

# 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.

### THE WORLD HARVEST.

They are sowing their seed in the daylight fair,  
They are sowing their seed in the noonday's glare,  
They are sowing their seed in the soft twilight,  
They are sowing their seed in the solemn night—  
What shall the harvest be?

They are sowing their seed of pleasant thought,  
In the spring's green light they have blithely wrought;  
They have brought their fancies from wood and dell,  
Where the mosses creep and the flower-buds swell;  
Rare shall the harvest be!

They are sowing the seed of word and deed,  
Which the cold know not, nor the careless heed,  
Of the gentle word and the kindest deed,  
That have blessed the heart in its sorest need;  
Sweet shall the harvest be!

And some are sowing the seed of pain,  
Of late remorse and in maddened brain,  
And the stars shall fall and the sun shall wane,  
Ere they root the weeds from their soil again;  
Dark will the harvest be!

And some are standing with idle hand,  
Yet they scatter seed on their native land;  
And some are sowing the seed of care,  
Which their soil has borne and still must bear;  
Sad will the harvest be!

They are sowing the seed of noble deed,  
With a sleepless watch and an earnest heed;  
With a ceaseless hand o'er the earth they sow,  
And the fields are whitening where'er they go;  
Rich will the harvest be!

Sown in darkness or sown in light,  
Sown in weakness or sown in might,  
Sown in meekness or sown in wrath,  
In the broad work-field or the shadowy path,  
Sure will the harvest be!—Sel.

## Notes & Comments.

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

An act may be right, by itself considered, yet if the motive that prompted it be wrong, the Judge of all cannot impute to us virtue. The Lord weighs our motives. He searches the heart and tries the reins. All things are open to his view. There is not a thought in our minds that he does not know altogether. Man may be deceived by word, by manner, by profession, by an outward act; but God cannot be thus deceived. We must be true at heart to receive his approbation. How important it is, then, that we ponder well our motives, and have them thoroughly established in the everlasting principles of truth and righteousness. If we have thus dug down deep, and found the solid rock upon which to build our edifice of character, when the floods come, and the winds blow, our house will stand secure. We must needs be very certain that our foundation is the unchangeable word of God, and not the shifting sands of tradition.

There is a marked difference between the manner in which people now talk about the resurrection, and that in which the Bible writers talked about it. In the Bible, it was a constant theme of hope and expectation. Now it is seldom referred to. Then, inspired writers declared that there was no hope of future life without the resur-

rection. Paul says: "What advantageth it me if the dead rise not? let us eat and drink; for tomorrow we die." 1 Cor. 15:32. How plainly that implies that he had no hope of a future life except through being raised from the dead. Again he says: "We should not trust in ourselves, but in God, who raiseth the dead." 2 Cor. 1:9. To rise from the dead, then, was his hope. Again he declares, "If by any means I might attain unto the resurrection of the dead." Phil. 3:11. And Martha said of her brother, "I know that he shall rise again, in the resurrection, at the last day." John 11:24. And Jesus says of every one who believes in him, "I will raise him up at the last day." John. 6:40. Here, my brother, is our hope of a future life, and not in any immortality which we possess in ourselves.

Many people truthfully say that they see no signs that the end is near at hand. Why not?—Simply because they are giving no attention whatever to the subject. They do not think about it, nor read about it, nor care about it. How could they know? What does an unlettered hod-carrier know about astronomy? He has never studied it. So we cannot expect to be intelligent upon a subject to which we never give the least attention. Those who have carefully studied the signs for years are sure that the end is near.

The commandment of the Sabbath as given by God from Mt. Sinai, is based upon that which concerns man *universally*; viz., the creation of the heavens and the earth. The earth was created, not for the Jews alone, nor for any other one race, but for all men; therefore the Sabbath was made for the whole race of mankind. Hence also our Saviour's words, "The Sabbath was made for man." The obligation of the Sabbath rests upon all who live upon the earth. This conclusion is unavoidable. Just to that extent that man ignores and forgets the Sabbath of Jehovah, is he in danger of lapsing into idolatry.

Notwithstanding the plainest and most explicit statements of the Bible, both in the Old Testament and in the New, scores of times repeated, that the curse is finally to be removed from this earth, and paradise restored, and the people of God to live here forever, yet the great majority of Christians have not the slightest faith in this doctrine; their whole hope is that when they die, they will go to heaven and live there as immaterial spirits; of which the Bible says not one word. The Bible declares: "They shall inherit the earth" (Matt. 5:5); and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. 7:27); "Behold I create new heavens and a new earth" (Isa. 65:17); and again, "we, according to his promise, look for new heavens and a new earth" (2 Pet. 3:13). John says: "I saw a new heaven and a new earth." Rev. 21:1. This is the hope of the Christian as taught in the Bible, from first to last, and that for which every Bible Christian should look.

The orthodox churches strongly protest against any change in religious views. They quickly condemn anything which is contrary to what they call the old established doctrines, and yet none of the orthodox churches to-day hold the same views they did fifty years ago. Who now preaches infant damnation—babes in hell? Who now believes in election, fore-ordination, predestination, as held half a century ago? Who believes in the old-fashioned hell, a literal lake of

fire? On many of these points these leading churches differ from their own positions of fifty years ago, as broadly as we differ now from them. If they have changed so much in so short a time, may they not change more in the future? Evidently they will.

Says one, "If I keep the first day of the week, or any day, holy, will it not be just as acceptable in the sight of God as though I should keep the seventh day?"—No, my friend, it would not; for you could not do that. God has hallowed only one day of the seven, and that is the seventh day. He commands man to *keep* holy that which he has *made* holy. No act of ours can keep holy a day which is not already made holy; and surely it lies not in sinful man to make holy a day. The art of the alchemist has not yet been able to transmute base metals into gold. They appear like the precious metal for a little time, and so deceive some, but their luster soon grows dim. They do not bear the test; so it is with false doctrines. They may be accepted by the good without a thought as to their genuineness; they are, by their associations, clothed with a seeming sanctity; but, sooner or later, in "the fulness of time," they are tested. The covering is torn off, and their falsity revealed. We might still call the base metal gold, we might still call the false doctrine true, but this changes not their natures. We might keep the base metal bright so that it would appear to the careless observer to be like gold, but it is base and worthless just the same. These principles are all true as regards the Sabbath of the Lord. We can only *keep holy* what he has already *made holy*. Reader, do you not see the force of this argument?

The Bible distinctly, and in many places, in clear language, declares that there will be two resurrections; the first of the righteous, the second of the wicked. Of the righteous, John said, "They lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power." Rev. 20:4-6. That is plain and definite, and settles the question effectually. There will be two resurrections,—the righteous first, the wicked second; and these two resurrections are one thousand years apart, for it says so. Yet with this plain scripture before them, men go right on teaching that all will be raised at the same time.

Some people really believe that nine of the ten commandments are re-given in the New Testament, while the Sabbath only is left out. But this is not so. Only three of the very shortest ones are repeated word for word in the New Testament. The other seven are never repeated *verbatim* any where in the gospels. Not one is given as a new law. Some of them are quoted a few times, but always as a law of the Old Testament. The first four are nowhere quoted, and only a few words of the tenth. It is true that they are all referred to many times, the Sabbath more frequently than any other of the ten. Why is this, if that commandment is not binding, as well as the rest?

CAMPBELL ON THE SABBATH.—"From these gleanings from the book of Genesis, we may learn that the family-worship institution, which was divinely instituted in the first age of the world, embraced the observance of the Sabbath, the service of the altar, oral instruction, prayer, intercession, thanksgiving, and benediction."—*Christian System*, p. 133.

## DOCTRINAL.

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

### THE JUDGMENT OF THE GREAT DAY.—3.

BY U. SMITH.

A very important and interesting question now arises; namely, in what part of Christ's priestly work does this Judgment scene occur? and this suggests a brief survey of the work of our Lord, in his different offices, and in different dispensations. Three distinct and consecutive positions are assigned him in the Scriptures, in connection with the work of human redemption:—

1. His work upon this earth at his first advent was in fulfillment of the prediction by Moses fifteen hundred years before: "And the Lord said unto me, . . . I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18, quoted and applied to Christ, in Acts 3:22, 23.

2. When, having suffered upon the cross as our sacrifice, and being raised from the dead for our justification, he ascended to the right hand of his Father, he became a great High Priest, after the order of Melchisedec. Ps. 110; Heb. 8:1-6.

3. "But when he comes again, he is in possession of kingly authority, as promised in the second psalm, and bears upon his vesture the royal title, "King of kings and Lord of lords." Rev. 19:16.

We thus find that his prophetic office was the subject of solemn promise (Deut. 18:15-18); his priesthood is established by an oath (Ps. 110:4); and his kingly office is the subject of a fixed decree, as declared in Ps. 2:6, 7. Our field of inquiry leads us to the contemplation of the latter two only, his position as priest coming first in order for examination.

And when we approach this subject, we are not left to vague and uncertain views under which the Christian world seems to rest in mystified contentment; for Christ's position as priest is clearly defined, the nature of his work is distinctly set forth, the *modus operandi* of the forgiveness of sin, through his intercession, is made plain by the countless illustrations of fifteen hundred years, the event with which his priestly work shall close is the subject of repeated revelations, and the beginning of the closing division of that work is marked, as will be hereafter seen, by the leading prophetic period of the inspired pages.

