

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

HOW GREAT TRUTHS ARE LEARNED.

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred in the smile, the jest, perchance the bowl,
It tells no tales of daring or of worth,
Nor pierces e'en the surface of a soul.

Great truths are greatly won, not found by chance,
Nor wafted on the breath of summer dream,
But grasped in the great struggle of the soul,
Hard-buffeting with adverse wind and stream;—

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Nor 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the prisoned truth-seed to the light.

Wring from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well plowed fields,
And the soul feels it has not wept in vain.

—Bonar.

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 old divine once said, "Who chides a servant for taking away the first course at a feast when the second consists of far greater delicacies?" So also may we say, Who can feel regret that this present world passeth away, when he sees an eternal world of joy coming? The first course is grace, but the second is glory, and that is as much better as the fruit is better than the blossom.

IF Jesus had not risen from the dead, the work of human redemption would have been incomplete, and we would be without hope in our death. But because Jesus rose, we have the blessed hope of a resurrection unto eternal life. The doctrine of the resurrection of our bodies is the hope of the Church; but it is a lamentable fact that very many do not attach as much importance to this doctrine as it demands, nor as much as did the apostles.

THE apostle Paul says: "Prove all things; hold fast that which is good." 1 Thess. 5:21. The first injunction is necessary in order to fulfill the second. For the only way to determine whether a matter is good or otherwise is to prove it. Prejudice condemns or accepts without a hearing. Solomon says: "He that answereth a matter before he heareth it, it is even a folly and a shame to him." Prov. 18:13. Our appeal should always be to the Scriptures, and our reason and judgment subject to them.

THERE is no subject that is more calculated to inspire the hearts of God's people with joy, than that of the second advent of our Lord and Saviour Jesus Christ. And not only is it a subject upon which the lovers of Christ at the present day desire to dwell, but in examining the word of God, we learn that the prophets, apostles, and the early Christians dwelt upon this theme with pleasing anticipations. And Enoch, the seventh from Adam, looked forward through a long series of intervening ages, to the time when the Lord should come with ten thousand of his saints. And Job, who was declared to be a perfect man, cried out in the language of inspiration, and declared that at the latter day, his Redeemer should stand upon the earth.

DID the good author of the hymn, "Free from the law, O happy condition!" mean that the believer is free from its condemnation merely, because his transgressions of it have been pardoned; or, that he is free from obligation to keep it, because it has been abolished? The former, it seems, must have been his meaning; for if he held that the law is abolished, when he says, "Cling to the cross, thy burden will fall," one might ask, What burden? for if the law is abolished, there can be no burden of sin; for "Where no law is, there is no transgression [sin]." Yet, when referring to the fact that "Jesus hath bled," he says with emphasis, "There is remission," fairly intimating that somebody at some time did obtain remission of sin from some other source, or, at least, thought to do so. But the thought that the law ever did, or ever could, remit sin, is too silly to be entertained for a moment by any sound mind, ancient or modern. All who are saved, whether ancients or moderns, must get remission of their sins through Jesus Christ. The gospel trumpet gives no uncertain sound. Other trumpets often give sounds which are very uncertain.

HOW comes it that this little volume, the Bible, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all other books together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind,—has banished idol-worship, raised the standard of public morality, created for families that blessed thing, a Christian home, and caused its other triumph by causing benevolent institutions, open and expansive, to spring up as with a wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed; many codes of jurisprudence have arisen, run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, and expired. But this Book is still going about and doing good,—leavening society with its holy principles, cheering the sorrowful with its consolation, strengthening the tempted, encouraging the penitent, calming the troubled spirit, and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God?—*Dr. McCulloch.*

THE Watchman has well said that "the first thing to observe is that the Sabbath did not originate with the Mosaic law. The command, 'Remember the Sabbath day to keep it holy,' is no less God's law for all men of every nation than the command, 'Thou shalt have no other gods before me.' Our Lord's treatment of the

Sabbath, and the whole experience of mankind in respect to Sabbatic observance, confirm the opinion that the fourth commandment is a moral law of universal authority. The relation in which it is put to creation shows the same. The fourth commandment, therefore, could no more be abrogated by Christ than the sixth. He certainly issued no decree for its repeal. Rather, he observed it himself, said the day was for man, and so interpreted it as to free it from the bondage of Judaism. What Paul says to the Galatians concerning the observance of days (Gal. 4:10), and to the Colossians concerning 'a Sabbath day' (Col. 2:16, new version), certainly was not intended to condemn the practice and word of our Lord, or to teach that the Gentiles owed no allegiance to the moral law. . . . We turn, therefore, to the decalogue to learn what God's law concerning the Sabbath day is. What we find there, with Christ's interpretation thereof, will guide us into the truth for which we are seeking."

IT is indeed a thrilling consideration that the sublime realities of the second advent of Christ are already at the door. Only a few more years, and all will be over. This strife for money and power, this sorrow and crime, this pageantry and display of humanity, all is about to close in the final day of the advent. You do not believe it? Ah, the proof is too full for unbelief. You may shut your ears, and close your eyes, but it will come by and by, whether you believe it or not. It is not strange that some give their all to the work. They feel it will pay in the end; but what of those who heap up wealth, and do not exercise liberality now? What will it avail by and by when the work is closed, and all cases decided? Now is the time to work.

LORENZO DOW well said: "Human governments have no right to interfere by assuming a power to tolerate man to pay his devotion to God. For before any human government existed in the world, there was a compact between man and his Maker, which cannot be altered by any human laws. Therefore, all laws ought to be made in conformity to this pre-existing compact; otherwise they do mischief by making encroachments upon the rights of conscience. Moral duties are the result of 'moral law,' which is the divine prerogative alone; and man hath no right to invade the moral duty of another, for this is the right of the divine government."

IN the English language we have three distinct words, expressing three different ideas and actions: immerse, pour, sprinkle. I hand a person an article, and tell him to immerse it; he understands what I mean. I tell him to pour it; he gets another idea entirely. I tell him to sprinkle it, that is another thought. All three are distinct, and every child understands the distinction. Now, the Greek language, in which the New Testament was written, has three distinct words, expressing the very same three distinct ideas. The first is *Baptizo* (*baptizo*), and is defined, "to immerse, immerge, sink."—*Greenfield.* This is the word that is always used in every reference to baptism. The second word is *Ekcheo* (*ekcheo*), which is defined, "to pour out, to shed, to pour forth," etc.—*Greenfield.* This is never used for baptism. The third word is *Rantizo* (*rantizo*), which means, "to sprinkle, be sprinkled, to cleanse by sprinkling."—*Greenfield.* Now, if Christ had meant pouring, why did he not say so, and use the word for pouring, that is, *ekchos*? If he meant sprinkling, why did he not say so, by using the word for sprinkling, that is, *rantizo*? But no, he always used the word *baptizo*, which means to immerse.

DOCTRINAL.

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

THE JUDGMENT OF THE GREAT DAY.—6.

BY U. SMITH.

In our last article, the identity between the messages of Rev. 14:6, 7, and that of chapter 10 was shown. We now come to the point of chief interest in the latter, which is found in verse 7: "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." In connection with the previous verse, we here have the assertion that when prophetic time is "no longer," or when the prophetic periods come to an end, then the seventh angel begins to sound, and in the early days of that sounding the mystery of God is to be finished. But in Rev. 11:15, 18, we have these wonderful announcements: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." The sounding of the seventh trumpet, therefore, marks a momentous epoch for the world; for then the everlasting reign of Christ is at hand. But that reign cannot commence till the investigative Judgment is passed, to determine who are to have part with Christ therein. The first part of the sounding of the seventh trumpet therefore covers the period of the investigative Judgment. But as already quoted from chapter 10, during the initial days of that angel's voice the mystery of God is to be finished.

It is now in order to inquire, What is the mystery of God? and what is its finishing? The Scriptures tell us very plainly what they mean by the "mystery of God," in the following passages: Eph. 3:3-6: "How that by revelation he made known unto me the mystery (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." In this passage the apostle refers doubtless to Gal. 1:11, 12, written six years before, where we find him saying: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Again in Col. 1:26-28, we read further: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

The "mystery of God" is thus clearly shown to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow heirs, having Christ in them the hope of glory. The finishing of the mystery of God must therefore be the accomplishment, or finishing, of the work of the gospel among men. And when this is finished, mercy is no longer offered, probation no longer continues.

The finishing of the mystery therefore signifies the concluding of two important branches of work pertaining to this dispensation; first, the priesthood of Christ, which closes with the last offer of mercy and the end of probation; secondly, the preaching of the gospel to the inhabitants of the earth, which ceases with the final messages of warning. Rev. 14:6-12.

