

# THE GOSPEL SICKLE

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

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## THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

### EVERY-DAY WORK.

GREAT deeds are trumpeted, loud bells are rung,  
And men turn round to see;  
The high peaks echo to the peans sung  
O'er some great victory;  
And yet great deeds are few,—the mightiest men  
Find opportunities but now and then.

Shall one sit idle through long days of peace,  
Waiting for walls to scale?  
Or lay in port until some "Golden Fleece"  
Lures him to face the gale?  
'There's work enough; why idly then delay?  
His work counts most who labors every day.

A torrent sweeps adown the mountain brow  
With foam and flash and roar;  
Apon its strength is spent, where is it now?  
Its one short day is o'er.  
But the clear stream that through the meadow flows  
All the long summer on its mission goes.

Better the steady flow; the torrent's dash  
Soon leaves its rent track dry,  
The light we love is not the lightning flash  
From out a midnight sky,  
But the sweet sunshine, whose unfailing ray,  
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,  
Whose deeds both great and small  
Are close knit strands of an unbroken thread,  
When love ennobles all.  
The world may sound no trumpets, ring no bells;  
The book of life the shining records tells.

—Christian at Work.

## Notes & Comments.

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OUR spiritual strength and blessing will be proportionate to the labor of love and good works which we perform. The injunction of the apostle is, "Bear ye one another's burdens, and so fulfill the law of Christ." Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works. After we have done all that we are capable of doing, we are then to say, We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness, and the crown of our rejoicing.

IF the law of God was abolished at the cross of Christ, it has been a dead law ever since that time, and always must be. How, then, could God, in the Judgment, judge the people who lived under that law? He could not judge a man by a dead law. The position is absurd, and unscriptural. The moral law of God, by which the world will be judged, has been the same from Adam down—to the last man. It was, and is, and always will be, the ten commandments, and the Sabbath is one of them.

BECAUSE we deny the natural immortality of the soul, some assert that we do not believe that a

man has any soul, or spirit, at all. This is untrue. No people believe more firmly than Adventists do that man has a soul, and that he has a spirit, but the question is, Is the soul, or the spirit, capable of living separate from the body? and will it live to all eternity if the man is wicked? Here is where the issue comes, and this is what we deny.

THE first sin of our race was a direct violation of the ten commandments,—God's moral law. Gen. 3:6. The Lord had reserved one tree to which Adam and Eve had no right. But it says that Eve saw that the tree was pleasant to the sight, a tree to be desired, then she took of the fruit. She first coveted it, and broke the tenth commandment: "Thou shalt not covet;" she then took that which did not belong to her, and broke the eighth command: "Thou shalt not steal;" she disobeyed God, and obeyed Satan, and broke the first command: "Thou shalt have no other Gods before me." The trouble with our race from that day until this, has been in the violation of that holy law.

WHY did God choose Abraham out of all others in his generation? God himself gives the reason; and those who desire to be the children of God now should carefully weigh that reason, and see if the Lord could choose them on the same account. Here is God's reason for selecting Abraham: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. This is the reason, then,—Abraham kept God's law and his commandments. Reader, do you keep them? Do you keep them all? Examine them and see. How about the Sabbath?

HOW many in the great day of God's wrath will look back, and, like the rich man in the parable, be forced to remember that they chose their good things in this life. Then the haughty rich will all become beggars, while the humble, suffering poor, who have borne reproach for Christ's sake, will, like Lazarus, become eternally rich. What a lesson of sacrifice is here taught to the rich! They can make good use of their possessions if they will, in alleviating the distress of the poor and needy, and thereby secure a heavenly treasure that will forever be a barrier against the inroads of poverty. If some of the same love that was bestowed upon Lazarus by the Saviour of men dwelt in the hearts of the rich among us, there would not be so much suffering in the world, neither would the cause of truth lack so much for means to be used in the salvation of souls.

SAYS one: "Does not Peter say that baptism is only the answering of a good conscience? 1 Pet. 3:21. I was sprinkled, and that answered my conscience." Another says, "I was poured, and that answered my conscience." Indeed! Where does the Bible say anything about baptism answering your conscience, or my conscience? It says no such thing. It does say that it is the answer of a good conscience. Now, there are good consciences, and defective consciences, and evil consciences, and other kinds of consciences. It is a good conscience that Peter speaks of, and that is in harmony with the word of God; and the word of God requires immersion, a baptism that buries, and plants, and puts under the water.

THE doctrine of the natural immortality of the soul, and its ability to live, in a conscious existence, separate from the body, is opposed to many of the fundamental doctrines of the Bible. If the soul can thus live alone in heaven without the

body, why did God ever make the body anyway? If we can live in heaven with Christ, what necessity is there for the second advent of Christ? If the soul can live without the body, even better than with it, what is the use of the resurrection? If the soul lives, and goes right to heaven, or hell, at death, what is the use of the future Judgment? Think of these things, friends.

AN UTTER IMPOSSIBILITY! — People nowadays, both ministers and laymen, talk confidently of the change of the Sabbath from the seventh to the first day of the week. But the folly and absolute impossibility of such a thing is very clearly set forth by one of the editors of the *Signs of the Times* in a late issue. In a decidedly incisive article on the Sabbath, Eld. A. T. Jones says:—

"There is, however, a way, and only one conceivable way, in which the Sabbath could be changed: that is, as expressed by Alexander Campbell, *by creation's being gone through with again*. Let us take Mr. Campbell's conception and suppose that creation is to be gone through again for the purpose of changing the Sabbath; and suppose that the present physical creation is turned once more to chaos. In creating again, the Lord could of course employ as many, or as few, days as he pleased, according to the day which he designed to make the Sabbath. If he should employ nine days in the work of creation, and rest the tenth day, then the tenth day would of course be the Sabbath. Or if he should employ seven days, or eight days, and rest the eighth, or the ninth, as the case might be, that day would be the Sabbath. Or he might employ five days in creation and rest the sixth, then the sixth day would be the Sabbath; or employ four days, and rest the fifth; or three days, and rest the fourth; or two days, and rest the third; or one day, and rest the second; then the fifth, the fourth, the third, or the second day, as the case might be, would be the Sabbath.

But suppose, to please the Sunday-keepers and to conform to their will, it be designed by the Lord to change the Sabbath to the first day of the week. Could he do it?—NOT POSSIBLY! For suppose all things were created in one day, the day on which creation was performed would necessarily, and of itself, be the first day, and the rest day, the Sabbath, therefore, could not possibly be earlier than the second day. The first day could not possibly be both a working day and a rest day. It matters not though only a portion of the day should be employed in the work, it would effectually destroy the possibility of its being a rest day. For that could not truthfully be called a rest day when a portion of it had been employed in work. So upon the hypothesis of a new creation, and upon that hypothesis alone, is it conceivable that the Sabbath could be changed; but even upon that hypothesis, it would be literally impossible to change the Sabbath from the seventh day to the first day."

SOME ask, "Is it necessary to be baptized?" Why ask this when the Bible is so plain about it? Jesus himself was baptized, all his apostles were baptized, and he distinctly said, "He that believeth and is baptized, shall be saved." Peter said, "Repent and be baptized, every one of you." Acts 2:38. He did not say a part of you, or those that choose to, but "every one of you." The Eunuch, Lydia, the jailer, Paul, and everybody who made any claim to Christianity, in New Testament times, was baptized. Why, then, in the light of these facts, do they ask such questions? It too plainly indicates a desire to avoid the cross. It is this unsanctified feeling that has led to so many departures from the simplicity of the gospel of Christ.

SOME entertain the absurd idea that the Lord rejected the Jews because they kept the law of God too strictly. But the Lord gives altogether a different reason. He says: "They have not hearkened unto my words, nor to my law, but rejected it." Jer. 6:19. Therefore, "the Lord hath rejected them." Verse 30. And Jesus said to them, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Stephen said to them, "Who have received the law by the disposition of angels, and have not kept it." Acts 7:53.

## DOCTRINAL.

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

### THE JUDGMENT OF THE GREAT DAY.

BY U. SMITH.

FROM the seen, we reasonably look forward to the unseen. To the realm of knowledge, we necessarily anchor a realm of faith. We know that all God's creatures are morally accountable to him. It follows that his favor must be suspended on a compliance with his will, and that some just recompense at his hand must await the incorrigibly disobedient. Then all must at some time be examined that their course may be approved or disapproved by the great Judge of all, and their future condition determined by a decision rendered in accordance with what their course of life has been.

These conclusions deduce themselves from the circumstances in which we find ourselves placed—from conditions of which we take cognizance by our own senses. And in accordance with this is the explicit and oft-repeated testimony of the word of God.

To the Athenians Paul testified of God the Father, that "he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

God, then, is to judge the world by Jesus Christ, whom he hath raised from the dead; and he has, by thus raising him, given assurance to all men of what he will hereafter do.

To the Romans the same apostle bears this testimony: "There is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:11-16 (omitting the parenthesis). What God has appointed is sure to come in due time. The Judgment of the great day is therefore an event which is certain to transpire.

