

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

DEEDS, NOT YEARS.

'Tis deeds, not years, that make a life
Seem long upon the earth.
A man may live till fourscore years
Be counted from his birth.
But when at length he bows his head
To nature's last great call,
A marble shaft will merely tell
He lived, and that is all.

Another, living half that time,
Will fill with deeds his span;
And though he dies, he still will live
Within the heart of man.
No crumbling marble to remind,
No sculptured shaft he needs;
His is a lasting monument
Of fair and noble deeds.

'T were better if we spent less time
In sinful, idle scheming,
As planning some absurd career,
Or of a mission dreaming;
And more in doing kindly acts
To make life's burden lighter;
Thus, though our stay be short on earth,
Our deeds would make it brighter.

—Selected.

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.

THE man whose prayer is always answered is a man whose wishes revolve in the sacred circle of duty and honor. Such a man is hearty in his prayer, and God is quick in answer because of the heartiness. Can anything be simpler or clearer than the logic of effectual prayer? The human wish is an answer to the divine order; the soul cries out on earth for the things ordained for it in heaven. The preparation of the heart means, then, a great deal—means "a heart in every thought renewed, and full of love divine."

INFIDELS make special pretensions to fair dealing and fair play. Now, would it be a fair way of investigating the character of any man, to go among his bitterest enemies, and hunt up every sneer and scoff and story, whether true or false, and then, without further ado, pronounce judgment upon him, and refuse to have any intercourse with him? Would it not be reasonable also to consult his friends, and see what they have to say, and especially to become personally acquainted with him, and also to investigate the character and accusations of his enemies, before giving credence to them, and see whether they were not prompted by envy, malice, or revenge, in the charges which they brought against him? But how do sceptics investigate the Bible? Not one in a hundred of them has ever read it through since he came to the years of understanding. They do not make it a study; they do not understand it; they cannot fairly represent it. It is a rare thing that an infidel quotes a passage of scripture correctly.

THE coming of death and the coming of the Lord Jesus are not, as some suppose, the same; for the approach of the first *kills*, while the coming of the second *gives life*.

CHRIST'S first coming was the expectation of nations; his next is the expectation of Christians. "Look up, and lift up your heads, for your redemption draweth nigh." No Jew did ever more earnestly wish for the Jubilee; no stranger so longs to be at home; no soldier so heartily contendeth to have his wars determined with conquest, as the saints expect the fulfillment of the promise of the coming of Jesus Christ. It is the strength of their hopes, the object of their faith, in the midst of all sorrows. "Come Lord Jesus, come quickly."

SOME foolishly argue that there was no Sabbath from Adam to Moses, and that the Sabbath then was only given to the Jews. Well then, but did not God give the Gentiles any Sabbath day?—He certainly did not unless it was the seventh day. But did not the Gentiles need such a day as well as the Jews and Christians now?—Most certainly. Strange, then, that the good God who loveth the "stranger" (Deut. 10: 18) should have withheld from them such a great blessing as the Sabbath which was "made for man." Mark 2: 27.

THE intelligent and candid observer cannot fail to notice that Spiritualists denounce all law, and offer freedom from restraint; and the natural tendency of this is to subvert government and to introduce a state of anarchy which is certain to cause a disregard of all rights. Human nature without government has never protected any people, and we cannot hope for justice from those who, unrestrained, oppose God and his word. It requires only casual observation to discover the blighting influence of Spiritualism, wherever it obtains a foot-hold.

INFIDELITY comes to us not only with the profession of a friend, but also as a great benefactor. When any system claims patronage and discipleship, we naturally inquire, What is its object? what does it propose to do for us? what has it already done for others? If it cannot bring good credentials in this respect, we do well to give it a wide berth. We inquire, therefore, what has infidelity done for those who have embraced it in the past? What does it propose to do in the future? The least investigation shows, that so far as infidelity is a system at all, it is merely a system of doubt, of fault-finding, and of opposition to Christianity. Evidently, it exists only for this purpose: It has no missionaries of its own, no code of morals, no rites of worship, no God, no hope, no hereafter. Who ever heard of infidels sending out missionaries to enlighten the dark corners of the earth? What foreign missions have they established? What apostles of infidelity have ever toiled and sacrificed in heathen lands for the enlightenment of the people, or spent their lives to elevate the barbarous nations of the earth?—None. The very question provokes a smile.

THERE is a striking parallel between marriage and the Sabbath. Marriage was instituted in Eden (Gen. 2: 21-24), so was the Sabbath (Gen. 2: 1-3); the woman was made for the man (1 Cor. 11: 9), so was the Sabbath (Mark, 2: 27); "Marriage is honorable" (Heb. 13: 4), and the Sabbath is called also "honorable" (Isa. 58: 13); the husband is lord of the wife (1 Pet. 3: 6), and Jesus is Lord of the Sabbath (Mark 2: 28)—two relics of Eden, made for the race—the bulwarks of society and the guardians of the home.

"WHEN a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Eze. 18: 26. Two deaths are here brought to view: First, the death common to this state of being, which all share alike, good and bad, which is called the first, or temporal death; secondly, if a person dies this death in a state of sin, that is, with sins upon him of which he does not repent before he dies, for those sins that he has committed he shall die; another death awaits him. The first death was not for his personal transgression; for this is entailed upon all alike through Adam, both good and bad. But every one is to die for his own sins unless he repents. How is this to be brought about? He is to be raised from the first death and judged; and if sins are then found upon him, for those sins he suffers the same penalty—death; and being thus reduced to death again, he will forever remain dead; for from this death there is no release nor redemption provided. This is the second death, and is the everlasting punishment in store for all the workers of iniquity.

BY many people the evidences of the soon coming of Christ are considered insufficient to base faith upon. They do not reflect that the testimony and acts of one man condemned the people who were destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But the evidences that the day of the Lord is near at hand are a hundred times more conclusive than were the evidences of the flood. The signs spoken of by the prophets, by Christ and his apostles, have nearly all been fulfilled, and are constantly being fulfilled. It is difficult to conceive how any one could reasonably ask or expect more tangible evidences of the nearness of Christ's second advent.

THE laws of Nature have no variations. They know no exceptions. Their violation by animated beings has certain consequences, which we call penalties. And these penalties are sure to follow the violations of Nature's laws. Nature grants no indulgences to sin, yet she is kind. Though the violation of her laws must bring death, yet warnings are given the offender to leave the ways of sin, and thus be saved from death. Pain and sickness are kind admonitions, warning of the consequences which must follow. If these are heeded, life may be prolonged by a return to the obedience of the laws that have been violated. But if sin is persisted in, it will be found, as in the case of violated moral law, that "sin when it is finished, bringeth forth death."

THE first probation of mankind was while they were yet innocent, that they might prove themselves, while under trial, worthy to live. When this had ended in failure, and death became their inevitable portion, then God granted to them a second opportunity to establish a virtuous character. He gave them ground of hope, even though the life that remained to them was a dying life, and though their original innocence was gone. In the provision of One that should bruise the serpent's head, he held out the hope of recovery from the degradation of sin. This second probation is to recover the ground which was lost in the first, and to establish what the first one failed to establish. In other words, it is to recover man's lost innocence, and to establish a righteous character by acts of obedience in the midst of powerful temptations to sin. This can be done only by relying upon the merits of our Saviour, and so fulfilling the conditions that devolve upon us that we may at last have his righteousness imputed unto us.

DOCTRINAL.

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

THE SAINTS' INHERITANCE.—11.

BY J. N. LOUGHBOROUGH.

THE NEW JERUSALEM.

"Thy garden and thy pleasant walks
My study long have been;
Such dazzling views by human eye
Have never yet been seen."

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Rev. 21: 9-16.

We understand that this measure of the city is its entire circumference; for the announcement is made as soon as this measure is taken, that all sides are alike, length, breadth, and height. The ancient custom of measuring cities was to begin at the corner and go entirely around, and not simply to measure one side. The measure of the city was twelve thousand furlongs. At eight furlongs to the mile, it would be fifteen hundred miles. This being the entire circumference of the city, one-fourth of it would give us the length of either side, three hundred and seventy-five miles. Truly, this is a great city. This is indeed the city that Abraham looked for, "which hath foundations, whose builder and maker is God." Heb. 11. This is the Jerusalem which Paul says "is above," and "is free, which is the mother of us all." It is the Father's house, in which Christ said "there are many mansions." It is the place he was going to prepare for his saints, prior to his coming again to receive them to himself. John 14: 1-3.

"And he measured the wall thereof, an hundred and forty and four cubits." Verse 17. This we suppose to refer to the height of the wall; for he has already given us the length and the breadth. Eighteen inches to the cubit would give the height of the wall two hundred and sixteen feet.

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Verse 18.

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." Verses 19, 20. These twelve stones are the foundation of the wall, but the wall is of jasper, as we have already shown.

