

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

THE MANLIEST MAN.

The manliest man of all the race,
Whose heart is open as his face,
Puts forth his hand to help another.
'Tis not the blood of kith or kin,
'Tis not the color of the skin;
'Tis the true heart which beats within
Which makes the man a man and brother.

He lifts the fallen from the ground,
And puts his feet upon the round
Of dreaming Jacob's starry ladder,
Which lifts him higher day by day,
Toward the bright and heavenly way,
And further from the tempter's sway,
Which stingeth like the angry adder.

He strikes oppression to the dust,
He shuns the blows aimed at the just.
He shrinks not from the post of danger
And in the thickest of the fight
He battles bravely for the right,
For that is mightier than might,
Though cradled in an humble manger.

Hail to the manly man; he comes,
Not with the sound of horns and drums.
Though grand as any duke, and grander;
He dawns upon the world, and light
Dispels the dreary gloom of night,
And ill, like bats and owls, take flight;
He's greater than great Alexander.

—G. W. Bungay

Notes & Comments.

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HUMAN creeds cannot produce unity. Church force cannot press the Church into one body. This has been tried, and has proved a failure. Christ never designed that human minds should be molded for heaven by the influence merely of other human minds. "The head of every man is Christ." His part is to lead, and to mold, and to stamp his own image upon the heirs of eternal glory. However important organization may be for the protection of the Church, and to secure harmony of action, it must not come in to take the disciple from the hands of the great Teacher.

HE will appear the second time. Paul speaks directly upon this point: "So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." Heb. 9:28. Again he says, "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Titus 2:13. Another apostle testifies to this point thus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. From these and many other evidences, the conclusion is irresistible that Christ's second advent will be plainly visible to the inhabitants of the earth.

MEN often boast of progress, when they are only moving in a circle; and are sure they are in the right path, because in every circuit the footsteps multiply, when they are only following their own footsteps. The chart and compass, the word of God, should be frequently consulted, in order that one may know whether he is going straight ahead or only in a circle.

CHRIST disclaimed having anything to do with legislation. "My doctrine is not mine, but His that sent me." John 7:16. "I do nothing of myself; but as my Father has 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

GOD scourges every son; and if we are without chastisement then are we not sons. We are spurious Christians. The privilege of being a son of God is as great a favor now as in patriarchal times. Some people often wish they had lived in those ancient times when worthy ones were called "the sons of God;" but in coveting the good of other days, it is possible that we may neglect and mis-improve the favored advantages of our own. "My son, despise not thou the chastening of the Lord, nor faint when rebuked," is a gospel admonition, and belongs to us. Let us not forget it.

THERE are many people who hold what are called liberal views of religion, who can no longer pray. They have nobody to pray to, since they have drifted away from all belief in the personality of God. Nobody can pray to a law of nature, or to a force of nature, or to all the laws and forces of the universe together, if these laws and forces are to him impersonal. They do not hear, they cannot pity; they move on inexorably, and have neither knowledge or love. If a man who has lost the sense of the personality of God tries to pray, the utterance is all on one side. There can be no response, no communion. Such prayer is a speech made at nothing; and so far an unreality and a pretense, that such praying is scarcely ever done in secret. The men who do not believe in the personality of God, and who yet conform to the custom of prayer, necessarily do their praying in public, where they can be heard of their fellow-men.

THE popular theory of man's inherent immortality has an unfavorable origin. Satan—the great falsifier—first announced it in the garden of Eden. God had assured man that disobedience would certainly eventuate in death. The serpent flatly contradicted this by saying, "Ye shall not surely die." If God told the truth, Satan told a lie; for the two statements are antagonistic. For ages after this first Satanic victory, the doctrine of man's immortality slumbered in silence. At length it was imbibed by certain heathen philosophers, who coupled with it the pre-existence of souls and the transmigration of souls. The Egyptians, according to Herodotus, first advocated the immortality of the soul. It became at length quite common among heathen nations. The Jewish people, during their seventy years' captivity in Babylon, became somewhat corrupted by this and other heathen dogmas. Some of the heathen, who were converted to Christianity, retained their old belief in man's essential immortality. Thus the leaven continued to work, until the Church of Christ, degenerating into the Romish Church of the Dark Ages, became thoroughly saturated with a sentiment which mystifies the Bible and dishonors Jesus. Such are some of the historical facts relative to the origin of the doctrine of the inherent immortality of man. What do you think of them? Are they not worthy your candid consideration?

DR. HAWKS once said, "To coerce men into the outward exercises of religious acts by penal laws, is indeed possible; but to make them love either the religion which is thus enforced, or those who enforce it, is beyond the reach of human power. There is an inherent principle of resistance to oppression seated in the very constitution of most men, which disposes them to rebel against the arbitrary exercise of violence seeking to give direction to opinions; and it is not to be wondered at that one sanguinary law to compel men to live piously should beget the necessity for more."

DO you keep the Sabbath? If you do not keep God's Sabbath on earth as he directs, can you expect him to give you a Sabbath in heaven as you desire? (See Isa. 58:13.) The Sabbath is a test of our loyalty to God. Refusal to "keep it holy," is rebellion against him; and he that neglects it shows that he refuses to be under his government. He belongs to another, or at least indicates his willingness to belong to another.

DR. SPENCER, in a sermon upon delay of conversion, says: "Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the first class all those converted under twenty years of age, and in the fifth class all those converted between fifty and sixty. Of your thousand Christians there were hopefully converted under twenty years of age, five hundred and forty-eight. Between fifty and sixty years of age, three. But you ask, Why stop at sixty years old? Ah! well, then, if you will have a sixth class,—converted between sixty and seventy years of age, one. Just one, out of a thousand Christians, converted when over sixty years old! What a lesson on delay! Oh, how can any be so unwise as to delay seeking for and obtaining the one thing needful!

THE presence of only one angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake, and become as dead men. The light and glory of a single angel completely overpowered these strong sentinels. Reader, the Saviour is soon coming in his kingly glory, and in the glory of his Father, attended by all the holy angels. They are all coming with the Lord; not one will be left in heaven. The number of angels round about the throne, as the body-guard of the Son of God, are "ten thousand times ten thousand, and thousands of thousands." See Rev. 5:11. And Paul speaks of the heavenly messengers as "an innumerable company of angels." Heb. 12:22. What grandeur! what dazzling brightness! when the King of kings shall come down the lighted vault of heaven, attended by all the holy angels of the heavenly world! Then the whole heavens will blaze with glory, and the whole earth will tremble before him. Kind reader, you will meet that great day with joy, or with grief. Which shall it be?

THE Bible says that the wicked shall be burned up. The meaning of the word "burn" is too familiar to every reader to need a definition. A thing burned up is totally destroyed and reduced to ashes. "Whose end is to be burned." Heb. 6:8. "Gather ye together first the tares, and bind them in bundles to burn them." Matt. 13:30. "All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. In consideration of these and numerous other texts of similar import, we do not understand how any one can conclude that the punishment of the wicked will be endless misery in flames of torment. We cannot understand it in that light. Such a position seems to us a plain contradiction of Scripture.

DOCTRINAL.

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

THE SAINTS' INHERITANCE.—3.

BY J. N. LOUGHBOROUGH.

SPECIAL PROMISES RESPECTING THE EARTH.

WE have, in the unfulfilled promises of God concerning our earth, conclusive evidence that there is to be a future inheritance. This evidence we will state in the form of a logical argument. The first premise is, God has made certain infallible promises respecting this earth; The second, These promises have not yet been accomplished, and according to the description the Bible gives of the last days, they cannot meet their accomplishment this side the second advent of Christ. From these premises we must draw the following logical conclusion: Therefore, there is a future for this earth, beyond the second advent of Christ, when the saints of God shall possess it, and when these promises shall be fulfilled.

The first promise of this character, to which we will call attention, is that of the Lord to Moses: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. There can be no doubt as to the certainty of the fulfillment of this promise; for the Lord has pledged his own life for its accomplishment. The history of the past presents no testimony that the earth has ever thus been filled with the Lord's glory. But, in every age since this prediction, violence, anarchy, and sin have reigned predominant. It seems in the days of the prophet Habakkuk, the Lord was still pointing his seers to that glorious time as yet future. We read, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. To evade the conclusion that this refers to a perfect state, when "thy people shall be all righteous" (Isa. 60:21), some have suggested that "there are islands in the sea which are not covered by the waters, so there may be people, even in this glorious time, that are still rebellious." To show that this cannot be the meaning of the prophet, we refer again to the first promise quoted above, "All the earth shall be filled with the glory of the Lord."