This work of finishing the mystery of God is not accomplished instantaneously, for "days" (years) are allotted to it; but the time is brief, for the "days" only constitute the "beginning" of his sounding: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." A period of time is therefore set apart to the finishing of

the work of mercy both in heaven and on earth. But this period coincides exactly with the cleansing of the Sanctuary, the investigative Judgment, during which the Ancient of days sits as Judge, and Christ accomplishes before him the grand conclusion of his mediatorial work. The 2300 days, as we have seen, ended in 1844. Then the temple was opened in heaven (Rev. 11:19), the majestic scene of Dan. 7:9, 10, was set in array, the investigative Judgment commenced, the seventh angel began his sounding, and the heavenly world entered upon the solemn work of finishing the mystery of God, or bringing to a conclusion the work of salvation for lost men. The wrath of God which follows this period of Judgment is at hand (Rev. 11:18); and angel voices wait to herald in tones of joy, loud as the sound of many waters, the transfer of earthly kingdoms to the authority of Jesus Christ our Lord. Then shall the heathen (the nations) be given him for an inheritance (Ps. 2:8), and thenceforward all judgment be committed unto the Son. John 5:22.

Thus the sounding of the trumpet of the seventh angel is the signal for the opening of the investigative Judgment in the Sanctuary on high. But care should be taken not to confound this trumpet with the "last trump," spoken of by Paul in 1 Cor. 15:52. The trump of the seventh angel is indeed the last of its series, but the last only in that respect; and it commences to sound while probation still continues; for the early years of its sounding are allotted to the finishing of the mystery of God. Whereas the other, called also "the trump of God," in 1 Thess. 4:16, is the last that occurs in human history, and is not sounded till after the mystery of God is finished, or in other words, till after the investigative Judgment has passed, and every righteous person is accepted of the Father; for when that trump is heard, every one who has been accounted worthy of a part in the resurrection to eternal life, is in an instant made immortal. 1 Cor. 15:52.

So important an epoch is marked by the seventh trumpet that it will be a matter of interest to look at the events which transpire under its sounding, in chronological order. These, though not given in the prophecy (Rev. 11:15-19) consecutively, are nevertheless of such a nature that it will not be difficult to locate them in the order of their occurrence.

1. *The opening of the temple.* The most holy place of the temple, or tabernacle, in heaven is opened. We know that this takes place immediately on the sounding of the seventh trumpet; for that trumpet commences to sound just as soon as prophetic time is no longer. Rev. 10:6, 7. But at the end of the great period of 2300 days (Dan. 8:14), which marks the end of all prophetic time, the cleansing of the Sanctuary commences, which necessitates the opening of the most holy, and the entrance of the High Priest therein. Heb. 9:7, 25, 26. This is the place where our Lord finishes his priesthood, and where the Ancient of days presides in the Judgment. Dan. 7:9, 10.

2. *Finishing the mystery.* In the days (years) of the beginning of the voice of the seventh angel, the mystery of God, or the work of human probation, is finished. This, as we have seen, involves the closing up of the immense work of our High Priest as mediator for all the world. It also requires the proclamation of the final warnings to mankind.

3. *Judgment of the righteous.* The finishing of the priesthood of Christ thus at the tribunal of his Father, during this time, consists in making the atonement, that is, in looking over the cases of all those who have ever made a profession of the service of God, and blotting out and putting away the sins of all the overcomers. This involves the judgment of all the righteous dead, with whom this work would naturally, perhaps necessarily, begin, opening with the case of Abel, the first to die, and closing with the living of the last generation only.

4. *The coronation of Christ.* When Christ finishes his work as priest, he is crowned king (Dan. 7:13, 14); and this coronation, and his assumption of the kingdom, is announced by the great voices in heaven, and by the adoration of the four and twenty elders. Rev. 11:15-17. When Christ begins his reign upon his own throne, he is invested by the Father with that power which Satan usurped from Adam the first. Micah 4:8. The reign of Christ, the second Adam, is to be the re-establishment of the empire of God in this

revolted province; and this throne Christ takes just as soon as he has closed up his office of priest-king, which he now occupies at his Father's right hand. Zech. 6:12, 13; Rev. 3:21.

5. *The anger of the nations.* The national condition of suspicion, jealousy, envy, fear, and anger, brought to view in verse 18, which is now a characteristic of nearly all the governments of the earth, commences soon after the seventh trumpet begins to sound. That commenced, as already noticed, in 1844; and the great monarchical earthquake in Europe, which occurred four years later, in 1848, when so many thrones were overturned, may well be taken as the first installment of the anger of the nations. That revolution threw them into a chronic state of disturbance and hostility, which has been increasing to the present day. The East India question, the Russian question, the Turkish question, the Egyptian question, the Franco-German question, the Irish question, nihilism, socialism, communism, and dynamite, have mined all the Eastern world, till it already trembles with the first throes of a vast earthquake, which seems destined to shake it to ruins. This anger of the nations will reach its climax, when, under the impulse of unclean spirits, they gather to the battle of the great day of God Almighty. Rev. 16:13, 14; 19:19-21.

6. *The wrath of God.* "And thy wrath is come," is another of the events announced to occur under the sounding of the seventh angel. This wrath comes down upon the wicked when Christ, having received them under his jurisdiction, after they have rejected the last offers of mercy, begins to rule them with the iron scepter of his justice. Ps. 2:8, 9. This wrath consists of the seven last plagues. Rev. 11:18, 19; 14:9-11; 15:16; 19:11-21.

7. *The reward of the saints.* This is also mentioned in verse 18. The reward of the saints commences at the resurrection of the just. Luke 14:14; Matt. 16:27. It will be given in its fullness when they enter upon their final inheritance at the end of the thousand years. Matt. 25:34.

8. *The destruction of the wicked.* The time is come, continues the prophecy, that "thou shouldst destroy them which destroy the earth." The final destruction of them that destroy (or, as the margin reads, "corrupt") the earth is by the second death at the end of the one thousand years of Revelation 20. Rev. 20:7-9.

The sounding of the seventh trumpet is therefore synchronous with the whole period of the Judgment of the great day. It commenced when the temple was opened in heaven, and the thrones were set for the investigative Judgment, at the end of the 2300 days in 1844; and it ends with the destruction of sin and sinners, root and branch, the arch deceiver and all his followers, in the lake of fire, at the end of the one thousand years.

WHAT WE FIND CONCERNING THE SABBATH AND SUNDAY DURING THE LIVES OF THE APOSTLES.

BY G. I. BUTLER.

THE Acts of the Apostles is supposed to have been written over thirty years after the resurrection of Christ. They contain the principal historical facts of the apostolic church in the days when Christians had the greatest purity and most glorious success. It has been an invaluable treatise to all Christians for eighteen centuries. In it is given a practical illustration of the principles of gospel religion, exemplified in the labors of all the apostles, and it is in this book that we obtain a view of their understanding of Christ's teaching; for they continued to teach and enforce what they had learned from him. They did not claim to originate new doctrines. They were to go "into all the world, and preach the gospel" that they had learned from Christ.

What was their attitude toward the Sabbath? Did they treat it as an existing institution, as sacred writers in the Old Testament treated it, and as Christ and they had done previous to the resurrection? Or, did they call the first day of the week the Sabbath, and enforce that as a new institution taking the place of the ancient Sabbath? Most certainly if Sunday did thus enter into the place of the creation Sabbath at the resurrection of Christ, the historical record of the first thirty years would

give us many instances where this new Sabbath is mentioned, and it would narrate conflicts between the adherents of the new day and the old, and tell of the struggles it had to obtain its new position. We should have statements of the efforts made by leading men in the church, instructing the people concerning the importance of their keeping sacredly the new day, and have many references to it. We should have some command given concerning it, and plain statements of its binding obligation. Such was the case with other ordinances, doctrines, and requirements which came into force with the gospel dispensation. For example, we notice baptism; Christ commands it. Matt. 28:19; Mark 16:16. St. Peter does the same. Acts 2:38; 10:48. Many instances of its performance are given in which its mode and administration and necessity are intimated. Acts 8:12, 36, 37; 16:33; 22:16; Rom. 6:3-5; Col. 2:12, and many others. The Lord's supper was instituted by Christ himself, and commanded by divine authority. Matt. 26:26-29; Mark 14:22; Luke 22:17; 1 Cor. 11:20-26. So we might present many other illustrations of the same principle.

Do we find such illustrations of the obligation of Sunday-keeping? All its adherents claim that it originated with the Christian dispensation. Not a single command can be found for it, not an instance where it was observed as a Sabbath, not a hint that Christ had bestowed upon it any sanctity. Indeed, it is mentioned only once in the whole book of Acts: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so he had appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene." Chap. 20:5-14. We give this narrative in full because this is considered by first-day observers as one of the strongest evidences in behalf of Sunday. This is the only instance given in the New Testament where a religious meeting is said to have been held on the first day of the week.