Stuart says of these precious stones: "There is classification, therefore, in the arrangement; a mixture not dissimilar to the rainbow, with the exception that it is more complex." This forms the foundation of the wall of the city. That wall is itself bright green, spotted with red and yellow. In addition to this, it is transparent, so that it will admit the rays of different colors to pass through it, which emanate from the stones that form its foundation (for many of these stones emit light of themselves). Here is a scene of beauty, indeed;

but when we contemplate, in addition to this, that the glory of God, which far outshines the sun, will cause those precious stones to sparkle and glisten, we have a wall of such splendor as is far beyond the conception of mortals.

"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass." Verse 21. Here is gold that is worth striving for. It is imperishable. One ounce of it would be worth more to you, dear reader, than all the gold of Ophir. I would give more for enough of that gold to set my feet upon, than for all the treasures of earth. He that secures a standing-place on those streets, will be safe.

"The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Verse 23. The glory of God will so far outshine the sun that its rays will give no light in the city. This is not simply the sun as it now shines, but it is when, as the prophet says, "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." Isa. 30: 26. Again, speaking of the same time (chap. 24: 23), he says: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." This refulgent light, shining on those most precious stones, will cause them to sparkle and shine as by human sight hath never yet been seen.

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." Verse 24. This, it seems, is to be the great metropolis, or capital, of the new-earth kingdom, into which all the nations of them that are saved shall come to offer their tribute of praise.

In chapter 22 we have a description of the river of life, "clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Every month the tree will yield a fruit, and as God's saints, "from one new moon to another, and from one Sabbath to another," come to worship before the Lord (Isa. 66: 23), they may obtain of the fruits of the tree of life. Those who obey God's commandments, as we learn in chap. 22: 14, are to have a right to the tree of life, and enter in through the gates into the city, and participate in this glorious rest.

Thus we have briefly investigated some of the many testimonies which speak of the glorious inheritance of the saints. The meek shall inherit the earth, as Christ has promised; but not till sin and the curse are removed. But, says the objector, Christ says, "Great is your reward in heaven." True, there is a rich reward reserved for us. We are to reign with Christ in heaven a thousand years; but that city, with all its dazzling glory, as we have just seen from Rev. 21, is to come down and be the capital of the earth restored. But, it is still urged, Paul said, "We have a building of God, a house not made with hands, eternal in the heavens." True, the building is eternal; but he does not say it will eternally remain there. God's word shows that it will come down and be the tabernacle of God, when he dwells with men.

Reader, is not the inheritance God has promised good enough? "Flesh and blood cannot inherit the kingdom of God." But, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then will God's saints be qualified to possess an immortal inheritance. Man will stand forth perfected, beautiful in form, free from pain, the stain of sin all washed away from his heart, and his lips shouting forth the praises of Him who has thus wrought for him. Methinks your better feelings say, It is glorious. Yes, and the best of all is, that state will never end.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Reader, do you not feel a longing desire to be a partaker of the saints' inheritance? The Spirit calls you; there is yet room. The heavenly city, with all its charms, welcomes you to come. The way is easy, if you seek it through Christ.

First, "Break off from your sins by righteous-

ness, and turn away from your transgressions by obedience to God." Have you no hope in Christ? Speedily obtain one. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In the very day you seek him with all the heart, he will be found of you.

Secondly, we must comply with the conditions on which the promise was made. Christ says: "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Then leave the trifles of earth. Why will you linger and die? While mercy lingers, why will you dally with the vanities of earth, and neglect the preparation for that rich inheritance which you may obtain?

Are you a Christian, striving to obtain a reward with the faithful? Take courage; the kingdom will be cheap enough, though you may wade through seas of blood to obtain it. Contrast all your afflictions here with that "far more exceeding and eternal weight of glory" at the end of the race. Cease your murmurings; heaven is cheap enough. Remember, your trials here are only workmen sent to polish you, and fit you for your heavenly inheritance. Ever seek to say from the heart,—

"Why should I murmur or repine at hardship, grief, or loss?
They only will the gold refine, and purge away the dross."

God is displeased with murmuring Christians. Look how he recompensed those who murmured in the wilderness. "Neither murmur ye, as some of them also murmured." Be as consistent in the heavenly way as you are with temporal matters. Let the object of your pursuit spur you forward; and instead of murmuring at your lot, let your actions tell to all that you consider that object of greater value than worldly ease or pleasure. If some lord of earth would come to your town and advertise, saying, "Any man who will labor for me, carrying corn, shall receive a bushel of gold for every two bushels of corn he will carry a mile," what a crowd of people you would behold flocking to the scene of action, each anxious to get a burden to carry. Behold them loading themselves to the ground, almost, with their heavy burdens. "Why, the more load I take, the more gold I shall get, and you know I can't go but once." See them trying their loads, and concluding they can carry a little more. Down goes one. "Well, got too much load?"—Oh, no! I'll get along." Not a word of complaining in that company! The gold spurs them forward. Have you ever murmured? Stop and think. An "eternal weight of glory" is to be worked out by this suffering. What? Why, your "light affliction, which is but for a moment," is working out for you an eternal weight of glory. The more afflictions, the heavier the glory. Well, I can carry a little more; for I have only to carry it a moment (compared with eternity), and Jesus says his grace is sufficient.

"The road may be rough, but it cannot be long;
I'll smooth it with hope, and I'll cheer it with song."

Are you a minister of Christ, striving to lead the flock in the way of God's truth, and win souls to Christ? Toil on. "Thou shalt be recompensed at the resurrection of the just." He who has said, "Feed the flock of God," has also said, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Think often of the inheritance. No aching head, no hearts saddened there by the opposition of men to God's truth. No fevered lungs, worn with incessant labor; but there those who have turned many to righteousness "shall shine as the stars forever and ever." Toil on! and may we meet on Mount Zion with the Lamb. Amen.

THE JUDGMENT OF THE GREAT DAY.—7.

BY U. SMITH.

Our last article closed with a recapitulation of the important events that transpire under the sounding of the seventh trumpet.

So momentous and solemn are these truths that we cannot forbear to remind the reader again of our present position. Prophetic time ended in 1844. There the seventh angel began to sound, the most holy place of the temple in heaven was opened, the judicial thrones of the investigative Judgment (Dan. 7: 9, 10) were set (Hebrew), and Christ began the final examination of the cases of his

people before the Father, to make the atonement, to cleanse the Sanctuary, and to finish the mystery of God. More than forty years already have elapsed since we entered this solemn period, and this work began.

And what follows?—The close of Christ's priesthood; the end of probation; the utterance of that solemn fiat which fixes every man's destiny, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still" (Rev. 22: 11, 12); the coronation of Christ upon the holy hill of Zion (Ps. 2: 6); the wrath of God in the seven last plagues, upon the living wicked; the convulsions of the great day; the revelation of Christ as King of kings and Lord of lords in the clouds of heaven; the giving of immortality to every overcomer; and the destruction of all his incorrigible enemies then living upon the earth. Luke 19: 27.

When our Lord ascended to heaven to sit at the right hand of his Father, as mediator between him and his people, he also had another work to accomplish. He revealed to the disciples this work in the following comforting words: "In my Father's house are many mansions; if it were not so, I would have told you. 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. This doubtless refers to the glorious city, the New Jerusalem, which is being prepared to be the metropolis of Christ's kingdom, and the palatial abode of those who humbly follow him in this lower world. And in view of the language just quoted, we cannot doubt that the work is wrought under the personal supervision of our Lord, during the period of his priesthood. And his people will enter those mansions when that which Christ wills is brought to pass, and they are taken into his presence to behold his glory. Such was his prayer. "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." John 17: 24.

The Saviour being crowned king at the close of his priestly office, begins the exercise of his kingly power by delivering his people, and by bringing to trial, and pronouncing judgment upon, and executing his enemies. This is clearly brought to view in the 110th psalm, which speaks of both his kingly and priestly offices. Thus in verse 1 he is assigned a place of honor at the Father's right hand: "The Lord said unto my Lord, Sit thou at my right hand." It is important to observe that there are two personages brought to view in the psalm, to whom the word "Lord" is applied,—the Father and the Son. The first is from the original "Jehovah," referring to the Father, and is printed in the text, as the reader will observe, in small capitals; the second is from "Adonai," and refers to the Son. Thus "Jehovah said unto Adonai," or the Father said unto the Son, Sit thou at my right hand. But the time he is to continue in this position is limited by an event which changes his office from that of priest to that of king. It is expressed in these words, which immediately follow: "Will I make thine enemies thy footstool." Verse 2 states the very act of making Christ king, and placing his enemies under him as his footstool.

"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." The first clause of this verse is parallel to Ps. 2: 6: "Yet have I set my king upon my holy hill of Zion." The heavenly Zion (Heb. 12: 22; Rev. 14: 1) is the place of Christ's coronation. The last clause, "Rule thou in the midst of thine enemies," expresses the very words of the Father to the Son when he crowns him king. This is obvious from our common English version, but is made still more evident from the French translation of David Martin, in which the two clauses are connected by the words "in saying;" thus, "The Lord shall transmit out of Zion the scepter of thy strength *in saying*; Rule in the midst of thy enemies."