As these promises have not yet been fulfilled, so, also, we claim that they will not be fulfilled this side the second advent of Christ. Some have taught that all the world is to be converted and enjoy a thousand years of peace and quiet prior to Christ's second coming, and that during that thousand years these promises will be fulfilled. The testimony of Christ and that of St. Paul is against the view of any such world's conversion. First, we will notice the parable of our Lord concerning the tares of the field: "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13:27-30.

Now mark the Saviour's explanation of this parable: "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Verses 37-42. From this we see that both righteous and wicked are to be together on earth until the end of the world. Then it is evident that the world will not be converted prior to the second advent.

St. Paul says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud,

blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

It seems from St. Paul's description that a very degenerate mass of nominal professors (having a form of godliness) are to exist in that very time when it is claimed that the world will be converted and enjoy a millennium. There can be no days later than the last, so the "last days" must include the very last day before Christ's coming. The above, then, is a description of the state of things just before our Lord's return. In this same chapter St. Paul says of their course, "As Jannes and Jambres withstood Moses, so do these also resist the truth." Verse 8. It cannot be that "all the earth" is filled with the glory of the Lord while such a class are still upon it.

We quote again from this apostle: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1. The doctrines of devils will be taught by seducing spirits, and many will give heed to them. This we understand is already being accomplished in the teachings of modern Spiritualism. The state of things just described, and which we see so rapidly drawing on, does not look like the triumph of the gospel in the last days, or a binding of Satan before the second advent.

Says Dr. Priest, besides other advocates of a world's conversion, "Christ is coming spiritually, Satan is to be bound, and a thousand years of millennium are to be enjoyed by God's people on earth prior to Christ's coming to the judgment." The word of God tells of no spiritual second coming of Christ. His testimony to his disciples, when giving them their commission to preach the gospel, was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; . . . and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. He promises, in this testimony, that his Spirit shall abide with them, even as we read concerning the Comforter which he promised to send, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. It would be folly to talk of a spiritual second advent of Christ before the end of the world, unless it could first be shown that the above promises had failed, and his Spirit had left the world.

Our Lord's coming will be real. When he had given to the disciples their commission to preach the gospel, he ascended up before them literally and bodily into heaven. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11. His coming will be as literal and visible as his ascension into heaven. There is, then, no grounds for the claim that the promise that "the earth shall be filled with the glory of the Lord," can be fulfilled this side the literal coming of our Lord from heaven. With reference to the promises of earthly glory thus far noticed, we have sustained our two premises, and now respecting them, draw the following logical conclusion: Therefore, there must be, beyond the second advent, a future state for this earth, when the "glory of God shall fill the earth as the waters cover the sea."

To any who still urge the idea of a millennium prior to Christ's coming, we would say, If you locate a millennium this side of his coming, it will be strongly infected with Romanism. We read in the book of Daniel respecting this "little horn," "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

St. Paul, when speaking of the same time, and of the same power, calls it, "That man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped." He further says of this same power, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. Dr. Adam Clarke says, "The general run of Protestant writers understand the whole of this as

referring to the popes and church of Rome; or of the whole system of the papacy."—Clarke's comments on 2 Thess. 2.

If the power thus described is to continue till the coming of Christ, and continue to make war on God's saints, then there cannot surely be a state of millennial glory until after his coming. This doctrine of a world's conversion and a temporal millennium before our Lord's coming is of very modern date. The first man who proclaimed it to any extent was Daniel Whitby, who died A. D. 1726. Previous to this time, the almost universal sentiment was that the final inheritance of the new earth would be the fulfillment of the promises respecting the earth.

SEEKING FOR IMMORTALITY.

BY R. F. OOTRELL.

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7. To the view that immortality is to be sought for, it is objected that immortality in this text means moral incorruptibility; that the promise is to those who seek to be purified, and so obtain an incorruptible character. If this be admitted, what does the objector gain? Do not those who seek for this as a consequence, obtain eternal life? This eternal life pertains not to the present world, but to the world to come. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:29, 30. This text puts in contrast the "present time" and "the world to come;" and it is in that world that eternal life shall be received and enjoyed, as the result of seeking for glory, honor, and immortality.

Those who would frighten us with Greek, will do well to bear in mind that in Greek, as in English, words have a variety of meanings according to their use; so that in most cases a disputed point can be no better settled in Greek than in English. Incorruptibility may be moral or physical. That incorruptibility and immortality which is to be put on at the coming of Christ and the last trump, evidently pertains to the body. It is "this corruptible" which is to put on incorruption, and "this mortal" which is to put on immortality. At that time it will be too late to change the moral character, putting on the polluted a robe of righteousness. The mental and moral character must be changed during the present life, and, as the result, "this vile body," or body of humiliation, will be changed at the coming of the Lord, and fashioned like to his glorious body. Phil. 3:20, 21. By the grace of God our moral character must be renovated, changed, purified, in this life; then immortality will be put on at the coming of Christ and the resurrection of the just. Therefore it does not affect our argument whether immortality in Rom. 2:7 relates to moral or physical incorruptibility. Young, in his Analytical Concordance, defines *athanasia* by incorruptibility, and *aphthartos* by deathlessness. Greenfield defines the latter, "Incorruptible, immortal, imperishable, undying, unending."

The Scriptures teach that man is mortal—under sentence of death,—and the gospel offers him life and immortality. Those who comply with the conditions, will put on immortality at the coming of Christ, and enjoy eternal life in the world to come. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is plain, and in every way consistent, and it is vain to resist the evidence by any sophistry. Those, and those only, who, by patient continuance in well doing seek for immortality, will receive the gift of God, which is eternal life, through Jesus Christ our Lord. Rom. 6:23.

THERE are no times in life when opportunity, the chance to be and do, gathers so richly about the soul as when it has to suffer. Then everything depends on whether the man turns to the lower or higher influences. If he resorts to mere expedients and tricks, the opportunity is lost. Men have done the best and worst, the noblest and the basest, things the world has seen, under the pressure of excessive pain. Everything depended upon whether they looked to the depths or the hills for help. The rule holds good in every crisis of life. How earnest should we be for heavenly guidance.

ISRAEL OF GOD.

BY E. E. MARVIN.

"ISRAEL" is a name given to those who have power with God. Jacob first received this name. See Gen. 32 : 28. "Israel" must exclusively embrace those who have power with God. The power of God is the gospel of Christ unto every one that believeth, without regard to nationality. Rom. 1 : 16. The name *Israel*, in a temporal sense, was applied to the literal descendants of Jacob ; but many Bible students do not have any clear conception of the jurisdiction of this oft-repeated appellation.

To illustrate the truth of this last statement, I will notice a circumstance in my own experience : Not long since, a fellow-laborer and myself were visiting a gentleman and his family, and as we introduced to them the present truth and the many promises made to the people of God, he said : "I have read the Bible a great deal, and I have come to the conclusion that it was all written for the Jews ; for, it seems that all the promises that are recorded, in both the Old and the New Testaments, were made to Israel ; and it leaves nothing for us, we being Gentiles." The Bible to him had become like a borrowed will. There were many precious promises therein made, but *all to some one else*. As we explained to him from the Bible who are the true Israel, he saw beauty, consistency, and harmony, and expressed his gratitude for the light received.

As we have already noticed, the name *Israel* was not given to Jacob simply because it happened to strike the fancy of the angel, but the then existing circumstances were of such a nature as to call forth the expression "Israel." The angel beheld the prevailing importunity of the distressed but determined Jacob, and with admiration he gave utterance to what he plainly saw was due to Jacob—*prince, power, Israel*.

The promises were made to Abraham and his seed (Gal. 3 : 16) ; and they have never yet received them in the sense in which they were made. Acts 7 : 2-5 ; also see Heb. 11 : 8-16, where it is expressly taught that they did not even expect to receive it, *i. e.*, their inheritance, in this life ; but they will receive it after the "better resurrection," spoken of in verse 35. "These all having obtained a good report through faith, received not the promise" (verse 39) ; they were to rest till God should visit the Gentiles "to take out of them a people for his name." Acts 15 : 14. They are all made perfect together (Heb. 11 : 40), and are "caught up together . . . to meet the Lord in the air." 1 Thess. 4 : 17. Through Christ we become heirs of the promises to Israel ; and if we be Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3 : 29.