We learn from this scripture and connection the following facts: This was a night meeting, "many lights" being necessary, as it continued till daybreak; Eutychus falling out of the window about midnight, Paul went down and healed him, after which he continued to speak till daylight, then departed on his journey to Assos, nineteen and a half miles distant, cutting across the peninsula; the ship, with Luke and his companions, had started at an earlier hour to go around this point of land, intending to take in Paul when he reached Assos. In this way Paul gained several hours in which he could speak to the disciples. To correctly understand this narrative, it becomes important to ascertain whether this meeting occurred on what we now call Saturday night or on Sunday night. It is very easily shown that it must have been the former. We have already stated that in the Bible reckoning of time the civil day commenced at the going down of the sun. "The evening and the morning were the first day" (Gen. 1:5), and the same statement is made of other days of the creation week also. The Bible is consistent with itself throughout on this subject, and it is impossible to find in it any other time for beginning the civil day. "From even unto even shall ye celebrate your sabbath." Lev. 23:32. The Sabbath commenced at the same time as the other days. The evening began at the going down of the sun. "At even, when the sun did set." Mark 1:32.

No intelligent person will dispute the fact that the Jews, from time immemorial to the present

day, have begun the civil day at the going down of the sun. The "Bible Dictionary" of the American Tract Society says, "The Hebrews began their day in the evening." We use Roman time, which came into vogue among Christians some centuries this side of the Christian era. What, then, must we conclude?—In order for this night meeting to have been on the first day of the week, it would be on what we call Saturday night, that first day closing at sundown. These facts, then, must follow: Paul traveled on foot to Assos, nineteen and one-half miles, during the day-time of that Sunday; and Luke and his companions spent still more of the hours of that day in traveling to the same place by ship. This conclusion is inevitable from the record. It is so plain that a large number of first-day observers have felt compelled to admit its truthfulness. Certainly they would not have done so if it were not a fact. We quote from a few of them as follows:—

Prof. H. B. Hackett, D. D., Prof. of Biblical Literature in Newton Theological Institute, in his comment on Acts. 20, says: "The Jews reckoned the day from evening to evening, and on that principle the evening of the first day of the week would be on Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, *i. e.*, on Saturday evening, and consequently resumed his journey on Sunday morning." Prof. Hackett tries, however, to make it appear that Luke reckons according to the pagan method in this instance.

Dr. John Kitto says: "The evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, *i. e.*, on Saturday evening, and consequently resumed his journey on Sunday morning."—*Cyclopedia of Biblical Literature*, art. Lord's Day.

In Conybeare and Howson's "Life and Epistles of the Apostle Paul," it is said, speaking of this meeting, that "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." And of the journey that day it says: "He [Paul] pursued his lonely road that Sunday afternoon in the spring among the oak woods and the streams of Ida."—Vol. 2, pp. 206, 209. Prof. McGarvey, of the Disciple church, says: "I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all those who were Jews or Jewish proselytes; and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey."—*Comment on Acts*. Other authors might be quoted; but let it be observed these are all writers who observe Sunday themselves. They would not make these admissions unless their sense of truth required it. They express the fact that "many commentators" hold the same opinion. Prof. McGarvey admits that all the Jewish disciples and proselytes still regarded the Sabbath sacredly as a day of rest. That was in the year 59, some twenty-six years after the resurrection. According to the Bible chronology, all the apostles, Paul included, with all the companions of Christ, still regarded the seventh-day Sabbath as sacred. Surely this is a good admission coming from a first-day commentator. These apostles of Christ had not learned, then, that another Sabbath had taken its place.

We see, therefore, that this scripture, which on the whole is regarded as the strongest text to be found in the Bible in behalf of Sunday, proves just the opposite from what it is cited to prove. This instance is really the second mention of the first day of the week we have seen thus far in the historical record, the day of Christ's resurrection being the first. Then some of the disciples walked fifteen miles. Here the great apostle to the Gentiles travels on foot nineteen and one-half miles; while his companions travel still farther, on the ship. It is surely strange that such instances should be thought to furnish evidence in behalf of the institution of a new Sabbath.

Should any desire to imitate apostolic example concerning Sunday, they should hold a meeting on Saturday night, and work in the light part of

the day; for this is precisely what Paul and his companions did.

LOVING CHRIST'S APPEARING.

BY E. HILLIARD.

THERE is no one event in which so much centers as the second coming of Christ to our earth. All the righteous dead that are now sleeping in their dusty beds are to come forth, the righteous living are to be changed, and both together ascend into the heavens to realize their long cherished hopes.

Some say we can know but little about the second coming of Christ, and absolutely nothing about the nearness of the event. Why is this statement made? The Scriptures abound with testimony relative to both the certainty and the nearness of this great event. When Christ was here on earth the first time, he gave instruction to the people, especially his disciples, that reached clear down through the ages, to the close of time. He said to his disciples just before he left them to ascend to his Father, "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; that where I am, there ye may be also." John 14:2, 3. The promise is positive and definite, and will certainly be fulfilled. The disciples loved their Lord, and shortly after, when they were made to realize the meaning of the words, "I go to prepare a place for you," their hearts were very sad. He promised at this time to send them the Holy Ghost. This was to be their comforter until they should again be taken into his presence and enter the mansions he was going to prepare for them.

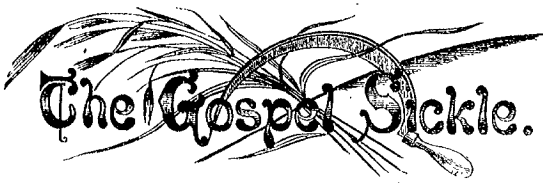
While they were steadily watching the disappearing form of the one they so much loved, two angels were sent to renew the promise that he had made them, and to instruct them also as to the manner of his coming: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11. If those same disciples, who sadly gazed upon their disappearing Lord were here on earth to-day, what would be a greater source of rejoicing than the news that he was soon to come again, just as they had seen him go away?

There is no truer test that we do not love Christ, and are not led by the Spirit, than that we do not desire to see him, and do not like to hear about his coming. People do not feel easy in the presence of strangers; they care but little for a visit from one with whom they are entirely unacquainted. But how anxiously we look forward to the time when a much loved friend is to visit us! a special preparation is made for their reception, and every arrangement that lies in our power, that their visit may be a pleasant one. No better evidence could be given that we love them than the desire to be in their presence. Just so it is in respect to Christ's second coming. If we do not love to hear about it, if the thought that he is soon to come awakens a fear, a dread, within us, then we can rest assured that we do not love him, and are not prepared to meet him; that we are not acquainted with him, and do not desire his presence.

Bible writers speak of his coming in language highly expressive of joy and hope: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Pet. 1:7, 8.

Yes, those who love Christ will believe and rejoice in his second coming. They will, according to his express command, watch every token of their coming Lord. Mark 13:35-37. He promised that signs should precede his coming (Matt. 24:29), and then said that when these had been given, they should lift up their heads and rejoice.

Reader, these signs have all appeared in the heavens, and are chronicled upon the pages of history as supernatural events of a remarkable character. Certainly the time has come to rejoice in the blessed hope of Christ's soon coming.



"The fields are white already to harvest."—John 4:36.

BATTLE CREEK, MICH., NOVEMBER 1, 1886.

ONLY THE COVERS LEFT.

The following anecdote illustrates most strikingly what many of the modern clergy are doing for the Bible. When a text does not suit them, they can often find what is, to their own minds at least, a very plausible way of discarding it; or, if they cannot quite do that, they change it over to suit their own feelings or prejudices; just as it was lately declared in a religious paper that when Christ told his disciples that they should wash one another's feet, he meant that they should black one another's boots. Some throw away the entire Old Testament, on the ground that we have outgrown that. Others, for the same reason, throw away the Gospels, as all they record took place before the day of Pentecost, where they place the opening of the new dispensation. Some throw away the Revelation, on the ground that it is a sealed book, and boldly take the ground that the apostles were mistaken in this or that utterance which they cannot understand. Thus there isn't much of anything left of the blessed Bible but the covers. The *Canadian Baptist* has the following telling anecdote on this point:—

"Mr. Moody tells a pithy story of a young man who held out a book to his pastor, saying, 'Here's your Bible,' and turning the leaves, showed him the volume with many books cut out altogether, and hardly a whole page among those that were left. 'Why, what do you mean?' asked the doctor of divinity; 'that is not my Bible.' 'Yes, it is,' was the reply; 'I have followed your preaching for ten years, and whenever you have discredited a book or verse or explained it away as uninspired or mythical, I have cut it out; and this is what is left of your Bible.' 'Let me have it,' said the pastor. 'Oh, no,' said the young man instantly, 'I am going to hang on to the covers anyhow.'" U. S.

IS THIS THE PROMISED MESSAGE?