The next verse states the sympathy of Christ's people with his work when he is thus inducted into his kingly office, and proceeds to exercise his power against his enemies: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." Instead of "the day of thy power," Martin's French Bible reads, "The day that thou shalt assemble thy army in holy pomp." This is the time when

the Son of man descends in power and great glory, and the armies of heaven, that is, all the holy angels, attend and surround him. Matt. 24: 30, 31; 1 Thess. 4: 16-18; Rev. 19: 11, 12. The people of God are to unite with Christ in his rule over the nations of wicked men. Rev. 2: 26, 27; Ps. 2: 6-9. The *morning* of this verse must be the morning of the *day* which it mentions. One of the earliest events of that day is the resurrection of the just, when, like their Lord, they are born from the dead to life immortal. Rev. 20: 4-6; Luke 20: 35, 36; Col. 1: 18; Hos. 13: 13, 14; 1 Cor. 15: 42-44, 51-54.

By virtue of the authority vested in our Lord when inducted into his kingly office, he proceeds to judge his enemies, or pass sentence of destruction upon the living nations of those who know not God, and obey not the gospel of our Lord Jesus Christ. So verse 6 of the 110th psalm reads: "He shall *judge* among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This is his work in the day of his power, to which his people give their willing assent. Verse 3. This is the great day of his wrath, when he shall dash the nations in pieces like a potter's vessel (Ps. 2: 9), and none will be able to stand except those whose sins are blotted out. The wicked kings of the earth shall fall before him when he is King of kings and Lord of lords.

Instead of the reading given in the English version, "He shall wound the heads over many countries," Martin's Bible has the singular number, and translates thus: "He shall wound the *chief* who rules over a great country." Thus the text is made to refer unmistakably to Satan. The Hebrew word rendered "wound" is defined by Gesenius thus: "To smite through and through; to dash in pieces; to crush." And thus shall our great adversary be treated when the God of peace shall bruise the prince of darkness under the feet of his people. Rom. 16: 20; Gen. 3: 15; 1 John 3: 8; Heb. 2: 14.

Thus the transition of Christ from his priestly to his kingly office is clearly marked. Human probation closes when Christ ceases to be priest. Those who are found in their sins after our Lord has been crowned king upon his own throne, must be destroyed as his enemies. And the priesthood of Christ terminates when he has obtained the acquittal of his people, and secured the blotting out of their sins at the tribunal of his Father. Then and there he is crowned king (Dan. 7: 9, 10, 13, 14); and from that coronation scene he shortly comes to our earth as king, to deliver all who at that examination of the books, are accounted worthy to have part in the world to come, and in the resurrection of the just. Dan. 12: 1; Luke 20: 35, 36; 21: 36.

WHICH IS THE GLOOMY DOCTRINE?

BY J. N. ANDREWS.

THE sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing to remain "ignorant concerning them which are asleep" rather than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to

them as the whole period during which righteous Abel has slept in death will be to him. And to him, as far as his own knowledge of the case is concerned, it will be precisely as though he entered heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death, than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, my friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ, and entered their reward?—Oh! they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer? You answer again, and this time with a shudder, *They must suffer to all eternity*. Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged *before* they are rewarded or punished? and that till the day of Judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?

ARE THE DEAD CONSCIOUS?

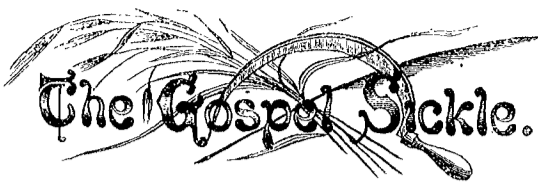
BY GEORGE THOMPSON.

IN answer to the question, Are the dead conscious? modern theology says, They are. Broadcast throughout the land, from the pulpit and press, it is proclaimed that man is immortal and cannot die. If the Bible sustains such a position, all right; but let us look at a few of the many texts that speak of the state of man in death.

"For the living know that they shall die; *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9: 5. The dead praise not the Lord, *neither any that go down into silence*." Ps. 115: 17. Nevertheless, man being in honor abideth not; *he is like the beasts that perish*." Ps. 49: 12. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*." Ps. 146: 3, 4.

Yet with this plain Bible testimony, modern Spiritualism, that great wonder-working power, brings before the people the so-called spirits of the dead; children commune with their dead parents, and parents with their children; seances are held in the cot of the poor, and in the courts of kings and the mighty men of the earth. But be not deceived. They are the spirits of devils working miracles (Rev. 16: 14), that would deceive, if possible, the very elect. Matt. 24: 24. Try the spirits (1 John 4: 1) by the test which God has given: "To the law and to the testimony; if they speak not according to this word, it is because there is *no light in them*." Isa. 8: 20.

"I OFTEN crave to believe and cannot," is what a man says of himself in an exchange. We don't believe a word of it. If a man wants to believe a thing, he can. A man can make himself believe even the baldest lie that was ever invented. Certainly, then, he ought to be able to believe truth which is supported by the most unimpeachable testimony. Such truth is that of the Bible concerning Christ and the gospel. If a man is not a believer, it is because he doesn't want to believe. Or if he does have a feeble sort of desire to believe, he has a greater desire for something with which the truth is incompatible. Some people want to believe and they want heaven, but they want this earth at the same time, and they can't have both. If a man really wants to serve the Lord, he will do it.—*Sel.*



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

BATTLE CREEK, MICH., NOVEMBER 15, 1886.

FROM ROME TO THE UNITED STATES.

We do not mean by this heading a journey from Rome to this country; but we mean a revelation given to John on the Isle of Patmos, which, beginning with ancient Pagan Rome, spans all the intervening centuries to the present day, and closes with Christian America.

Very few are aware that there is a line of prophecy in the Bible with Rome at one end and the United States at the other; but such is demonstrably the case. This prophecy is found in Rev. 12 and 13, and is one of the most interesting and instructive in all the book. It is also one of the very greatest importance to the people of this generation; for it comes right to our own time, and is the only prophecy which explains the religio-political movements now transpiring before our eyes.

The prophecy is also of peculiar interest to professed Christians; for it is designed to show the relation of the true church to three great representative forms of false religion to the close of time; namely, paganism, the papacy, and an arrested and vitiated Protestantism. The civil powers through which the forms of religion brought to view in the prophecy are manifested, are (1.) pagan Rome, (2.) papal Rome, and (3.) the United States. The history of the Church, in the prophecy, runs parallel with these. Her relation to the first is shown in that when Christ appeared here upon the earth in human form as the child of the Church, pagan Rome endeavored to destroy him. Rev. 12:4. Her relation to the second is shown in that during the long period of papal persecution, she is represented as being furnished with wings as an eagle, and fleeing into the wilderness, where she is nourished in obscurity by the power and grace of God. Rev. 12:14; 13:5, 7. Her relation to the third is shown in that this power makes war upon the remnant of her seed, and she passes through a sharp conflict therewith. Rev. 12:17; 13:15-17. But the persecuting power shortly goes into the lake of fire, and simultaneously the Church enters into the ecstasy of her redeemed state, being seen victorious with the Lamb on Mount Zion. Rev. 14:1.

We have, then, in the prophecy, in the matter of symbols, (1.) a woman, the sun, and the moon, representing the Church and the two great dispensations, Jewish and Christian; (2.) a great red dragon, a leopard beast, and a two-horned beast, representing earthly governments. The religions represented are paganism, the papacy, and a retrograde Protestantism; the governments are pagan Rome, papal Rome, and the United States. With this nation, this line of prophecy terminates. All anti-Christian earthly governments are swallowed up and destroyed in the lake of fire; while the Church, long oppressed, emerges victorious from the struggle, gaining the object of her desire, and entering upon the fruition of her hope on the high plane of immortality.

If the reader is now ready to ask for some proof of these propositions, this is just what we desire, and invite him to look carefully at the proof which is now offered:—

The Scriptures have chosen to symbolize the Church by a woman. Eze. 23:2-4, etc.; Rev. 17:3-6, 15, 18; Jer. 3:7. The "woman" of Rev. 12:1 is the symbol of the gospel Church. The "sun" symbolizes the light and glory of this dispensation. The "moon" under her feet is a figure of the Jewish dispensation, which shone with the light borrowed from the gospel, as the moon shines with light borrowed from the sun. It was "under her feet," that is, had just passed away at the time the prophecy opens. The "crown of twelve stars" represents the twelve apostles. The man child who appeared upon the scene (verse 5), who was to rule all nations with a rod of iron, and was caught up to God and his throne, was Jesus Christ. The time was the time of his first advent, when he appeared in this world as a child. The "dragon" attempted to destroy him. The dragon is thus shown to be a symbol of that power which did try to destroy

Jesus Christ. Rome did this; hence the dragon symbolizes Rome at the beginning of the Christian era, when the government was imperial, and the religion pagan.