This Judgment will embrace all classes of men, both the righteous and the wicked: for thus Solomon testifies: "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Eccl. 3:17. It will also embrace Satan and all the evil angels, as Jude declares: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the Judgment of the great day." Jude 6. Beyond our power of conception will therefore be the number of cases to be acted upon at this great tribunal. But let no one for this reason suppose that the individual will be lost in the multitude, and that consequently he will not be obliged to answer personally for his own sins. No; the Judge will have no difficulty in acting upon every case individually; "for there is a time there for every purpose and every work." "Every one of us shall give an account of himself to God." Rom. 14:12. Christ solemnly assures us that our accountability extends even to our words, and that for every idle word we must give account in the day of Judgment. Matt. 12:36. And Solomon declares that "God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14.

There will be no lack of time for this work. When Paul says that God has appointed a day in which he will judge the world, he does not mean a day of twenty-four hours. It would be impossible to dwarf the immense individual work which the foregoing texts bring to view within such a compass. Moreover the Bible in one instance sets apart a thousand years as belonging to the day of Judgment. Rev. 20:4. The whole work, according to other Scriptures, occupies even more time than this; how much more we do not know.

And as there will be no lack of time, so God has no lack of agents to do his bidding. The prophet Daniel, describing the opening of the Judgment scene, says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head

like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened." Dan. 7:9, 10. These thousands are not the multitudes of the human family brought up before God for their final trial. They are, instead, the heavenly host who are there to do him service in the great Judgment work. John, in the Revelation, brings to view the same company, as he unmistakably shows by using the same terms of enumeration; and he plainly calls them angels. His words are these: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. Here there are distinctly specified a hundred millions of angels; and as if this fell immeasurably far short of the whole number, both Daniel and John add the indefinite and innumerable "thousands of thousands." How vast a work must this be, and of what importance to the human family, that enlists in its performance such multitudes of the heavenly world!

In the passage quoted from Daniel (7:9, 10), *God the Father*, there called the Ancient of days, is represented as the Judge; for the expression "did sit" means to take a position as judge in a court of justice. And again we read that the Father "hath committed all judgment unto the Son." John 5:22. And still again, "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

These passages have an important bearing on this question; for they cannot all apply at the same time; hence they show that there are great divisions of this work with which these parties respectively have to do, and that there must be order in the arrangement by which it is carried forward. Three essential elements enter into a work of judgment. These are, 1. Examination and decision of cases; 2. Rendering of the sentences; 3. Execution of the sentence. It becomes a matter of great interest to determine when, where, and how these divisions of the work are accomplished in the Judgment of the great day. When Christ appears at his second advent, he says, "My reward is with me to give every man according as his work shall be." Rev. 22:12. The reward he brings is therefore something which had been determined before he left heaven. He does not come to determine what every man's reward shall be, but he brings with him that which is each man's portion, so far as it can then be carried out, as it had been before determined. Some portion of the Judgment work, therefore, is performed before the second coming of Christ. Here we are forced into our first wide departure from the prevailing views upon this question. It seems to be generally supposed that when Christ appears, all the nations are gathered before him and all the generations that have ever lived, and then each case is examined and decided, and sentence rendered and executed; and by some mysterious process all this is accomplished in one day, and the work is ended. But a moment's consideration will show that this cannot be the correct view; for when Christ appears, the righteous dead are raised, and the righteous living are changed in a moment, in the twinkling of an eye, and not a moment is then given for the examination of character and the decision of cases.

This proposition, that a portion of the Judgment work transpires before the second coming of Christ, is a very important one, and should be sustained by the most indubitable proof; and of this there is no lack. Our appeal is to the Scriptures of truth. 1 Cor. 15:51, 52: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This testimony applies to the righteous alone; for it is of them alone that the apostle speaks in the preceding verses. In verses 42-44, he says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." We know that the wicked are not raised in incorruption, glory, power, or spirituality; hence the righteous are singled out for these in-

stantaneous blessings when Christ appears. It must therefore have been decided before his coming who among the dead are worthy of a resurrection to life, and who among the living are then to be changed to immortality. But this decision of cases is a part of the work of Judgment. That portion of it therefore takes place before Christ's coming, and is past when he appears.

### THE TEMPORAL MILLENNIUM MYTH.

BY W. H. LITTLEJOHN.

THE term "millennium" is compounded from the Latin words *mille* (a thousand) and *annus* (a year), and by common consent is applied to a thousand years, during which it is supposed that all the nations of the earth will render willing obedience to the Prince of Peace—the Lord Jesus Christ.

In the earlier ages of the Church, it was believed by many that the millennium would be located immediately after the second advent of Christ. In modern times, it is generally held that it will precede the coming of our Lord, and that it will be brought about through the preaching of the gospel, and the use of the ordinary means of grace.

To both of the theories stated above, the writer of this article is opposed; because he believes that neither of them finds any warrant in the Scriptures. It is the latter phase of the subject, however, that he wishes to controvert at this time.

That it is unreasonable to suppose that the time will ever come when the whole human family will be converted, and for a thousand years render implicit obedience to the God of heaven might be proved in a variety of ways. The following are some of the considerations which are offered in support of such a conclusion:—

1. It would be unjust in God to offer salvation to the men who might happen to live in a period of time covered by any given thousand years on easier terms than those offered to the men of other ages. It follows, therefore, that if there is to be a millennium during the present order of things, those whose fortune it may be to live during its continuance will not be lifted above the infirmities of the flesh, or shielded from the power of temptation by the miraculous power of God. They will have to overcome the world, the flesh, and the devil, as men do at the present time, *i. e.*, in the use of the ordinary means of grace, and as the result of a hard-fought and life-long battle.

2. It is not to be presumed that the human heart will become any more susceptible to the influences of the Holy Spirit in the future than it has been in time past. Indeed, the opposite is to be anticipated. In the very nature of things, each succeeding generation of sinners will become more and more hardened, and less and less inclined to seek God, than those of like character who have gone before them, since the parent transmits to his child the evil tendencies which he originally inherited, along with those evil traits of character which have been developed in him by a life of wicked indulgence.

3. The chances for the conversion of the race cannot be as good for the time to come as they have been in time past; since temptations are stronger and more numerous than they have been hitherto, and the devil has become more skillful in the work of deception than he was six thousand years ago, experience having taught him wisdom.

4. God's general plan has heretofore been to save only a few of each generation. No one generation has been saved as a whole. Instance: the time from Adam to the flood, from the flood to Moses, from Moses to Christ, and from Christ's time to our day. In each of these epochs, those who have been willing to obey God have been largely in the minority. To conclude, therefore, that a condition of things will ever be reached in this world in which all will unite in the service of the Lord, is to go against the analogies of the past, and to decide, either that men will suddenly become different from what they have been hitherto, or that God will change the plan upon which he has dealt with them heretofore.

5. The resources for reaching men can never be greater than they have been in time past. Instance: the actual presence of God upon Mt. Sinai, the miracles of Moses and of Christ, the preaching of the apostles, the outpouring of the Holy Spirit on the day of Pentecost; and observe how few believed, even under these circumstances. But if men belonging to the same race to which we belong have resisted such resources as God has employed for their conversion in time past; and if there are no instrumentalities that God can employ in the future more

potent than those that he used on Mt. Sinai, and in the preaching of his Son and of the apostles, and in the miraculous demonstrations that attended the preaching of the word at the commencement of this dispensation, then it follows that there is no means by which the conversion of all men can be secured in the future, except that of a complete transformation of their natures, by a sudden exercise of the divine power,—a thing which we have heretofore seen could be vindicated on the ground of neither justice nor policy.

6. As we look over the map of the world, we learn the sad lesson that even those portions of the earth where the gospel has once shone with its clearest and strongest light, are now covered by the darkness of heathenism, or shadowed by that moral night which marks the reign of false religions. Christianity has not been able to hold the territory which it once occupied. Take Asia and the East, which was the battle ground where Christ and the apostles won their first victories; to-day that whole region is as truly missionary territory as it ever was. The masses of the people have either been swept into the moral vortex of Moslemism, or else they do homage to the Patriarch of Constantinople, or the man of sin, seated in the city of Rome. Even the birthplace and the sepulcher of Christ are in the hands of the hated Turk. In these facts is found the sure indication that the religion of Jesus is an exotic, which, when transplanted into the unfriendly soil, and exposed to the chilling blast of the regions of sin, can never be expected to become as vigorous as the thorns and thistles that spring spontaneously into being. If there is no spot on the wide world where the church of Christ has been able, during an existence of 1800 years, to bring into its fold more than a very small percentage of the inhabitants; and if, as a rule, it has been supplanted, sooner or later, either by blank irreligion or false religion, how visionary is the theory that it will in the future not only number among its adherents all men everywhere, but also bind them to itself forevermore by the silken cords of voluntary love for its pure teachings.

We repeat what has already been said in substance: The whole theory of the temporal millennium is diametrically opposed to reason and observation. To argue that a race of beings that have been in rebellion against God for six thousand years would be any more likely to turn in with the overtures of mercy, without exception, at the commencement of the seventh thousand years, than they would have been to do so in the earlier portion of their history, when they had not departed so far from God, and when their surroundings were not so unfavorable as they are now, would be to come to a conclusion that would be unphilosophical in the extreme. God has offered to men all that he can offer to them, and they have rejected his overtures. But a very small minority have been won to the path of obedience by the promise of pardon and the hope of eternal life. It is to be presumed, therefore, that hereafter, as heretofore, few will find the narrow way to life; while the great multitude will continue to throng the broad road to death.