A most solemn message is being proclaimed to the world. It is a message of warning, and is designed to prepare the people of God for the close of probation, the Judgment, and the coming of Christ. This is what the bearers of the message claim as the work to which they are called. The question of absorbing interest to every person is, Is this message genuine? Is it from heaven? Such a message is found in prophecy. Rev. 14: 9-12. Has the time come for its fulfillment? If the time has come, the message is in the world; for God will not fail to fulfill his promises, when they become due. And as there is but one movement in the world that claims to be this last warning, if prophecy shows that the time has come, the present movement is the genuine, heaven-sent message.

The great lines of prophecy are so far fulfilled that the intelligent believer can say without a doubt that we are in the last days. The four great kingdoms of Dan. 2 and 7 are all fulfilled, except the closing event—the coming of the everlasting kingdom. The signs of the advent as given by the Lord himself, have been fulfilled to the point where he declares his coming to be at the doors. The present state of the churches and the world answers the description given of the last days. All these things combine to show with certainty that we are in the last days. Then, if this is the case, it is time that the advent messages should be in the world; and that which claims to be the last warning is genuine.

Can this be true?—It certainly is. God is speaking to us in this message. Let us hear. "Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets. The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" Amos 3: 7, 8. R. F. C.

THE REASONS WHY.

We are frequently asked what use there is in preaching the sleep of the dead, the destruction of the wicked, etc., even granting that our views on this subject are correct. What good will it do? Is it

worth while to make divisions upon mere theoretical doctrines? We reply that we preach these doctrines—

1. Because they are true; and it is through the truth that we are to be sanctified, and not through error. John 17: 17; 8: 32; 2 Thess. 2: 13.

2. Because the word of God teaches them, and we are commanded: "Preach the word." 2 Tim. 4: 2.

3. Because these doctrines commend themselves to the reason, judgment, and conscience of men, to which we are to appeal. Isa. 1: 18; 1 Cor. 11: 13; 2 Cor. 4: 2.

4. Because the opposite of these truths; namely, the immortality of the soul, the conscious state of the dead, and eternal torment of the wicked, is a virtual repetition of one of Satan's earliest falsehoods. (See Gen. 3: 1-5.)

5. Because the absurdity of the doctrine of an endless hell, has driven thousands into Universalism.

6. Because the unreasonableness and injustice of eternal torment have driven tens of thousands into infidelity.

7. Because the doctrine of immortality of the soul is the very corner-stone and foundation of Spiritualism.

8. Because the preaching of the horrors of a never-ending hell, does not, as it is claimed, drive men to love God, as daily observation shows.

9. Because the preaching of the truth concerning the just punishment which God will inflict upon the sinner, does win multitudes, from skepticism to faith in the Bible, and to embrace Christianity, as we are able to testify.

10. Because the principles of interpretation adopted to sustain these doctrines, compel men to make the Bible mean just the opposite of what it plainly says. Thus, when the word of God says man is mortal, Job 4: 17, it means that he is immortal; to die means to live; to fall asleep, means to wake up; to know nothing, Eccl. 9: 5, means to know everything; to go into the grave, Eccl. 9: 10, means to go to heaven; to perish, John 3: 16, means to preserve eternally; to destroy, 2 Pet. 2: 12, is to render indestructible; to be burned up, Mal. 4: 1, is to be made a living salamander; the lake of fire, Rev. 21: 8, means a guilty conscience, etc.

With such teaching as this it is no wonder that the mass of the people are turning away from the Bible as a dark book. God in his mercy to men is lifting this cloud of error, and is causing the light of truth to shine upon the doctrines of his holy word. We rejoice for the consolation, and feel like proclaiming it to all around. D. M. C.

THE SAINTS' INHERITANCE.—10.

DESCRIPTION OF THE KINGDOM.

"Oh! the transporting, rapturous scene
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight."

HUMAN language is hardly adequate to the task of setting forth the glories of the better land; for, as St. Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." 1 Cor. 2: 9, 10. While here, our view of future things is "through a glass darkly; but then, face to face." 1 Cor. 13: 12. As a person looking through a darkened glass at the broad sun may get a correct outline of its disc, and yet not behold its resplendent glory, so we, by giving heed to those things which God has "revealed by his Spirit," may get a view of that glorious kingdom, and yet have but little actual conception of that glory which can be better felt than told.

St. Peter says, "We, according to His promise, look for new heavens and a new earth." 2 Pet. 3: 13. From this promise recorded by Isaiah, the apostle reasons that the present heavens and earth are to be melted, and the works which are therein (the dross—sin) to be burned up. The psalmist David probably referred to the same when he said, "Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102: 26.

In his discourse on the day of Pentecost, St. Peter speaks of Christ's second coming as "the times of restitution of all things." Acts 3: 21. St. John, while in vision on the isle of Patmos, heard a voice from Him which sat upon the throne, which said, "Behold, I make all things new." David doubtless had a view of the same when he spake of the Lord's *renewing* the face of the earth." Ps. 104: 30.

We will notice the testimony of Isaiah, from which

St. Peter has drawn his conclusions: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isaiah 65: 17. Here is the very promise to which St. Peter calls our attention. We are interested in the description this ancient prophet gives of the new earth: "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying." Verse 19. This agrees with St. John's view of the matter: "God shall wipe away all tears from their eyes." Rev. 21: 4. As expressed by the poet,—

"His own soft hand shall wipe the tears
From every weeping eye."

When this is accomplished, the people will not still be left with sadness in their hearts. Nay, verily, for, "What God doeth, he doeth forever." The Lord wipes away tears by removing forever from among his people every cause of grief. When our Saviour tells us that God shall wipe away all tears, he immediately assigns the reason: "And there shall be no more death, neither shall there be any more pain." Rev. 21: 4. Yes,—

"Pains, and groans, and griefs, and fears,
And death itself shall die."

But Isaiah continues his description: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." Isa. 65: 20. "No more thence," from the time the new-earth state is brought in, "an infant of days [a short-lived child], nor an old man that hath not filled his days [premature old age]." The latter clause speaks of death, and cannot therefore apply in the new earth; for St. John says of that state, "There shall be no more death." The death, then, must apply to what transpires just as that state is being ushered in. The fire that purifies the earth is called by St. Peter, the "perdition of ungodly men." It is the sinner that then dies the second death. His age will not save him. Being a hundred years old, he shall nevertheless be accursed.

In those early ages of our world, when men attained to eight and nine hundred years, one who lived to be one hundred years old, was, comparatively speaking, only a child. Such a one, dying in sin, raised from the dead at the end of the thousand years, shares equally the fate of the hundred-year-old sinner of later ages—they both die the second death. The righteous only remain and enter upon the new-earth state, in which there is no death, but eternal youth, so that indeed in that state there can "be no more thence an infant of days, nor an old man that hath not filled his days."

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." Isa. 65: 21, 22. Some object, saying, Can it be that the saints will build and plant in the new earth? It says so. Where will you apply the testimony, if you attempt to refer it to the present state? Where is the man of whom it can be said that he shall not build, and another inhabit? Men here spend their whole lives fitting up an inheritance to their taste, and just as they pronounce it fitted to their mind, they find themselves old men, and die and leave it to others.

"For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Verse 22. As the days of what tree? I reply, The tree of life. So reads the Septuagint. If that be the tree referred to, then they will live forever; for God drove Adam out of the garden, lest he should put forth his hand and eat of the tree of life and live forever. Gen. 3: 22. In another testimony the Lord says, "With long life will I satisfy him, and show him my salvation." Ps. 91: 16. How long a life would it require to satisfy a man? If his body was racked with disease, and his life made bitter by disappointment and sorrow, he might perhaps come to a point where he could say, I have lived long enough, I want to die; but if he was surrounded (as the saints will be) with everything that tended to his comfort and happiness, in a state where there was no death, no sorrow, no pain, no tears, would he be satisfied with anything short of eternal life? I think not.

In the testimony of Isa. 65: 23, 24, the prophet shows God's willingness to answer and to do for his people, and that in that time the labor of their hands shall prosper and not be brought forth for trouble. In the next verse the prophet speaks of the animals in that state: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock;

and dust shall be the serpent's meat." Verse 25. This can only apply in a state where the ferocious dispositions of the wolf and lion have been changed. But, you ask, can the above apply in the kingdom of God? Are the saints to eat there?—Yes. Christ ate after his resurrection. If Christ ate, why may not the saints? They are to be like him. 1 John 3:1, 2.