Having now ascertained the application of the first symbol to pagan Rome, we pass to the next, the leopard beast of Rev. 13. To this beast the dragon gave his seat. The Roman emperors abandoned Rome, whereupon the popes soon erected in that ancient seat of empire a throne more gorgeous and powerful than the emperors had ever occupied. Constantinople was made the capital of the empire in A. D. 330. Two hundred and eight years afterward, the emperor Justinian conferred upon the papacy great power and authority, by making it the spiritual head of all Christendom. Thus we are guided unmistakably to the application of the second symbol, the leopard beast, which represents the papal power.

This power was to continue forty-two months, 1260 days, symbolic of 1260 years (Eze. 4:6; Num. 14:34), then to receive a deadly wound, and go temporarily into captivity. From A. D. 538, the 1260 years extended to 1798, when the papacy was temporarily overthrown by the French. This deadly wound was healed by the restoration of the papacy in the election of a new pope, in the interest of Napoleon Bonaparte, A. D. 1800.

At this time, John sees another beast coming up; and we are thus introduced to the third symbol in the prophecy. This is called "another beast." And the significance of this expression will be seen when it is considered that symbols had already been presented in this prophecy representing Babylon, Medo-Persia, Grecia, Rome, and the ten kingdoms of Western Europe which sprang from Rome, before this one is introduced. (See Daniel, chapters 2, 7, and 8, and Rev. 12:3 and 13:1.) This must, therefore, represent some government entirely outside of the territory occupied by the kingdoms named. But these, every reader must be aware, occupied all Western Asia, Northern Africa, and Eastern and Western Europe; that is to say, all of the Eastern hemisphere which has been known to history and civilization from the earliest times. We are thus compelled to look to the Western hemisphere for the locality of this power; and, as already shown, to a period this side of 1798, as the time when it is seen coming up. These two facts alone are sufficient to hold us to the conclusion that the United States is the government intended by the symbol with two horns like a lamb; for there was no new power then arising in all the world, and beginning to attract the attention of the nations of the earth except our own government. For a full exposition of this subject, see the work for sale at this Office, entitled, *The "Marvel of Nations."* The acts attributed to this symbol explain the religio-political movements now taking place in this country, as we shall next endeavor to show. U. S.

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

We have noticed every instance where the first day of the week is mentioned in the New Testament, excepting one, which we now present: "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

This scripture is claimed as evidence for Sunday, on the ground that public collections were taken upon that day; hence there must have been public meetings held. Therefore the first day of the week was the day for public assemblies of Christians. But does this language say that public collections were taken up on the first day of the week? The whole question turns upon the expression, "lay by him in store." Would the act of taking money from the purse or pocket and placing it in a box or plate, be laying by him, *i. e.*, by himself?—Most certainly it would be just the opposite. It would be putting the money away from himself. The money would be gone. This is evidently an act to be done, not in a public gathering, but at home. This is most certainly the meaning of the original Greek. Various translations collected by J. W. Morton, late Presbyterian missionary to Hayti, read as follows: Greenfield in his Lexicon translates the Greek term "with one's self, *i. e.*, at home;" two Latin versions, the Vulgate and that of Castellio, render it "with one's self, at home;" three French translations, those of

Martin, Osterwald, and De Sacy, "at his own house, at home;" the German of Luther, "by himself, at home;" the Dutch renders it the same as the German; the Italian of Diodati, "in his own presence, at home;" the Spanish of Felipe Scio, "in his own house;" the Portuguese of Ferreira, "with himself;" the Swedish, "near himself;" Dr. Bloomfield, "by him, at home;" the Douay Bible, "Let every one of you put apart with himself." Mr. Sawyer thus translates it: "Let each one of you lay aside by himself." Dr. Justin Edwards, in his "Notes on the New Testament," thus gives it: "Lay by himself in store; at home." "That there be no gathering." "That their gifts might be ready when the apostle should come." Surely all these authorities, and others which might be cited, are sufficient to settle the question beyond all controversy, that there is no public collection intended, but on the contrary that the act required was to be done at home.

Again, the act required is not such an one as would be consistent with Sabbath sacredness. They were to lay by them on the first day of the week as God had prospered them. To tell how God had prospered them during the week past, if a business man, would necessitate the reckoning of accounts. Our first-day friends would hardly relish the idea of finding some of their church members who were merchants, busy reckoning up columns of figures to ascertain the amount of prosperity during the past week, it being what they call the "Christian Sabbath." Yet this is precisely what this command of the great apostle to "lay by him in store as God hath prospered him" would necessitate in the case of any one who had large business transactions.

Here we see the same fact stated which has been apparent in the other cases where the first day of the week is mentioned. Secular labor is spoken of as being done on that day; and in this last instance the apostle required it. Surely this is hardly consistent with Sabbath holiness. We therefore conclude that this last mention of the first day utterly fails to prove the practice of holding religious meetings on the first day of the week in the apostolic age, and fails to give the slightest sanction to any claim of sacredness.

We next notice references made to the Bible Sabbath during the days of the apostles. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14. After this Paul gave a masterly discourse to those assembled, proving that Jesus was the Christ. We learn from this scripture that the day St. Luke calls the Sabbath some twelve years after, which many claim had been changed, was still the seventh day, the very day when the Jews met in their synagogues. At the close of this discourse, we read: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." Verses 42, 44. Here again the inspired word of God positively declares that the seventh day, on which the Jews met in their synagogues, *was the Sabbath day* in the year A. D. 45. We are well aware how first-day advocates try to avoid the force of this argument by saying, "It was the Jewish Sabbath of course," and "the apostles went into the synagogue to preach, simply because they could not get opportunity to speak to the Jews any other day," and "the apostles did not hold religious meetings with the Gentiles on the Jewish Sabbath," etc. But the very fact that they in every case place the word "Jewish" before the word "Sabbath," when speaking of the seventh day of the week, as a term of reproach, while they speak of the first day of the week as *the Sabbath*, without any such qualifying phrase, shows the different sense in which they speak of that day, as distinguished from the manner in which inspired men speak of it many years this side of the cross. Why did not St. Luke speak of the day as the "Jewish Sabbath," if his practice then was the same as that of many Christian ministers now? We could not persuade these estimable men to speak of the seventh day as *the Sabbath day* before their congregations in public. They never do it. They would feel at once that all who heard them would draw the conclusion that they considered it a sacred day, should they do so. The observers of the seventh day always call it "the Sabbath day" because they regard it as such. How shall we explain the fact that St. Luke, whenever he has occasion to speak of it, always calls it by the same name that modern observers of it do, and never calls it the Jewish Sabbath, only on the supposition

that he observed it himself, and considered no other day of the week the Sabbath day. This writer is a Christian, writing for the Christian dispensation. He calls those institutions which he names what they really are. He always calls the seventh day, when he has occasion to speak of it, "the Sabbath," just as writers always had for four thousand years before, showing no change had occurred. He never in a single instance calls the first day of the week by any such title or any sacred title whatever; yet many good people believe that he had been keeping the first day of the week as the Sabbath for thirty years, and not keeping the seventh day as such. We leave it for first-day observers to explain such inconsistency.

We next notice the claim that the apostles did not hold meetings on the seventh-day Sabbath, only with the Jews, for the sake of reaching them. Verse 42 implies that this meeting on the first Sabbath mentioned, was a mixed meeting of Jews and Gentiles; for the latter requested that these words might be repeated to them on the next Sabbath. This shows at least that they were somewhat conversant with the discourse. What an excellent opportunity this presented to the apostle to inform them of the first-day Sabbath, if there had been any instituted! How readily our modern ministers would have remarked, "You need not wait a whole week, to-morrow is the Christian's Sabbath, the day in which we instruct the Gentiles." But not a word of this do we find. They waited a whole week; then nearly the whole city turned out to hear the gospel. Luke says it was "the next Sabbath day" when this great gathering occurred. It was evidently a week later than the other meeting. If it was the next Sabbath day, then most certainly Sunday was not a Sabbath day. Here was a Gentile meeting on the Sabbath day, and no one can truthfully deny it. Here we have two consecutive Sabbath days in which the great apostle held religious services, instructing far more Gentiles than Jews.

G. I. B.

ARE THE WICKED IMMORTAL?

Is it natural to infer the immortality of the wicked from the figures by which they are represented in the Scriptures? They are not spoken of as gold, silver, or precious stones; but as hay, wood, and stubble. They are compared to the most perishable, combustible, and destructible substances, as chaff, stubble, dry branches, tares, etc. In reference to the wicked it is said, "He will burn up the chaff with unquenchable fire." Matt. 3:12. Set fire to a heap of chaff, and if the fire is not quenched, it will speedily be consumed—wholly burned up. If the fire were quenchable, some of it might be preserved; but as it is unquenchable, it represents the entire destruction of the wicked.