When our Lord ascended, he took a position "on the right hand of the throne of the majesty in the heavens." Heb. 8:1. "Sit thou at my right hand," said the Father to the Son. Ps. 110:1. We are not, however, to understand from these expressions that the Saviour, as priest, is immovably confined to one place, and in a sitting posture. For Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw Jesus standing on the right hand of God. Acts 7:55, 56. Saul had an actual interview with him while on his way to Damascus. Acts 9:3-5; 1 Cor. 15:8; 9:1. And even when Christ is seen coming in the clouds of heaven, while the Father remains far away in the metropolis of the universe, he is still said to be "sitting on the right hand of power." Mark 14:62.

The expression "on the right hand" refers rather to exaltation and honor than to location. Gesenius defines the Hebrew word *yahmeen*, right hand, as follows: "To sit on the right hand of the king, as the highest place of honor, e. g., spoken of the queen (1 Kings 2:19; Ps. 45:9); of one beloved of the king and vice-regent of the kingdom. Ps. 110:1." And so Paul testifies of Christ, that the Father hath "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:20-23. Let us rejoice that he who offers himself as our advocate and friend holds such a position of exaltation and influence and union with him who is the Judge of all.

While Christ thus sits at the right hand of power on the throne with his Father, he performs his priestly office. He is in the fullest sense that which was prefigured by Melchisedec, king of Salem, or Prince of Peace, and priest of the Most High God. His position as priest is thus set forth by the prophet Zechariah: "Behold the man whose name is the Branch; and he shall grow up out of his place; and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he [the Branch, Christ] shall be a priest upon his [Jehovah's] throne; and the counsel of peace shall be between them both." Zech. 6:12, 13. No language could more beautifully describe the relation of the Father and Son to each other, as they are together engaged in carrying out the plan of man's salvation. But Christ is hereafter to occupy another throne in his own name, as he says in his message to the Laodiceans: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

The work of Christ as priest was foreshadowed by the typical services of the Mosaic dispensation. The priests of that time served "unto the example and shadow of heavenly things." Heb. 8:3-5. Paul, in his epistle to the Hebrews, draws out a very full comparison between the earthly priests and our Lord. They had gifts and sacrifices to offer; so he also has somewhat to offer. Heb. 8:2. They had a ministry to perform; he a more excellent ministry than they. Verse 6. They were ministers of the earthly sanctuary, pitched by the hands of men; he is a minister of the true Tabernacle in heaven, greater and more perfect, pitched by the Lord and not by men. Heb. 8:2; 9:11. They offered the blood of animals; he offers his own blood. Heb. 9:12. Their offerings could not take away sin, except in figure; his removes sin in reality. Heb. 10:1, 12, 14.

The parallel between them may be easily drawn. In the type there was a real law the transgression of which constituted sin; here we have the same law, and the same results from its transgression. "Sin is [still] the transgression of the law." 1 John 3:4. There was real sin; here the same. There were sinners to be forgiven; here the same. There was the earthly sanctuary; here the heavenly. There was the Levitical order of priesthood; here the Melchisedec. There was the blood of animals; here the blood of Christ. There was forgiveness in figure; here forgiveness in fact. There because men did not long continue by reason of death, a completed round of service was marked off by the great day of atonement every year; here Christ, not being subject to death, performs but one great round of service, and accomplishes his work once for all, the conclusion of his ministry being marked by a great antitypical work of atonement.

We now secure the forgiveness of sin in the same manner in which sinners then secured it—we through the more perfect service of which theirs was a figure. All through the year, till the day of atonement, the seekers for pardon among the people of Israel brought the victims which they took for their propitiation to the ministering priest at the tabernacle door. Confessing their sin, that sin was then borne, through the blood of the victim and the ministry of the priest, into the sanctuary. The penitent was dismissed with the sense of pardon in his breast, and the priest, if it may be so expressed, had the sin in charge till the approaching day of atonement. Then by a special service in the second apartment or most holy place, performed only at that time, and only in that place, the sins were removed from the sanctuary, and upon the head of the scape-goat borne away into a land of forgetfulness, and Israel were then, in figure, free.

In like manner all through the present dispensation, till the great antitypical work of atonement, seekers after pardon under the sound of the gospel, bring the victim they take for their propitiation—the antitypical crucified Saviour—by faith to the Sanctuary on high, where they find the risen Redeemer as ministering priest, through whom they confess their sins to God the Judge of all. And when the time for the final work of atonement comes, then a special work in the most holy place of the temple on high, of which the people may still avail themselves, removes the sins from the Sanctuary and the people, and God's true Israel

are then forever acquitted from the guilt of transgression.

But this acquittal from the guilt of sin, is acquittal in the Judgment. This is the setting apart of certain ones to be made like Christ when he shall appear (1 John 3:2), the "accounting worthy" of certain ones to escape the things coming upon the earth, and to stand in his presence; which accounting worthy, as we have seen, must take place before the coming of Christ and the resurrection of the just.

One great question is now answered; namely, In what part of Christ's mediatorial work does that requisite investigative Judgment scene occur which decides who are to receive the reward of immortality which Christ brings with him at his coming? The answer is that it is the closing division of his ministry, the solemn work of the atonement with which the service of the sanctuary concludes.

But this ministration in the second apartment, or most holy place, where the atonement is made, is the cleansing of the Sanctuary (Lev. 16); and the beginning of this work is marked by the great prophetic period of Dan. 8:14: "Unto two thousand three hundred days, then shall the Sanctuary be cleansed." These days extend far down into the present dispensation, and hence apply to the Sanctuary of this dispensation. They point to the cleansing of the heavenly Sanctuary, the great antitypical week of atonement, the solemn conclusion of Christ's mediatorial work for the world, as the plan of salvation is brought to its end.

The twenty-three hundred days (years) commence with the seventy weeks of Dan. 9:24, dating from the commandment to restore and build Jerusalem. Verse 25. This commandment for the restoration of Jerusalem was the culmination of a series of movements in behalf of the Jewish people after their Babylonish captivity, including the decree of Cyrus, B. C. 536 (Ezra 1), the decree of Darius, B. C. 519 (Ezra 6), and reaching their fullness and completion in the grand document issued to Ezra the priest by Artaxerxes Longimanus. Ezra 7. This decree was issued in the seventh year of the king (verse 7); and this, according to the most authentic chronology, was B. C. 457. Dating from that point, the whole period would terminate, and the cleansing of the heavenly Sanctuary begin, in 1844. As Ezra commenced his work in the autumn of the year (Ezra 7:8), we are carried to the autumn for the termination of the days; and the exact point in the autumn where they would end is indicated by the type which fixed the cleansing of the Sanctuary on the tenth day of the seventh month.

Here we pause that the reader may weigh the momentous conclusion to which this argument leads us. If these things be so, more than forty years of the cleansing of the Sanctuary, the antitypical work of atonement, the investigative Judgment, have already transpired! Whoever adopts these conclusions must now turn with interest to the nature of the work involved herein.

### THE SAINTS' INHERITANCE.—7.

BY J. N. LOUGHBOROUGH.

#### THE DISCIPLES OF CHRIST EXPECTED A LITERAL KINGDOM.

At the time our Saviour commenced his teaching, the Jews were in expectation of the Messiah, not, however, in the form in which he came; but as a king, to take to himself the scepter of the kingdom, reign over Israel, and destroy his enemies. We see from the movements of the disciples of our Lord, that their minds were strongly impressed with the same idea, namely, that Christ was then to take possession of his kingdom. With this view of the subject, we can understand the meaning of their words when they said, "If thou art the king of the Jews, tell the people plainly." And at another time, when Jesus had performed a notable miracle, he "perceived that they would come and take him by force to make him a king, he departed into the mountains." John 6:15. Again, when he rode up to Jerusalem, seated upon a colt, what a shout of "Hosanna to the Son of David!" was raised by the people. What caused them thus to shout? Did they understand that in a few hours he was to hang upon the rugged cross, and expire, while all nature should be convulsed?—No; they supposed he was riding to Jerusalem to take possession of the kingdom and throne of his father David. But Jesus died. Sad-

ness filled the hearts of his disciples, and when on the morning of his resurrection, he appeared to the women of their company, it was "as they mourned and wept."

Why this mourning, if they had a clear understanding of the plan of God for the salvation of lost man? Why such sadness, if they really had faith in Christ's resurrection? Why were they not looking forward with joyous hope to the third day, when they should again see him whom their souls loved? Instead of their manifesting such feelings as we should expect, had they understood clearly what was to be accomplished by the death of Christ, we behold them going that very morning to embalm his body, and two of them, in the close of the day, conversing of their disappointment respecting him, as they walk in the way to Emmaus. We read that Jesus drew near, and walked with them, "and said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?" They answered, "Art thou only a stranger in Jerusalem; and hast not known the things that are come to pass?" He said, "What things?" They said, concerning Jesus of Nazareth; "The chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive." "Astonished" to hear of the resurrection of Christ! Who would claim, with such testimony before them, that those disciples understood clearly the plan of redemption that was to be accomplished through his death and resurrection? If they understood it, what necessity for Jesus to begin "at Moses and all the prophets," and expound "unto them in all the Scriptures the things concerning himself"? Their testimony then in this conversation, that they trusted Christ would *redeem* Israel, must, and does, to our mind, embody the idea that they supposed Christ would redeem them from under the hand of the Romans, by whose tetrarchs their civil affairs were then ruled. If Christ redeemed them from this, they supposed it would be by establishing his own kingdom.