Angels appeared to Lot, and ate of the food he prepared. David says of the Israelites, "Man did eat angel's food." The resurrected saints are to be as angels. Luke 21:36. But our Lord has declared that the saints will eat in the kingdom. "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29, 30. Again, "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37. But, you may say, I did not think there were to be beasts in the kingdom of God. If the kingdom of God is to be a restitution to the primeval state, there will be beasts there. In Eden, the Lord gave man "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. And Micah testifies concerning Christ: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8. If the first dominion is given to the saints, then they will have dominion over beasts as well as the earth. That the dominion to be given to Christ is the dominion of the earth, is confirmed by the testimony of David: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72:8. His testimony shows that there will be beasts in that renewed state. After speaking of beasts, etc., he says, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." Ps. 104:29, 30. The prophet Isaiah, in the eleventh chapter of his prophecy, speaks from verses 1-5 of the "rod out of the stem of Jesse," in such a manner as to show that he does not refer to any earthly monarch; for they have no way of judging but "after the sight of the eyes," nor to reprove, except "after the hearing of the ears." This personage is also the one who is to slay the wicked with his breath. What follows in verses 6-9, is after he has thus slain the wicked, and refers to Christ's kingdom: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's [margin, adder's] den."

Here, again, we have a description of a state when the evil dispositions of the beasts are taken away, when the mode of their living even is changed: "They shall not hurt nor destroy in all my holy mountain." This is after Christ comes and subdues all his foes.

"Then bears and wolves, no longer wild,
Obey the leading of a child;
And dust shall be the serpent's meat,
The lions with the oxen eat."

Those who deny the application of Isaiah's testimony to the new-earth state, claim that it is fulfilled in this world. They say the text has a hidden meaning; that these beasts,—the wolf, lion, kid, and lamb are used to represent men with different dispositions, whose hearts are softened and subdued by the ameliorating influence of the gospel. The text, they say, is fulfilled when a man with a wolfish or lion-like disposition is converted, and brought into the fold of Christ, and with the lambs (Christians) feeds on the heavenly manna. We object to this application. First, when a man with a wolfish or lion-like disposition is converted, he is no longer a wolf or lion, but a lamb; and so in the sequel those who make the above application of the text will simply have two lambs feeding together, instead of a lion and a lamb. To carry out their application, it would be necessary to claim that men with unchanged hearts and lives are brought into the church, and fed on heavenly manna. Secondly, it is positively stated in Isaiah 56:7-25, that such a state of things will exist in the new earth. Allowing these

testimonies a literal application, a glorious scene is portrayed to our mind when the curse is removed, and the "fear of man" (Gen. 9:2) is so far taken away that the beasts are again in perfect subjection to him, as in the beginning (Gen. 1:26), even to that extent that the little child shall lead the fierce lion, "the king of the forest."

We will now call attention to St. John's testimony in Revelation, concerning the new-earth state, in chapters 21 and 22: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Not only will pain, sorrow, and death cease to exist, but the opposite will exist,—life, joy, rejoicing, and eternal pleasures. What a contrast with the present state of affliction, weeping, and death! No raging epidemic there, sweeping its thousands into an untimely grave, and in a moment filling joyous hearts with the keenest anguish; no miasma or destructive thunderbolts; no funeral knell; no pall; no bier; no death dirge will there be sung, no grave-yards ever meet our sight, and sadden our hearts; the grave-digger's spade will find no labor there; no aching limbs and weary head; but immortality and the tree of life will forever accomplish the work of freeing the saints from all liabilities to pain or suffering. Yes, "The inhabitants will not say, I am sick." Isa. 33:24.

"Death will be banished, his scepter be gone."

Said John Wesley, "We may more easily conceive the changes which will be wrought in the lower heavens, in the region of the air. It will be no more torn by hurricanes, or agitated by furious storms, or destructive tempests. Pernicious or terrifying meteors will have no place therein. We shall have no more occasion to say,—

"There like a trumpet, loud and strong,
Thy thunder shakes our coast;
While the red lightning waves along
The banners of the host!"

"No! all will then be light, fair, and serene—a lovely picture of eternal day. And what will the general produce of the earth be?—No thorns, briars, and thistles; not any useless or fetid weed; not any poisonous, hurtful, or unpleasant plant, but every one that can be conducive, in any wise, either to our use or pleasure." J. N. LOUGHBOROUGH.

WHY SO MANY RELIGIOUS SECTS?

MANY scoffers at religion, to excuse themselves from personal responsibility in spiritual things, point to the numerous conflicting sects, and inquire, "Which one would you have me join? All profess that they are right, and claim that all others are wrong. If there is any plain truth in the Bible, why so many differences of opinion and so many sects?"

It is not difficult to account for the different conflicting sects among Protestants. They have not grown in grace and in the knowledge of our Lord Jesus Christ. There should have been but one Protestant church, and there would have been but one had not those who first separated from Rome permitted national prejudices and petty preconceived opinions to divide them. These causes made the first divisions in the reformed churches; then they stereotyped their religious opinions into creeds, and there they stopped. They had reached the full extent of the reformation—the *ne plus ultra* of their religious aspirations. After a time some few of their numbers discovered what they considered to be other truths of the divine word, and when they began to preach them, were thrust out of their former church relations. In this way have arisen the Baptist, Methodist, Christian, and other churches. But these in turn have stopped just where their leaders left them, instead of going forward, and earnestly searching for and accepting more truth as fast as it should be revealed to them, till to-day the Lutherans stand just where Luther left them three hundred and fifty years ago, even if they have not backslidden somewhat; the Methodists believe no more of Bible truth than Wesley taught, and in some respects, such as the matter of dress and the using of tobacco, they have

even departed from his teaching; the Presbyterians believe what Knox taught; the Calvinists, just what Calvin taught; and the Christians are satisfied with what Campbell taught; and so on through the entire list.

Nearly all the denominations have made the fatal mistake of graduating in the knowledge of Bible truth. God has other truths in his word beside those which Luther and Calvin and the Wesleys and other Reformers have taught. The reformation is not complete yet, and will not be until the remnant of the woman's seed, which keep the commandments of God and the faith of Jesus, have been developed and called out from every kindred, tongue, and people. (See Rev. 12:17 and 14:5-20.) This will not be till just before the reaping time. Then all the people of God will be in perfect harmony; the watchmen will see eye to eye,—then they will be ready for translation.

It is unsafe for the Protestant sects, in view of the truths constantly being brought to light, to remain indifferent, and follow the example of the church of Rome, by trusting to their "church" for salvation. The only safe course is for every individual to search the Bible for truth, as men seek for hid treasure, and not stumble over the example of those sects which have failed to walk in the advancing light of God's word.

G. D. BALLOU.

SPIRIT MANIFESTATIONS NOT TO BE BELIEVED BECAUSE OF THEIR SIGNS AND WONDERS.

"To the law and to the testimony" is the invariable rule the Bible gives us as a test of doctrine. "If they speak not according to this word, it is because there is no light in them." Spirit mediums, these modern magicians, often appeal in triumph to their signs and wonders, and in the words of Jesus, demand belief for the "very works' sake." But what saith the Scriptures? "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Deut. 13:1-5.

Spiritualism would lead us to other sources for truth than the word of God; and it would lead us to regard as truth what is in that word plainly denied. Yet we are not to follow it, notwithstanding its miracles, unless its teachings are in accordance with sacred truth. But what are its teachings?—First, that the dead are conscious and communicate with the living, an idea which both reason and revelation, if they are allowed to have their proper bearing, instantly repel; and, secondly, it professes to have for its main object, to convince skeptical minds of the immortality of the soul; in other words, that man has inherent immortality, which is the first and greatest falsehood with which Satan has ever cheated our credulous race,—greatest, because it has had the greatest effect in our world, and because mankind generally are content, notwithstanding the experience of six thousand years, to swallow down the same bait with which our mother Eve was first caught in the garden of Eden.

We say, then, To the testimony of the word of God. There learn that death is sleep, not a "perpetual" one as infidels have declared, and we have sometimes been accused of believing, but a sleep till the resurrection, when every man shall be rewarded according to his works; there learn that we have no immortality except through the atonement of our Redeemer. Then we are shielded against the delusive teachings of these spirits, though many legions more should be added to the innumerable number now hovering over the earth to convince "skeptics."—*Sel.*

SCIENTISTS tell us that at the center of every storm, no matter how boisterous it is, there is a spot of perfect calm where a candle would not be blown out nor a leaf fluttered. Just so in the center of every great peril in life is a spot of holy quiet. It is the place of duty, in the performance of which is absolute safety. Oh that we could all thoroughly learn this simple truth.

WHAT CHRIST ABROGATED.

TEXTS: "Do we, then, make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.
 "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

Both these texts are in the New Testament, and both were written by the same apostle; yet one asserts that the law has not been abolished by Christ, and the other declares as positively that the law has been abolished. How is this seeming contradiction to be reconciled?—By the simple fact that Paul is speaking of two entirely different laws. The first text relates to the decalogue; the second, to the typical law.

Numerous passages in the New Testament clearly speak of the abolition of the law at the death of Christ. If there were not two laws, then not only the ceremonial law, but the ten commandments and all the moral precepts of the Old Testament were done away by Christ. But is it reasonable that God should abolish such precepts as these: "Thou shalt love the Lord thy God with all thine heart," "Thou shalt love thy neighbor as thyself," "Thou shalt not kill," etc.?