Stubble also is quickly consumed, like chaff. We read, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1. Thus the whole tree of evil is to be consumed like stubble, from the lowest roots to the highest branches. The unholy plant shall be utterly extirpated.

Animal fat is another substance which is consumed by fire. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. Comment is not necessary. Utter destruction cannot be more plainly declared.

Again, "As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:40-42.

It is not necessary to quote other scriptures to this point. These are sufficient. There is nothing in the Scriptures indicative of endless existence for the wicked. On the contrary, it is plainly declared that the time is coming that they shall not be: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Ps. 37:10, 11. Again he says of the wicked, "Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." Verse 36.

R. F. C.

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

WHY NOT FOUND OUT BEFORE?

WHEN we have clearly proved from the Bible that the seventh day is the Sabbath, and should be kept, Sunday-keepers say, "If this is so, why was it not found out before?" And because pious and learned men have lived and died without keeping the seventh-day Sabbath, they claim that it cannot be right.

The fallacy of this argument may be readily shown. First, such reasoners judge the Bible by the opinions and actions of poor, fallible man. Instead of reading the Bible to learn what men ought to do, they inquire what men have done, to learn what the Bible should mean. Secondly, this objection has always been urged against every reformation in religion. On this principle, we must never learn anything which our fathers did not know.

God's truth is always progressive,—new truths being brought out and old truths revived in different ages, as circumstances may require. To each generation God gives additional light, some truth he has not given before. In many cases the people are brought back to doctrines which have been lost sight of for generations. So of the Sabbath. In the providence of God, the time has now come when light is being given, and a reformation is being wrought upon this subject.

It was foretold in prophecy that the papacy would change God's Sabbath, and enforce that change for 1260 years. This is the reason it was not found out before. In Dan. 7 we have the prophecy of the four kingdoms. It is universally agreed that the last of these represents Rome, and that the blasphemous horn is a symbol of the papacy. Verse 25 says: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." How exactly have the popes fulfilled this prophecy! They have blasphemed God and slain his saints. But this power was also to think to change times and laws. Whose laws and times?—Those of the Most High; for it is against God that the beast makes war. Human laws are constantly changing; so it would be nothing remarkable that these should be changed. But that a man should think to change the law and times of God would be remarkable. Beyond doubt, then, the prophecy refers to God's law and God's holy time.

Is there any precept in that law relating to time?—Just one, and only one,—the Sabbath command. The other commandments say nothing about time, while this relates to nothing else. Time is inseparably connected with this commandment, so that to change the commandment would be to change the time. The prophecy said the pope should think to change God's laws and times. But God's law relates to no time except the weekly Sabbath; hence we have here the most explicit prediction that the papacy was to change the Sabbath of the fourth commandment.

Has the pope changed the Sabbath?—Yes, emphatically. The proof is abundant: (1.) The law plainly says, "The seventh day is the Sabbath." Ex. 20:8-11. (2.) The New Testament is entirely silent about any change of the Sabbath by Christ or the apostles. (3.) But since the rise of the papacy, we find that some one has changed the Sabbath; for the Catholics and most Protestants now keep the first day, instead of the seventh day, which the law requires. (4.) History shows that the pope did make this change of the Sabbath. (See "History of the Sabbath," by Andrews.) (5.) The Catholics confess that they did it. Notice the following from a Catholic catechism:—

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

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Doctrinal Catechism*, p. 101.

"*Q.* How prove you that the church hath power to institute feasts and holy days?"

"*A.* By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*Abridgment of Christian Doctrine*.

How could evidence be any clearer? The pope, then, did change the Sabbath, according to the prophecy.

Now the prophecies just as clearly predict that this breach in the law of God will be repaired and

the Sabbath restored in the last days. Thus in Dan. 7:25, before quoted, after stating that the papacy would persecute the saints, and change times and laws, the prophet says: "And they shall be given into his hand until a time and times and the dividing of time." This period is just 1260 years. (See any commentary.) God's laws and times are to be given into his hand until this specified time. This is equivalent to saying that they will be taken out of his hand at the expiration of that time. So even here the restoration of the Sabbath at the end of the 1260 years is strongly implied.

In Rev. 12:14 is a prediction of the same period, during which the dragon persecutes the woman, the church, as stated in Daniel. When the time is expired, we find a remnant people keeping all the commandments of God. Thus, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. This is after the close of the 1260 years, the period after which the law and Sabbath were to be taken out of the pope's hand, according to Dan. 7:25. What do we find here?—(1.) A persecuted people. (2.) The remnant of the Church,—the last church, or those living at the time of the second advent. This, then, brings us to the last days. (3.) The special peculiarity of this people is that they keep the commandments of God. This certainly indicates that all these commandments had not been kept before this time, but that here a people will be raised up who will keep them. Notice that this observance of the commandments brings upon them hatred and persecution. This plainly shows that they are keeping some one of these commandments that is not generally kept; for people are not persecuted for doing what everybody else is doing. But those that keep the Sabbath are persecuted, as the prophecy foretells.

Now let us consider the law of God. Except the Sabbath commandment, people are agreed in keeping all of the ten commandments. But let a man step out to keep the Sabbath commandment just as it reads,—“The seventh day is the Sabbath,”—and he immediately becomes peculiar, and brings upon himself hatred and persecution, as we see wherever the Sabbath question is agitated. This is just what the prophecy foretold; and it is this day fulfilled before our eyes in the Sabbath reform. D. M. C.

PRESERVATION OF GOD'S LAW.

THE care that God has exercised in the preservation of his law, is very noticeable. After giving it from Mount Sinai with his own voice, he took particular notice to see that it was put in some form in which it might always be preserved. The first step taken was to prepare tables of stone, upon which he wrote with his own finger the ten commandments. Ex. 31:18. We also find that this writing was graven upon these tables. Ex. 32:16.

Consider the material upon which these commandments were placed, the manner in which they were written, and their final disposition. Stone is one of the most (if not the most) imperishable of substances. It would not rust like iron, nor decay like wood. Nothing but exposure to the elements would ever wear it away or deface it in the least; and unless man should break it in pieces and grind it to dust, it could not be destroyed. But God made provision against these contingencies, as we shall presently see.

As to the manner in which this law was written, it was graven or cut into the stone, and therefore could not be blotted out, nor nailed to the cross, as some people tell us it was. We smile as in imagination we see some one with hammer and nails trying to nail these tables of stone to the wooden cross, or with ink and brush trying to blot out those letters cut in stone. And we ask the person who would apply this verse to the ten-commandment law, to examine it and see if it was a law of "ordinances" (Eph. 2:15), and also to examine each one separately, and see if he is willing to admit that any one of them is "against" him.

Now as to what was blotted out and nailed to the cross, we find that there was a "law of commandments contained in ordinances" that was abolished (Eph. 2:15), which stood in rites, or ceremonies (Heb. 9:10, margin), and was "a shadow of good things to come." Heb. 10:1; Col. 2:17. We find, also, that it was called the law of Moses (Acts 15:5), and that "it was added because of transgressions, till the seed should come to whom the promise was

made" (Gal. 3 : 19), and verse 16 tells us that the seed spoken of is Christ. Thus we see consistency in the comparisons the apostle uses; for the ceremonial law, which was written in a book (Deut. 31 : 24), could be blotted out or nailed to the cross and be abolished; but not so with the law of God on the tables of stone.

We have already found that the tables containing the ten commandments were of the most imperishable material; but that the elements might not work upon them, the Lord commanded Moses to make an ark of shittim wood, which was the most durable wood that could be obtained; and then, to overlay this without and within with fine gold; and the cover was to be made of pure gold; and in this ark the tables of the commandments were placed. This done, the ark must be placed in the "holiest of all" of the Sanctuary, where no man could enter and live, save the high priest, and he only once a year. Thus we see how perfectly were the ten commandments, the fourth included, shielded from all elements of destruction. Do not all these facts indicate that they were never to be destroyed?

It does seem that God took every precaution that was possible to preserve his law; and as God is unchangeable, we believe that he is no less jealous of his law to-day than ever. If we love God, we will keep his commandments; "for this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5 : 3. Solomon also says that to fear God and keep his commandments is the whole duty of man (Eccl. 12 : 13), which harmonizes with the Lord's own words in Deut. 5 : 29. There is also a blessing pronounced upon those who delight in God's law and do his commandments. Ps. 1 : 1, 2, Rev. 22 : 14. J. B. BUCK.

ASTONISHING.

JUDGE DUNN, of the Ray county, Mo., Circuit Court, must have been, we imagine, a man after the Sunday-law-maker's own heart. He assigns an age and prominence and dignity to the Sunday law which to the unsophisticated reader will appear absolutely marvelous, and is enough to make every Sunday advocate leap for joy.