This company returned to Jerusalem, however, believers in Christ's resurrection, and with their minds enlightened on the subject of Christ's death. But did they banish from their minds the idea that Christ was *then* to commence his reign? We will see. St. Luke, in the Acts of the Apostles, says of them, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. They were now more than ever satisfied that Christ was the one whose right the kingdom was. He had been raised from the dead, and himself had shown them that it was necessary that this should take place, that the Psalms, etc., might be fulfilled. And now, seeing nothing in the way of its establishment, they asked this question respecting the kingdom: "Wilt thou at this time restore it?" Israel once had it, but lost it in the days of Zedekiah. The question is, Will Christ *now* restore it? They had not yet seemed to grasp the meaning of the parable which Jesus spoke when he was nigh to Jerusalem, for the benefit of those who thought the kingdom of God was to immediately appear, in which he showed that the Son of man (like the nobleman) must "go into a far country, and return," before the kingdom could be established. The light also seemed to be obscured from their minds, which Christ gave them when their hearts were saddened on account of his telling them, "I go to him that sent me." "Whither I go, ye cannot come." Said he, "I go to prepare a place for you, and if I go and prepare a place for you, I will *come again*, and receive you unto myself." John 13:33; 14:1-3. But what was his reply to their question concerning the restoration of the kingdom? He does not tell them that he will never restore it, but, "It is not for you to know the times or the seasons, which the Father hath put in his own power." This is virtually admitting that the kingdom was to be restored to Israel; not after the flesh, but as Paul says, "The children of the promise are counted for the seed." Romans 9:8. Our Saviour continues, "But ye shall receive power, after that the

Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This language indicates that they would understand this matter, after they should receive the Holy Ghost, and be endowed with power from on high. Christ had said, "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16:13. Peter was among those who received this power, and has borne testimony concerning the matter. His testimony we will notice when we come to look at the time for the establishment of the kingdom.

It is claimed that the expression used by Christ, "The kingdom of God is within you," is sufficient to prove that the disciples were not taught to look for a literal inheritance. We will quote his words, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you." Luke 17:20, 21.

It was the Pharisees, whom our Saviour had previously called hypocrites, to whom he said, "The kingdom of God is within you." Now while we freely admit that in many New Testament scriptures the gospel is called the kingdom of God, it was not a fact that this kingdom of grace was established in the hearts of hypocrites. We should needs say so if our Saviour meant by this testimony that the kingdom of God was in the hearts of wicked Pharisees. The demand in this text is, When shall the kingdom of God—the saint's inheritance—come? He does not reply, as some would claim, that it had already come; but his very answer shows that the coming of the kingdom here intended, was a future event. He says, "Neither shall they say [when it comes], Lo here!" etc.

If the Saviour designed to teach them in this text that his kingdom had already come, what shall we do with that prayer he taught his people to pray, "Thy kingdom come"? Every saint to the end of this age, may pray, "Thy kingdom come," because that kingdom will not come until the "Nobleman" returns, "having received the kingdom." The idea we gain, then, from the testimony in Luke 17:20, 21, is this: When the kingdom of glory does come, it will not be in a secret manner, but all will know it. There will be no opportunity nor necessity for any to say, "Lo here!" or, "Lo there!" for the kingdom of God will be within you, or as the margin reads, "among you." That this is the idea Christ meant to teach, is plain from what he immediately told his disciples. Verses 22-24: "And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them; for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." This language agrees with that used by our Saviour concerning his second coming. Matt. 24:26, 27; Mark 13:21-23. And instead of the language of Luke in chapter 17 forming an objection to the position we have taken, it shows that the kingdom is yet future.

If we claim that the kingdom of Christ is only a spiritual one—that it is only the preaching of the gospel—and that it was established in the days of Christ's first advent, we shall find ourselves involved in difficulty with such texts as are found in Daniel 2, which shows that the kingdom of the God of heaven is not set up till the Roman Empire is divided into ten parts; whereas in the days of Christ, and for three hundred years after, no such ten parts existed. The Roman Empire was divided into ten parts between the years 356 A. D. and 483 A. D. Then the image could not be smitten on the feet prior to 483 A. D., and therefore the kingdom of the God of heaven, brought to view in Daniel, was not established in the days of Christ's first advent.

Were we to claim that the image was smitten in the days of Christ, and that since that time the kingdom has been gradually set up, we should find facts against us; for if you call the gospel the kingdom, where has it power to break one toe of the image in pieces? Facts show that instead of

the stone's smiting the image, the image has, all the way through this dispensation, been smiting the stone. For proof of this, we refer the reader to the persecutions that have befallen the gospel church by the hands of the pagan and papal powers of Rome. Of this, abundant proof may be found in "Fox's Book of Martyrs" or "Buck's Theological Dictionary."

## WHO BELIEVES?

BY R. F. COTTRELL.

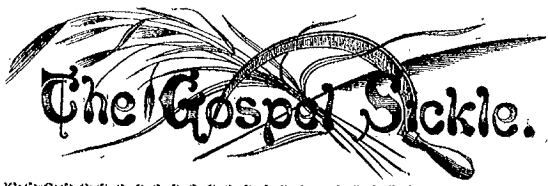
JESUS, the Son of God, and the Son of man, hath said, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

Fearful language! But who believes it? Jesus, who was once upon the earth, who labored, suffered, died, and rose again, to save lost men, sinful, rebellious, and under condemnation to death, has promised, "I will come again." He is coming the second time to save them that believe and obey him, and to destroy them that "know not God and obey not the gospel" of our Lord Jesus Christ. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. A day of gladness and joy to those who love him, but terrible to those who know him not! "Who may abide the day of his coming? and who shall stand when he appeareth?" In the days of Noah and Lot the few were saved, and the multitudes perished. These did not believe the warning given, and consequently destruction came upon them unexpectedly, as a thief in the night. Even thus shall it be when the Son of man shall be "revealed from heaven in flaming fire." "For when they shall say, Peace and safety; then sudden destruction cometh upon them."

Who believe these things? Not the giddy world rushing on its thoughtless career of business and pleasure, sin and folly. Not the professed Christian who closes his eyes to the signs of the times, and hopes and trusts that the Lord will not come in his day, leisurely floating on the tide of time, and carelessly drifting with the current of the world; who eats and drinks with the "lovers of pleasure," drunken with self-indulgence and sin. These are they who say in their hearts, "My Lord delayeth his coming," and shall have their portion with the hypocrites—weeping and gnashing of teeth. Not the professed believer in the advent at hand, who rejects the last message and does not make the preparation required, namely, to keep the commandments of God and the faith of Jesus. (See Rev. 14:9-12.) Neither is the professed believer in this message who is at ease, and does not exert himself to publish abroad the warning to his fellow-men, and thus save them from the wrath which is threatened in this message.

Such a faith as this demands immediate, earnest, and persevering action. Faith without corresponding works is dead; and a faith which believes that the last warning is being heralded to the world—the closing message of probationary time, a message which is to decide the eternal destiny of the living generation—should be characterized by an earnestness and zeal such as the world of mankind have not yet witnessed.

Selfishness cannot enter heaven. The plan of human redemption and salvation is laid in self-sacrifice for the good of others. Jesus has set the example. He laid the corner-stone in the sacrifice of himself. Christians are those who follow Christ. And can we hope to be approved of Heaven, while we see men exposed to the wrath threatened in this last message, and not exert ourselves to save them? May God help us to let our course of action correspond to our faith. Who is sufficient for these things? Our sufficiency is of God. Let us seek God for the Spirit to qualify us for this work of overwhelming magnitude.



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

BATTLE CREEK, MICH., SEPTEMBER 15, 1886.

## CONVERSATION ON THE SABBATH QUESTION.

### SECOND INTERVIEW.

**SABBATH-KEEPER.**—Our previous interview closed with the question before us whether or not the Sabbath is a type. The assumption that it is a type furnishes the foundation for many false positions. I was about to show that the Sabbath is not a type of anything, and from the very nature of the case cannot be. This can be made clear to any one by a few questions. What is the object of all types as used in the Scriptures?

**INQUIRER.**—Their object is to point out something connected with the work of redemption; to prefigure, and instruct the world concerning the work of the Messiah. They were "shadows of things to come; but the body is of Christ."

**S.**—Very true. When, then, were types introduced?

**I.**—When a redeemer was provided and promised; for then men were instructed to offer sacrifices pointing forward to the death of Christ.

**S.**—What made these types appropriate and necessary?

**I.**—The fall of man and his need of a redeemer.

**S.**—Could a type have been introduced before man thus fell, and became a subject of redemption?

**I.**—Certainly not; for the type would then have been to him only a constant and gloomy reminder of his coming apostasy, and would have led directly to that result.

**S.**—Does it not, then, clearly follow that any institution which originated before the fall, or any service introduced before that time, could not have been in any degree typical in its nature?

**I.**—That would certainly be the case.

**S.**—Now when was the Sabbath instituted?

**I.**—Ah! I see; it was before the fall; and hence it could not have been a type. This is all clear enough to me. Yet there are some who deny that the Sabbath was instituted at creation.