Says Christ, "If ye were Abraham's children, ye would do the works of Abraham." John 8 : 39. What was the work of Abraham, and why were the promises made to him and his seed more than to the outside world ?—"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26 : 5. Did Abraham hear the gospel preached ?—Yes. Gal. 3 : 8 ; see also verse 6. These verses show conclusively that Abraham believed God when he preached the gospel to him, and *it, i. e.*, his faith in Christ's righteousness, was accounted to him for his own righteousness. So, then, to be the children of Abraham, we must keep the law of God and have faith in Jesus.

In the New Testament dispensation, many persuade themselves that faith in Christ relieves them from obligation to the law of God. What was the new covenant to consist of ? Paul, quoting from Jeremiah in regard to the new covenant, says : "For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people." Heb. 8 : 10. Jesus says, "Out of the abundance of the heart the mouth speaketh." Then, if the law of God is written in our hearts, we will speak forth its praise and exaltation. Hence, those who rail against the law of God, and say they are delivered from obligation to obey it, give the best of evidence that they have not yet entered into covenant relation with God.

Paul says, "He is not a Jew, which is one outwardly ; neither is that circumcision, which is

outward in the flesh ; but he is a Jew which is one inwardly ; and circumcision is that of the heart, in the spirit and not in the letter." Rom. 2 : 28, 29. He adds, in 1 Cor. 7 : 19, "Circumcision is nothing, and uncircumcision is nothing, [*i. e.*, of the flesh] but the keeping of the commandments of God" (is something). Christian circumcision, then, is to bear the legitimate fruits of having the law written in our hearts ; viz., "the keeping of the commandments of God." "Hearken, my beloved brethren [and Antinomians too], Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him ?" James 2 : 5. Who is it that shall receive the promise ?—Those who love God. What is the love of God ?—"For this is the love of God, that we keep his commandments : and his commandments are not grievous." 1 John 5 : 3. So, then, if we be Christ's, and keep the commandments of God, we shall be Israelites indeed, grafted into the old stock, the church of God and of Christ, and "heirs according to the promise." "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6 : 16. Paul teaches in the sixth and seventh chapters of Romans, that the old man is slain by means of the law, and that in obedience to its precepts a new creature is developed.

Oh that men would comply with the conditions of the promise, and at last hear the voice of Jesus calling, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The same home that God fitted up for Adam at the foundation of the world will then be theirs. Again they will have an invitation not only to inherit the kingdom, but more ! "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14. That the fourth commandment is included in this saying, is evident : "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words : then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father" (Isa. 58 : 13, 14) ; "so shall your seed and your name [Israel] remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 22, 23.

Israel, the Sabbath, the new heavens and the new earth, and God, before whom Israel worships, are *eternal contemporaries*. Reader, shall we be among the happy, white-robed worshippers ? We may if we do our whole duty. Eccl. 12 : 13.

WHY SO MUCH DOCTRINE ?

BY H. F. PHELPS.

WHY preach so much about the second coming of Christ ? Why not preach more repentance and faith and salvation through Christ ? This objection is often met as we try to show the people the precious truths for our times. We might retort by asking, "Why teach for doctrines the commandments and traditions of men ?" The fact is, there can be no Bible, nor salvation, nor Christ, without doctrine. Webster defines doctrine : "That which is taught ; what is held, put forth as true, and supported by a teacher, a school, or a sect ; a principle or position, or the body of principles in any branch of knowledge ; a theological tenet ; dogma. . . . Doctrine denotes whatever is recommended as a speculative truth to the belief of others."

We find by turning to the life of Christ, that he taught doctrine. The apostles did the same. Said Christ : "If any man will do his [God's] will, he shall know of the doctrine." How must we learn of the doctrine ? To what source shall we go ; to the learned doctors of the law, or to Jesus himself ? to the traditions of men, or to the record of the life and teachings of Christ ? If I wished to examine the title to a piece of property, would I go to hear what the neighbors said about it ?—Not if I were wise ; I would go and search the records. Hence, as I wish to know what assertions have been made, what principles have been laid down, concerning the plan of salvation,

whether there is any hope beyond this vain world of sin, I shall not go to the doctors and theologians, but to the records. I will go to the inexhaustible fountain. They may have been there ; if so, there is still a way open, and if we both go to the same source, we shall agree ; our hope and faith will be one. So I turn to the blessed book. I find that the Scriptures everywhere testify of Christ ; his works testify of him ; he testified of himself ; the prophets of the old, and the apostles of the new, dispensation all agree. They preached faith and repentance, and that is, a repentance from dead works. They preached law and gospel : the law, to convince of sin ; the gospel, to save from sin. They preached salvation through Christ, and that salvation was looked for at the second coming of Christ. That salvation is to be brought about by faith and works upon the part of all who shall partake of it,—and those works are definitely defined,—and also by the resurrection from the dead, the change of the living righteous from mortality to immortality at the second coming of Christ ; and that coming is to be ushered in by some of the grandest events the world has ever witnessed. I find there was foretold a warning message to precede that day, and that that message was to be based upon the fulfillment of some of the most wonderful predictions of all the writers of the Bible. In fact, turn where I may, I find doctrine.

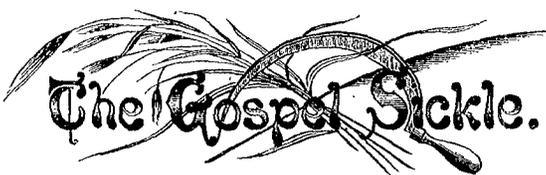
From Genesis, the first chapter and first verse, to the very last verse in the Bible, I find doctrine. Moses and the prophets, Christ and the apostles, all taught doctrine. I find I cannot preach Christ and faith and repentance from a Bible stand-point, without preaching doctrine. It will not answer to preach the doctrines of Plato, of Luther, of Calvin, or of any man, only so far as they agree with that blessed book. It will not do to quote the mere opinions of men. Tradition will not pass at the bar of God. Said Paul, "Preach the word."

THE DECISIVE HOUR.

HERE is a striking and pertinent sentence from Emerson : "One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday." The "Sage of Concord" is sometimes misty, but this utterance is sufficiently clear ; and it is a most pregnant truth that he speaks. The temptation is to think that some other hour is important, but that the present is only one of those commonplace hours of which, as we wrongfully fancy, life is made up. We are making character every day. We never know when the critical moment may be which shall settle the complexion of after life for ourselves or for those dear to us. The important thing, therefore, is to rightly estimate the value of every moment. The Scripture injunction is to "redeem the time," literally, to "buy up the opportunity." In the view of inspiration every moment is of great price, and is to be sought as the merchant eagerly seeks for pearls of price. This view makes all the difference between a proper and an unworthy view of life. He who rightly values each passing hour, he "who knows that every day is doomsday," is holding life at its noblest. Anything less than this is to empty life of something, perhaps of much, of its richness. It requires persistence, high principle, the worthiest ambitions, to live this rich life. But the expenditure is more than repaid here and now. Such a life—every day and hour spent as in the sight of God and for his glory—is the best preparation for eternal life.—*Illustrated Christian Weekly*.

—"Speaking of Lot and his choice, in a prayer-meeting recently, it was said that he found the region about Sodom a good place to raise cattle, but a very poor place in which to bring up children. How many Christian people are making some such choice as Lot made, and finding what he found, after it is too late, that it would have been better to gain less of earthly goods, and have more of those influences and helps which enrich the mind and chasten the spirit."

THE best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments, in a man are of no account if they do not come down and strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.



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

BATTLE CREEK, MICH., JULY 15, 1886.

THE NEW COVENANT

THE SABBATH A PART OF IT

WHAT did Jesus say about the Sabbath? Did he tell his followers to keep a new Sabbath? There is not an intimation of it. Did he say anything of the Sabbath?—Oh, Yes, indeed. In the first place he kept it himself; but he did disregard the foolish traditions which the Jews had added to the Sabbath, so the Jews accused him of breaking the Sabbath. They also said he had a devil, was a glutton and a blasphemer, etc. Some people now want to destroy God's holy Sabbath, and accuse Christ of breaking it, the very accusation that the Pharisees made against him. Why do they not go the whole figure and indorse all that they said; namely, that he had a devil, was a glutton, wine-bibber, etc.? Now notice what Christ did teach about the Sabbath:—

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Does this intimate that the Sabbath was to be set aside?—Not in the least. He says that it was made for man, hence it should be a blessing to him. He claims it for his own day by saying that he was the Lord of it. Again, in Matt. 12:1-12, when they had accused him of breaking the Sabbath, what did he do? Did he say that the Sabbath was abolished and was no more to be regarded, the same as he said in regard to divorce and other things instituted by Moses?—Oh, no; he justified what the disciples had done by several instances in the Old Testament, where even the Pharisees had to acknowledge that holy men had done more than to pluck a few ears of corn, and yet did not break the Sabbath. Then he added, "Wherefore it is lawful to do well upon the Sabbath days." Thus he directly recognizes the Sabbath as still existing under the gospel, and indorses the law as still binding. I see no way that this conclusion can be avoided. Remember all the time, that we are now in the gospel, and under the new covenant, and that all of Christ's teachings relate to the gospel and not to the Jewish age. So when he foretold the destruction of Jerusalem, which did not occur for forty years after the resurrection, he said, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. This most emphatically teaches that just as sure as the winter would continue to exist under the gospel age, so would the Sabbath. This conclusion is inevitable.