The St. Louis *Globe-Democrat* of Nov. 22, 1883, copies a charge delivered by the said Dunn to the Grand Jury a few days previous, in which he speaks as follows concerning the Sunday law:—

"The Sunday law occupies a place in the jurisprudence of all the civilized nations of the world. In tracing its origin and history, we find that it was first promulgated in Eden, by the Creator, before the fall. It was written with the finger of God on tables of stone on Mount Sinai. It was brought down from the mountain, and published to the people, by Moses, a greater lawgiver than Solon or Lycurgus. It was expounded and obeyed by our Saviour. It has come down to us, through all the centuries, from the creation of the world. The Sunday law is one of the granite columns which support the superstructure of our free government, and if we would perpetuate civil and religious liberty in this land of ours, it must still stand unbroken."

The Sunday law in Eden! on tables of stone! in the instructions of Moses! and in the precepts of Christ! What next? Let us amend the record at once, and see how it will read: "Thus the heavens and the earth were finished and all the host of them. And on Sunday God ended his work which he had made, and he rested on Sunday from all his work which he had made. And God blessed Sunday, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2 : 1-3. The tables of stone must also be amended so as to read: "Remember Sunday to keep it holy. Six days shalt thou labor and do all thy work, but the first day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed Sunday and hallowed it."

Where are the revisers of the Old Testament? They should have been notified of these facts so that they could have made their rendering accordingly. We find more difficulty, if possible, in regard to the teachings of Moses and Christ; for we cannot discover that they ever said anything at all about Sunday. Somebody needs enlightening. Is it the Judge, or the people?

God bless the cheerful person—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every social trait, stands cheerfulness. What the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house or by the way-side.

THE TWO LAWS COMPARED.

It is plainly evident that there are two laws brought to view in the old Testament,—the moral and the ceremonial. That the reader may appreciate more fully the contrast between these two laws, we present the following tables of comparison between what is said of the moral law of God, the ten commandments, and what is said of the law of types. Please note the distinctions:—

- Moral*.—Existed in Eden, before the fall.
- Ceremonial*.—Was given after the fall.
- Mor.*—Was broken in the first transgression.
- Cer.*—Was given in consequence of that transgression of the moral law.
- Mor.*—Relates only to moral duties. Ex. 20.
- Cer.*—Is wholly ceremonial. Heb. 9 : 10.
- Mor.*—Was spoken by God. Deut. 4 : 12.
- Cer.*—Was spoken by Moses. Deut. 1 : 1-6.
- Mor.*—Was written by God. Ex. 31 : 18.
- Cer.*—Was written by Moses. Deut. 31 : 9.
- Mor.*—Was engraved upon stone. Deut. 4 : 13.
- Cer.*—Was written in a book. Deut. 31 : 24.
- Mor.*—Was placed in the ark. Deut. 10 : 5.
- Cer.*—Was put in the side of the ark. Deut. 31 : 26.
- Mor.*—Was "right," "true," and "good." Neh. 9 : 13.
- Cer.*—Was "not good." Eze. 20 : 25.
- Mor.*—Was a law "which if a man do, he shall even live in" it. Eze. 20 : 11.
- Cer.*—Was a law whereby they should "not live." Eze. 20 : 25.

How could these possibly be the same law?

- Mor.*—Was perfect. Ps. 19 : 7.
- Cer.*—Made nothing perfect. Heb. 7 : 19.
- Mor.*—Christ did not come to destroy. Matt. 5 : 17.
- Cer.*—He abolished. Eph. 2 : 15.
- Mor.*—Is to endure while heaven and earth stand. Matt. 5 : 18.
- Cer.*—Passed away when the seed came. Gal. 3 : 19.
- Of *Mor.* Christ said, "Whoever shall break the least one of its precepts shall be condemned." Matt. 5 : 19.
- Of *Cer.* the apostle said, "We gave no such commandment" that "ye should keep the law." Acts 15 : 24.
- Mor.*—Is "the law of liberty." Jas. 2 : 12.
- Cer.*—Is a "yoke of bondage." Gal. 5 : 1.
- Mor.*—The apostle delighted in. Rom. 7 : 22.
- Cer.*—Was a yoke which could not be borne. Acts 15 : 10.
- Mor.*—Is established by faith. Rom. 8 : 31.
- Cer.*—Was abolished by the cross. Eph. 2 : 15.

How could the same law be abolished, and not abolished, at the same time?

- Mor.*—Is "spiritual." Rom. 7 : 14.
- Cer.*—Is "carnal." Heb. 7 : 16.

Can the same law be both spiritual and carnal at the same time?—Yes; if white is black, and black is white.

- Mor.*—Is holy, just, and good. Rom. 7 : 12.
- Cer.*—Is called "the enmity," "that was against us, which was contrary to us." Col. 2 : 14.
- Mor.*—Contains the whole duty of man. Eccl. 12 : 13.
- Cer.*—"Stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9 : 10.
- Mor.*—Was written by nature in the heart of the Gentiles. Rom. 2 : 14.
- Cer.*—Was a wall of partition between Jews and Gentiles. Eph. 2 : 14, 15.
- Mor.*—Was "the royal law." Jas. 2 : 8.
- Cer.*—Was the law of Moses. Acts 15 : 5.
- Mor.*—Jesus came to magnify and make honorable. Isa. 42 : 21.
- Cer.*—He disannulled. Heb. 7 : 18.
- Mor.*—Is to be kept with the faith of Jesus. Rev. 14 : 12.
- Cer.*—Is superseded by the faith of Jesus. Gal. 3 : 19-25.
- Mor.*—Must be kept as a condition of eternal life. Matt. 19 : 16-19.
- Cer.*—Is not a standard of character. Rom. 2 : 25-27.
- Mor.*—Is the law by which the world will be judged. Jas. 2 : 12.
- Cer.*—Will judge no man. Col. 2 : 16.

This list might be greatly extended, but the above points of contrast are sufficient to show that many inspired writers have recognized and noted the distinction between the two laws, the moral and the ceremonial. The gospel, then, abrogated only the typical law.

THE CHRISTIAN LIFE.

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

MY WATCHWORD.

BY E. W. DARLING.

I HAVE a watchword in peace or strife
Ever the same through the changes of life;
Morning or evening I cannot forget,
Midday or midnight 'tis with me yet;
In storm or quiet or dangers rife,
Be this my watchword, Eternal Life!

Oft as I wake in the silent night,
Oft as I walk in the noonday light,
Whether with friends or quite alone,
Soundeth that watchword, in solemn tone,
Heard through the din of toll and strife,
Losing or winning Eternal Life.

When life looks bright, and I fain would choose
Paths which my soul should quick refuse;
When dark temptations like demons beset,
Crazing the brain till I almost forget.—
Sharp are the notes of the call to the strife,
Sounding the watchword, Eternal Life!

Oft I ponder, as best I may,
How I shall stand in the Judgment day,
Giving each duty its weight of worth,
Losing my relish for things of earth,
Starting anew in the wavering strife,
Prizing more highly Eternal Life.

Many the shiftings of loss and gain,
Many the changes of pleasure and pain;
Fail oft when doing the best I can,
Miss I when making my wisest plan.
Oh, may I finish the bitter strife
By winning the prize, Eternal Life!

THE ONE LOST SHEEP.

BY HELEN L. MORSE.

Our Lord has shown us a great mystery in the parable of the lost sheep, over whose restoration there was much more rejoicing among the angels than over the many that remained quietly in the fold. It seems that this can be fully understood only by those actually engaged in the fierce conflict with the powers of darkness. Science and revelation teach that there are many inhabited worlds in the vast regions of space beyond this little globe; and there is good evidence that Earth alone has submitted to the ravages of sin, for which God has given his only Son as a ransom, whose throne is finally to be set up, and his kingdom established, here on this earth. This earth is the lost sheep, the price of whose redemption was the sacrifice of the great Commander-in-chief of all the other loyal worlds; and for this reason there is more rejoicing over this one reclaimed from sin than over the "ninety and nine that need no repentance."

This gives us an understanding of those wonderful passages in Hebrews: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Chap. 2 : 18. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (chap. 4 : 15); "who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Chap. 5 : 2. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Chap. 2 : 10. "Though he were a Son, yet learned he obedience by the things which he suffered." Chap. 5 : 8. These texts show how thoroughly Christ endured the temptations and partook of the nature of man. And even he attained to a truer obedience and a higher order of perfection through this experience.

Thus we may comprehend to some extent how man—who has not only met temptation but been vanquished by it, who has not only been brought under the blighting influences of sin but has worn its badge and felt its sting—should have some sense of the divine power, and some affinity with the divine nature, when he has lived in Christ, and through his strength endured suffering, resisted evil, and prevailed against sin. Because Christ conquered, we may conquer; because he lives, we may live; because he reigns, we may reign. 2 Tim. 2 : 12. But we must not lose sight of the first,—because he suffered, we must suffer. This

precious encouragement comes with special power to those upon whom the ends of the world have come, who must pass through the time of Jacob's trouble, and drink the cup of tribulation to its dregs.