This much for the doctrine of the millennium when examined in the light of reason.

In a subsequent paper it is proposed to show that in this, as in all other cases, sound philosophy is in harmony with the inculcations of the Scripture; in other words, that the doctrine of the temporal millennium conflicts with the plain teachings of the word of God.

THE NEW COVENANT.

THE APOSTLES TAUGHT THE LAW.

BY D. M. CANRIGHT.

We will consider an important question. It is this: Did the apostles in the new covenant, after the resurrection, teach and enforce the law of God and the seventh-day Sabbath the same as Christ had done during his ministry? Well, if they did not, then they certainly preached another gospel which Christ never preached, and by such a course they would have brought the curse of God upon them. Thus Paul says: "I have fully preached the gospel of Christ." Rom. 15: 19. Again he says: "I came to Troas to preach Christ's gospel." 2 Cor. 2: 12.

And so might be quoted numerous other texts stating that the apostles preached no new gospel but the same one Christ preached. He kept the Sabbath and taught it, and he enforced the law of God, as we have seen. Now notice how distinctly the apostle Paul follows the steps of the

Saviour in this respect. Thus he says: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. What an emphatic denial this is of their setting aside God's law! Again he says, "Wherefore the law is holy, and the commandment holy, and just, and good." Chap. 7: 12.

He must refer here to the ten commandments, for in verse 7 he quotes the tenth, "Thou shalt not covet." Now, he says that this law is holy, and just, and good. When did he say this?—A. D. 60, or thirty years after the resurrection. He does not say that this law used to be holy, once was holy, but he says it *is* holy, and just, and good, and more than that, he says that "we know that the law is spiritual." Verse 14. Once more: "For I delight in the law of God after the inward man." Rom. 7: 22. This does not sound like setting aside the ten commandments, and yet this letter was written to the Gentiles. Thus he says: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Rom. 11: 13. Then again to the Corinthians, to men who were Gentiles, he says, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7: 19. In the most emphatic manner Paul indorses the commandments of God as binding upon Gentile Christians.

James also is very positive in asserting that all the commandments are binding upon Christians: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Chap. 2: 10, 11. There can be no mistake in this thing; for he quotes two of the ten commandments, and then says that this law must be kept, every precept of it, and certainly the Sabbath could not be excluded. Again, John states: "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3. So in the book of Revelation, in several instances the commandments of God, with the faith of Jesus, are distinctly enjoined upon Christians: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Chap. 14: 12. "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." Chap. 22: 14.

Thus we might multiply texts all the way through the New Testament, where, in the very plainest language, the law and the commandments of God are united with the gospel faith and teachings of Jesus Christ.

WHERE SHALL WE COMMENCE?

BY GEO. W. BLISS.

"WHERE shall we start to reckon the six days?"—*Examiner*, April 22, 1886.

Start where the Lord started. Ascertain where he commenced at the time the manna was given to the people of Israel. The people gathered a certain amount every day for five days, and on the sixth day they gathered twice as much, but on the seventh day none was to be found. That which was left over at the end of the sixth day did not spoil as it did on other days. It was preserved for them to eat on the Sabbath.

There the Lord marked the seventh day. It was not left to the people to begin their reckoning where they pleased; they were obliged to conform to the Lord's counting; to call the next day after the seventh the first, and the next day the second, and so on to the seventh. The Lord fixed the sixth day for them, as well as the seventh and the first. They were obliged to begin counting for the sixth day just where they did for the seventh. No one could count the Sabbath the first day, and then gather a double portion of manna on the sixth day from that; nor could any one call the next after the Sabbath the seventh day. Every one had to conform to the Lord's counting. This order was continued for forty years. The people must have had the order of the seven days well learned.

When the commandment was given, the Lord had already taught the people where to start their reckoning, and had plainly pointed out which was

the seventh day, which the commandment called the Sabbath, and which the Lord had blessed and hallowed. A definite, particular day was and is enjoined.

When Christ was crucified, the believing women rested the Sabbath day according to the commandment. Then they must have rested on the same seventh day which the commandment enjoins. In starting to reckon, they must have conformed to the Lord's reckoning. The next day they went about doing what they would not do on the Sabbath; and the next day was called in the New Testament, the "first day of the week." The day before it was the Sabbath, and was the seventh day. Paul went into the synagogue on the Sabbath, and sat down. He was invited to preach. When he had finished his discourse, the Gentiles wished him to preach the same to them the next Sabbath. On that day nearly the whole city came to hear the word of God. After that, Paul met on the Sabbath with the women by the side of the river. At Corinth he made his home with a Jew named Aquila, and his wife, and worked with them at tent-making. Every Sabbath he went into the synagogue, and taught both Jews and Gentiles. He was in that city a year and six months, about eighty Sabbaths.

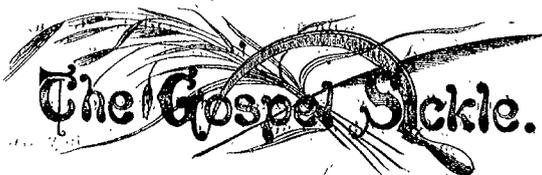
The starting-point which the Lord established, was continued until the destruction of Jerusalem; for it was the Sabbath of the commandment which Christ spoke of when he told his disciples to pray that their flight be not on the Sabbath day. The same order of counting was continued in the early Christian church. Their starting-point corresponded with that of the Jews. The same day which the New Testament calls the first day of the week, at which the Lord started to count, which the early Christians and the Jews called the first day of the week, and which the Pagan Romans called Sunday, is at the present time called Sunday and the first day of the week. The day before Sunday is the seventh day, called commonly the seventh day of the week, Saturday, and the Jewish Sabbath.

It is strange indeed, that with so many Jews in the world, and so many Sunday-keepers, there should be any trouble about a starting-point from which to reckon the days of the week. It is sad that the seventh day should frisk about among the others so that no one can tell which is the seventh day.

FEW SAVED.

THIS is a doctrine very unpalatable to the carnal heart. But what of that? It is the utterance of Jesus that few will enter into life, and he spoke only truth. Ought we not to praise God that he saves any of our race? Did he save one of the rebel angels?—Not one. Is it not a wonder of mercy and compassion that one of Adam's race is redeemed? But he saves an innumerable company of saints, yet it is only a few compared with the number of the lost. Why should men complain? All have the offer, and most refuse eternal life, and not only refuse but scoff at the Creator, who stoops to offer the precious boon. Who is there that would wish to enter heaven with his carnal heart? Better wail in the agonies of the second death than be an intruder into heaven; for although no intruder will enter there, we may well imagine the confusion of such as would enter that place unprepared, were it possible for them to do so.

"STAND still, and see the salvation of the Lord." Not now, as then, is the command to "stand still;" but now, as then, God's people have light while the world is in darkness. Then, as now, great light had been rejected; now, as then, God's people know of the preparations that are being made for their deliverance. Then, only one nation was in pursuit; now, the nations of the earth are wheeling into line, to hem in God's people by laws and commandments not of God. Now, as then, while the pursuers heed not (if they hear it) the blowing of the strong east wind, the pursued hear and heed the voice of the angel from the east with the last warning message to the world. A little way in the future it will be as then; God's people will be delivered, and the pursuers will sink into everlasting oblivion. Let him who has light, open his eyes to the stupendous preparations for a grand deliverance for God's people, and that very soon. The prophecy is being given "before many peoples and nations and tongues and kings." Who will heed the warning cry, and make preparation for the final deliverance?



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

BATTLE CREEK, MICH., AUGUST 15, 1886.

### THE REASON WHY.

UNDER the heading "The Seventh Day," the *Christian Oracle* (Disciple), in its issue of June 17, 1886, published the following:—

"The commandment of God directs the keeping of the seventh-day Sabbath. Some Christians regard themselves 'at liberty to not keep it.' The word of God likewise directs the keeping of the commandment which says, 'Thou shalt not commit adultery;' the Mormons regard themselves at liberty not to keep it. The word of God directs the keeping of the second commandment; the Catholics regard themselves at liberty not to keep it. The word of God directs the keeping of the third commandment; Colonel Ingersoll and his kind regard themselves at liberty not to keep it. Now upon what principle can these 'Christians' convince those 'saints,' and Catholics, and atheists of sin? We should like to see some one frame an argument that would show that they are wrong, that would not equally condemn himself, and all those who, with him, 'regard themselves at liberty not to keep the seventh-day Sabbath.'—*Advent Times*."

"This challenge has been thrown out several times in the camp-meeting, and is regarded as a strong point. It is very easily met. Jesus gave a commission to his apostles to teach all things he had commanded to his disciples. Those apostles carried out that commission, and taught Christians all things they were to observe. A Christian does not commit adultery, because the apostles expressly condemned it twelve times in the New Testament.

"Christians do not commit idolatry, because the apostles expressly commanded them not to do so. See 1 John 5:21, and four other places.