We will now show that there were two systems of law running parallel from the fall of Adam to the death of Christ, at which time one expired, while the other was confirmed.

In the beginning, man was placed upon probation under such conditions that he could have secured eternal life by simple obedience to God. Adam was given free access to the tree of life and all the trees, except the tree of knowledge of good and evil. Gen. 2:8-17. As long as he could continue to eat of the tree of life, just so long he would live. Gen. 3:22.

The day of his death would not come till the day that he ate of the forbidden fruit. Had he never disobeyed God, he never would have died; but death came in consequence of sin. Rom. 5:12.

If, therefore, man had been obedient to his Creator, he would have secured eternal life by that obedience. Then Christ need not have died to save men; and none of the types and sacrifices of the Old Testament, pointing to the death of Christ, would ever have been instituted. But men having become sinners, it thereby became necessary that Christ should die to redeem them; and as it was to be many ages before the Saviour would come, it became necessary to offer sacrifices as types and shadows of the death of Christ, thereby to show their faith in the coming Redeemer. To offer a sacrifice they must have an altar upon which to offer it, and a priest properly set apart to officiate at the altar; this priest must be supported; and, finally, a temple with all its ceremonies became necessary. To regulate all these, a law was needed. Hence the introduction of the law relating to types and shadows, commonly called the ceremonial law.

The least reflection will show that this law never would have existed if man had not previously transgressed the other, the moral law. Many references to both these laws may be found even in Genesis. Abel offered sacrifices. Gen. 4:4. Noah built an altar, and offered upon it burnt offerings. Gen. 8:20. So did Abraham. Gen. 12:7, 8. Melchizedek "was the priest of the most high God" (Gen. 14:18), whom Abraham honored, and to whom he paid tithes. Verse 20. This shows that at an early day the Lord had regular ordained priests and a law for their proper maintenance.

References to the moral law, the ten commandments, are also found in Genesis. (See chap. 2:1-3; 4:8-11; 9:22-25; 20:6-9; 31:30-32; 35:1, 2; 39:17-20, etc.)

DISTINCTION IN THE GIVING OF THE TWO LAWS

Evidently, the Lord designed to mark a plain distinction between the two laws, by the very manner in which he gave them to the people. The decalogue was given in the following manner: (1.) God himself spoke it from heaven with his own voice. Deut. 4:12, 13. (2.) He wrote it twice with his own finger. Ex. 31:18; 34:1. (3.) He engraved it upon stone. Ex. 32:16. (4.) It was placed in the ark in the most holy place. Ex. 25:16, 22; Deut. 10:1-5.

Now notice how differently the other law was given: (1.) Moses wrote it out with his own hand. See Ex. 24:15-18; Deut. 31:9, 24. (2.) Moses wrote it in a book of parchment. Deut. 31:24. (3.) Moses spoke this law to the people. Deut. 1:

3-5. (4.) This book of the law was then put in the side of the ark. Deut. 31:24-26.

Thus we see that there was one law in the ark, and another outside the ark; one law on the tables of stone, another in the book; one law written by God, another by Moses; one law spoken by God, another by Moses; one law relating to moral duties, and another to ceremonial ordinances. Who will deny the existence of two laws when the distinction is so plain? And this distinction is everywhere kept up, both in the Old Testament and in the New. Thus, in 2 Kings 21:8, the Lord says, I will establish them "if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them,"—a plain distinction between the two. So Neh. 9:13, 14, says that God spoke from heaven "right judgments, and true laws, good statutes and commandments." Then the prophet adds, "and commandedst them precepts, statutes, and laws, by the hand of Moses, thy servant." Here we have, first, one set of laws, spoken by the voice of God; then, secondly, another set of laws, by the hand of Moses. This makes it certain that there were two laws given to the people.

In the New Testament the same distinction is always recognized. When circumcision is spoken of, it is called "the law of Moses" (Acts 15:5); but when the decalogue is spoken of, it is called "the law of God." Rom. 7:7, 22. Every passage which speaks of a law as being done away, refers to the typical law, never to the ten commandments. The whole typical system pointed directly to Christ. Col. 2:14-17. When he came, in the very nature of things it must cease. But why should any moral precept be done away there?

In Acts 15 it is plainly taught that there was a certain "law" abolished by the gospel. But it is just as plainly declared to be "the law of Moses" relating to circumcision. Verse 5. Eph. 2:15 says that Christ abolished the law of "ordinances." Col. 2:14-17 speaks of "blotting out the handwriting of ordinances," "which are a shadow of things to come; but the body is of Christ." It is the typical law, then, that was abolished. All the items mentioned, the meat and drink, the feast days, the new moons, and the yearly sabbaths, are found in the ceremonial law. (See Lev. 23.) Paul, in Hebrews, plainly tells us what law was done away. It was the law relating to the priesthood, chap. 7:12; to the temple, chap. 9:1-8; to the sacrifices, chap. 10:1-5; and to meats and drinks, and divers washings, and carnal ordinances," chap. 9:10.

The seventh-day Sabbath was an important part of the moral law of ten commandments, hence was not affected by the abolition of the ceremonial system but remains obligatory upon all mankind. D. M. C.

THE sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out his golden flood. The spring that sparkles at the foot of the hill is full; and asking leave of no one, is forever welling forth its sweet waters. So the Christian, if only full of love of God and man, and shedding around him benign influences, as a natural result, cannot help doing good.

CHRIST'S second coming is near. Who can not love the thought that sin, pain, and death are to be banished from our earth? "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4. The cause of all trial, sorrow, and tears wiped away! Happy thought! Glorious transition from a world of pain and tears to a world of peace and joy! Can it be that any dislike to hear about such a change? Only the unregenerate heart can dislike to contemplate this great and glorious change. Reader, do you not long to see the sacred head that wore the thorny crown? to see the hands that were pierced for you holding the universal scepter? Would you not love to see Him who was dressed in Herod's faded robe of purple, and mocked and spit upon, dressed in the bright robes of a conquering king? His voice will awaken our beloved dead, and restore them to us again never more to be separated from us. In view of all the changes that this great event brings us, how can we help but lift up our heads and rejoice, when nearly all of the signs have been given that proclaim our Saviour's coming near?

THE CHRISTIAN LIFE.

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

"THE COMING OF THE LORD DRAWETH NIGH." JAMES 5:8.

BY ELD. L. D. SANTEE.

THE mourner's sobblings reach the pitying skies;
 From darkened dwellings tears and prayers arise
 To Him in whom the stricken heart can trust,
 To Him that watches o'er our precious dust.
 Is there no sunrise on earth's deepening gloom?
 Is there no Saviour that can open the tomb?
 A whisper runs along the listening sky—
 "The coming of the Saviour draweth nigh."

Oh, wondrous coming! Darkened sun and moon
 Have told its nearness and the old world's doom.
 Oh, grand event! The heavens and falling stars
 Herald the Judgment and earth's closing wars,
 And rich rewards for all the pure in heart,
 Who for the truth have nobly borne their part;
 Soon shall they enter paradise on high—
 "The coming of the Saviour draweth nigh."

O paradise of God! no pain nor sin
 Can mar the purity that reigns within;
 No tears are there! no tired or weary feet;
 But all the loved around the throne shall meet.
 O heaven of God! my being longs for thee—
 Longs for the change to immortality.
 We watch with eager eyes earth's changing sky
 To greet that welcome coming, now so nigh.

HOW TO COME TO CHRST.

BY ELD. T. H. GIBBS.

"FOR God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John 3:16. What text contains more consolation to the anxious inquirer than these words, which are full of tenderness, sympathy, and encouragement? One of the best arguments in favor of Christ's work is that it adapts itself to the wants of a fallen race.

Paul informs us, in Rom. 5:18, 19, how man became estranged from his Maker, and also what restores his fellowship with him: "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Hence we are benefited by virtue of Christ's obedience; and this is accomplished by our recognizing it and then being obedient ourselves. To acceptably recognize his work, is to carry out the instruction of Peter to the multitude, of Paul to the jailer, and of Philip to the eunuch; viz., repent of sin and be baptized.

The act of confessing and putting away our sins is a simple one, and comes within the comprehension of all; yet this work has a depth that is often overlooked. Our Saviour says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24), "forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. Pardon, full and free, reconciliation without money or price, but upon the conditions named,—when these have been faithfully fulfilled, may we not claim the promise, exercising faith that we are forgiven?—We certainly can.

How forcible are the words of Isaiah in describing the condition of men before they come to Christ: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Chap. 57:20, 21. How dark, how corrupt the mind of man can become when under Satan's control! how restless! how agitated! Like the angry sea lashing the beach, so the conscience-smitten sinner is lashed and driven by his compunctions. But the righteous are not so; their peace is "as a river," calm and peaceful, and their "righteousness as the waves of the sea," continuously coming in. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Are not these contrasts sufficient inducement for us to come to Christ? Oh, why cannot all see these beauties, and flee from the wrath to come, when

the way is so plain, the cost so little, and the reward so great! In contemplating these things, we are not surprised at John's breaking forth in wonder, "Behold, what manner of love!" as he reasons of the richness and fullness of this work.