After Christ had thus for three years and a half had his apostles with him, and had clearly laid before them, by his teachings, and his own life, all the principles of the gospel, or new covenant, he then gathered them together on the night before his death, and there, in the most solemn manner, he formally established with them the new covenant. He had come from God to speak God's word to them. The twelve apostles, representing Israel, was the other party, Christ was the mediator. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22:19, 20. Here he tells them that this broken bread represents his broken body and that the wine represents his blood of the new covenant which was shed for them. The apostles on their part, by accepting him as their Saviour, thereby accepted the new covenant terms. On the next day Jesus Christ went out and shed his blood, and thus sealed up and ratified the new covenant, for so Paul expressly declares: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a tes-

tament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:15-17. Paul here refers to a principle which every one knows to be true, namely, that when a testament, or will, is made, and the one who made that will dies, then that will is sealed up and is unalterable. So Christ by his death ratified the new covenant. Paul says of this, "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15.

Here is another fact, that after a will is thus confirmed by the death of the testator, it cannot be changed in the slightest particular. You cannot put in anything nor take out anything. It must stand, every letter just as it was when the testator died. So, then, we have this fact, that nothing can be put into the new covenant and nothing can be taken out of it after Christ expired on the cross. But where does Sunday come in? No one claims it before this time, hence the only conclusion is that Sunday-keeping cannot possibly be a part of the new covenant. Nor can any new law for the Christian Church be given after this, and there certainly was none given before.

D. M. C.

SPLENDID HOBBIES.

How often is it the case, when an unwelcome truth is brought to bear upon the consciences of men, and the lines of argument are slowly forming themselves into a demonstration from which there is no escape, and the arrows of conviction are beginning to reach the heart,—how often under such circumstances the attempt is made to dismiss the subject and stifle all impulse to obey, by exclaiming, "Oh! that's your hobby; you are making a hobby of that; its just a hobby," etc., and so, ringing the changes on "hobby," as if anything that is a hobby must be essentially erroneous and evil, they try to think no more of the matter.

But suppose it is a hobby? Is a matter to be condemned merely because some one makes it a "favorite and ever-recurring theme of discourse, thought, or effort," as "hobby" is defined to mean? The question is, Is it truth, and important? If it is, then the world should be suffered to have no rest on it, till it is received. "First pure, then peaceable," says the apostle.

Where would have been the world's advancement to-day, if no one had ever had any hobby? Noah had a hobby upon which he swam out of the waters of the flood. Lot was suddenly struck with a hobby; but it bore him well away from burning Sodom. The disciples and apostles had their hobby. The reformers had a hobby. And no one has ever ridden over the stagnant errors and prejudices of his time, to lead the world up to a new plane and higher life, without having his pathway echo with the cry of "hobby" from those who were indifferent or hostile to the work of reform.

We confess that we have "favorite and ever-recurring themes of discourse, thought, and effort." The great questions of the Sanctuary, the Messages, the Law, the Sabbath, the Second Advent, the Answer to Satan's Great Lie, by which he deceived our first parents, and kindred themes which S. D. Adventists have in hand, are living and stirring truths. The world may call them hobbies if they will; they must have a hearing for all that. They are questions that will not down. These hobbies have been mounted by skillful riders, who are bound to keep them in lively motion till they ride right over the ramparts of indifference and opposition, into the very citadels of error! Get up!

U. S.

THE UNCANDID CROWD.

In the *Bible Banner* of May 27, 1886, O. R. L. Crozier expresses the opinion that any man who examines the subject of the Sabbath candidly will refuse to believe it.

Now here is a mystery. Of the some 30,000 who are now keeping the seventh day as the Sabbath, the greater part were a few years ago keeping the first day of the week. Their attention was called to the subject, and the arguments presented wrought conviction in their minds. The prospect of a change presented only self-denial, sundering of former ties, inconvenience, and oftentimes no small sacrifice. Yet these difficulties have been cheerfully met that they might have the approval of their own con-

sciences in their efforts to obey God. Before taking the step, these persons examined the subject most earnestly and prayerfully, with much before them at stake. But, according to Mr. C., they did not examine the subject "candidly." Is not this very strange? We can easily conceive how a person might be uncandid in the interest of his former views, or of his own interests, ease, or pleasure. But who ever heard of persons' being uncandid for the sake of taking up new burdens, new crosses, and going against their own self-interests every way? Yet scores are doing this very thing, if his estimate of the matter is correct. What will he do to save these crowds from being so uncandid to their own inconvenience?

U. S.

THE WORK IN AUSTRALIA.

THE cause is still onward in this country. Since our last report, the membership of the Melbourne church has increased to ninety-five, and there are enough others observing the Sabbath, and who will soon unite with us, to make our number more than one hundred. What seems especially encouraging, the interest to hear on the truth does not abate. Although the wet season has caused us to house our tent, we hold frequent meetings among the people. The friends of truth secured the town hall of Prahran for last Sunday evening, May 16, and invited me to speak to them. We had a large and attentive audience, and an appointment was given out for next Sunday evening. During the week, we hold prayer and Bible-reading meetings as the way opens. These are always well attended, and much interest is manifested in them.

One of our brethren who embraced the truth in the early part of the summer, has opened meetings in Cheltenham, a place about twelve miles from Melbourne. The residents there are market-gardeners, and have small places of from ten to forty acres; and although the place appears much scattered, yet a comparatively large congregation assembles at Bro. Sheppard's meetings. He has now started to give his entire time to the work; and we cannot but feel anxious that he may make a success, for we greatly need help. The Lord is undoubtedly working in behalf of his cause in this country, and we look for him to raise up still others who may become helpers in this great closing work for the world.

Bro. Israel has been holding meetings for a few weeks in Ballarat, and he reports eighteen or twenty very much interested. He thinks that most of them, if not all, will obey the truth. To give an idea of the interest they have to hear it, we will state that the celebrated George Muller, of Bristol, England, whom thousands are flocking to hear, was to speak there one evening, and they told Bro. Israel that if he would hold a Bible reading that evening they would attend it in preference to hearing Mr. Muller.

Calls come in for labor from different directions. Repeated invitations have been given for us to hold meetings in the city of Collingwood, another suburb of Melbourne. It seems that everybody is getting stirred over the Sabbath question. Even the Berean societies of the different churches are discussing it for one of their prominent questions. Only last Friday evening, May 14, I was invited to attend one of these discussions in the Presbyterian church of South Melbourne. There I had an opportunity to present to those present our views on this point. I am invited to attend another such meeting in the Independent church in Prahran this evening, May 17. What the result of these occasions will be, no one can tell; but one thing is certain: it shows the condition of the people's pulse on this question.

On the other hand, there are those who seem much troubled over what the Lord is doing, and say hard things of the instruments he uses in the work. Every device that can be thought of is being employed by some to break the influence the truth is having upon minds; but the more they say against us and the cause, the more eager people become to hear for themselves. Some who were formerly very bitter enemies toward us on account of what they had heard from others, are now friendly, and willing to investigate for themselves. One case is that of a doctor of large practice. For a time he was very much incensed at us; but he finally sent for me to call on him at his residence, which I did, and passed an enjoyable evening talking the truth, which he seemed to receive without hesitation. I have strong hope that he will ere long identify himself with the work of the third angel's message.

The *Bible Echo* is being well received, and is pronounced an excellent paper at the various reading rooms in which it is placed. One man wrote, saying that he had seen a copy in the reading room of his place, and that he wanted to subscribe for it. He was very particular to say that he wanted back numbers, beginning with the first issue of the paper. The paper is evidently doing a good work; one that the enemies of the truth deeply lament, and one which they would gladly stop if they could.