"Christians do not take the name of the Lord in vain, because the apostles expressly commanded them not to do so. See James 5:12, and different places four times.

"Christians do not keep the seventh day as a Sabbath, because the apostles never commanded them to do it, nor condemned them for not doing it. If an apostle or Jesus ever taught, or it can be shown that they ever required, Christians to keep the seventh day as a Sabbath, or condemned them for not doing it, we will keep it.

"When the apostles of Jesus condemned adultery twelve times, profanity six times, and idolatry five times, and Sabbath-breaking not once, it seems to us marvelous that such a proposition as that above should be made."

The effort which some make to limit everything to the teaching of the apostles, claiming that we should believe and practice only what they have expressly re-enacted, reminds one of the anecdote of the young skeptic and the Quaker. The young man declared that nothing could be known that was not recognized by the senses; that he would not believe that anything existed that he could not see. The Quaker contemplated him awhile with mingled curiosity and amusement, and then said: "Young man, did thee ever see thy brains?"—"No." "Does thee believe thee has any?"

"The apostles," says our contemporary, "taught Christians all things they were to observe." Do you observe Sunday?—Yes. Did the apostles teach you to do so?—Oh—well—er—. The editor should have extended his list of practices and reasons therefor considerably further. Thus—

"We Christians do not make unto ourselves any graven images, because the apostles have—well—because—they have said nothing about graven images."

"We Christians hold nothing to be idolatry but covetousness, because the apostles have given us no other definition of what idolatry is."

"We Christians keep the first day of the week because the apostles have expressly—well—oh—have n't said anything about it, 'never commanded us to keep it, nor condemned us for not keeping it.'"

"We Christians do not believe the Romans sinned by violating any and all of the ten commandments from the crucifixion of Christ till A. D. 60; for we have no evidence that the apostle got around before that time to write to them and let them know what their obligations were."

"We do not keep the seventh day, because Christ spoke of some law, already in existence when he came into the world, not a jot or tittle of which was to pass away so long as the heavens and the earth

should endure (Matt. 5:17-20); and the seventh-day Sabbath was a part of that law; but nevertheless we believe that that law all passed away, and Christ gave a new law privately to his disciples, to be made known by them as best they could as the requirements of God upon men."

"Christians believe they are to worship God and serve him alone, because Christ told the devil so off in the wilderness privately, three years and a half before the same law in existence on that subject was abolished." Matt. 4:10.

And so the list of absurdities might be extended to almost any length. But it is said that the apostles have given us an example of keeping the first day of the week. A greater hallucination never existed. But granting all that is claimed for Sunday in the New Testament, even then, as compared with the seventh day, the evidence in favor of the latter, both in the recognition and practice of the apostles, is more than ten to one.

It is indeed marvelous that any one should fall a victim to the idea that God commissioned the apostles to be his lawgivers to the world. There is one lawgiver says the apostle James (4:12), and one mediator, Paul adds, between God and men, the man Christ Jesus. 1 Tim. 2:5. The apostles, to be sure, went forth teaching as Christ had instructed them; but they based their teaching on obligations already existing, which Christ recognized, and the perpetuity of which he plainly taught.

We worship God as supreme, refrain from making and worshiping images, hallow God's name, keep his Sabbath, and maintain the relations with our fellow-men enjoined in the decalogue, because these obligations have existed from the beginning in the very nature of things; because they have never changed nor ceased to exist; because Christ taught them; and because God will not judge the world at last by a fluctuating and contradictory standard. These reasons cannot be shaken; and no better for any moral duty could be found. Nor would there be any difficulty in persuading all men to the same view; indeed, no other would probably ever have been held, were it not for the wrong position on the Sabbath question into which they have been seduced by the great apostasy.

### DECLINE IN RELIGION A SIGN OF THE TIMES.

IN our last number we gave some evidences of the decline of religious interest in the churches of the day. In this article we give more facts upon the same subject.

1. *Rich Churches*.—Another thing which shows that the Church has become largely a worldly society, governed by worldly motives, is the rich and expensive buildings they erect. On this point the N. Y. *Herald* says:—

"Insensibly the Church has yielded to the spirit of the age and adapted its forms of worship to modern wants. Magnificent edifices, high-priced pews, fashionable music, long salaries, and short sermons,—all things, indeed, that help to make religion attractive, the Church now employs as its instruments."

This condition of things has virtually, in our large cities at least, shut out the poor. Of course they do not say to the poor in direct words, You are not wanted here; but it amounts to the same thing. The common people, especially the poor, feel so out of place in such gorgeous buildings, and among so much fashion, that they will not go. How different from the example of the Master and the Christian churches in their early simplicity!

2. *Shielding the Guilty*.—A sure evidence of a fallen church is always found in the fact that they will retain in their membership impure men, worldly and wicked men, and those backslidden from God, merely for their influence and for their money.

The Rev. Geo. F. Pentecost, of Boston, speaks as follows about the spiritual condition of many of the churches of to-day, according to the *Christian Statesman* of Jan. 8, 1876:—

"A confession can be had from the lips of the pastors of most of our churches that in our midst there are wicked, unholy, corrupt men who maintain their positions, and are saved from a righteous discipline either by their wealth or social position. It is true of this church, and it is true of many of the churches around us. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours."

No one will deny these statements. Of course they are not true of every church, but they are true of a large majority of the churches throughout the land,

especially in our large cities. Can this be pleasing to God? Does not the Bible say that a little leaven leaveneth the whole lump, and that Christians should have no fellowship with wicked men? And yet it often happens that these worldly, scheming unconverted, dishonest men will rule the whole church. Is not a reformation needed? Is not some change necessary? Is it not time that somebody lifted up a warning voice?

3. *Popular with the World*.—One of the things most often condemned in the Bible,—one against which every prophet and apostle has raised his voice time and again,—is the union of the Church with the world. It is called adultery. The Church was called out of this world to be a peculiar people, to be separated from its policy, its maxims, its principles, and its practices. Whenever the Church has lived near to its God, it has been hated and ridiculed and persecuted by the world. Thus Paul says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Has that scripture become obsolete and untrue?—No, indeed; it is as true now as it ever was. And Jesus said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. When will the world love you?—When you are of the world, Jesus says. And has not the Church become popular with the world to-day?

Of the Methodism of the present time, Prof. S. C. Bartlett, of Chicago, in the New York *Independent*, says:—

"Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of it.' Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims, and the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The Church courts the world, and the world caresses the Church. The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

What a confession this is, and how true! All these facts plainly show that the professed Church of Christ to-day is in just the condition that the word of God foretold that it would be in the last days. Candid Christians, study these facts, compare them with the word of God, and see what they mean. It is true that among all this mass of worldliness, and backsliding, and formality there are devout and earnest souls who fear God and walk humbly with him. They mourn over these things as sadly as we do. To them we say, Our only hope is in the coming of the Master, and not in the conversion of the world.

D. M. C.

### THE NATURE AND DURATION OF FUTURE PUNISHMENT.

THE punishment of sin after the Judgment, will not be reformatory, but only retributive; not for correction, but for the destruction of sin. In this life, chastisement is sent for the good of those afflicted thereby. These afflictions are designed to correct and reform those upon whom they fall, and so result in their final salvation. A just retribution is not dealt to men in this life. God waits to be gracious. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:10, 11. We may suffer afflictions, but they are not a full and final reward. They are sent in love, not in wrath, and are for our correction and ultimate salvation. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

But there is a day of final settlement foretold, a day of wrath without mixture of mercy. Rev. 6:17; 14:10. Then sin will meet its just demerit. The Judgment will decide the future destiny of men. All will be "judged every man according to their works." Rev. 20:12, 13. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. And when the Judgment against sin shall be executed, it will no longer be true that God hath not dealt with all according to their sins. "For we must all appear before the Judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. The Judgment is a final settlement. The books are bal-

anced once forever. The sinner receives his just due, no more, no less. "The wages of sin is death." It is wages fully earned; but "the gift of God is eternal life through Jesus Christ our Lord." This is wholly a gift; it is not merited in the least.

Some have tried to excuse the outrageous doctrine of eternal life in misery, and make it harmonize with justice and mercy, by an argument like this: "Sin committed against an infinite Being is an infinite evil, and therefore deserving of infinite punishment." But can a finite creature, in a few brief years, really earn an eternity of woe? It should be noticed that eternal life to the righteous is a free gift. There is not the least merit on their part. But the sinner's reward is simply his wages. It is no more than his just due, no more than he has fully earned. I would not abate a single jot or tittle from the awful threatenings of the word of God against sin, which are truly terrible, and justly so. Sin is an enormous evil, greater than we realize, and deserving the severest punishment, as threatened in the Bible. And in addition to sin, which is the transgression of the just and holy law of God, divine love and offered mercy have been slighted by the lost, and the way to death chosen. Torment is connected with future punishment, but that the final result of sin will be death in its fullest sense, is a plainly revealed doctrine.