**S.**—This we know very well; but there is the record; and he who denies it denies one of the plainest statements in all the Scriptures. Any professed Christian who thus refuses to hear the Scriptures we can only regard as Christ directs in Matt. 18:17. No one would ever have dreamed of denying that the Sabbath was instituted at the close of the first seventh day of time, had he not an object to gain—that object being to set aside the Sabbath of the Lord.

**I.**—I have recently read an article on the Sabbath question in which the writer says: "The fact that God sanctified it [the Sabbath] is no proof that it was instituted for man, or even then made known to him;" and he illustrates his statement by Christ, whom he says the Father sanctified from eternity, but did not send him into the world till the fullness of time.

**S.**—It is utterly astonishing that men should make such assertions. In respect to sanctification, there is no parallel between Christ and the Sabbath. But there is no record that Christ was sanctified from eternity. Not till the plan of redemption was devised, was he ordained to come into the world to suffer. But that has nothing to do with the Sabbath question. Christ says that "the Sabbath was made for man." Had this writer never read that? Man was to use it; for him it was sanctified. When?—In Eden. To sanctify is "to set apart to a holy or religious use." How could the Sabbath be thus sanctified, and that, too, for the human family, who were the only ones to use it?

**I.**—It could have been done only by telling those for whom it was made how to use it.

**S.**—Exactly; there was no other possible way. And did not this constitute a Sabbath law?

**I.**—Certainly. It must be that most writers overlook this fact. This writer flies off to the idea that the Sabbath is not mentioned from Adam to Moses.

**S.**—What if it is not? The record has given us the institution of the Sabbath in all its completeness, and

the additional fact that a law was given at the very beginning for its observance; and what more could be expected in a narrative which comprises the history of about twenty-five hundred years within the brief compass of fifty chapters? But here is another fact: The Sabbath is not mentioned from Moses to David, a period of five hundred years. Shall we therefore say it was not kept during that time? We can say so with just as much consistency as any one can say that it was not kept from Adam to Moses, because the Scriptures do not mention it. But we know it was kept from Moses to David, and enforced under the penalty of death. To urge the silence of the Scriptures as against the Sabbath from Adam to Moses, is a quibble unworthy of any candid mind.

**I.**—But did not Moses say to the Israelites that God had brought them out of Egypt, and therefore he commanded them to keep the Sabbath day?

**S.**—Very true; but what has that to do with the general announcement of the Sabbath law as given from Sinai by God himself, forty years before this rehearsal by Moses recorded in Deut. 5, in which no such a "therefore" occurs?

**I.**—It is strongly urged as proof that the Sabbath was given to the Israelites alone, and was not binding upon any other people.

**S.**—If this is so, then the same would be true of every other precept, in reference to which the same expression is used, would it not?

**I.**—So it would seem; for certainly there can be no reason for making the Sabbath an exception.

**S.**—Very well. Now turn to Deut. 24:17, 18, and you will read that they were not to "pervert judgment" because they had been redeemed from Egypt; "therefore," said the Lord, "I command thee to do this thing." Now will any one have the audacity to assert that this moral principle was given to Israel alone, and was not binding upon any one else?

**I.**—It would be truly audacious to make such an assertion.

**S.**—But they must assert it, or give up their assertion in regard to the Sabbath; for the statements are exactly parallel. But further, the same statement is made in reference to every one of the commandments. Turn to Lev. 19:36, 37, and there you will read: "I am the Lord your God which brought you out of the land of Egypt. Therefore shall ye observe all my statutes." Now will any man who has a particle of either candor or conscience left, say that the commands not to blaspheme, nor kill, nor lie, nor steal, nor commit adultery, were given to the Israelites alone, and were not binding upon any other people? If not, neither can he say that the Sabbath was given to them alone, on account of this expression which is used alike with reference to them all.

**I.**—This puts the matter in a new light. But why is it that opponents of the Sabbath never notice these points?

**S.**—Your question implies that you have observed, and if you watch them you will observe, that they studiously avoid these facts. I have been engaged in this Sabbath controversy now for nearly thirty-two years; and though these considerations have been repeatedly urged upon the attention of Sabbath opponents, I have yet to see on their part the first allusion to them; and the reason is obvious: it would spoil their argument.

**I.**—Then they are not honest.

**S.**—We pass no judgment upon them, but leave them to answer for their motives to Him who reads all hearts. But these, nevertheless, are the facts. And there is another feature in their course of action which certainly needs a little explanation: Why do they always appeal to Deut. 5:12-15, on the Sabbath question, instead of to Ex. 20:8-11?

**I.**—I have noticed that they do this, but I have never particularly considered why they do it.

**S.**—Then please think upon it a moment. The promulgation of the law by the great Lawgiver, Jehovah himself, is recorded in Ex. 20. Forty years afterward, Moses, about to leave that people, delivers to them a solemn address, recounting the dealings of the Lord with them, and among other things rehearsing the principal circumstances of the giving of the law from Sinai forty years before. He does not pretend to be giving an original law, nor the verbatim repetition of the law. He says of the Sabbath, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee," referring back to the giving of the law recorded in Ex. 20. Now why do they not appeal to the original law in Exodus, instead of flying to this rehearsal by Moses in Deut. 5, forty years later?

**I.**—I can see very clearly, as you remarked on the

preceding point; it would spoil their argument to go to Ex. 20.

**S.**—So it would; and every one else can see it as well as yourself. We are willing to give the words of Moses in Deut. 5:15; 24:17, and Lev. 19:36, 37, due consideration, and all the weight to which they are entitled. They are simply an appeal to the gratitude of the children of Israel by Moses, urging their deliverance from Egypt as an additional motive why they should be loyal to God, and keep his Sabbath and all his commandments, but not by any means intimating that others are not bound to obey him on the general ground of obligation to their Creator, though they may not have had the particular experience granted to Israel.

**I.**—Yes; that is certainly a consistent view; and I see no evidence of fairness or candor thus far in the way the opponents of the Sabbath try to sustain their position. But there is another text to prove that the Sabbath was a Jewish institution. It is Ex. 31:17, where God tells the Israelites that the Sabbath was a sign between him and them throughout their generations.

**S.**—Well, let us look at this. As a sign, what was its significance?

**I.**—I suppose it was both an evidence and a pledge of the relation existing between God and Israel.

**S.**—And how would this relation be described?

**I.**—It was on the part of the people an act by which they showed that they took the Creator of the heavens and the earth to be their God; and it was on his part, the condition on which he had pledged himself to regard them as his peculiar people. It was the bond of union between them.

**S.**—In this we agree exactly. And now let me ask further how this relation had come to exist between God and Israel?

**I.**—Because all other nations had apostatized from the truth, and Israel alone were believers in the true God.

**S.**—And was not that relation just such as exists, or should exist, between every true believer and God?

**I.**—I never thought of it in that light; but I do not see why it is not so.

**S.**—And, further, when any of the Gentiles joined themselves to Israel to be the people of the Lord, and began to keep his Sabbath, was it not a sign between them and God?

**I.**—It must have been, certainly.

**S.**—And if all the world had done this, would it not have been a sign between them all and God?

**I.**—I do not see how to come to any other conclusion.

**S.**—Then there was nothing to confine it to that people, only as they had the truth; and immediately the conclusion follows that all who have the truth in this dispensation, as well as in the former, sustain this relation to God, and equally need the sign as an expression thereof.

**I.**—This is to me a new view of the subject. I will think of it.

**S.**—Please do so; and when opportunity offers, we will consider further this important theme.

### THE TEMPORAL MILLENNIUM MYTH.

Two papers have already appeared in the SICKLE on the subject of the Temporal Millennium. In the first it was shown that the theory of the world's conversion, when examined in the light of reason, is in the highest degree improbable. In the second, a variety of Scripture texts were brought forward to prove that the same doctrine is contrary to the plain declaration of the book of God. As the space allotted to us was not sufficient to admit of even a brief examination of all the passages that we wished to present, it is proposed to complete the work at this time. The texts considered will be treated in the briefest manner possible, as follows:—

2 Pet. 3:3, 4: "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

This Scripture was written in A. D. 66. Its application cannot be mistaken; it relates to the last days, and the coming of Christ. Peter says that when that time shall be reached, a class of scoffers will be developed who shall even deny that there is any promise that the Lord will come again. Mark it! Peter calls

them scoffers. Scoffers of the type of those in question will assuredly be very wicked men. But wicked men are not to be found in the millennial state. How, then, can the condition of things described in 2 Pet. 3:3, 4, be reconciled with the doctrine that all men will be converted during the thousand years just preceding the advent? The answer is, It cannot be done. "The last days" reach clear to the coming of Christ. Peter says that in those days—and he manifestly means in the *close* of those days—ungodly men will deny that the Lord is to come at all. Surely, such ignorance of the word of God, and such contempt for its plain teachings, could not exist in the millennial glory which our friends tell us is to fill the earth at the very point of time when Peter's scoffers are to come upon the stage of action.