Our publications are in good demand here. The canvassers and colporters are all encouraged in their work. Since we landed in the colony, Bro. Arnold has taken nine hundred orders for "Thoughts on Daniel and the Revelation." Without doubt the number will increase to one thousand by the time our first year here expires. The canvass for "Great Controversy, Vol. IV.," is very encouraging, and we hope ere long to have more in the field engaged in this branch of the work.

A very encouraging state of affairs continues in New Zealand, where Bro. Haskell planted the truth when there. They are using a large lot of publications in their missionary work, and find many readers for the *Bible Echo*. There has never been a time when every part of the great harvest field seemed so ripe for the sickle as now. But where are the men and means for the work? Those who now withhold their substance to the hindrance of gathering the harvest, will soon have cause to regret it. The work is now destined to move onward with a mighty sweep, and soon it will be over, and the sheaves will all be gathered into the garner. If men to whom God has given means or talent now refuse to act in the capacity that he evidently designs they should, their exalted privilege of laboring in behalf of their fellow-men will soon be taken from them and given to others who will be raised up for that purpose. God's work must move, and he will not suffer it to be long hindered by dilatory ones who love his cause in tongue, but not in deed. May we all arouse to a sense of our obligations in this solemn time, and buckle on the armor to do service for the truth until the Master comes.

J. O. CORLISS.

ANOTHER SIGN OF THE END.

PREPARATION FOR WAR.

It is remarkable that the word of God has foretold very distinctly that in the last days people would be doing two apparently opposite things. They would be proclaiming peace and safety on the one hand, and mightily preparing for war on the other hand. It is a fact that these two signs are significantly being fulfilled in our own generation as they never were before. On the one hand we have men everywhere talking of peace, of the cessation of war, of difficulties to be settled by arbitration, peace congresses, peace commissions, etc., ministers preaching it, politicians talking about it, editors publishing it, till many believe in it. This is just what Paul said they would do: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 2, 3.

It will be noticed that they will be saying "peace and safety" at the very time that the Lord is about to come. Let the reader remember that this talk of peace is a late idea; it is only within the past few years that it has become the popular idea. Now, on the other hand, the Bible expressly teaches that just before the day of the Lord, there will be extensive and wonderful preparations for war. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion." Joel 3: 9, 10, 13-16. Here we see that just before the Lord's voice is heard from heaven, when the day of the Lord is near, when the Lord is about to thrust in his sickle, and when the signs of the last days are seen, then it is said, "Prepare war, wake up the mighty men," "beat your plowshares into swords, and your pruninghooks into spears." This points out a great and extensive preparation for war. In Rev.

11: 18, in connection with the Judgment, it is shown that the nations will be in a state of anger and war. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged," etc. Just at the time of the Judgment the nations, instead of being at peace, are in a state of anger. Again the prophet says, of the time just before Christ appears, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16: 14, 15. By this it will be seen that the kings of the earth are to be preparing for the battle of the great day of God Almighty, just before Christ comes.

It is simply astonishing to consider the wonderful preparations for war that have been made in this generation. All that has ever been done in that line by the human race before, sinks into insignificance compared to it. Such deadly weapons of warfare, such terrible engines of destruction, such powerful ships of war, such impregnable defenses, such untold millions invested in implements of war, such millions drilled for warfare, the world has never dreamed of before. The art of warfare has been perfected to such a degree now, that one of our war vessels to-day could readily sink all the navies of the world as they existed a hundred years ago. A regiment of men, with our Gatling guns to-day, and our improved cannon, could have withstood the armies of the world as they were equipped a hundred years ago. Read a few declarations from the press, and try to take in the wonderful statements which they make. The *New York Tribune* says:—

"HOW THE EUROPEAN POWERS IN TIME OF PEACE ARE PREPARING FOR WAR."

"While the necessity for peace is upon all lips, and the benefits of international amity are forcibly contrasted by the European press with all the bale, the plague, the evils, that follow in the train of war, yet, at the same time, the governments continue to arm, and with feverish haste are endeavoring to swell their armies to the most formidable war footing. All branches of military administration are equally stimulated; armaments are perfected as well as assembled to an enormous extent; ways of communication are extended and ramified; new methods of conscription or obligatory service are digested so as to draw forth the utmost available effective strength of the country, while over all these measures, that speak so clearly of war, there is thrown so slight a veil that no one should fail to see the ultimate result."

"ARMAGEDDON" AT HAND.

The *San Francisco Chronicle*, of Jan. 30, 1875, thus comments on the warlike aspect of the world at that time:—

"A careful survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's apocalyptic vision shows that 'the battle of the great day of God Almighty at Armageddon' is actually at hand. All Europe is at present one vast camp. The nations are arming from the British Channel to the Ural Mountains; from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. The nations are becoming armies; the general masses are being turned into soldiers. The arsenals are busy shaping more deadly weapons of destruction than were ever before known. The foundries are casting colossal cannon, compared with which those heretofore used in warfare are but children's toys."

The annual amount paid for war for the world is \$2,600,000,000, while only \$5,000,000 is paid for Christian missions! This puts an awful burden on labor, forcing it to pay \$50,000,000 per week before its own wants are begun to be provided for. The aggregate war debt of the world is \$23,000,000,000. Eighty-three per cent of the income of Great Britain goes for war purposes."

The *North British Daily Mail*, of April 1, 1886, says: "The horizon is black with war clouds." The same paper, of April 5, 1886, also says: "Europe is now an armed camp, with over 20 millions of men in arms, and upon whom are expended not far short of 200 millions sterling annually. When the match is applied to this heap of combustibles, who will venture to say where the conflagration will end?"

"A vivid notion of the march of the science of war since the rebellion, may be gained by the statement recently made, that five regiments, properly intrenched, and armed with Gatling guns and other atrocities of fire-arms, would now be able to keep back the whole Union army as weaponed in 1864. In the navy, as is more generally known, the scientific advance in attack and defense has been more remarkable still."—*Springfield Republican*.

Reader, is not this the thing foretold in the word of God, that in the last days the nations should be preparing for war as never before? Let no one, then, dream of a time of peace just before us. It never will be. The day of God, with all its horrors, is the next event to come.

D. M. C.

COURAGE FOR THE TRUTH.

If one really wants to know the truth of history about the Sabbath, as well as about some other Bible subjects, we advise him to read historians of non-sectarian bias. But if he wishes to sink deeper and deeper into darkness, assumption, contradictions, and lies, let him consult only certain orthodox writers, men who, looking more than seven ways for divine authority for Sunday, never find it, and yet write on, glibly, and with an air of confidence, as though this sort of treatment ought to satisfy honest inquiry! We wonder not that a novelist, in writing of Mill Yard chapel, asked, "Why don't the Bishops look into this question?"—meaning the Sabbath,—it being so evident to any one who gives it serious thought. A precious *morceau* is the following note in Captain Richard F. Burton's recently translated "Arabian Nights" (privately printed). The note is made upon the following passage in the Arabian story: "As it was Sabbath I found the dyer's shop locked." The note itself is as follows:—

"The Arab Sabt from Sabata, (he kept Sabt) and the Heb. 'Sabbath' both mean Saturn's day, Saturday, transferred by some unknown process through Christendom to Sunday. The change is one of the most curious in the history of religions. If there be a single command stronger than all others, it is 'Keep the Saturday holy.' It was so kept by the Founder of Christianity; the order was never abrogated, and yet most Christians are not aware that Sabbath or 'Sawbath,' means Saturn's day, the 'Shiyar' of the older Arabs. And to complete its degradation 'Sabbath' in French and in German means a *crisaille*, a 'row,' a disorder, an abominable festival of Hexen (witches). This monstrous absurdity can be explained only by aberrations of sectarian zeal, and of party spirit in religion."—*Vol. II., page 305.*

Who can wonder that men, like this great traveler, knowing these things, occasionally speak out? The wonder is that those who are on the watch-towers will not open their lips. The charge made in the foregoing note is in effect that professed Christians have heaped every possible indignity upon the fourth commandment. "Aberrations of sectarian zeal," indeed! "Let us have nothing to do with that odious brood, the Jews," said Constantine. But this was only a blind in order to preserve the popularity of the sun-worship day. "The old Paganism," says a writer in the *Silver Morn*, "was transformed and lived under a new name, so that the Christianity of Constantine (it has been said) was but baptized paganism," and Sunday in the place of the Sabbath was the important part of this "baptized paganism," which has been made to lift its arrogant head to terrify into submission everybody in all time. Free inquiry, however, is sure to expose the "monstrous absurdity," and bring about a reaction in favor of a return to God's own appointed day. Let us all have the courage of our convictions, and speak the whole truth in the love of it.—*Sabbath Memorial*.