What more powerful incentive to overcome could be given than that the God of heaven will be honored by our final triumph over sin, and that when that victory is gained, our Saviour will enter upon "the joy that was set before him." Heb. 12:2. And when the angels touch their harps to chord with the song of thanksgiving that only the redeemed can sing, then can we who have overcome "behold what manner of love the Father hath bestowed upon us."

THE MAN AT THE POOL.

BY E. HILLIARD.

A LARGE crowd of lame, blind, halt, and withered people had gathered at the pool of Bethesda, near Jerusalem, for the purpose of being healed of whatsoever disease they had. Among the multitude was a poor, emaciated man, who had been infirm for thirty-eight years. Time and again he had tried to reach the water's edge, but had been defeated in his attempt by some one's stepping down before him. In despair, the afflicted man sank back on his couch to perish. Just then the face of a stranger bent over him, and asked, "Wilt thou be made whole?" Undoubtedly the impotent man saw in that countenance a look of sympathy that caused his heart to revive with hope. He must have thought, "I have at last found in this kind stranger one who will help me down into the troubled waters." As if to awaken a still deeper sympathy in the heart that was already touched in his behalf, he replied: "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

It was sufficient. The great Physician could no longer endure the sight of the pleading sufferer; and he said to him, "Rise, take up thy bed, and walk." Immediately he felt new strength, new life. The flush of health mounted to his pale cheeks, and the weak, trembling limbs that were unable to bear him to the troubled waters, grew strong, and he was enabled to obey the Master's voice; and he arose, and carried the couch, upon which, a few minutes before, he had lain a helpless, despondent invalid. But where was the one who had healed him? He was nowhere to be found. Silently and unseen he had withdrawn from the multitude. He remained to receive no praise for the beneficent act. What a lesson of humility for the proud hearts of mortals!

After this Jesus met him in the temple, and said to him: "Sin no more, lest a worse thing come unto thee." It was sin that brought him into that helpless condition; and notwithstanding that his helplessness was justly merited, yet the tender voice of the sin-pardoning Saviour asked, "Wilt thou be made whole?" With his healing came the best of all—the pardon of his sins. After he was restored, he received a caution to practice sin no more, lest he should bring himself into a worse condition. How often in health and prosperity we forget the great Bestower of blessings! O weary souls plodding along the dark thoroughfare that leads to the realms of death, look up, and see that pitying face that beams down upon you! Hear the same voice that fell upon the ear of Bethesda's sufferer, speaking to your sin-laden soul, "Wilt thou be made whole?" Carry your burden of sin and sorrow no longer. With implicit faith, drop into his arms that have been so long stretched out to you. Soon those arms of love will be withdrawn forever, and then, careless sinner, what will be your refuge?

Dear reader, whatever trouble or trials weigh you down, go to Him who longs to share your load of grief. Unload your weary burden of guilt, and sweetly rest on his bosom of love. His invitation still comes down through the ages, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

—Those who are firm in their purpose to obey God, will not lack for divine aid.—*Henderson.*

—"My will, not thine, be done," turned paradise into a desert. "Thy will, not mine, be done," will turn the desert into a paradise, having made Gethsemane the gate of heaven.—*Pressense.*

THE FIELD.

"THE FIELD IS THE WORLD."

PROGRESS OF THE CAUSE.

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

CALIFORNIA.—Annual state camp-meeting held at Woodland was largely attended, and very successful. Among the items of interest may be mentioned the following: There were 190 tents pitched upon the ground, and about one thousand believers present; thirty-four converts received baptism; at the meeting of the State Conference, twenty-four churches were represented by one hundred and thirteen delegates; over \$100,000 were pledged for the support and extension of the work the coming year; R. S. Owen was ordained to the ministry; in all the meetings the blessing of God was felt to a marked degree.

COLORADO.—The series of meetings held at Greeley result in a company of fourteen believers.

DAKOTA.—Meetings held at Arlington result in twelve persons' signing the church covenant; three new converts added to the church at Brookings; camp meeting held at Vilas results favorably; mission established at Mitchell.

GEORGIA.—C. H. Bliss reports twelve believers at Marietta, as one result of a series of meetings; church at Austell receives several accessions; three converts at Reynolds.

IOWA.—The number of believers at Atalissa increased to twenty-five; thirteen persons receive baptism at the Smithland camp-meeting, and eight at Brighton.

INDIANA.—Meetings held at Wabash result in seventeen believers, and the organization of a Sabbath-school of forty members; steps taken to erect a church building at Waldron; twenty-two converts sign the church covenant at Wabash, where also preparations are being made to erect a church building, and a Sabbath-school of forty members is organized.

KENTUCKY.—Camp-meeting held at Bowling Green results in several conversions.

KANSAS.—Tent meeting held at Ft. Scott awakens much interest; meetings at Osborne result in fourteen believers, nine of whom receive baptism.

MAINE.—Church at Milton receives two accessions; meetings held at Byron.

MISSOURI.—Series of meetings being held at Half Rock.

MICHIGAN.—Five believers reported at Ainger, and a Sabbath-school of twelve members organized; eight converts baptized at Battle Creek.

MINNESOTA.—Four converts baptized at Amos, and thirteen sign the church covenant; thirty believers at Sauk Center as one result of tent and camp-meetings; twenty-one converts reported at Owatonna, and a Sabbath-school of forty members organized.

MARYLAND.—Meetings held at Greensboro result favorably.

OHIO.—Three additional members received into the church at Van Wert.

PENNSYLVANIA.—A discussion held at Alba on the Sabbath question; result, seven believers; six persons receive baptism at Shunk and unite with the church; interesting meetings held at Roaring Branch.

RHODE ISLAND.—Membership of church at Slocumville increased to twenty-four, and a new church building dedicated.

VERMONT.—Church of fifteen members organized at Corinth; profitable meetings held with churches at Cabot, Wolcott, and Northfield.

WASHINGTON TERRITORY.—A company of six believers raised up at Victoria; five additional members added to the church at Seattle.

WEST VIRGINIA.—A company of believers raised up at Kettle, who are ready for church organization; encouraging reports of the work at Berea.

THE THEOLOGICAL WORLD.

... Lutheran services are conducted in the United States, in thirteen different languages.

... The Italian government is preparing a bill to apply to Jesuits the same laws that are enforced against other religious sects.

... The Bishop of Rochester does not approve of the popular clamor for short sermons, and advises his ecclesiastics not to be swayed by the "worldly cry."

... The American Baptist Missionary Union recently sent seventeen missionaries to their fields in India, the largest number ever sent from Boston at one time by one Society.

... The *Sunday School Times* very happily characterizes the Buddhist fancy of heaven, as "a place of utter unconsciousness—an infinite puddle of glorified oblivion."

... Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than £300,000 for the spread of the gospel within the past ten years.

... The Indiana Methodist Conference has condemned the use of tobacco as uncleanly and unhealthful, and the delegates promised to preach against it once each year.

... The profaning of the Mohammedan mosque at Delhi, by the tying of a squeating pig within the sacred edifice, led to an assault upon the Hindoos, in which several persons were killed.

... Archbishop Jeffries, after spending thirty-one years in British India, says: "For one really converted Christian as the fruit of missionary labor, the drinking practices of the English have made one thousand drunkards."

... The Sam Jones Tabernacle at Cartersville, Ga., a gift of the evangelist to his native town, has been dedicated. The building, which is said to be a very fine one, is intended for union Christian meetings, irrespective of denomination.

... The ancient city of Tarsus, where the apostle Paul was born, has a railroad. British capitalists are constructing a railway in Asia Minor, the first section of which, from Meresini to Tarsus, has just been officially inaugurated.

... Reports come from the Transvaal Republic in Southern Africa, of a remarkable religious interest, greatly encouraging the Wesleyan missionary. Native Christians are preaching and teaching their countrymen without pay or reward.

... In Tunis, Africa, there are from 150 to 200 Protestants, and a Protestant chapel is soon to be erected. The Bey has made a donation of a beautiful lot of land, and the people have collected 5,000 francs; about 1,500 more are needed.

... Editorial comment in the *Yale Courant*, to the effect that Sunday services in the University are not what they should be, and that the students are fed on the "dry husks of religious conventionalism, which can hardly be expected to develop a practical and robust Christianity," has created a sensation among the students and faculty.

... It is said that religion was concerned in promoting the difficulties of Prince Alexander of Bulgaria. He is a Protestant, and attempted to worship in his own way, and to build a Protestant chapel in the capital city. This he had to give up, and being surrounded by the Greek religion and Russian influences, his royal safety was at once compromised.

... At the recent meeting of the Old Catholics at Vienna, Prof. Loeger proposed the immediate introduction of the Bible in all Catholic families, and expressed the hope that the British and Foreign Bible Societies would aid them so that every school child might have a copy of the Book of books. It is not reported whether or not his suggestion was acted upon.