1 Thess. 5:1-5: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."

The day of the Lord is the day of Christ's coming. This text, therefore, relates to the second advent, as did the preceding one. Like that, also, it brings to view two classes who are to be in existence when the Lord shall come. To one of them the day of the Lord will come as a thief; but the others will recognize its approach, and be ready for its appearing. One of them will be destroyed suddenly when the Lord shall come; the others, who are called the children of the light, will hail his advent with joy. But the existence of one of these orders (*i. e.*, the children of the night) is incompatible with a state of things in which all are to be the followers of Christ and the possessors of a genuine experience in the things of God. In other words, either Paul's conception of the state of society just before the coming of Christ was incorrect, or else that of modern millennialists is such; for while one taught that the latter event would find men divided into good and bad, as they are now, the others hold to the view that all will be good.

Matt. 7:13, 14: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The above presents our Lord's conception of the work of the gospel, as a whole. With him, the road to death was broad, and many would walk therein; but the way to life was narrow, and few were to find it. Not so with our millennialist friends. They are to have the broad way entirely deserted at last, and the narrow one gradually expanded, until in the close of time it will be wide enough to allow all the world to walk abreast therein. Instead of having a few saved, the lost, according to their theory, will be few in number, when compared with the great host of the redeemed.

During the thousand years, wars are to cease entirely, deaths are to be very infrequent, and the population is to increase so rapidly, that at the close of the millennium those who shall be so fortunate as to live during that period will greatly outnumber those who had existed during the previous five thousand years. Is not this a fable indeed? Is it not a blank contradiction of the texts before us?

Matt. 24:30, 31: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The application of this text cannot be mistaken. The scenes brought to view are those of the advent. But how are the people of the earth affected by the view of that occurrence? Are they rejoiced at the coming of their Lord? Do they say, "Lo, this is our God; we have waited for him, and he will save us"?—No; they mourn bitterly. Neither are they insignificant in numbers, for they are spoken of as the tribes of the earth. As compared with the elect, they represent the multitude.

Luke 17:26-30: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they

were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

In the above passage the attention of our Lord is given particularly to the condition of society at the time of his second coming. What does he say in regard to it? Does he represent the time as being favorable to peace and piety? On the contrary, he says it shall be as in the days of Noah, and in the days of Lot. How was it in the days of Noah?—Men knew not until the flood came and swept them all away. How was it in the days of Lot?—They were swallowed up in their lusts, and dreamed not of danger until the fiery storm burst upon their heads. So Christ says it shall be when the Son of man cometh. In the same connection he goes on to describe the separation which shall then take place between the righteous and the wicked.

To avoid the necessary inference from this text and others, some have adopted the view that there will be a falling away after the millennium, and that the Devil will deceive multitudes who were formerly Christians. With this theory, what becomes of the doctrine "once in grace, always in grace"? Again: what sort of Christians would those be who could be so easily overthrown after so long an experience in the things of God? Finally, the basis of this idea is Rev. 20:7, 8. By reading verses 4, 5, and 6, we learn that the great deception spoken of in verses 7 and 8 is to occur after the resurrection. But the application of Luke 17:26-30, beyond all dispute, is to a point of time this side of the resurrection, unless you can show that men will be eating and drinking, and marrying and giving in marriage after the resurrection. Luke 20:34-36.

Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Mark this language well! Assuredly, the world cannot be converted until after the gospel has been preached to them as a witness. Our Saviour says that when the gospel of the kingdom has been preached in all the world as a witness, then (at that time) the end shall come. The temporal millennialist says that all the world will be converted, and serve the Lord for a *thousand years* after the gospel has been preached to them, and then shall the end come. Whom will you believe, the Master, or these modern teachers who controvert his words? They are at antipodes upon this subject. Reconciliation is out of the question; there is no place for a temporal millennium in God's great plan. "When the Son of man cometh, shall he find faith on the earth?" Such was the interrogatory of him "who spake as never man spake." In harmony with this startling query, which teaches in the most emphatic manner that genuine faith will be exceedingly rare at the time of the advent, is the declaration of the great apostle to the Gentiles, "that evil men and seducers shall wax worse and worse, deceiving and being deceived." The simple fact is, that the theory that all the world is to be converted, and serve God for a thousand years, has no foundation either in Scripture or reason. Neither can it find any support in the writings of the early Christians. Even the Fathers, whose productions are supposed to contain about everything in the line of myth and moonshine which a dreamy sentimentalism could produce, never gave birth to a vagary so wild as the one in question. Some of them thought that after the Saviour came the second time he would rule in person on the earth for a thousand years; but none of them located the millennium before the advent. That was attempted for the first time by Daniel Whitby, about two hundred years ago.

W. H. L.

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

In our article on this subject, in the last number of the GOSPEL SICKLE, consideration was given to the instances where the four evangelists mention the Sabbath and first day of the week, the object of our research being to obtain a scriptural solution of the question propounded at the head of this article. The evidence adduced was conclusive that no such change was made by Christ.

We may well inquire at this point, Why should any

person suppose the Son of God would desire to change the creation Sabbath? This day was a memorial of the Creator, given to man to keep as soon as he was made, perpetuated through all the patriarchal ages. Placed in God's moral law of ten commandments by the Creator himself, proclaimed by his voice, and written by his finger in the imperishable tablets of stone, deposited in the ark, under the mercy-seat, the very center of that whole system of worship, in the most holy place of the sanctuary and temple, honored as God's day four thousand years,—why should Christ desire to change it for another day? Was there lack of sympathy and union between the Father and the Son? Jesus says, "I and my Father are one." John 10:30. He prayed that his disciples might be one as he and his Father were. John 17:11, 21. This oneness was not in personality, but in purpose, in union. They were perfectly united in all they did. Would the Son then set aside his Father's memorial, and set up another to take its place?

The prophet declares that the Messiah "will magnify the law and make it honorable." Isa. 42:21. The Sabbath was an important part of that law. Now would he make the law honorable in abolishing the Sabbath, which was a part of it, and changing it to another day? Such changes would disgrace rather than honor it. It would be a strange way to make a thing honorable by putting it out of existence.

When the Messiah came, he declared that he did not come to destroy the law. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least [or be of no esteem.—Whitby's Translation.] in the kingdom of heaven." Matt. 5:17-19. Therefore every portion of the law, of which the Sabbath is a part, shall continue till the heavens pass away. This must include the Sabbath which that law enjoined. Thus our Saviour magnified the law, every part of it.

He declares he "kept his Father's commandments." John 15:10. Is not his example to be followed by all his disciples? He declares himself "the Lord of the Sabbath," and says it "was made for man." Mark 2:27, 28. The word "Lord" here must be used in the sense of protector, guardian, and not destroyer. Sarah called Abraham "lord" (1 Pet. 3:6); she certainly did not mean that he was her destroyer. We call Christ "our Lord"; we mean one who has authority over us, who cares for us, and looks after our welfare. This was what he intended to do for the Sabbath, according to this statement. Most assuredly, then, he did not abolish it, or set it aside, or change it for a secular day.

But would not Christ desire to change the Sabbath to the first day of the week that he might have a memorial set apart to commemorate his own work? Many claim this. We reply, The seventh-day Sabbath answered this very purpose. Who was the active agent in making this world, in calling into existence this creation?—The Son of God. He it was who "made the worlds." Heb. 1:2. "For by him were all things created, that are in heaven, and that are in earth." Col. 1:16. God "created all things by Jesus Christ." Eph. 3:9. "All things were made" by Christ, the Word. John 1:3. Therefore the seventh-day Sabbath, which was a memorial of the work of creation, Christ himself taking six days in which to perform this grand origination, commemorates the work of the Son as much as that of the Father. We thus see a force of beauty and propriety in the language of Jesus, when calling himself the "Lord of the Sabbath." The miserable perversion of the institution by the Jewish traditions, from an institution of gratitude, mercy, and refreshment to a burdensome yoke, demands such action from one of the founders of the Sabbath.

One of the last instructions of our Lord to his disciples, about two days before his crucifixion, shows his interest in them and his solicitude for the Sabbath: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. He was foretelling the terrible destruction of Jerusalem where eleven hundred thousand Jewish rejecters miserably perished, and giving his disciples directions how to escape it. He says, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20. Some little time previous to the final surrounding of Jerusalem by the

Roman army, under Vespasian and Titus, this sign was fulfilled. Cestius, another general, did compass Jerusalem with a Roman army, and according to Josephus ("Jewish Wars," book ii. chap. 19) might easily have taken it. "He retired without any reason in the world." Whereupon, every Christian left the city, and fled away to Pella, sixty miles distant. When the Romans returned to infest the city, the disciples were in safety.

Christ foretold this event, and instructed them to pray that the time of this flight might not occur upon the Sabbath day, or during the winter season. In the latter case it would have involved much suffering, as they were to go in the greatest haste. No other reason can be given why they were instructed to pray that their flight might not be on the Sabbath than the Lord's desire that they should not be compelled to break it in order to escape. For nearly forty years, the disciples in Judea, as instructed by the Lord of the Sabbath, were to plead with God that their flight might not occur on the Sabbath. This proves, 1. That there was to be a Sabbath in the year A. D. 70, when Jerusalem was destroyed; 2. That this was certainly the Sabbath which was in existence when Christ spoke these words, viz., the seventh-day Sabbath; and it would be most absurd to suppose that Christ spoke of any other day than the one they were then keeping; 3. That we have here the strongest indication of the Saviour's desire that his disciples should keep the ancient Sabbath after the Christian dispensation had commenced. If he wished them to keep it, is not his desire just as great that we should keep it? Could such an injunction be found in the words of Christ, that the disciples should thus regard Sunday, how eagerly would first-day observers claim it as evidence in their favor!