GOD'S STANDARD.

"If it be true that every man has his opinion of himself, it is equally true that God has his opinion of every man. These opinions are very likely to differ. That is because we use different measures of value from God. Our scales are different. We put down our moral weight as so much, while God puts it down perhaps as not one-tenth as much, perhaps as absolutely nothing. One of the most important things a man can do is to have his scales adjusted and corrected so as to agree with the scales he will at last be weighed by. God's word gives us the standard. By that we can figure our weight. It has been said that we are each three men—what we see ourselves to be, what our neighbors see us to be, and what God sees us to be. The three will coincide by and by, and the time when that will happen is called God's Judgment day."—*Independent*.

Then "let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

SPIRITUALISM.

WORKERS in the cause of Spiritualism are convinced that no Protestant church can long remain closed to them, according to the following, which a brother sends us, clipped from a recent number of the *Religio-Philosophical Journal*:—

"Notwithstanding Sunday last was a cold, stormy day for people to come out, yet the attendance at the meeting of the Society of United Spiritualists was unexpectedly large. Mrs. S. De Wolf's lecture was plain, practical, and earnest, and deeply interested the audience. Judge Holbrook made some pertinent remarks on the wonders and peculiarities of spirit mediumship. Dr. Randall called attention to the fact that the work of mediums and speakers in the interest of Spiritualism is having its effect on the Church, and cited as an illustration that Mrs. Lillie and other good speakers in the cause of Spiritualism, have, during the past few months, occupied the lecture room of Thomas K. Beecher's church, in Elmira, N. Y.; and that the pastor was present at some of the lectures, and commented favorably upon them. He also said, 'Surely the spirit of toleration grows. If the Spiritualists will concentrate their efforts in bringing out the substantial and indisputable evidence of immortality, and in the moral work for the development of man's higher nature, no Protestant church can long remain closed to them with the religious thought that now prevails.'"

STRANGE WORDS FOR PROTESTANTS.

THE evidence, in rapidly increasing ratio, is daily augmenting, showing that apostate Protestantism is tending backward to the bosom of the Mother Church. Bro. Tefft writes us from Susquehanna, Pa., that the late Easter services in that place which were held in the Catholic church, were largely attended, and particularly lauded, by Protestants. The *Susquehanna Journal* of May 15, 1886, published the following, purporting to be the utterance of a Methodist bishop concerning the Catholic Church. From such a source the words are simply astounding:—

"In the *Independent*, Randolph S. Foster, D. D., LL. D., Methodist Bishop, discusses the pope and the church of which he is the earthly head, in a fashion that will excite some surprise. Concerning the Roman Catholic Church, Bishop Foster says, among other things: 'It cannot be disputed that she descends in direct and unbroken line from the apostolic time and Church. She inherits all the history and traditions from the earliest Christian ages down to the Reformation. Protestantism emanated from her bosom, and comes into the line of consecutive and organized Christianity and antiquity only by tracing itself back to her and through her. Condemn her as we may, she is our mother. . . . She presents the most compact and powerful organization that has ever been set up among men. She has wielded more power over wider spaces of time and space than any other institution, ancient or modern. She is still, to-day, as powerful as she was in the time of the great Gregory, or Hildebrand, in essential respects. That there are still many saints within her pale there is no reason to doubt. Her episcopal throne, on the Tiber, still moves the world. It is not perfectly clear that she will ever be less powerful than she is to-day.'"

We can assure the bishop that it is perfectly clear that she will one day be less powerful than she is to-day, and that is the time when this "mother of harlots," and all her unworthy daughters (Rev. 17:5), shall be cast down as a millstone is cast into the sea (Rev. 18:21), and shall be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming.

A STRAW.

It has been a noticeable fact for some time, that the Protestant churches are beginning to look upon the Catholic Church as a large and influential religious denomination. I was recently talking with a Catholic in reference to a very large church which they are building in this town (Mattoon, Ill.), and

I asked him if it was not hard on them to erect such an expensive building. He said, "Yes, it is; but a great many of the Protestants of the town give donations to it, which help us greatly."

This apparently trivial incident plainly shows us where we are drifting. It surely indicates that we are near the time when a union will be formed between Protestants and Catholics, by uniting on certain doctrines common to both; such as, Sunday-keeping, baptism, and the conscious state of the dead. When this is done, the last spark of the Reformation will have died out. From "Testimony," No. 32, p. 207, I read:—

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."

All things combine to show that this time is now near at hand. On every side we can see forces wheeling into line to fulfill Rev. 13:15. When the Protestants assist in building churches for the Catholics, we may know that all the enmity between them is going. But God does not desert his faithful people. The same one who wrote of their persecutions saw them triumphant on Mount Zion, singing the song of their happy deliverance. Rev. 14:1-3. Shall we not all strive for a place among them? "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

GEO. THOMPSON.

A GROWING SENTIMENT.

PROF. DAVID SWING, the noted Chicago lecturer, speaking in that city Sunday morning, May 16, on the subject of the present labor difficulties, proposed the following remedy:—

"Could the two great forms of Christianity—Protestantism and Roman Catholicism—combine at the ballot-box in favor of reform in city and State, many men now possessing a harmful power would find themselves straws upon the bosom of a river, and the river one of righteousness."

And it is not difficult to see that, when this union is brought about, unless the present sentiments of these two denominations shall have undergone a remarkable change, the list of proscribed "harmful" persons will include all who advocate the doctrines of S. D. Adventists.

L. A. S.

—We expect to see outspoken Catholic journals advocating the worship of "saints," and abounding in the praises of the virgin Mary, both in poetry and prose; but when a journal purporting to be Protestant in sentiment adopts such a course, as did the *N. Y. Independent* of June 17, it is explainable only on the ground that such a journal is in the mid stream of the wide current, now everywhere visible in this country, setting so strongly toward Romanism. Scarcely a week passes, scarcely a paper comes to hand, which does not bring startling evidence of the rapidity with which this change is taking place. The rapid obliteration of those principles which, since the Reformation, have marked them as separate from the Roman Catholic world, is a spectacle which every true Protestant may well view with alarm.

—There are great lives that fashion themselves in prayer. Their communion with God gives them somewhat of the dignity of their associations. All the belittling things of life are obscured and hidden under the august conceptions that engross the mind when it is holding fellowship with God. Outwardly, such a life is filled with the peace and warmth of the gospel, and it is fruitful in spiritual results. The value of prayer cannot be overestimated.



THE CHRISTIAN LIFE.

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

EVERY sower must one day reap
From the seed he has sown.
How carefully, then, it becomes us to keep
A watchful eye on the seed, and seek
To see what is good, that we may not weep
To receive our own.

TO EVERY MAN HIS WORK.

BY MRS. E. G. WHITE.

WHEN Christ ascended on high, he bade his disciples take the gospel work where he had left it, and carry it forward to completion. Though more than eighteen centuries have passed since that command was uttered, it has lost naught of its force. To day, the last warning message of mercy, the closing invitation of the gospel, is sounded to the world. A great work is yet to be accomplished, a work which will require most earnest, determined effort. Every one who has received the light of truth, is required, in turn, to aid in giving the light to the world. If we would at last share the reward of the righteous, we must wisely improve the time of our probation. Moments are more precious than gold. We have been redeemed by the blood of Christ; our time, our talents, belong to him. We should improve every opportunity to advance the cause of our Master.

We should seek to preserve the full vigor of all our powers, for the accomplishment of the work before us. Whatever detracts from physical vigor, weakens mental effort. Hence, every practice unfavorable to the health of the body, should be resolutely shunned.

Says the great apostle, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." We cannot maintain consecration to God, and yet injure our health by the willful indulgence of a wrong habit. Self-denial is one of the conditions, not only of admission into the service of Christ, but of continuance therein. Christ himself declared, in unmistakable language, the conditions of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Yet how many who call themselves Christians are unwilling to exercise self-denial, even for Christ's sake. How often the love for some pernicious indulgence is stronger than the desire for a sound mind in a sound body! Precious hours of probation are spent, God-given means squandered, to please the eye or to gratify the appetite. Custom holds thousands in bondage to the earthly and sensual. Many are willing captives; they desire no better portion.

They are few who walk in the clear light of God's word, who maintain their freedom in Christ by daily self-denial. Yet none need fail in this work of self-renunciation. God will give help to every earnest seeker. He reads the intents and purposes of the heart. He marks every soul-struggle. If we sincerely seek his grace, our life will correspond with our profession of faith; our light will shine forth, in good works, to the world.

