come good words for the GOSPEL SICKLE. The *Bible Echo and Signs of the Times*, published at Melbourne, Australia, makes the following mention:—

"The GOSPEL SICKLE, a new semi-monthly, published at the Seventh-day Adventist Central Publishing House, Battle Creek, Michigan, U. S. A., has just come to hand. It is well filled with short, pointed articles on the living issues of the day, and is tastefully made up. Judging from the first numbers, already received, it will fill a long-felt want, and succeed in gathering many sheaves in the already ripening harvest of the world. We welcome it to this far-off land as another valuable ally in behalf of the precious cause of a soon-coming Redeemer."

THE Schaff-Herzog Encyclopedia furnishes the following good testimony to the uninterrupted observance of the Bible Sabbath from creation to the present time. In vol. 3, under the article "Seventh-day Baptists," it says:—

"Since the institution of the Sabbath at the close of creation and its formal pronouncement as a part of the Sinaitic code, it is believed that there has been an uninterrupted line of God-loving men who have kept the seventh day of the week as a Sabbath according to its original institution and enjoyment. None question that it was observed by Christ and his apostles, and Christians generally, during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day in honor of the resurrection, along with Wednesday, Friday, and numerous other festival days of the Latin Church, then beginning to drift upon the first great wave of its apostasy. This Church made the Sabbath day a fast day, not without sinister motives looking to its suppression in favor of the festival Sunday, while the Greek or Eastern Churches steadily observed it as a day of holy delight in the Lord. . . . In the Western Churches the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. . . . In the Abyssinian, Armenian, and Nestorian Churches, the seventh day has not yet been superseded by the first day of the week."

## SIGNIFICANT ADMISSIONS.

OCCASIONALLY we hear some very significant admissions from ministers of other denominations, relative to the Sabbath question. In writing to the editors of the *Outlook and Sabbath Quarterly* (an S. D. Baptist publication), Rev. A. B. Bill, pastor of First Presbyterian church at Beloit, Wis., says:—

"For one, I am not sure about the proposed change back to Saturday, in view of all the arguments; but I would welcome it personally, and feel it to be an easier matter to preach Sabbath observance straight from the fourth commandment."

This is certainly a very frank admission, and we doubt not there are many ministers who, if they would give utterance to their convictions, would make the same statement. Certainly, it would be easier to preach Sabbath observance direct from the fourth commandment, and not be under the necessity of twisting its meaning over on to the first day of the week. Then why don't ministers do it?—Ah, the cross is a heavier one than they care to lift!

In a sermon on the "Lord's Day," delivered by Rev. Charles H. Parkhurst, D. D., of Madison Square Presbyterian church, New York, and since published in the *Christian Union*, occur these statements:—

"The case is a difficult one to state justly. That is one reason why the pulpit has so little to say concerning it, and one reason why so much that is written upon it misses its mark. It is a hard mark to hit. . . . No one who wants an itemized scheme of Sunday-keeping can obtain any such thing either from Paul or the Lord. Why not, then, revert to the Old Testament, and be contented simply to found a sermon on Sunday-keeping upon the basis of the fourth commandment?—Because that would get us into more difficulties than it would get us out of. . . . The fourth commandment does not cover the Christian Sabbath. . . . We do not keep the fourth commandment by hallowing one day in seven, unless it is the seventh day that we hallow. . . . There is not sufficient premise in the fourth commandment to yield the Christian Sabbath as its conclusion."

And yet, after making these statements, and others of similar character, this "doctor of divinity" stood up in the popular pulpit and defended the observance of the first day of the week as complying with the spirit of Sabbath observance as taught in the Bible! How can men be so blind?

## LAW OF GOD NOT ABOLISHED.

THE following authorities give important testimony on this point:

"The M. E. Discipline," art. 6; "The M. P. Discipline," art. 6; "Wesleyan Methodist Discipline," art. 6, p. 18, ed. of 1880; "Episcopal Book of Common Prayer," art. 7.

"Methodist Catechism," No. 2, p. 38, says:—

"Ques. What is the rule of our obedience?"