"NOT MANY WISE."

BY MRS. A. W. HEALD.

In reviewing the history of God's dealings with his people, we find that in all ages he has revealed himself especially to the few, not to the learned. In the time of the flood, only one man was thus favored. "Noah, being warned of God, . . . condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. When God would prepare a nation to receive and preserve his truth and to inherit the promised land, he called but one man, from Ur of the Chaldees, a heathen nation.

Our Saviour passed by the learned Jewish rabbis, and called "the twelve" from the humbler walks of life, choosing as his witnesses plain fishermen of Galilee and a hated publican. The proud Pharisees refused to accept the truth from these lowly followers. When the blind beggar had received sight, and had borne his testimony concerning the power of Christ, they said, "Thou wast altogether born in sins, and dost thou teach us?" John 9:34. They said of the Saviour, "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son?" Matt. 13:54, 55. "Can there any good thing come out of Nazareth?" John 1:46.

We may inquire, Why has God thus "chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty?" Paul has plainly given the reason: "The things which are despised, hath God chosen . . . that no flesh should glory in his presence. . . . That, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:28-31.

"How hardly shall they that have riches enter into the kingdom of God!" But there is also a pride of intellect which is as directly opposed to the spirit of the meek and lowly Jesus, as the pride begotten of wealth. Indulged, it will just as surely exclude the soul from heaven. Pride is hateful to the Lord; for it renders man blind to spiritual truth. It is written, "Not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26); "for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. 29:14); for "lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8:9. "Professing themselves to be wise, they became fools." Rom. 1:22.

In the light of these declarations of the revealed word, we may clearly see that the precious truths of the gospel could not safely be intrusted to the "wise men after the flesh." Hence, the joyful exclamation of Jesus, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight."

HUMAN NATURE.

BY ELIZA H. MORTON.

It is a true saying that human nature is the same in all ages; and experience and careful observation have demonstrated that things are so set one against another that there is not much difference in the natural goodness of mankind. Human depravity runs in different channels, and is made manifest according to the disposition of the individual. What to one man is an almost overwhelming temptation, strong as a rushing whirlpool in its power, to another, of a different temperament, is as a cobweb that may be lightly brushed away. It is not well harshly to judge a fallen brother, even though his sin may seem more enormous than our own. The pressure of peculiar circumstances may yet develop in us faults of which we now have no knowledge, from the contemplation of which we would shrink in horror.

Satan is a diligent student of human nature. For cultivated minds he prepares the most alluring temptations, and presents them in the most refined forms. Clothed in garments of light, sin stands

at the door, and too often enters the chambers of the heart in the most imperceptible and insidious manner. Coarser minds are captivated more easily, and hence less delicacy is needed in the manner of approach. But in either case resistance requires an equal amount of moral power and divine help.

God allows evil influences to be brought to bear upon his people, so ordering circumstances as to bring every weak point of character to the surface. He does this in order to develop what is in the heart, and to show his children the need of divine help and the power of almighty love.

"There is no man that liveth and sinneth not." Failure does not always mean defeat; for some fall only to rise stronger than before. Coleridge says that good and bad men are each less so than they seem. It is true that what to our eyes may seem a flaw ruining the character, may in the eyes of God be but a stain to be washed away in the blood of Christ, a mistake to be atoned for by an after life of devotion and usefulness; for,—

"He who with oaths his Master thrice denied,
Learned his own frailty, and was purified!
So he who errs and yet repents his sin,
Hath greater power all erring hearts to win.
Who longest and who farthest went astray
Can better point the perils of the way."



"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:—

DAKOTA.—Sabbath-school organized at Gayton, also at Roop; several converts reported in Emmons county, and the work generally prosperous.

EUROPE.—B. L. WHITNEY gives extended and cheering reports of the progress of the cause in various parts of Europe, especially in Switzerland.

GEORGIA.—C. H. Bliss holds tent meetings at Marietta, with a good attendance and interest.

IOWA.—Meetings at Winthrop continue with unabated interest, thirteen converts receive baptism, and forty-two sign the church covenant.

INDIANA.—Camp-meeting held at Wabash proves very successful, forty-three believers receive baptism.

KANSAS.—Meetings held at Tecumseh, also at Colony; at the latter place twenty-eight believers sign the church covenant, and are ready for church organization, Sabbath-school organized at that place; meetings held at Reeve; the number of believers at Topeka increased to fifty-six, and steps taken to erect a church; twenty converts receive baptism at the camp-meeting held at Chanute.

LOUISIANA.—Meetings held at Marthaville, and sixteen converts reported as one result of the same.

MISSOURI.—State camp-meeting held at Harrisonville is largely attended, thirty-three converts being baptized.

MAINE.—Interesting meetings held at Cornville; three additions to the church at Crotch Island, and two at Portland.

MICHIGAN.—Ten converts baptized at Battle Creek; church at Alma receives two accessions; interesting meetings held with the church at Nadean and Stephenson.

MINNESOTA.—H. F. Phelps holds meetings with the churches at St. Cloud, Crow Wing, Elm Dale, Brainerd, and Little Falls, and reports good interest and favorable condition generally; eight converts baptized at Sauk Center.

NEVADA.—Annual camp-meeting held at Dayton.

NEBRASKA.—Church at Culbertson receives two new members.

NEW YORK.—Tent meetings continued at Watertown, and several new converts reported.

NORWAY.—Encouraging reports received of the progress of the work in various parts of this country.

OHIO.—Eighteen believers reported at Washington C. H. as a result of protracted meetings.

PENNSYLVANIA.—Tent meetings held at Middletown, Shoustown, and Darlington; three converts baptized at Seventy Six, four at Clinton, and ten at Pittsburg.

TENNESSEE.—Tent meeting held at Graysville, resulting in several conversions, Sabbath-school organized at that place, thirteen sign the church covenant; tent meeting and camp-meeting held at Paris.

VIRGINIA.—Five converts receive baptism at Marksville, and are added to the church.

WASHINGTON TERRITORY.—Church at Linden receives four new members, the erection of a church begun at that place.

WISCONSIN.—Thirty-seven converts sign the church covenant at Sextonville; Eld. I. Sanborn holds meetings with the churches at River Falls, Knapp, and Beldenville.

WEST VIRGINIA.—Five additional converts at Paw Paw; ten believers baptized at Kanawha Station; membership of church at that place increased to fifty-seven; meetings held in Marion county.

THE THEOLOGICAL WORLD.

...The *Missionary Herald* says the Turkish government is increasing in hostility to mission schools.

...Dr. Lansdell, the English missionary, in a single year distributed no less than 56,000 Bibles among the exiles in Siberia.

...A band of Greek brigands recently captured an archbishop of the Greek Church, for whose release they demand a large ransom.

...The American Bible Society's receipts for September were \$18,077.93; the issues from the Bible House for the month were 82,276.

...By the annexation of two cities to a military district in Russia, 16,000 Jews are driven into exile, as Jews are forbidden to dwell in that district.

...The Evangelical Alliance has issued its fortieth annual invitation for the Week of Prayer, Jan. 2-9, 1887, with the topics for the successive days of the week.

...Rev. C. H. Spurgeon has, up to the present time, admitted into membership 10,000 persons in connection with the work of the Metropolitan Tabernacle and its missions.

...The *New York Observer* says: "The Jesuits can do a great service to any country in which they may have planted themselves, by quitting it entirely. This is the sole service they can render."

...It is a remarkable fact that upon the long roll of 6,281 Presbyterian churches, there are only 15 with a larger membership than at Chefoo, China, which is composed entirely of converted heathen.

...The *London Standard* reports that the number of Roman Catholics in China has fallen off from four million to four hundred thousand within a little over a year. This defection is largely owing to their hostility to the French.

...The Salvation Army meetings at Forreton and Baileyville, Ill., have been interfered with, and rioting has resulted. Captain Mills, of the Salvation Army, fled to Freeport from Baileyville, alleging that his life was in danger.

...The West Jersey Presbytery, at their recent session, unanimously adopted a resolution declaring that all church members signing applications for license to sell liquor, are subjects for discipline, and should be censured or suspended.

...Three Mormon bishops from Arizona, confined in the house of correction at Detroit, Mich., for about twenty months, under conviction for polygamy, have been pardoned by President Cleveland, and released.

...November 16 to 20 there will be a Premillennial Conference in Chicago. It will be attended by prominent men from the Baptist, Methodist, Presbyterian, Congregational, and Reformed Episcopal Churches, as in these churches there are many who believe in the soon coming of Christ.