In view of these considerations, we again ask, Why should any one conclude that Christ had the remotest idea of setting up another Sabbath, and setting aside the ancient Sabbath of four thousand years' standing? No intimation of it is given in a word of his, or of his histories. That ancient Sabbath had answered all the wants of God's patriarchs, prophets, and holy men for all these ages. He had told the Jews if they would keep it sacred, their city should stand forever. Jer. 17:25. Christ himself had observed it all his life, as had all his disciples. What earthly reason can be assigned for its being changed? Do not Christians as well as Jews need to keep in mind the great work of creation? We must conclude, therefore, that no such change occurred. G. I. B.

### RELIGIOUS PERSECUTION.

It is generally understood among observers of the seventh-day Sabbath, that the many leading men who, as vice-presidents and otherwise, stand at the head of the National Reform movement, are not in the dark as to what such a movement designs, or what must be its ultimate result. The evidence is far more conclusive that, with a full understanding of its nature themselves, they are concealing its real design from the people at large, more effectually to guard against the possibility of failure. It appears, however, from the following, that this is not universally true; that there are some, even among the vice-presidents of this association, to whom the idea of religious persecution as a possible outcome of the National Reform movement, is altogether new and strange, and who would be disposed to treat observers of the seventh day with just consideration. Such an one is the editor of the *Christian Cynosure*, a Chicago paper, who, referring to a sermon delivered by Eld. R. M. Kilgore during the recent tent meetings in that city, in which he alluded to the National Reform movement and the Sabbath persecutions, spoke as follows, under the heading quoted above:—

"Eld. R. M. Kilgore (Seventh-day Baptist [Adventist]) is thus reported in the *Inter Ocean*, July 19: 'What is the significance of the National Reform movement which is agitating our country from center to circumference? What is the aim of this great party?—It is to unite church and State. It is to change our Constitution so as to restrict the rights of conscience.' And further on: 'Already persecution has broken out in Arkansas,

Tennessee, and Pennsylvania, and those who worship God according to the teachings of God's word are suffering under this [Sabbath] law.'

"The president of the National Reform Association is Felix R. Brunot, understood to be an Episcopalian. There are some one hundred vice-presidents, more or less, of whom the editor of the *Cynosure* is one. Bishop Huntington is, and the late Bishop Simpson of the Methodist Episcopal Church was, another; and one hundred men could not be selected in the United States to whom the idea of 'church and State,' the coercing of conscience by the civil law, would be more abhorrent than to the list of vice-presidents which have for years been published in the organ of that body which seeks a recognition of God as the author of civil government. And if there are Seventh-day Baptists now in jail, or fined, because, having kept Saturday as their Sabbath, they have refused to keep Sunday also, their names and the jails where they are confined should be published at once.

"The American people have for years gone the length of tolerating Mormon Danites and polygamists, who practice polygamy and assassination, and called that religion; and will they punish, by fine and imprisonment, civil, orderly Christians, who only differ from them as to the hours of Sabbath rest? Nothing could be more abhorrent to our Constitution than such persecution."

To this Eld. Kilgore prepared and forwarded the following reply, setting forth the facts of the persecutions and arrests in Arkansas, in which our readers will no doubt be interested:—

"We are Seventh-day Adventists, and not Baptists. As I am now on the ground where our brethren are feeling the effects of the bitter spirit of persecution, I am glad to give you and your readers the desired information.

"Two years ago a church of S. D. Adventists was raised up in this place (Springdale, Ark.). Last fall they erected a house of worship. For painting, one Sunday, on the rear of the house, unseen from the road, J. W. Scoles was indicted by the grand jury at Fayetteville, Washington Co., Ark., tried, convicted, and fined by the circuit court. An appeal was taken, and the case is now pending the action of the supreme court of the State. James Poole, of the same county, a conscientious Sabbath-keeper, for pulling weeds in his garden on Sunday morning was indicted by the grand jury, and fined by the same court. William Martin was indicted by the grand jury for sowing oats, and was tried before the circuit court; but the jury disagreed. J. M. Davis was indicted by the grand jury for "harrowing oats on the Christian Sabbath, or Sunday," and tried before the circuit court. Failing to sustain the charge, the court secured a man who gave oath that he saw Mr. Davis hauling wood on Sunday; and without even an indictment for said offense, the court fined him, and taxed him the costs. F. N. Elmore, for three minutes' labor on Sunday, was indicted, convicted, and fined in the circuit court of this county. The second arrest of J. A. Armstrong, of Springdale, was effected July 9, for digging potatoes on Sunday, for the table. In four hours after his arrest he was on his way to jail at Fayetteville, where he was kept five days, to commute the fine imposed upon him, which he refused to pay, thus refusing to honor an unjust law and a partial administration, which oppressed the conscientious observers of the Sabbath of the fourth commandment, while others who observed neither day conscientiously were permitted to go unmolested.

"The railroad cars could rumble, and carry their heavy burdens, and the loud noise of the locomotive could be heard more than once every Sunday, and yet go unrebuked. The factory could continue its vocation, and keep its hired servants at work every Sunday; the hotels could send their runners to each train, soliciting patronage, and collecting fees for labor performed on Sunday, without a word of censure from the authorities. Other citizens could drive their hogs to market; livery teams could be hired to pleasure seekers, and money could be exchanged for such service; and no one was disturbed enough to take cognizance of the matter and report it to the grand jury. And when the jury was told of these breaches of the law by a Sabbath-keeper who was summoned to testify against a brother, no notice was taken of them, while the brother was arrested and fined for quietly wielding a paint brush, after he had, the day before, conscientiously observed the Sabbath according to the command of God.

"Allen Meek, of Star of the West, Pike Co., was indicted by the grand jury for planting potatoes on Sunday morning, on the testimony forced from a friend who had come to visit him, and with whom he spent the remainder of that Sunday. While the case was pending in the court, he was cited to appear on Monday morning twenty-five miles distant. The road being rough, he was compelled to repair his wagon on Sunday. He was again indicted, and fined for that offense, on the testimony of a man who came to see him on business. The man of business on Sunday could cause the arrest of a Sabbath-keeper, and he go free. Others in the same county, with whom I am personally acquainted, and whose names I could give, have also been arrested and fined in the same manner; but this is enough.

"Any one can see that it is not because the Sunday law is broken, or that these good and conscientious Sabbath-keepers make more noise or disturbance than others; but the strong arm of the law is the best argument that can be wielded against their faith and practice. However 'abhorrent to our Constitution such persecution' may appear to the editor of the *Cynosure*, we are now realizing its effects."



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

### ANGEL HELPERS.

BY VIOLA E. SMITH.

When temptations crowd our pathway,  
And our foes are great and strong;  
When the right seems crushed and helpless,  
Trampled down by sin and wrong;  
If we saw the host of angels  
Sent to help us on our way,  
Would our courage fall so quickly?  
Would we yield to dark dismay?

If we could, amid earth's discord,  
Catch an echo of their song,  
If we could but know the rapture  
Of the bright angels throng,  
How life's darkest scenes would lighten,  
And its heavy clouds roll by,  
While our hearts would chime in chorus  
With the singers of the sky!

When by friends we are deserted,  
As our Saviour was of old,  
And the hearts once warm and tender  
Have become estranged and cold,  
If we knew that all around us  
Hands were stretched to grasp our own,  
That we were beloved of angels,  
Would we cry, "Alone, alone"?

Nay; though earth and hell combining  
Should assail the trembling soul,  
Leaning on our mighty helpers  
We are safe from their control;  
For when trusting Heaven to lead us,  
Loving ones and wise, to guide,  
"Who in heaven behold our Father,"  
Ever linger at our side.

### LET US NOT SLEEP.

BY MRS. M. E. STEWARD.

"But while men slept, his enemy came and sowed tares." Our great adversary never sleeps; he is near every one with all his consummate cunning and cruel power. The moment we are off our guard, he stands ready to drop upon our hearts seeds of slothfulness, of doubt, of selfishness, of pride; and we rouse to find in sorrow our grasp of heaven loosened, and our souls tending earthward. We should watch against the first approach of evil. A single impatient word may be the entering wedge. The mother loses her self-control; an evil angel has entered the house, and he makes his dark, unhappy, hellish influence felt by all. It is too late! we cannot afford the loss that comes to us by one moment's sleep.

We forget to watch for our children, and the enemy does more to injure them in half an hour than we with our greatest efforts can undo in years. Satan sows evil seeds through some young companion or paper or book, and we pray and toil long in anguish of spirit, trying to uproot them. How much better to have fully preoccupied the ground ourselves and then constantly guarded it!

We might have impressed our little ones with the thought that the souls of the youngest are just as dear to the heart of our loving Saviour as are those of older people, and that he needs young workers as well as older ones. By the grace of God we could have fitted them with characters elevated, pure, and strong, and sent them among their little companions to gather them to Jesus. Their lovely, winning lives would have testified for the truth while angels would have talked and worked through them. What an incentive is this to prevent our sleeping as do others whose children are going rapidly down to ruin!