"Ans. The moral law.

"Q. Where is the moral law given?"

"A. In the ten commandments. Ex. 20:1-17."

The following extract is taken from "Sermons, Addresses, and Prayers," by D. L. Moody:—

"People talk about the ten commandments as if they were ten laws; they are one law,—the law of God. The minute you have broken one of them, you have broken the law of God."

## ECCLESIASTICAL UNION.

AN interesting piece of news for those who have watched the efforts now being put forth in this country for ecclesiastical union, comes from far-off Japan, the last place, perhaps, where the counterpart of this movement might be expected to appear at the present hour. The item appeared as follows in the *Advocate*:—

## "UNION OF CHURCHES.

"An exceedingly interesting movement is in progress in Japan, looking toward the organization of the various Christian bodies of that country into one national church, which can oppose a solid and harmonious front to the heathen world about it. A circular which has been presented to pastors of the various Japanese churches, calls attention to the great need for evangelistic efforts through the country, and the loss which religion suffers through the petty differences which separate its adherents. A brief but ample evangelical creed is offered for acceptance."

The account then goes on to state that the various Presbyterian churches have already gone into this general organization, which example the Congregational pastors will soon follow. Whether this union is of the "broad" kind which includes all denominations of a Christian exterior, is not stated; but it is safe to conclude that the plan does not differ materially from that now so zealously advocated in our own country, which displays a breadth that enables it to take in the Roman Catholic Church, and perhaps Spiritualism. And it would be strange indeed if the Christian bodies of other countries should remain long blind to the inducements offered by such a union as would enable them, in the form of a united national church, to oppose a "solid and harmonious front" to the heathen world or anything else about them that might be deemed antagonistic to their interests.

## SABBATH AGITATION IN NEW BRUNSWICK.

BRO. G. W. McCREADY sends us the following, which shows that an interest in the truth is springing up in his section of the country. These indications are full of good cheer:—

"At an old meeting-house in this town, a few met for Bible reading this afternoon, the lesson being Rev. 18. Perhaps a few months ago your 'Thoughts on the Revelation,' or the ideas advanced therein, would not have evoked much interest, even with the few who have Adventist tendencies; but the late numbers of the *Review, Signs, and Sentinel*, show so unmistakably the awfully perilous times in which we are living, that the little gathering was moved to make further inquiry; and I hope they will seriously consider whether these things are so.

"About a year or two ago a Reformed Episcopal minister in this Province changed his views on the ordinance of baptism, and was received into the Baptist denomination. In the early part of the present year I wrote to him, inclosing an 'Appeal to Baptists,' and suggesting that as he had renounced one of the twin errors of the 'man of sin,' he might as well look the other fairly in the face, and come to an honest and scriptural decision about it. I claimed that the apostasy was not only to change the ordinance, but to break the everlasting covenant. (See Isa. 24:5.)

"After waiting nearly three months, I have received a letter from him, in which he declares his fullest sympathy with the claims of the seventh day, and proceeds:—

"Rest assured, dear brother, that you are not fighting a hopeless battle. In addition to the potent, irresistible fact that the Lord of hosts is on your side, you are impregnablely garrisoned in your citadel

by truth and times. I confess one truth,—the truth you so dearly hold is, I now believe, a step in advance of that into which I have entered. . . . I confess another, now a discovery; viz., the matter of times. The Spirit led me inadvertently to read your books, and now I am anxious to know more," etc.

"I have since sent him a number of other papers. And now the pressure seems to be upon me, before the time passes by, to do all in my power to bring the message before the Baptist ministers of New Brunswick."

"He is certainly weak who, either from pride or indolence, has no self-helpfulness; who must have some one to do everything for him. The next in weakness is he who, from conceit, fussy importance, or greed of power, attempts to do, or to make it appear that he does, everything himself; who allows the helpfulness of others no trusted opportunity of its own. The one will end in being practically the slave of his hirelings, and the other in becoming either the slave of his position, or the master—not of men, but of slaves."

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