...It is said that the pope has taken steps to pay off the debt of \$4,000,000 of the late Archbishop Purcell. By courtesy, the Archbishop's deficiency is called "a debt;" if he had been a bank cashier, it would be called embezzlement; its true name is stealing (and that from the poor), to which the Catholic Church has been a party all these years. The pope has been forced to take action by the indignation of the poor Catholics who were robbed.

...A Canadian member of Parliament, named Monk, is forming a company with a capital of \$10,000,000, and proposes buying the territory of Palestine. Subscriptions already amount to \$1,500,000. His idea is that Palestine is the center of the earth geographically, as well as the center of population. He believes that the time has come to fulfill the prophecy of Isaiah, when the civilized earth is to cease from warfare and accept Jerusalem as its capital.

...The Moravians, those bold pioneers, have penetrated to the frontiers of Thibet, and are settled at Kyelang, in the province of Lahoul, and Poo, in the province of Kunawar. There, from ten to twenty thousand feet above the level of the sea, they are holding their ground and setting their face toward the last closed door of Asia. Their nearest neighbors on the mission field are at Kotghur, distant thirteen days' journey.

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THE GOSPEL SICKLE.

Battle Creek, Mich., November 1, 1886.

☞ If the reader has ever had difficulty in understanding the distinctions between the two laws brought to view in the Bible, he will find that subject thoroughly discussed in this issue, and his difficulties removed. It is really surprising to note the large array of Scripture evidence of the difference between these two laws. This difference appears in the origin, manner of giving, purpose, and duration.

☞ The articles on the "Saints' Inheritance" will be completed with one more issue. To those who desire to have these articles in convenient form for ready reference, we would say that we have them in pamphlet form, the pamphlet containing more matter than has been brought out in this series. In consideration of the fact that the Bible contains such a large array of tangible evidence concerning the future abode of the righteous, it is not only our privilege, but a duty, to be thoroughly informed upon this important subject. The pamphlet contains 82 pages; price, 10 cts.

☞ A Bible and Prophetic Conference is announced to be held in Chicago, Nov. 16-21. The themes announced for discussion are those connected with the Second Advent. Such a conference was held in 1878, which attracted quite general attention, and led many to accept the true doctrine that the advent will occur before the millennium. Eminent men of all denominations are looking to this one with deep interest. Prominent ministers from the leading churches are to speak on subjects assigned them; such as, "The Advent Literal," "The Signs of the Times," "Last Day Delusions," "The Advent Premillennial," etc. Though there will probably be some errors mixed with the truth in this conference, yet we rejoice in every effort which will bring more prominently before the world and the church the great doctrines of the Second Advent, literal and near.

☞ The National Congregational Conference, recently assembled in Chicago, passed several resolutions looking to a union between themselves and the Freewill Baptists. The following is one of those resolutions:—

Resolved, That we recognize our Freewill Baptist brethren as possessing substantially the same evangelical faith as ourselves, and as holding and honoring the same form of congregational church government; and that we shall welcome any wise action looking to the union of the denominations into a single body.

This action on the part of the Congregationalists is in harmony with a sentiment that prevails quite largely throughout the country, and is visible not only between different Protestant bodies, but also between Protestants and Catholics. It is noticeable, however, that in all cases the concessions come from Protestants.

☞ The *Christian at Work* is of the opinion that the "conservation of the Sabbath [meaning Sunday] is to be found in making a safety-valve of Saturday." This means that in order to bring about such an observance of Sunday as its adherents desire, Saturday, or at least a portion of it, must be set apart as a holiday, to be given up to sports, recreation, revelry, etc., so that the people will have no occasion to employ the hours of Sunday for such purposes. Thus it is proposed to abase the Sabbath instituted by God at creation, commanded by him at Sinai, and enforced by the precept and example of Christ and his apostles, in order to exalt the man-made institution that has usurped the place of God's holy day. As especially applicable to this proposed use of the Sabbath, attention is called to Isa. 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." None can deny that these words were spoken with reference to the Sabbath of the fourth commandment—the seventh day of the week. We ask in all candor how any one can justify the use of the Sabbath as a "safety-valve," in order that Sunday-sacredness may thereby be conserved? Those who do this, and advocate it, will have to give an account for such action at the bar of God.

☞ The minister read for his text, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:7-11. He then gave out the hymn, "Free from the law, O happy condition! Jesus hath bled, and there is remission," emphasizing the word "there,"—"there is remission,"—as if he thought somebody was looking somewhere else for remission, perhaps seeking to be justified by the deeds of the law, being so foolish as to suppose that the law can forgive sin, which is its transgression. He did not tell us plainly that the ten commandments were done away; neither did he say they were not; but the drift of the discourse was to give the impression that that which was "written and engraven on stones" was done away, at least that the Sabbath of the fourth commandment was gone. The trumpet gave a very uncertain sound. If the decalogue has been done away, the teaching of the apostles should be revised. In that case, Paul should say, "Lie to one another, seeing ye have put off the old law," and, "Let him that stole, continue to steal." See Col. 3:9; Eph. 4:28. Now the ten commandments have been abolished, or they have not. If they have, no one is under obligation to keep one of them; if they have not, every one of them demands our obedience.

SHOULD THERE BE A STATE RELIGION?

As bearing directly upon the purpose of the National Reform Association of this country, the following paragraph from the historian, Henry Thomas Buckle, is pertinent:—

"If this great movement [Protestantism] had been allowed to proceed without interruption, it would, in the course of a few generations, have overthrown the old superstition, and established in its place a simpler and less troublesome creed; the rapidity with which this was done being, of course, proportioned to the intellectual activity of the different countries. But, unfortunately, the European governments, who are always meddling in matters with which they have no concern, thought it their duty to protect the religious interests of the people; and, making common cause with the Catholic clergy, they, in many instances, forcibly stopped the heresy, and thus arrested the natural development of the age. During almost a hundred and fifty years, Europe was afflicted by religious wars, religious massacres, and religious persecutions, not one of which would have risen, if the great truth had been recognized, that the State has no concern with the opinions of men, and no right to interfere, even in the slightest degree, with the form of worship which they may choose to adopt.

VERY STRIKING.

Nor long since some of the good people of Akron, Ohio, wished to hear Father O'Connor, a converted Catholic, lecture on Catholicism. In a meeting called by the clergy of the place, to discuss the propriety of such a lecture, it was unanimously decided that "it would be an inopportune move for the Protestant clergy of this city to unite in asking Father O'Connor to come, in view of the very friendly relations and mingling of the Catholic and Protestant clergy."

Shades of Luther! "Protestant clergy," indeed! In view of their decision, what right have those men to the name? What do they protest against? Have they forgotten what it cost in treasure and blood to win the title of Protestant? And do these so-called "Protestant clergy" think that Rome has changed for the better, that they can now form such friendly alliances with that church as to forbid one a public reference to her policy? If that policy is a good one, why not let it be told to the world? if, on the other hand, it is not good, but rather evil, why refuse to let it be known? If Rome does not change, as her adherents affirm, then one of two things must be true: either the Reformers committed a great error in separating from her communion in the sixteenth century, or else some of their successors of the present day have taken long strides in the wrong direction, by uniting to defend that hierarchy in the course it has pursued, and is still adhering to.—*Bible Echo*.

INFALLIBLE ROME IN AMERICA.

A GOOD many of the leading papers of the country, both religious and secular, have been considerably exercised over the two contradictory decisions made by Cardinal Gibbons, of the United States, and Cardinal Taschereau, of Canada, upon the way in which the Church of Rome views the organization known as the Knights of Labor. Cardinal Gibbons, pronouncing the decree of Rome, says they are all right; Cardinal Taschereau, pronouncing the decree of Rome, says they are all wrong. The query with the papers is, How can both be right? The answer is easy. They are both right, for is not Rome infallible? Is not all the history of the popes a whole bundle of just such contradictions? and have they not been declared, by the World's Council, to be infallible? This is only an instance of papal infallibility, brought to the doors of the American people. The matter needs no explanation; Rome has spoken, and the question is settled. But the large discussion of the question, by the prominent papers of the country, and the efforts made by them to find some consistent explanation of the contradiction, shows what a respectable influence Rome is gaining in Protestant circles in this country. It shows how completely the eyes of Protestantism are being closed to all that Rome has been and is. For what Rome has been, that Rome is. And has she not been declared infallible?—*Signs of the Times*.

THE Christian need not feel low spirited or discouraged if he does not appear to be situated so as to help as many of his fellow-beings as he would like to. A single furnace, though frequently entirely out of sight, will, if supplied with fuel, warm a whole house. Just so a single Christian may create a new atmosphere where he dwells, and although comparatively out of sight, he may change the chilling air of selfishness to a genial glow of love. Do not disregard opportunities for quiet, unobserved work. God sees and knows all.

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