We are disposed to sleep when, like Peter, James, and John, we seem to be on the Mount of Transfiguration. Heavenly things in their glorious excellence appear revealed to us; we delight greatly in the presence of our Saviour, and our souls are filled with his love. This is a favorable time, while brought so near to God, to learn more of him, to listen more attentively, that we may hear all he would say to us. We shall need it all in future experiences as did the three disciples. Had they only heard what was said about the death of their Master at Jerusalem, they would have comprehended it better, and would not have been so hopeless and doubting when the trial came.

We are inclined to sleep in the low vale of trial and sorrow. With our minds fixed upon our wretchedness, we forget to watch and pray. When Jesus said in the garden, "Sit ye here while I go and pray yonder," had the same favored three immediately dropped upon their knees and earnestly prayed with Jesus, they would have kept better pace with the suffering Saviour, and the powers of darkness would have had no control over them. If these disciples, coming from the sacred ordinances and from the near presence of Jesus himself, were immediately so stupified as to completely lose all sense of their surroundings, what danger we are in!

The word of God points out one time above all others in which we are to watch; it is when we see the signs fulfilling of the second advent of our Saviour. There are good reasons for the repeated injunction, "Watch and pray." There is a mighty concentration of predisposing causes to sleep at this particular time, more so than at any other since the world began. The world, the flesh, and the Devil combined, induce a stupor that nothing can overcome but the mighty power of God united with our own earnest, unceasing efforts. Do we not well to lay hold of every means within our reach that will help keep us fully awake? Oh that "watch, pray, and work" may be the watchword and the description of our lives!

How terrible to be sleeping when "all heaven is astir," and God is preparing for the final Judgment and the close of all things earthly! A paralyzed soul can neither honor God, work out its own salvation, nor help save others. No wonder the prophet, while beholding some who are asleep at this period of time, exclaimed, "Stay yourselves, and wonder; cry ye out, and cry." Isa. 29:9. To sleep now is *eternal death*. Let the cry arouse every one as it did the disobedient prophet of old, "What meanest thou, O sleeper? arise, call upon thy God." Jonah 1:6. Oh the love that yearns to receive us, to thoroughly convert and save us! Our hearts respond, "Just as I am, . . . I come."

"Now to be thine and thine alone,  
Oh Lamb of God, I come, I come."

—Genuine benevolence is not stationary, but peripatetic. It goeth about doing good.—*Neivins*.

—A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

—There is a beauty in all the purposes of God which challenges our admiration; but in none do we see his love displayed in a way to secure such harmony and peace in the family circle as in the institution of the Sabbath. What is more of a foretaste of heaven than the experience of the family circle on a Friday evening, as the Sabbath approaches, laying aside their labors mutually, and gathering around the family altar to read the word of God and bow in prayerful trust and obedience to him? Angels will watch over such a home. God's richest blessings will assuredly be abundantly showered upon such a family. They will be a power in the world for good.

## THE FIELD.

"THE FIELD IS THE WORLD."

### PROGRESS OF THE CAUSE.

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

**ARKANSAS.**—State camp-meeting held at Springdale proves a decided success, in attendance, interest, and general results; membership of church at Springdale increased to eighty-eight.

**CALIFORNIA.**—Camp-meeting held at Eureka proves successful.

**GEORGIA.**—Church of seventeen members organized at Austell; two believers baptized at Perry.

**ILLINOIS.**—Nine believers receive baptism at Keeneville.

**INDIANA.**—Tent meetings held at Kempton, one result being thirteen firm believers; tent meetings held at Marble, Barber's Mills, Logansport, and Waldron.

**IOWA.**—Seven converts baptized at Eddyville, making the membership of the church twenty-six; fifteen believers reported near Alexander, the same having accepted of the faith through the influence of Bible readings; several converts reported at Madrid; tent meeting being held at Coon Rapids; eleven new members added to the Scandinavian church at Council Bluffs; ten new converts at Des Moines, and two at Winfield; company of twenty believers at Wilton, ready for church organization.

**KANSAS.**—Church at Topeka receives twelve new members; membership of the company of believers at Hutchinson increased to thirty; church at Emporia receives two accessions.

**MISSOURI.**—Tent meeting held at Kansas City.

**MINNESOTA.**—Seven converts at Pelican Rapids.

**NEBRASKA.**—Through the influence of Sabbath-school and Bible reading work, seven persons embrace the faith at Bloomington.

**NEW YORK.**—Meetings at Jeddo result in ten converts, and the-awakening of much interest in the community.

**NEVADA.**—Two converts baptized at Mason Valley; five converts sign the church covenant at Unionville.

**OHIO.**—State camp-meeting held at Mt. Vernon is largely attended, and very successful; forty-four converts receive baptism.

**PENNSYLVANIA.**—Tent meetings held at Alba and Bethlehem; several converts reported at Royer, as a result of tent meetings.

**SOUTH AMERICA.**—Encouraging reports received of the progress of the work in that country, much interest being awakened in various localities.

**TEXAS.**—Tent meetings closed at Waketon, having resulted in a company of six believers, and a goodly prospect for several more; twenty-seven converts baptized at the State camp-meeting at Midlothian.

**WISCONSIN.**—A series of meetings held at Shamrock result in five converts; several converts reported at Irving.

**WASHINGTON TERRITORY.**—Membership of church at Seattle increased to twenty, and tent meetings still in progress.

### THE THEOLOGICAL WORLD.

. . . Over 80 per cent of the people of the United States are nominally Protestants; but only about 18 per cent of these—less than one in four—are actual church members.

. . . Every week-day about 100,00 copies of the Bible, either in its entirety or in portions, are sent forth from the British and Foreign Society, and since its foundation it has issued translations in two hundred and fifty languages. During its last year of work, 3,118,304 Bibles, or portions, were issued.

. . . Ten thousand pilgrims are stated to have recently assembled at Lourdes, in France, where the Catholic priests have a spring for the miraculous healings of the people. It is stated that eight hundred have been healed at this sitting. This rather beats our faith healers; but then they have more ignorance and superstition over there.

. . . The Young Men's Christian Association owns ninety buildings in the United States and Canada, and the net valuation of the Association property is \$5,040,178. There are 1,006 associations, 444 reading-rooms, 365 libraries containing in all 272,624 volumes. The annual current expenses of the 1,006 associations is over \$800,000.

. . . Among all the strange things that have been said about the pulpit, the following from the Bishop of Carlisle is one of the most extraordinary. He holds that nobody ought to

know whether the preacher had a paper or not. Nobody had a right to read sermons, and if a man preached a sermon from manuscript it ought to be secret from the congregation.

. . . From March 1 to July 1 the missionaries of the American Sunday-school Union in the Northwest, under the direction of F. G. Ensign, have established 267 new Sunday-schools in destitute places and brought 935 teachers and 7,054 scholars into them; besides aiding 356 old schools where 1,658 teachers are giving Bible instructions to 14,462 children and youth. They also held 905 religious meetings and conducted about forty conventions.

. . . The drift of the "Christian world" may be learned from the list of subjects discussed at the "Inter-denominational, or Pan-evangelical Conference" opened last month near Pittsburg, Pa. Among the denominations represented were Lutheran, Baptist, Episcopal, Protestant Methodist, United Presbyterian, Reformed Presbyterian, and other Presbyterian churches. Among the subjects were: "Union without Absorption the Glory of Our Christianity;" "Our Nation a Christian Nation, and the Outgrowth of Christian Principles;" and "How Can We Best Subserve the Interest of Our American Sabbath?"

. . . The English Palestine Exploration Society began operations in 1865, and its work has been so thoroughly carried on that the whole topography and geography of the Holy Land have been reconstructed, and the birds, the beasts, the reptiles, the fishes, the trees and plants, the flowers, the soil and the rocks of the country are now known. Ancient history, sacred and profane, has been vindicated and much doubt removed. The glowing account given by Josephus of the extent and magnificence of Jerusalem, for instance, which had been put down to patriotic exaggeration, has proved to be accurate. The historical parts of the Old Testament have also been shown to be trustworthy.

. . . The *Advance* says that "When Sam Jones closed his meetings in Chicago last winter, it was understood that he was to be invited back here to conduct another series in the fall. It has now been decided by the committee in whose hands the matter was left that it is not best to secure his services. We are not certain, but we have an idea that his returning to the use of tobacco after publicly renouncing it has something to do with this decision. It was bad enough to use tobacco, but to renounce it publicly and awaken the applause which the announcement made, and then to return to the habit was a little more than some Christians felt called upon to endure. We believe in Mr. Jones and in his work, but we think in the matter referred to that he made a grave mistake."

### Condensed List of Books and Tracts.

#### BOUND BOOKS.

Thoughts on Daniel and the Revelation . . . . .	\$ 3.40
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Thoughts on the Revelation . . . . .	1.25
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The foregoing will be mailed, post-paid, on receipt of price. FULL CATALOGUES of all our publications in English, German, Danish, Swedish, French, Dutch, and Italian sent GRATIS on application with stamp.

The Association has 45 different works in Danish-Norwegian, 24 in Swedish, 31 in German, 15 in French, and several tracts in Holland.

Address, REVIEW & HERALD, Battle Creek, Mich.;  
Or, PACIFIC PRESS, Oakland, California.