In respect to duration of future punishment, it is plain that death without a resurrection is eternal punishment. The infliction of physical pain or torment is not the only punishment. Deprivation of that which is good and desirable is punishment. The taking away of one's property by fines or confiscation is as truly punishment as the infliction of pain or torture. Death is truly called capital punishment. It deprives one of the enjoyment of everything he may desire at one stroke. And were there to be no resurrection of the dead, the capital punishment inflicted on the criminal by the State would be eternal punishment. Accordingly we read, "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. In this text the punishment is put in contrast with life, the reward of the righteous; and since life eternal is the reward of the righteous, death eternal is the doom of the condemned.

The apostle Paul teaches the same thing very clearly. Of those who know not God and obey not the gospel, he says, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1:9. Here we have the everlasting punishment of which the Saviour speaks; and it is everlasting destruction. There is perfect harmony in their testimony, and so in all the Scriptures. Therefore, we conclude that the nature of final punishment is destruction, or death, and that its duration is everlasting. Its design is not the reformation of the sinner, but the extirpation of sin from the universe of God. "Let the sinners be consumed out of the earth, and let the wicked be no more." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

R. F. C.

### DID OUR SAVIOUR CHANGE THE SABBATH BEFORE HIS ASCENSION?

THERE is a general agreement among leading commentators and ministers of the orthodox churches, that the Sabbath was kept in the garden of Eden by Adam and Eve, and that it came down through the patriarchal age as an institution of Jehovah, unimpaired in its obligation, and that the commandment given on Mount Sinai simply repeats the facts which transpired at the close of the first week of time. All Christians believe that the Israelites were under obligation to keep the seventh day till the resurrection of Christ; but concerning its obligation since the crucifixion, opinions widely differ. Many Christians believe that the seventh day ceased to be the Sabbath, and the first day of the week, upon which Christ rose from the dead, took its place as the Sabbath, by divine appointment, to be kept throughout the new dispensation. Others believe the Sabbath law was abolished and that we have no sacred day of rest now binding upon us.

Before examining the evidence usually adduced in support of Sunday-keeping, it may be well to look briefly to the probabilities of the case. Could we reasonably expect that the Sabbath day which had been kept for four thousand years, would be set aside, and another day, hitherto used for secular purposes, substituted in its place? This would indeed be an

act requiring great changes both in the lives and in the habits of the people,—one which would attract universal attention. No one claims that the first day of the week had ever been recognized as a sacred day in any sense whatever among the Jewish people before the crucifixion of Christ. The seventh day had always, from the exode up to this point, been recognized by them as a weekly Sabbath. All admit that there never was a period in their history when it was more universally and strictly regarded than during our Saviour's ministry. Indeed, they carried their strictness to a great extreme, till it had become a burdensome yoke.

This was the condition of things at the death of Christ. And the disciples for several years after the crucifixion were every one of them of Jewish birth, trained from their infancy to the strictest observance of the seventh-day Sabbath. No Gentile was converted till Cornelius received a visit from St. Peter about three and a half years after the ascension. Acts. 10. Now, are we to suppose that all these Jews who believed in Christ suddenly changed their Sabbath day from the one they had always observed, and yet no record whatever was made concerning it? No command whatever for them to do this is claimed by any one. We cannot conceive of anything more improbable. Within a short time after Christ's ascension, many thousands of pious Jews accepted the gospel. These not only regarded the moral law as binding, but still continued zealous observers of the ceremonial law. Many of them went so far as to teach that Gentiles must be circumcised also, and thus caused the apostles Paul and Barnabas great trouble. They were great sticklers for the rites and services of the law of Moses. Acts. 15: 1, 5; Chap. 21: 20, 21. This feeling even affected some of the apostles, so that they requested Paul himself to show his respect for these Jewish customs. They evidently considered every Jewish convert under obligation to treat even the ceremonial law with deference. Can we suppose, then, without evidence of the strongest kind, that all at once they would drop the observance of the day they had always regarded as the Sabbath, and commence to observe another they had never kept? Consider what a great change this would imply:—The Jewish people had complained bitterly of Jesus because he would not treat their traditions concerning the Sabbath with respect, and tried to make it appear that he was a Sabbath-breaker. Because he healed several persons of disease on the Sabbath day, or permitted his disciples to rub out the wheat heads when they were hungry, they made a great outcry, and tried to cause his condemnation. What shall we think, then, of the position which supposes that thousands of his disciples openly broke the Sabbath they had always kept before, and commenced the observance of the first day of the week as another Sabbath, when no complaint on the part of the Jews can be cited? And it is true that not a word of censure can be found in all the gospel history after Christ's crucifixion because of the disciples' breaking the Sabbath. When we consider that these very disciples were persecuted bitterly by the Jews, who were most glad to find any occasion against them, would not such an omission be indeed most marvelous if the apostles were not still keeping the seventh-day Sabbath? And is not this fact evidence most positive that they did continue to observe it as before?

A change in the observance of a weekly Sabbath from the one which is customary in any community, always marks those who do so as peculiar. If they rest while others are busy, it is quickly noticed; if they work while the great majority rest, they are still more conspicuous. Even in this age of lax Sunday observance, when so many pay but little regard to it, let a person commence to keep the seventh day as the Sabbath, and he will be marked for miles around. He will be watched and his course commented upon. Ministers in their pulpits will warn their hearers of such an example. And in some instances he will be arrested, if the laws will permit of it, even while men fish and hunt openly, and railway trains run regularly, and other business is transacted.

What, then, would have been the effect at such a time of Jewish strictness in observing the seventh day, had the disciples no longer kept it, but taken up another day, never before held sacred, as the Sabbath?—Every one of them would have been arrested and brought before the magistrates, charged with Sabbath-breaking, and most likely would have been

either stoned or crucified. The law existing, and at that time universally acknowledged as in full authority, would have been on the side of the Jews. But not a single instance of the kind occurred, proving most emphatically that all these disciples continued to observe the seventh-day Sabbath as they always had, and as the people around them did. Hence, it is utterly improbable that any change in the practice of Sabbath-keeping on the part of the disciples occurred at the time of Christ's resurrection.

What does the sacred record say concerning the Sabbath and first day during this time? All of the four Evangelists speak of the Sabbath and first day in close connection with Christ's resurrection. If any change of the Sabbath was ever made by divine authority, it must have been done in connection with this event. All believers in the sacredness of Sunday admit this. They claim that previous to Christ's resurrection the seventh day was the Sabbath by divine appointment; but subsequent to that event, the first day of the week was ever afterward to be observed by Christians. They teach that this change was by the authority and example of Christ himself.

The only historical record existing in our world of the events of that time, occurring in connection with our Lord's life, are the writings of the four Evangelists,—Matthew, Mark, Luke, and John. These are emphatically Christian historians. We depend on them for our knowledge of the facts concerning the life and incarnation of the Son of God. They wrote for the Christian world in all ages. They were devoted Christians themselves. They were inspired by the Holy Spirit. Christ promised that it should bring all things to their remembrance, whatsoever he had said unto them. John 14: 26. These things they wrote for our instruction; and we must suppose they call things by their right names, and use language correctly, else their writings would not be reliable. It is supposed by the best authorities that Matthew wrote his gospel about six years after Christ's ascension; Mark, about ten years; Luke, about twenty-eight; and John, about sixty-three years after that event. These historians, then, were Christians writing for the Christians of all after ages, and writing, too, many years after the Christian dispensation had begun, giving all the facts essential to a perfect understanding of the doctrines of the gospel. Do they give us to understand that any change of the Sabbath had occurred, and that the first day of the week had now become the weekly Sabbath by Christ's appointment, while the seventh day had ceased to be such? Had such a change occurred, they were surely aware of it, and if they do not mention it, we may be sure no such change had been made. In our next article we will notice every instance in which they speak of these two days in connection with Christ's resurrection.

G. I. B.

### THE SINNER'S FATE.

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

THEY SHALL DIE.

To die is thus defined by Webster: "To cease to live; to expire; to de cease; to perish."

Death, then, is a loss of life, a cessation of existence. In this sense the word is familiarly and repeatedly used in the Bible. For example: In the account of the flood it is said, "All flesh died that moved upon the earth." Gen. 7:21. Of his cattle Jacob said, "If men should overdrive them one day, all the flock will die." Gen. 33:13. Again: "And the fish that is in the river shall die." Ex. 7:18. Of Dorcas it is said, "It came to pass in those days, that she was sick, and died." Acts 9:37. The simple meaning in these instances cannot be misunderstood. Death means an utter loss of life. And so it is used in hundreds of places all through the Scriptures. The Lord has chosen this familiar word more frequently than any other to describe the end of the wicked.

Take a few examples: "The soul that sinneth, it shall die." "For his iniquity that he hath done shall he die." Eze. 18:4, 26. "When I say unto the wicked, Thou shalt surely die." Eze. 33:14. "He that hateth reproof shall die." Prov. 15:10. "He that despiseth his ways shall die." Prov. 19:16.

"The end of those things is death." "For the wages of sin is death." Rom. 6:21, 23. "To be carnally minded is death." Rom. 8:6. "Shall save a soul from death." James 5:20. "Sin, when it is finished, bringeth forth death." James 1:15. We could quote scores of texts like these. Reader, is not this plain enough?