"Be not deceived; God is not mocked." He knows whether our hearts are wholly devoted to his service, or given to the things of the world. We may profess what we will, but unless our life corresponds with our profession, our faith is dead. The rule given by the apostle Paul is the only safe rule for our guidance in all the affairs of life. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the selection of our food, we should not seek merely to please the taste, but should choose that which is most healthful. In dress, we should seek that which is simple, comfortable, convenient, and appropriate.

The coming of the Lord draweth nigh. We have but a little time in which to make ready. If precious opportunities are slighted, it will result in eternal loss. We need a close connection with God. We are not safe a moment unless guided and controlled by the Holy Spirit. The soul should be often uplifted to God in prayer, even while we are engaged in our business vocations. These silent prayers rise like precious incense be-

fore the throne of grace. Satan is baffled. He cannot overcome the Christian whose heart is thus stayed upon God. No hellish arts can destroy his peace. All the promises of God's word, all the power of divine grace, all the resources of Jehovah, are pledged to secure his deliverance.

If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The word of God will furnish the mind with weapons of divine power, to vanquish the enemy. Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against thee." We need now, as never before, that calm, steady faith, that undaunted moral courage, which none, but Christ can give, to brace us for trial and strengthen us for duty.

My fellow Christians, we are far from reaching the divine standard. Our works do not correspond with our privileges and opportunities. Few devote themselves unreservedly to the service of God. Few are accomplishing all that they might accomplish if they would wisely put to use the talents that God has given them. The powers that are suffered to lie dormant should be strengthened and developed by active work for the Master. Some who would gladly be useful in the cause of Christ, are hindered by timidity and self-distrust. Such persons need encouragement. Many possess latent powers of which they are wholly unconscious. They should be aroused to put to use their God-given ability. Many refuse to enter the harvest field because they cannot do as great a work as some others. But there is work for all to do. When one excuses himself, the burden rests more heavily upon others, who must do their part and that of the delinquent.

Christ has left his work on earth to be carried forward by those who believe in him. Love for Jesus will be manifested in a desire to work for him. Love for Jesus will lead to love, tenderness, and sympathy for his followers. Those who are partakers of the grace of Christ, will be willing to make any sacrifice, that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their sojourn in it. The Lord is not pleased with our weak, inefficient efforts, our indifference and indecision concerning matters of eternal moment. Whatever we do for the salvation of souls, should be done with zeal and devotion, as though this were—as indeed it is—the most important work that can engage our attention. We must work with the same earnestness with which Christ worked. Our efforts should be marked by intensity and perseverance, proportionate to the importance of the object which we seek—eternal life.

THE FIELD.

"THE FIELD IS THE WORLD."

PROGRESS OF THE CAUSE.

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

ARKANSAS.—J. G. Wood visits churches at Si-loam Springs, Robinson, and Cincinnati; six additions to the church at first-named place, and one at Cincinnati.

FRANCE.—Two converts reported at Nimes, as one result of special meetings.

INDIANA.—Tent meetings at Homer, Tipton, Delhi, Markle, Kempton, and Brimfield.

ILLINOIS.—Tent meeting held in Chicago, with interesting results; five converts reported at Centralia.

IOWA.—Tent meeting at Wilton Junction results favorably; seven new members added to the church at Council Bluffs; three new members added at Des Moines.

IDAHO.—Church organized at Boise City, also one at Franklin; Sabbath-school organized at first-named place.

KENTUCKY.—A goodly number of converts at Russellville.

KANSAS.—Tent meeting held at North Topeka, and six conversions result from the same; tent meeting held at Hutchinson, also at Lebo.

MAINE.—State camp-meeting held at Houlton; seven hundred dollars pledged for enlarging the work in that State this season; several conversions result from the meeting.

MICHIGAN.—Five converts baptized at Flint, four at Montrose, and three at Otter Lake; tent meeting held at Morrice; six converts baptized at Tuscola, and church of thirty members organized; thirty converts reported at Cedar Lake.

MARYLAND.—One convert reported as a result of meetings held at Greensboro.

MISSOURI.—Company of fifteen believers raised up at Rockville, by a series of meetings; Sabbath-school organized; tent meeting held at Utica.

NORTH CAROLINA.—Fifteen converts reported at Lenoir, as one result of tent meetings; a Sabbath-school of twenty-five members organized at the same place; tent meeting being held at McBride's Mills, with good prospects.

NEW YORK.—Eight converts baptized at the Batavia camp-meeting

NEBRASKA.—Tent meeting held at Cedar Rapids

OHIO.—Tent meeting held at Washington results in twelve conversions and the organization of a Sabbath-school of twenty members; three conversions reported at Arcadia.

PENNSYLVANIA.—Tent meeting held at Martinsburg.

RHODE ISLAND.—A church of nine members organized at Greenwood, also a tract society.

TEXAS.—Meetings held at Arlington result in fifteen conversions; membership of church at Caddo Mills increased to eighteen; tent meeting held at Oliveria.

VERMONT.—Meetings held at Leicester, Salisbury, Brownington, Montgomery, and Burlington, with favorable results at each place.

VIRGINIA.—Sabbath-school of twenty-six members organized at Port Republic, where also three converts receive baptism.

WASHINGTON TERRITORY.—Tent meeting held at Seattle.

THE THEOLOGICAL WORLD.

... Australian Baptist churches are sending eight ladies to work in Eastern Bengal.

... The Church of England has nine mission stations along the Panama Canal.

... It is stated that one-fifth of the population of England and Wales are in Sunday-schools.

... After two years' labor at Seoul, the capital of Corea, a colporter has seventy men who are applicants for baptism

... Dr. Newman Hall has nineteen Sunday-schools in connection with his churches in London, in which are 5,600 pupils.

... The board of overseers of Harvard College have repealed the rule requiring the attendance of the students at daily prayer.

... The report of the Baptist Missionary Union meeting states that twelve hundred members were baptized in Burma last year.

... The M. E. Church has 225,000 negro members who support 1,219 preachers and gave \$21,000 last year to benevolent objects.

... In an English church in London the holy communion service is celebrated once a month in Hebrew, for the benefit of some converted Jews.

... The Burmans, fearing the collapse of the Buddhist religion, have asked the Viceroy of India to appoint the Buddhist Pope, and he has, of course declined.

... The Jewish population of Jerusalem now numbers 18,000, being the largest number that has lived in the sacred city at one time since the destruction by Titus in A. D. 70.

... It is worth noting that several Spiritualist papers which we have seen, regard the conviction of Herr Most and his fellow-anarchists as an outrage on liberty. This shows the nature of the "liberty" of which Spiritualists prate so much.

... The *Methodist Recorder* says: "One of the greatest curses of almost every church to-day is the presence in it of unconverted, godless persons, who often, from motives of selfishness or ambition, seek to control it, lead it into channels of worldliness, and permeate it with their own spirit."

... Subscriptions continue to pour in for the Catholic University at Washington. The major portion of the million dollars which was to be collected for the cost and endowment of the University is in hand. Ground will not be broken for the erection of the building till next spring.

... The Church of England Synod in session in Toronto, Canada, last week, appointed a committee to confer with the Presbyterian, Methodist, and other Christian bodies in Canada, for the purpose of ascertaining the possibilities of honorable union with such bodies, and, if such union be found possible without sacrifice of essential Christian principles, to formulate a scheme for effecting such union.

... Speaking of the religious state of the world, the *Bible Banner* says: "We have over one billion of the human race who are living without God, and without hope, either for this world or for the world to come. For every person decently clothed and fed, in lands of civilization, there are two digging for roots or grubs to stay the cravings of hunger, in lands where the idea of what we call a home is unknown."

... Spurgeon says: "We may live to see men calling themselves Christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limps has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the mutual admiration society, or be placed under ban and be howled down."

... The *Interior* remarks thus: "A religious revival in Paris is something to which the world has not been greatly accustomed. It would seem, however, as if the high life of the capital was passing through some sort of religious experience and exhibiting a revivalistic phase. Whatever the influence at work, the outcome is a development confined to fashionable life. It is becoming the practice of young swells to go to church and take the communion as they leave a supper-table where they have caroused till the early hours of the morning. Figaro looks upon it as an old-world notion and a reactionary character, whether sincere or insincere, for good or for evil. In any case it is a noticeable feature of the times."