... The House of Deputies of the Episcopalian Convention at Chicago sanctioned a special joint commission to operate under the Board of Missions, and with headquarters at Washington, in the general work of the evangelization of the colored race. The Bishops offered a platform of principles on Christian unity, and the deputies heard a majority and minority report from its committee, to which was referred this subject. The revision of the prayer-book was begun in the adoption of certain changes in the rubrics.

... At the General National Convention of the Christian Church held at Kansas City, Rev. Dr. Hobbs, of Kentucky, submitted a report from a committee appointed at the last convention to confer with the Freewill Baptists, looking to the union of that Church with the Disciple Church. The communication shows a thorough disposition on the part of the Baptists to unite with the Disciples under certain conditions. These conditions, the report said, could be conceded without a sacrifice of principle, and the committee asked for a continuance to consummate, if possible, the union. This was granted, and the report was adopted.

THE GOSPEL SICKLE.

Battle Creek, Mich., November 15, 1886.

Remember that the SICKLE is stereotyped, thus enabling us to supply any desired quantity of any issue of the same.

We are sure the reader will find a sufficiently large variety of matter in this issue to suit his desires in that direction.

The series of papers on the "Saint's Inheritance" is completed with this issue. If any wish the entire set of papers containing these articles, they can be had at this office, as all numbers of the SICKLE are stereotyped, and any quantity of back numbers can be supplied.

The General Conference of S. D. Adventists will convene at Battle Creek, Mich., Nov. 18, 1886, and probably continue in session for two weeks. It is expected that delegates will be present from every State conference in America, also from the European Conferences, Australia, and New Zealand. The sessions of this important gathering will be replete with interesting features.

Many thanks to the kind friends who have so numerous and heartily expressed their appreciation of the GOSPEL SICKLE. We are encouraged to believe that the paper is accomplishing much good, by way of interesting many in the truths it endeavors to teach. The publishers realize that they are doing work for eternity, and endeavor to do so that work that it will stand the test of the Judgment.

The Signs of the Times remarks that "When men begin to drift away from the plain word of God, dropping out a doctrine here and a whole book there, their theories of truth soon become limited only by their desires. For instance, the Christian Leader (Congregationalist), in advocating the 'new theology,' says: 'If it is not true that Jesus Christ not only may but will be preached in another life to every one who did not hear of him in this life, it certainly ought to be true.' It is hardly safe to rely on the probability that the Lord will accept this suggested amendment to his word. Until we have direct evidence that he has done so, it will be the part of wisdom to heed the admonition: 'Add thou not unto his words, lest he reprove thee, and thou be found a liar.' Prov. 20:6."

HOW TO SETTLE IT.

THE N. Y. Independent says:—

"We have sometimes said that one way of settling practically the difference between those who keep Saturday and those who keep Sunday as their rest day, would be for the adherents of the seventh day of the week to begin their week on Monday, which would bring Sunday to be the seventh day."

Our contemporary mistakes entirely. There is no need whatever of making any change in the count. All Christendom is agreed, and we are agreed, in the numbering of the days of the week. And this universal practice is also in accordance with the Bible. And since the counting of the days is thus unchangeably and correctly established, it only remains for those who are not keeping the seventh day of this count, to change their day and keep the seventh day as the Lord has commanded them. For us to throw ourselves out of harmony with them in their count, which is correct, in order to be in harmony with them in their practice, which is wrong, would be the climax of folly. We submit to any one to decide which would be better: for us to ask them to correct one error that they may be right, or for them to ask us to commit two errors that we, with them, may be wrong?

WHEN SUNDAY FIRST CLAIMED DIVINE AUTHORITY.

It was not till the latter part of the sixteenth century that Sunday assumed to array itself in any diviner robes than other church feasts, so far as the testimony of the Bible is concerned, and claim scriptural authority in its support. The occasion arose on this wise: The Episcopalians, on true Romish ground, acknowledged all the feasts of the church because the church commanded them.

The Presbyterians, on the other hand, claimed that nothing was to be retained except such as could show scriptural authority in its support. At the same time, while rejecting all other church festivals, they retained the Sunday. Hereupon, the Episcopalians charged them with inconsistency, inasmuch as Sunday rests upon the same basis as the others. They ought, therefore, to discard Sunday with the rest, or accept the whole on the authority of the church. Here was a dilemma. But they showed themselves equal to the emergency.

In 1595, Nicholas Bound, D. D., of Norton, Eng., revived in such a way as to almost constitute it a new invention, and first promulgated, the seventh-part-of-time theory, claiming that the fourth commandment does not confine itself to the specific seventh day, but may be twisted into the support of the first day, inasmuch as that is a seventh part of time. This doctrine spread like wild-fire. Fuller says: "It is almost incredible how taking this doctrine was;" and Coleman says that "all the Puritans fell in with it."

The Puritans brought this doctrine of Sunday-sacredness with them to America; and this is why Sunday laws are found on the statute books of most of the States of the American Union.

ROBBED OF THE BIBLE.

The Roman Catholic Church for hundreds of years kept the laity in profound ignorance of the Bible, absolutely forbidding the common people to read it under any circumstances. Now, however, in the most enlightened lands, she in rare cases permits her members to be possessed of the Scriptures, providing it be her own translation. It was her policy to keep the world in ignorance of the Scriptures, that she might the better control them. The Protestant churches have ever labored to put the Bible in the hands of the people, both Christian and non-Christian. This has been the great means of bringing the world out of its midnight of spiritual darkness. But the Protestant teachers, too, have come to a halt in the promulgation of new doctrines, as fast as their creeds were formulated; and when questions have been propounded in regard to the signification of scripture which did not seem to agree with their creeds, they have been wont to say that such scripture was a mystery, and that it is not best for people to pry into the secrets of the Almighty. This method of evading difficult questions, having now been followed for many years, the great majority of even Protestants have come to look upon much of the Bible as being sealed up, and not calculated for man to understand. The consequence is that many if not most young converts are discouraged from any effort to understand the Scriptures, and, like the zealous papist, they soon come to lean upon the church and the minister rather than upon God and the Bible.

Thus we see the same result accomplished by both Catholics and Protestants,—the people are practically robbed of the Bible, and taught to lean upon the church. Growth in the knowledge of the truth is at an end, and thousands, even in Protestant churches, scarcely read a chapter in the Bible once a month.

G. D. BALLOU.

WORDS FROM EMINENT MEN.

THE BIBLE TO BE INTERPRETED LITERALLY.

WHY should not the Bible be taken to mean literally and simply just what it says, the same as any other book? Adopting the figurative, mystical interpretation of the Scriptures, has led to more errors than any other one thing. We protest against it, and have in our support the best names of the Christian Church. Of course there are figures and symbols used in this book, as in all others; but these are to be explained by the great body of the Bible, which is not figurative.

Martin Luther gives good advice in the following lines:—

"Let the Christian reader's first object always be to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of faith and of Christian theology. It is the very substance of Christianity."—Möller's History, vol. 5, p. 460.

Prof. C. E. Stowe, in his great work, "History of the Books of the Bible," gives the true idea:—

"The Bible is not given to us in any celestial or superhuman language. If it had been, it would have been of no use to us; for every book intended for men must be given to them in the language of men."

Wm. Tyndale says:—

"No man dare abide the literal sense of the text but under a protestation, if it please the Pope. Thou shalt understand, therefore, that the Scripture hath but one sense, and that is the literal sense. . . . The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen, and the doctors of his time, drew all the Scriptures into allegory, insomuch as that twenty doctors expounded one text twenty different ways. . . . Yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful, and killeth the soul."—Works, vol. 1, p. 307.

Mosheim, speaking of a class of errorists, says:—

"They attributed a double sense to the words of Scripture; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter. The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter; or, in other words, they were more studious to darken the Scriptures with their idle fictions than to investigate the true and natural sense."—Church History, cent. 2, part 2, chap. 2.

Dr Adam Clarke says:—

"Without all controversy, the literal meaning is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds have been propagated and multiplied in the world. Remember you are called not only to explain the things of God, but also the words of God. The meaning of the thing is found in the word."

"Even metaphors and parables prove nothing; they only illustrate, and are never allowed to be produced in support of any doctrine. This is a maxim in theology to which all polemic divines are obliged to bow."—Preachers' Manual, pp. 86, 90.

Condensed List of Books and Tracts.

BOUND BOOKS.

Table listing bound books and their prices, including 'Thoughts on Daniel and the Revelation' for \$3.40, 'Nature and Destiny of Man' for 1.50, and 'The Bible from Heaven' for .80.

IN PAPER COVERS.

Table listing books in paper covers and their prices, including 'The Life of Christ and his Apostles' for .90, 'Our Faith and Hope' for .25, and 'The Seven Trumpets' for .10.

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