#### THEY SHALL BE DESTROYED.

**Destroy:** "To demolish; to pull down; to bring to naught; to annihilate."—*Webster*. Destruction, then, is utter ruin, complete annihilation; and so it is used in the Bible. At the flood the Lord said, "Every living substance that I have made will I destroy from off the face of the earth." Gen. 7:4. Wild beasts shall "destroy your cattle." Lev. 26:22. "He sent forth his armies, and destroyed those murderers." Matt. 22:7.

With a Concordance, the reader can readily find scores of texts where the word destroy or destroyed is used as above, where there can be no question about its meaning. This strong but simple word the Lord has repeatedly used in defining the punishment of the wicked. Thus: "All the wicked will he destroy." Ps. 145:20. "I will early destroy all the wicked." Ps. 101:8. "Fear Him which is able to destroy both soul and body in hell." Matt. 10:28. "The transgressors shall be destroyed together." Ps. 37:38. "All the workers of iniquity . . . shall be destroyed forever." Ps. 92:7. "Whoso despiseth the word shall be destroyed." Prov. 13:13. "Is not destruction to the wicked?" Job 31:3. "Destruction shall be to the workers of iniquity." Prov. 10:29. "The indignation shall cease, and mine anger in their destruction." Isa. 10:25. "Vessels of wrath, fitted to destruction." Rom. 9:22. "Whose end is destruction." Phil. 3:19. "Who shall be punished with everlasting destruction." 2 Thess. 1:9. "Which drown men in destruction and perdition." 1 Tim. 6:9. How could language make this more positive?

#### THEY SHALL PERISH.

**Perish:** "To die; to lose life in any manner; to be destroyed; to come to nothing."—*Webster*. Here is another word, the very strongest that can be found to denote an utter destruction, used in a multitude of instances to denote the end of the wicked.

Take a few passages to show its Bible usage: Of Saul, David said, "He shall descend into battle, and perish." 1 Sam. 26:10. Of Jonah's gourd it is said, "Which came up in a night, and perished in a night." Jonah 4:10. "And the bottles perish." Matt. 9:17. The "swine ran violently down a steep place into the sea, and perished." Matt. 8:32.

So the Lord declares it shall be with the wicked. "Let the wicked perish at the presence of God." Ps. 68:2. "But the wicked shall perish." Ps. 37:20. "Whosoever believeth in him should not perish." John 3:15. "Behold, ye despisers, and wonder, and perish." Acts 13:41. "With all deceitfulness of unrighteousness in them that perish." 2 Thess. 2:10. "He that speaketh lies shall perish." Prov. 19:9. "Except ye repent, ye shall all likewise perish." Luke 13:3. "As many as have sinned without law, shall also perish without law." Rom. 2:12. "Shall utterly perish in their own corruption." 2 Pet. 2:12. This is just what we believe and teach.

#### SHALL BE BURNED UP.

The meaning of the word burn is too familiar to every reader to need a definition. Look a moment at its use in the Bible. Job's servant said, "The fire of God is fallen from heaven and hath burned up the sheep." Job 1:16. "Our holy and our beautiful house . . . is burned up with fire." Isa. 64:11. The king "burned up their city." Matt. 22:7.

And so in numerous places. A thing burned up is totally destroyed and reduced to ashes. The Lord says "he will burn up the chaff with unquenchable fire." Matt. 3:12. "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. "For, behold, the day cometh, that shall burn as an oven; and 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. Are we infidels for teaching this just as the Bible does?

#### THEY SHALL BE CONSUMED.

**Consume:** "To destroy by separating the parts of a thing by decomposition, as by fire; to destroy and annihilate the form of a substance."—*Webster*. When a thing is consumed, it is reduced to ashes. "There

came a fire out from before the Lord, and consumed upon the altar the burnt-offering." Lev. 9:24. "The gates thereof are consumed with fire." Neh. 2:3.

Knowing what the people would understand by this word, the Lord often tells them that the wicked shall be consumed. Thus: "They that forsake the Lord shall be consumed." Isa. 1:28. "Let the sinners be consumed out of the earth." Ps. 104:35. "The enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Ps. 37:20. "Consume them in wrath, consume them that they may not be." Ps. 59:13. "Their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zech. 14:12. Who will believe the Lord?

D. M. C.

### THE SAINTS' INHERITANCE.—5.

BY J. N. LOUGHBOROUGH.

"IN whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. In the above text there is a possession spoken of which has been purchased, and is also to be redeemed. What is the possession that is to be redeemed?—Heaven, says one. If it is heaven, then heaven has passed from the hands of the original possessors, or else it could not be redeemed. To take this view would also oblige us to claim that heaven had been purchased; for it is the purchased possession that is to be redeemed.

What possession has passed out of the hands of its original possessor?—We answer, The earth. "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." To man was given dominion over the earth, but he has lost that dominion which God gave him at the first, when all things were put in subjection under him, even "the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." Ps. 8:7, 8. Where is that dominion now? We claim that when man was tempted and overcome by the devil, he was brought in bondage to him; "Of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19. Satan, having brought man in bondage to himself, claims the property of man until the probationary period of man on earth terminates. We may see, then, how it is that the devil is represented in the New Testament Scriptures as the god of this world. Not that he is the rightful possessor of the earth, but by intrigue the devil has usurped the dominion which was given to man.

With this view of the subject, we may understand more fully the testimony in the fourth chapter of St. Luke. The devil said to Christ, when he "showed him all the kingdoms of the world," "That is delivered unto me, and to whomsoever I will I give it." But, it may be said, this is only the testimony of the devil. Although it is his testimony, it may for all that be truth, and it furnishes a solution to this chapter, which otherwise remains without an explanation. It is stated that the devil tempted Christ. It surely would be no temptation for him to offer to Christ that which was already Christ's, or to offer that on which he himself had no claims. But, admitting that the devil had usurped man's dominion, and that he held, as he claimed, "the kingdoms of this world and the glory of them," and then the presentation of them by him to Christ can be looked upon as a temptation.

This dominion which Satan had usurped is promised to Christ: "Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8. The first dominion mentioned in the Bible was the dominion over the earth. Man lost this when he was overcome and yielded himself to the devil. This dominion is to be restored by Christ. But the manner in which he obtains it is by shedding his blood, and by suffering death, thus obtaining power to overthrow the usurper. In the light of these facts we see how it could be said that the devil tempted Christ. He offered him one of the very objects to be obtained by his death. By an ignominious death upon the cross, Christ was to obtain the first dominion. But, said the devil, "Fall down and worship me, and I will give it you." There was a temptation.

The testimony of St. Paul seems to be in harmony with the idea we have advanced: "For unto the angels hath he not put in subjection the world to come; whereof we speak." Heb. 2:5. In the previous chapter he has spoken of the renewing of the earth. This undoubtedly is what he means by "the world to come." He says, "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. 1:10-12.

After saying that "the world to come," or "changed" state of the earth, is not put in subjection to angels, the apostle gives his proof: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." Heb. 2:6, 7. The "certain place," where this is testified is in the book of Psalms, where, in response to the question, "What is man?" this answer is given: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:6-8.

By comparing the above testimonies with Gen. 1:26, we see this language has reference to man, and especially to Adam. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. . . . And God blessed them, and God said unto them, . . . Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.

But to return to the testimony of St. Paul: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2:8. God put all things under man's dominion, but we do not see them there now, because by intrigue of the devil he has lost his dominion, and so Satan is now called the "god of this world," "the ruler of the darkness of this world," "the prince of this world," etc., because the "kingdoms of the world and the glory of them," as he said to Christ, have "been delivered" to him.

The apostle continues, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. Here we learn that Christ is interposed as a help to bring man out of the difficulty into which he has fallen. In order to do this, it was necessary that he should suffer death. Thereby he obtained power to destroy Satan and his works, and redeem man. But the death of Christ will also bring back, or purchase, the possession which man lost, which was the earth. And Micah's testimony of Christ will truly be verified, "Unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

The world to come, of which the apostle speaks, must be a possession of this earth in another state of it, or there would be no sort of propriety in the language he uses. If the world to come is some abode "beyond the bounds of time and space," what would the Lord's giving the earth to Adam have to do with it? I trust it is plain to the reader that the purchased possession which is to be redeemed, is the earth which is to be brought to a condition more glorious than its Eden state.

—Evidently God designed to exalt the moral law, the ten commandments, high above all other laws by the very manner in which he gave it. He came down from heaven in most terrible majesty, shook the earth by his presence, and with his own voice spoke that law; with his own finger engraved it in the enduring stone, and placed it in the holy of holies. No other law was given in so solemn and sacred a manner.

THE CHRISTIAN LIFE.

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

SAYING AND DOING.

The following words, supposed to have been written either by the Dean of Winchester, or one of the early Scottish Reformers, seem so much in accord with St. James's testimony, "Faith without works is dead," that we give them a place in our columns.