... The question of non-attendance at church on Sunday by such large numbers is claiming attention in England. A meeting of laymen was held recently at Bradford, the gentlemen comprising it belonging to one or other of the evangelical bodies. It was agreed that undenominational churches would not meet the difficulty. It was thought that each church should join in some general plan and favor such a course as would meet the requirements of the day. The following recommendations were agreed upon: Earnest and simple preaching of the gospel; hearty singing, in which all can join, free seats; constant effort on the part of Christians in the way of tendering invitations to others to come and worship with them or to go where taste directed, deeper interest in the spiritual welfare of the young, and the necessity for prayer for the outpouring of the Holy Spirit. The *Chicago Interior* thinks that the question is one of scarcely less importance in this country than in England.

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THE GOSPEL SICKLE.

Battle Creek, Mich., July 15, 1886.

Attention is directed to a notice elsewhere on this page, of the "Papal Chart." The chart is all that is claimed for it by the author, and we bespeak for it a liberal recognition.

Upon the subjects of faith, repentance, conversion, free salvation, and other cardinal doctrines of Christianity, this journal is in harmony with the Protestant world generally, and believes them of great importance. But the battle upon these questions has been fought, and these doctrines are not now disputed. They have only to be stated, to be assented to. Hence there is not that necessity for time and labor to be spent upon these subjects that there is upon others equally important, that Protestants generally ignore.

S. D. Adventist camp-meetings will be held as follows: Virginia, Harrisonburg, Aug. 3-10; Vermont, Vergennes, Aug. 10-17; Arkansas, Springdale, Aug. 4-10; Kansas, Osborne, Aug. 19-30; Texas, Midlothian, Aug. 17-24; Ohio, Mt. Vernon, Aug. 17-24; Nevada, Aug. 31 to Sept. 8; California, Woodland, Sept. 22 to Oct. 5; also at Los Angeles, Oct. 14-25, and at Santa Barbara, Nov. 4-11. All these meetings are designed as general gatherings, not only for all believers in the vicinities named, but also for all, of whatever denomination, to spend a season of relaxation from business cares, and in the worship of God.

It is interesting to note the action of the late conference of the Unitarian "churches" of the West, relative to the adoption of a declaration of principles. The secretary, Mr. Sunderland, presented three resolutions,—one as a test of Christian, one of theistic, and one of ethical, principles. Both the Christian and theistic principles were repudiated, and the conference planted itself on the bare ground of ethical culture. The first one was rejected because it pledged the conference to "the interests of pure Christianity," and the second because it was thought the phrase "love to God" was "too dogmatic." Since the Unitarians have thus boldly proclaimed their positions, it is a little difficult to understand how they can rightfully employ such Christian terms as they do; it is difficult to understand what right they have to call their organization a "church," that being a purely Christian title. To be consistent, that and all other purely Christian terms in use among them should be discarded as "too dogmatic."

A leading Spiritualist paper says editorially: "It is not necessary that one should always avow his beliefs or disbeliefs before the world, especially when to do so is to invite social or financial disaster." This reminds us of one Mr. By-ends, of whom Bunyan speaks, who was for religion "so far as the times and my safety will bear it; when he walks in his golden slippers in the sunshine, and with applause." Such doctrine is, as we might expect, exactly opposite to that taught in the Bible, but it will find many advocates. Says one, "If Spiritualism is an error, how is it that it has gained so large a following?"—Just because it is an error. The quotation at the beginning of this note should suffice for an answer. It, like all error, appeals to man's nature, and caters to his natural inclinations. But Christ says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Such a call will never find a general, hearty response in this world.—*Signs of the Times.*

RELIGIOUS LIBERTY.

The present agitation of the above subject all centers about the Sabbath question. That most, if not all, religions will be tolerated in this country, is quite certain; but religious liberty and religious toleration are two distinct things. Our opponents are willing, they say, that we should observe the seventh day, but to do secular work on Sunday is quite another concession. "The wheels of trade and labor on Sunday must be stopped." To make any exceptions in favor of seventh-day observers would open the flood-gates of Sunday desecration, say our religious-amendment friends, hence "for the sake of the people, physically, intellectually, and morally, the wheels of business must pause" on one day in seven. Notice the present

argument. Sunday legislation, they say, is not in the direct interest of the religious world, that is, it is not to favor any religious sects; it is not with the intention of making Sunday the Sabbath; but it is for the physical benefit of an over-worked people who are growing prematurely old. Says an advocate of Sunday legislation: "In France there is little rest. The wheels of trade never cease. Sunday evenings the theaters are crowded. The result is, there are few old men." To give long life and health to the people, he thinks the State must give us a "civil rest day." Oh, how fallen is the Sunday! "Civil rest day!" We hear little now about the divinely appointed Sunday, the Lord's day. Men have become enlightened, and it will not do to urge legislation in behalf of a holy day, but a "civil rest day," that is charming. It will deceive the people (especially the Seventh-day Baptists) and secure the desired object. Strip this subject of its religious garb, array it in the "habilliments of mere policy and temporal considerations," and the work will be easily done.

This is a time when, to secure popular favor, position, and power, you must profess great sympathy with the working-men. Profound interest in their social status will secure their votes. That they need our true sympathy we do not dispute, and that they have rights capitalists should respect, is true, and *vice versa*. But the hypocrisy of this professed zeal in behalf of working-men is too apparent. Will it satisfy the religious-amendment party to coerce men to rest? Will it give them great pleasure to see the people lazily lounging about on Sunday, smoking, or reading novels? Will this pay them for their great labor in securing Sunday legislation?—Nay, verily. This plea for a "civil rest day for the people" is a humbug, and to urge it is to falsify the facts. Behind all this is the religious movement, the propping up of the decaying Sunday Sabbath by legislation. The idea of Christian worship on the first day of the week is primary. To secure it the present deceptive plan is being carried out.—*Rev. H. D. Clarke, in Sabbath Recorder.*

CANDID ADMISSIONS

FROM
Sunday Observers and Writers Concerning the First Day
Of the Week.

"Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."—*PRINCE MAHAN.*

RESPECTING the first day of the week, the historian, Dr. Peter Heylyn, says: "Thus do we see upon what ground the Lord's day stands: ON CUSTOM FIRST, and voluntary consecration of it to religious meetings; . . . after, from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. . . . The Lord's day had no such commands [as the Sabbath had] that it should be sanctified."—*Andrews' Hist. of the Sabbath, p. 352.*

Wm. Smith says, after quoting the first-day passages and advancing the usual arguments: "Taken separately, perhaps even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution or even of apostolic practice."—*Bible Dic., Art. Lord's Day, p. 356.*

"Chambers' Encyclopedia" says: "By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the precept of Jesus or his apostles."—*Art. Sabbath.*

Luther Lee, D. D., says: "There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost a universal custom."—*Lee's Theology, p. 502.*

Lyman Abbott, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor of course, any scriptural obligation."

The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day, . . . but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the Church."—*Explanation of Catechism.*

Every young man should remember that the world will always honor industry. The useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn—it is praise; his contempt is honor.

The daily habits of every boy and girl are materials with which they are building up character. Justice, benevolence, honor, integrity and self-control are no ephemeral blossoms that a day's sunshine can call into being, and a night's frost wither and kill.

A LONG-FELT WANT SUPPLIED.

SOMETHING WHICH MINISTERS, MISSIONARIES, BIBLE WORKERS, COLPORTERS, AND ALL OTHERS
CAN USE TO A GREAT ADVANTAGE.

For centuries the Sabbath has lain neglected and trampled under foot by the masses. Now, however, it is being agitated all over the country, and thousands are coming to the conclusion that "the seventh day is the Sabbath of the Lord," and are beginning to act accordingly. But almost the first question asked is, "Who changed the Sabbath?"

To all who are interested in this great theme we wish to say we think we have something to present to you, which will be of great service in answering this question in a few words.

"THE LAW OF GOD AS CHANGED BY THE PAPACY," is the title of a large, new chart just published, which deals solely with this question. Parallel columns on either side exhibit the assumptions and admissions of the Catholic Church in regard to her work of changing the Sabbath from Saturday to Sunday; while the center column presents the Ten Commandments as changed by the papal power. Ministers, colporters, and Bible workers will find these charts of great value in taking up the various phases of the Sabbath question, while all who are interested in this great work of restoring the Sabbath can use them to good advantage. These charts are elegantly printed in large type, on heavy map cloth, size 3 by 4 feet, and will be mailed to any address in the United States or Canada for \$1.00. Small copies on calendered paper, size 5x8 inches, postpaid 50 cts. per 100, or \$4. per 1,000.

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