## THE GOSPEL SICKLE.

Battle Creek, Mich., September 15, 1886.

The article on "The Judgment of the Great Day," given in this number, is rather lengthy, but no more so than is necessary to properly elucidate the points under consideration. The subject of this series of articles is one of paramount importance, and can but prove of thrilling interest to the earnest seeker after truth.

Jésus said he would come again; the angels said he would come again; the apostles preached that he would come again; the prophets foretold that he would come again, and the last prayer in the Bible is, "Even so come, Lord Jesus." Rev. 22:20. So we Adventists are in good and safe company in looking for, and proclaiming this glorious event, the second coming of Jesus. We earnestly commend this important and interesting theme to the candid and thoughtful consideration of all our readers.

When a man's faith is in harmony with the Bible, he can read it in the exact words of the Scriptures. Thus, we believe that the wicked shall die. Now listen: "The wages of sin is death." Rom. 6:23. There it is. We believe that they shall perish. "The wicked shall perish." Ps. 37:20. Clear as a sunbeam. We believe that they will be burned up. "All that do wickedly shall be stubble, and the day that cometh shall burn them up." Mal. 4:1. Plain enough, is n't it? The soul itself shall die. "The soul that sinneth, it shall die." Eze. 18:4. Nothing could be plainer. So we could read scores of texts as plain as language can make them.

The Bible divides the history of this world into four ages; one, the patriarchal age, from Adam to Moses. God's Sabbath is very distinctly given at the very opening of this first age. Gen. 2:1-3. Second, the Jewish age, from Moses till Christ. The Sabbath again is distinctly brought to view in this age. It was placed in the moral law. Ex. 20:8-11. Third, the Christian age, from Christ's first advent to his second. Here again the Sabbath day is distinctly recognized. Luke 23:56; Rev. 1:10. Fourth, the eternal age, in the new earth. Here again the Sabbath is directly pointed out as being kept through all eternity. Isa. 66:22, 23. This is a good record for the holy Sabbath, —from Eden to eternity, in every age, God's blessed memorial. Let us keep it.

We trust none of our readers will make the mistake of passing judgment on any point of religious faith advocated in the journal, until the evidence on that point is all presented. There are many subjects that are so extensive as to require a somewhat lengthy consideration in order to exhaust the evidence that should be considered that one may obtain a correct view of the same. Our purpose is to give consideration to a variety of subjects in each issue, and of course the arguments must necessarily extend through several issues before being completed. We believe our readers will agree with us that the subjects that are being discussed in the SICKLE are of vital importance. The only standard that we ask our readers to employ in testing the correctness of the positions taken, is the Bible. Let this be taken at all times in preference to preconceived opinions or traditions of men, and we are sure the Lord will be pleased and the reader blessed.

In an article entitled "Religious Persecution," to be found elsewhere in this issue, is given further information relative to the prosecution of S. D. Adventists in Arkansas, for laboring on Sunday. It will be evident to the most casual observer that these prosecutions are incited rather by a hatred for the observance of the seventh day, than from a desire to promote the observance of Sunday. This appears from the fact that no attention is given to non-observers of the seventh day who engage in secular labor on Sunday, even though it be of a far more public character than that for which S. D. Adventists are made to suffer punishment. It is this feature that stamps the proceedings as persecution for religious faith and practice. We believe that intelligent and fair-minded people will readily discover the injustice of such proceedings, and denounce them as a disgrace to the boasted liberty of this country. This

is no small matter, when the principles involved are considered; and the subject is worthy the candid consideration of all lovers of liberty. We trust all the readers of the SICKLE are such.

### THE IMPORTANCE OF ACCEPTING THE TRUTH.

The Catholic Bishop Purcell, in his debates with Alexander Campbell, well said:—

"Error in religion, when it results from the neglect of sincere and prayerful inquiry, is criminal. This no intelligent Christian will deny. God is as essentially the God of truth, as he is the God of virtue. He can no more sanction error, than he can tolerate vice. His right is as absolute to the submission of the understanding, as to the obedience of the will; and as he who violates one commandment will not be saved for the observance of the rest; so he that rejects one truth which Almighty God has revealed,—not that we may examine, contest, adopt or reject, but that we may believe it,—has lost the merit of saving faith."—p. 175.

These words are true and weighty, and those who think it a light thing to reject any truth of God, had better weigh them well.

### THE BIBLE AND THE BIBLE ONLY, AS AUTHORITY.

ALEXANDER CAMPBELL thus forcibly states the position of every true Protestant. He says:—

"Among Protestants, the reason and authority of religious belief and practice is, 'Thus saith the Lord.' It is not important to ascertain when any opinion or practice began, nor who introduced it; but if it be not in the BIBLE, no matter how ancient it may be, it wants apostolic sanction, for the apostles sanctioned only what was written and ordained before their death. St. Clement, and St. Ignatius, and St. Irenæus, and all the other saints in the Roman calendar, were born too late to sanction any article of faith, or morals, by their vote."—*Debates with Purcell*, p. 277.

To this we heartily say, Amen and Amen. But by this rule, what becomes of the first-day Sabbath? It is not in the Bible, it is not sanctioned by the apostles, and every author at all dependent upon for Sunday sacredness, according to Mr. Campbell, was born too late to help the cause.

### THE SABBATH VS. THE STATE.

Has not the State the right to make a law that one day in the week shall be kept as a day of rest? and would it not be the duty of all citizens to obey such a law, when made?—Ans. The State has a right to legislate in reference to all the relations which exist between man and man, to protect and secure the just rights of each. But in matters purely religious, matters of conscience between man and his Maker, which in no wise encroach upon the rights of others; the State has no right to interfere. It is going beyond its legitimate province when it does so. The Constitution of the United States recognizes this truth, when, in the first amendment, it provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

But in the matter of the Sabbath, God himself has already promulgated a law; and certainly the State has no right to interfere with that. It is replied that the State does not propose to interfere with that, but only to establish a day of rest as a "civil institution" for the good of society. This will do as a film behind which to try to hide; but it is not sufficient to conceal the true motive. Speakers and writers alike cry out for a better observance of the Sabbath, as they call the first day of the week. But resting upon any day merely as a requirement of the State, as a "sanitary measure," a "police regulation," is in no sense the keeping of a Sabbath as an act of worship offered to Heaven. Again they urge it as a measure to secure a better state of morality. Here again the religious idea, which is the underlying principle in this movement, crops out.

There is one remarkable fact to be noticed in all this agitation; namely, however much a day of rest may be urged as a "civil institution," a "police regulation," etc., as if it was not a religious matter, the day selected for the rest-day is always Sunday. Why is this? Will any one be willing to confess himself so obtuse as not to know that it is because the majority regard Sunday as the Sabbath? And this at once discriminates against those who observe the seventh day, inasmuch as, being obliged to keep another day also,

they are deprived of one-sixth of their time, and, if laboring men, of one-sixth of their means of support, on account solely of the religious prejudices of other people. This strikes at the very root of religious liberty.

### INTERESTING FACTS IN THE HISTORY OF SUNDAY-KEEPING.

"SUNDAY: so called because this day was anciently dedicated to the sun or its worship. The first day of the week."—*Webster*.

"The wild solar holiday of all pagan times."—*North British Review*, vol. 18, p. 409.

Neander says:—

"Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Church History, Rose's Translation*, p. 168.

Domville declares:—

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."—*Examination of the Six Texts, Supplement*, pp. 6, 7.

"Centuries of the Christian era passed away before the Sunday was observed by the Christian Church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

Dr. John Kitto says of the writers of the fourth century:—

"Nor do these writers in any instance pretend to allege any divine command, or even apostolic practice, in support of it. . . . Chrysostom (A. D. 360) concludes one of his homilies by dismissing his audience to their respective ordinary occupations."—*Cyc. Bib. Lit.*, art. Lord's day.

Dr. Heylyn says of those who chose Sunday:—

"Because our Saviour rose that day from amongst the dead; so chose they Friday for another, by reason of our Saviour's passion; and Wednesday, on the which he had been betrayed; the Saturday or ancient Sabbath, being meanwhile retained in the Eastern churches."—*Hist. Sab.*, part 2, chap. 1, sec. 12.

Dr. Heylyn says:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law or constitution to restrain men from labor on this day in the Christian Church."—*Hist. Sab.*, part 2, chap. 8, sec. 13.

St. Jerome, at the opening of the fifth century, shows his own opinion of Sunday labor. Thus he says:—

"Paula, with the women, as soon as they returned home on the Lord's day, sat down severally to their work, and made clothes severally for themselves and others."—*Dialogues on Lord's Day*, p. 234.

The Chicago *Inter-Ocean* says of Sunday:—

"In the first ages after Christ, it does not appear that the Christians abstained from their regular business upon that day, but they were accustomed to meet early in the day, and indulged in singing and some other religious services. It was not until the beginning of the third century that it became customary for Christians to abstain from their worldly business and occupation on that day."

Mosheim says:—

"Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."—*Ecol. Hist.*, cent. 2, part 2, chap. 1, sec. 12.

Bishop Jeremy Taylor says:—

"The primitive Christians did all manner of works upon the Lord's day, even in the times of persecution, when they are the strictest observers of all divine commandments; but in this they knew there was none."—*Duct. Dubl.*, book 2, chap. 5, sec. 59.

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