"Say well" from "do well" differs in letter;  
 "Say well" is good, but "do well" is better.  
 "Say well" says godly, and helps to please;  
 But "do well" lives godly, and gives the world ease.  
 "Say well" in danger of death is cold;  
 "Do well" is harnessed and wondrous bold.  
 "Say well" to silence sometimes is bound;  
 But "do well" is free in every sound.  
 "Say well" has friends, some here, some there;  
 But "do well" is welcome everywhere.  
 By "say well" many a one to God's word cleaves,  
 But for lack of "do well" it quickly leaves.  
 If "say well" and "do well" were joined in one frame,  
 Then all were done, all were won, and gotten were the game."

THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he?—The Christian who is going to heaven at the cheapest and easiest rate possible; the Christian who proposes to get all out of the world that he can, and not meet the worldling's doom; the Christian who aims to have as little religion as he can without being destitute of it altogether. The minimum Christian generally goes to church in the morning, unless he is too tired with his week-day labors, and has lain in bed too late on Sabbath morning to get ready for the morning service; in that case he will attend in the afternoon or evening, unless it is likely to rain, or it is too warm or too cold, or he feels too sleepy, or he has the headache. He listens respectfully to the minister, and joins in prayer and praise. He applies the truth often to his neighbors, rarely to himself. If there is a lecture in the week, he goes, if quite convenient, but rarely attends the prayer-meeting, as the latter is apt to be uninteresting. He feels it his duty to be present on communion Sabbath, and has family prayer at least once a day, unless business presses upon him too urgently.

The minimum Christian is friendly to all good works; he wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the young, the neglected, and the ignorant. It is not convenient, however, for him to take a class or attend very regularly. His business engagements are so pressing during the week that he needs Sabbath as a day of rest; nor does he think himself qualified to be a teacher. There are so many better qualified for this important duty that he must beg to be excused. He is in favor of the visitation of the poor; but he has no time to take part in these labors of love. He thinks it a good thing for laymen to take part in the prayer-meetings of the church; but he has no gift for public prayers or for making addresses (unless the subject be business or politics), and he must leave it to others. He is friendly to home and foreign missions, and gives his "mite," but he thinks there are too many appeals; still he gives, or he will lose his reputation.

The minimum Christian is not clear on some points relating to Christian conduct. The circus and dancing, the theater and card-playing, give him considerable trouble. He cannot see the harm in this or that or the other popular amusement. He says there is nothing in the Bible directly against it. He does not see but that a man may be a Christian and go to the theater or to the ball-room. He knows several people who do go, and members of the church, too; and why should not he? In short, the minimum Christian knows he cannot serve God and mammon; he would if he could, and he will come just as near doing so as he can, for he thinks it not best to be "righteous overmuch." He will give to himself and the world all that he may, and to God and his cause as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he actually is.

Ah! my brother, are you making this attempt? Beware, lest you find at last, in trying to get to heaven with as little religion as possible, that you have missed it altogether; lest, without gaining the whole world, you have lost your own soul. Would it not be wiser and better and happier to make sure of heaven by being a *maximum* rather than a *minimum* Christian?—Rev. John W. Dulles.

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:—

AFRICA.—Information received of a company of twenty believers in South Africa, waiting for baptism and organization; they send \$250 to the General Conference to pay for the passage of a minister from America to that country.

CANADA.—Tent meetings held at St. Catherines.

DAKOTA.—Tent meetings commenced at De Smet; four converts baptized at Roslyn.

FRANCE.—Tent meetings held at Nimes awaken much interest, although bitter opposition prevails, and the authorities have to protect the laborers.

HOLLAND.—A gentleman at Amsterdam embraces the seventh-day Sabbath, through the study of the Bible, and engages in publishing works in behalf of the same.

ILLINOIS.—Sixteen conversions reported at Centuria, as one result of tent meetings; tent meetings commenced at Odin; church at Wayne City receives additions.

IOWA.—Tent meetings held at East Des Moines awaken considerable interest, and give promise of desired results; four converts baptized at Eddyville, as one result of tent meetings; tent meetings held at Audubon.

INDIANA.—Company of twenty believers at Homer are ready for church organization, and are about to erect a church building; tent meeting at Wadesville, with good prospects; tent meeting at Brimfield results in a goodly company ready for church organization; thirteen converts at Delphi as a result of tent meetings; several conversions at Kempton.

KENTUCKY.—Course of lectures given at Allenville, with favorable results; interesting meetings held at Daysville, and tent meetings at Adairville.

KANSAS.—Profitable general meetings held with churches at Moline and Newton; meetings at Altoona result in several conversions; tent meetings held at Altamont, which give promise of good results; church at Cherry Vale receives several accessions; three young converts baptized in Marion county; church at Olney receives thirteen accessions; seven new members received at Hillsboro; Sabbath-school organized at Gale, and two new members received into the church; twelve new members added to the church in Rush county.

MAINE.—Ten new believers reported at Cary; tent meetings continued at Portland.

MINNESOTA.—Tent meetings held at Dodge Center, Pelican Rapids, Anawauk, and Owatonna; church-site purchased in Minneapolis for \$1,000, on which the tent is pitched in which to hold meetings, until the church shall be completed; three accessions to the church at Alexandria; tent meetings begun at Sauk Center.

MICHIGAN.—L. O. Moore reports encouraging results of labor at and near Charlotte; arrangements being made for the erection of a new church at Hillsdale; tent meetings at Flint, also at Bear Lake; Eld. J. Byington visits several different churches and holds profitable meetings; tent meetings held at Wakeshma Center give promise of good results; membership of church at Denver increased to thirty-nine; four converts baptized at Gowen, seventeen at Stephenson; Sabbath-school conventions held at Vassar and Ithaca are largely attended, and prove of much profit; four converts baptized at Lowell and added to the church.

NEBRASKA.—District camp-meeting held at Cedar Rapids, with encouraging results.

NEW YORK.—Several converts reported at Frewsburg, where also a Sabbath-school is organized; series of meetings held at Burr's Mills, which result in several conversions; tent meeting held at Ridgeway; at Watertown M. H. Brown and J. E. Swift hold tent meetings, which result in a goodly number of conversions.

OHIO.—Thirteen converts at Washington, ready for church organization; nine persons receive baptism at Payne, a church of fourteen members organized, and a Sabbath-school of fifty-three.

PENNSYLVANIA.—Tent meetings continued at Shunk, one result being eight conversions.

RUSSIAN EMPIRE.—Eld. L. R. Conradi reports a company of twenty-five believers in Crimea.

SWEDEN.—Fifth annual meeting of the Swedish Conference held at Örebro; thirty-three delegates present, representing ten churches.

TEXAS.—Much interest awakened at Waketon by meetings held by Elds. Cruzan and Johnston; several new accessions to the company at Arlington, where also a Sabbath-school is organized; meetings continue at Midlothian, with increasing interest.

TENNESSEE.—Thirteen converts reported at Columbia as one result of a course of lectures; church at Cross Plains receives two new members; tent meeting held at Hurricane Switch; eight persons at Big Sandy embrace the faith; two converts baptized at Leach; tent meetings commenced at Trezevant.

VIRGINIA.—General meetings held with churches at Markville and Cedar Point.

VERMONT.—Nine converts receive baptism at Burlington.

WISCONSIN.—Very interesting meetings held at Richland City; tent meetings held in the German settlement at Almond.

THE THEOLOGICAL WORLD.

... There are twenty societies of Christian Endeavor in Turkey.

... A Jew was recently elected Vice-President of the Italian Parliament.

... There are 63,910 Protestant ministers in this country, and 9,821,201 church members.

... Three-fourths of the population of Canada is estimated as composed of French-speaking Roman Catholics.

... The Rev. Dr. Philip Schaff is in Berlin, compiling matter for a volume on the History of the Reformation.

... Yale Theological Seminary has recently graduated thirty members. Several of the class will go to foreign mission fields.

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

... The Bey of Tunis has given a choice site, worth \$6,000, to a Protestant congregation in that place, on which to build a church.

... The English Wesleyan Conference has decided to appoint a committee in reference to holding an Ecumenical Conference in this country in 1891.

... The Presbyterian clergy in Maryland are agitating a change in the State Constitution's proviso depriving ministers from holding seats in the Legislature.

... There is but one Protestant religious publication in New Mexico, a well-conducted monthly Methodist paper of sixteen pages, half in English and half in Spanish.

... A Methodist missionary in India reports the baptism of 452 persons within a fortnight, among the Thurus, an aboriginal tribe of the Goucas.

... As indicative of the progress of Christianity in China, it is reliably stated that a company of native Chinese converts have gone to Corea, as missionaries.

... The American Sunday-School Union offers a premium of one thousand dollars for the best book written for the society upon "The Obligations of Property and Labor."

... "The Young People's Society of Christian Endeavor" is an organization now five years old, and numbering 50,000 members. Its plan of work is similar to that of the Y. M. C. A.

... The Government of Peru has declared null and void the act of December 17, 1884, giving the Jesuits public property for use as schools, and declines to recognize them as a religious order.

... There are five hundred and ninety-seven young men actively occupied as volunteer workers on the various committees of the New York Young Men's Christian Association and its branches.

... The Evangelical Alliance proposes to remonstrate with the Russian Government for its intolerance toward the German Lutherans in the Baltic provinces, whom it is endeavoring to draw or drive into the Greek Church.

... The *Christian at Work* states that "For good or for evil, the Congregationalists are gradually yielding to the influence of wealth, and departing from the simplicity of their fathers. The meeting house is everywhere giving place to the gaudy and gorgeous temple.

... In his Baccalaureate sermon at Trinity College, Connecticut, Dr. Morgan Dix said: "In our day it looks as if the foundations of Christian education have been undermined so effectually that even the great towers are ready to fall. Large numbers of educators, in revolt from their old faith, are engaged in experiments of which no one can see the end."

... The Board of Education of the African M. E. Church report that they now have general supervision over seventeen schools and colleges in the United States, and a number of mission schools in foreign countries. Between 2,000 and 3,000 students attend these schools, and many are preparing for the ministry. The Board report the outlook as very encouraging among the colored people.

... Professor Lyman, of Yale College, is quoted as saying, "Spiritualism is growing in the world. It may surprise you to know that within the limits of civilization over one hundred journals are devoted to the theory. Spiritualism has many distinguished devotees here, in England, and in Germany. Members of the British nobility are believers, as are eminent British University professors and scientists."

## THE GOSPEL SICKLE.

Battle Creek, Mich., August 15, 1886.

In consequence of the arduous labors of Eld. Butler in connection with the camp-meetings, there has been a long break in his articles on the Sabbath question. We are glad to resume them with this issue, knowing that our readers will find much of interest in the investigation of this important subject.

We begin in this number the publication of a series of articles from the able pen of Eld. W. H. Littlejohn, on the "Millennium," that can but prove instructive and full of interest. These articles were first published in the *Sabbath Sentinel*, two years ago, and are now supplied to the *SICKLE* by the author. We bespeak for them the candid consideration the importance of the subject demands.

We have spoken, from time to time, of the camp-meetings held in different parts of the country by S. D. Adventists, and we doubt not our readers are more or less interested to know more about them. To this end, we give, elsewhere, a few of the many newspaper comments made upon meetings that have been held thus far this season. There will also be found in another place the appointments for remaining camp-meetings to be held this season. The readers of the *SICKLE* are cordially invited to attend such of these meetings as are held in their respective localities.

## WHAT KIND OF A GOD?

An exchange which advocates the still somewhat popular view of the eternal conscious suffering of the wicked, in speaking against the doctrine now so widely held that the wicked will be destroyed, says:—

"We hold *destructionism* in its essence antichristian. It is not in harmony with what we know of the nature of God, the character of the religion of the New Testament, or the aspirations of the human soul."

Then we are to understand, we suppose, that the keeping of millions of beings in a lake of unquenchable fire, preserved by the direct power of God, to sin and suffer and wail and blaspheme to all eternity, is in harmony with what our exchange knows of the nature of God, the character of the religion of the New Testament, and the aspirations of the human soul! Where is this nature of God revealed? Where is this character of the religion of the New Testament set forth? And where are some such aspirations of the human soul recorded?

It is reported that when missionaries were sent to Siam, the natives asked them how long God tormented bad men. The reply was, "To all eternity." "Well," said they, "our God only torments the worst of men a thousand years; so we will not have your American God in Siam."

So it seems that the aspirations of those heathen extended but a thousand years in this direction. Perhaps in this enlightened land there are some who have so much more noble aspirations that they would be willing to tread this path to all eternity; but we imagine they are not very numerous.

## ALEXANDER CAMPBELL ON THE SABBATH AND THE LAW.

THERE is a large denomination of Christians called the Disciples, who look to Alexander Campbell as their founder and father in the faith. We wish to call their attention, as well as that of others, to what this able man has said on the subject of the Sabbath and the perpetuity of the ten commandments. Here are his words:—

"The seventh day was observed from Abraham's time, nay, from the creation. The Jews identified their own history with the institution of the Sabbath day. They loved and venerated it as a patriarchal usage."—*Evidences of Christianity*, p. 302.

Again: "It was not the seventh part of time, but the seventh day, which was claimed by the Lord in the first instance."—*Id.*, p. 303.

"No license is given (by the gospel) to offense—the moral law is unrepealed—a day of Judgment is still appointed."—*Christian System*, p. 43.

After giving the decalogue as mutilated by the Catholics, Mr. Campbell says:—

"Are these the ten commandments of God, as all Roman Catholic children are taught!! The single fact that the four archbishops of Ireland, and the Roman Catholic college of Maynooth, should have impiously dared to strike one commandment from the ten, which God wrote on two tables with his own finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegations against the Romanist rule of faith. . . . It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet, in most Catholic countries, not one layman in a thousand ever reads that Bible; the catechism intended for universal consumption contained all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law! It is clearly proved that the pastors of the church have struck out one of God's ten words, which, not only in the Old Testament, but in all the revelation, are the most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use a tautology in the only instrument in the universe that he wrote with his own hand!"—*Debates with Bishop Purcell*, pp. 214, 215.

## HISTORICAL FACTS AS TO WHEN THE SABBATH WAS CHANGED.

THE CATHOLIC CHURCH DID CHANGE THE SABBATH.

WILLIAM PRYNNE, a celebrated English divine, thus quotes and comments upon the 29th canon of the Council of Laodicea, A. D. 364:—

"Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day (which many did at that time refuse to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of those two days should have precedence), if they desired to rest, they should do this as Christians. Because if they shall be found to Judaize, let them be accursed by Christ. The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea, A. D., 364, first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."—*Dissert. on Lord's Day*, p. 32.

"*Ques.* Have you any other way of proving that the Church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scripture authority."—*Doctrinal (Catholic) Catechism*.

"This is a day peculiarly American. Not that it has not been observed in all countries, but that perhaps nowhere else, from the very founding of the colonies; has there been an institution which has been like the New England and the American *Sunday*—the day of rest—the one religious day. In other lands, it has been partly religious, or it has been a day of games and exhibitions and sports, with a little preliminary ruffle of church, and all the rest of the garment of anything; but it was in America that the Lord's day dawned, as it were, with the light of the other world shining over its brow. . . ."

"Our Lord's day has come to us strained through the usages of the Mediæval Age and Church; but largely we have received it from the hands of our Puritan ancestors."—*Christian Union*, May 1, 1872.

We wish to emphasize the argument found in an item on the first page of this issue, entitled, "An Utter Impossibility." Please read it again, and consider its bearing on the change of the Sabbath.

Additional camp-meetings to be held by S. D. Adventists during this season, are as follows: Texas, Midlothian, Aug. 17-24; Kansas, Osborne, Aug. 19-30; Ohio, Mt. Vernon, Aug. 17-24; Massachusetts, New Bedford, Aug. 20-31; Illinois, Clinton, Sept. 8-14; California, Santa Barbara, Aug. 25 to Sept. 1; also at Woodland, Oct. 6-19, and at Santa Anna, Oct. 28 to Nov. 5. Camp-meetings will also be held in Maine, New York, Nebraska, Nevada, Michigan, Missouri, Indiana, Kentucky, and Tennessee, but as the places have not yet been selected, we are unable to name them.

## WHAT THE PRESS SAYS

## Of Seventh-Day Adventist Camp-Meetings.

"Everything is in perfect order."—*Topeka (Kan.) Citizen*, May 22, 1886.

"Many camp-grounds appear anything but neat and orderly, but these people seem to take special pains to keep everything tasty and orderly; they appear to be intelligent, industrious, neat, and orderly."—*Ibid.*, May 19, 1886.

"It was noticeable that there was an entire absence of any effort to create an excitement, or to work upon their feelings by especially emotional songs. It appeared like an old-fashioned revival of fifty years ago. Often hundreds would be in tears at once. Not the least sign of any fanaticism or any extravagant demonstrations were seen during the entire service, and yet there was the very deepest feeling manifested by all."—*Des Moines (Ia.) Register*, June 13, 1886.

"A special reception tent is provided for ladies and infirm persons. Neatness, order, and quietness prevail throughout the camp. It is one of the principles of this sect that its camp-meetings shall be entirely devoid of excitement. An efficient police force have their eyes upon the camp, and disorder of all sorts will be avoided."—*St. Paul (Minn.) Pioneer Press*, June 7, 1886.

"Looking about the camp, which will be more thickly sown with tents this week, one could see smiling contentment everywhere. Peering past the tent entrances one could see that Adventist wives are tidy housekeepers, and that no reasonable comfort is denied them by their husbands."—*Des Moines (Ia.) Leader*, June 7, 1886.

"The campers exhibit a zeal in their worship and arrangements of the camp that is remarkable."—*Madison (Wis.) Democrat*, June 17, 1886.

"The earnestness and fidelity with which these people present their views, the clear-cut logic with which their preachers reach conclusions from their premises, is calculated to attract attention, and win believers. They make much of a literal observance of the ten commandments, and as their name indicates, contend for as strict a conformity to the letter of the fourth commandment as to that of any other. The early second advent of Jesus, and the approaching end of the world, are also especially doctrines of this branch of the universal church.

"Whatever one may think of the doctrinal views of the Adventists, or their speculations upon the prophecies, one cannot but admire and commend their devotion to what they esteem the truth, and admit that their labors for the good of others cannot but be uplifting to any community in which they are exerted."—*Iowa Daily Capitol*, June 15, 1886.

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