

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

WHEN THE KING SHALL CLAIM HIS OWN.

BY L. D. SANTEE.

In the glad time of the harvest,
In the grand millennial year,
When the King shall take his scepter,
And to judge the world appear,
Earth and sea shall yield their treasure,
Quick and dead before the throne;
Just awards will then be given,
When the King shall claim his own.

O the rapture of his people!
Long they've dwelt on earth's low sod;
But their hearts turn ever homeward,
Rich in faith and love to God.
They will share the life immortal,
They will know as they are known,
They will pass the pearly portal,
When the King shall claim his own.

Long they've toiled within the vineyard,
Sown the precious seed with tears;
They will drop their heavy burdens
In the glad millennial years;
They will share the bliss of heaven,
Never more a sigh or moan;
Starry crowns will then be given,
When the King shall claim his own.

We shall greet the loved and loving
Who have left us lonely here;
Every heart-ache will be banished,
When the Saviour shall appear;
Never grieved with his nor sorrow,
Never weary nor alone,
O! we long for that glad-morrow,
When the King shall claim his own.

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.

GOD'S word contains truths for this generation, calculated to stir the very depths of every thoughtful soul. The great telescope of prophecy shows events to come most momentous and startling, yet the eyes of the world are "blinded that they cannot see," and their "ears closed that they cannot hear."

GOD vouchsafes to every man a certain measure of light, varying in different ages and countries, according to circumstances. When this light is deliberately rejected, God withdraws his Spirit, and that person no longer feels its strivings with him. We need not say he could not be saved if he should repent; but under such circumstances they never desire to repent. True repentance is caused by the work of the Spirit of God as a reprover upon the heart. John 16: 7, 8. We cannot doubt that millions seal their destinies in this manner.

"The Bible is like an old fiddle; you can play any tune you please on it." Hold, my friend! A tune implies harmony; unless your tune is in accordance with the laws of harmony, you will have discordant strains. Many tunes have been played from the Bible that were full of discords; and but few have discovered that these tunes were faulty, simply because there are so few

who have ears cultivated to appreciate the harmony of the Bible. A doctrine must be in harmony with the entire Bible, else it is not a Bible doctrine. Many doctrines exist to-day that were formulated hundreds of years ago, when very little was known of the Bible. These doctrines must be tested, and the discordant notes removed. A multitude of variant tunes may be played on an instrument; but a cultured ear will detect the discords. It is this discord which disgusts people with pretended Bible doctrines.

M. R. GILFILLAN says: "There has, perhaps, never been a point on which a greater number of the wise and good have been agreed than the divine authority and sanctity of the weekly day of rest." This is true, but why is it that all have agreed so well upon this subject?—Because it is so manifest that man needs a day of rest physically, mentally, socially, and morally, and that is the very thing that God in his wisdom and goodness provided in the garden of Eden at the very beginning of the world.

DR. GEO. CAMPBELL, in a criticism on the word *Hades*, in the appendix to his translation of the Gospel, says: "Before the captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent."

THE attention of seamen is being called to an increasing peril in ocean navigation, namely, the drifting about of abandoned hulks of shipwrecked vessels, in the lines of most frequent transit. We have found a similar peril in the way of religious progress, namely, the influence of men who, once known as Christians, have made shipwreck of their faith. We heard a man once proclaim in a public place that he was a Universalist after having made a trial of orthodoxy. "I was a Baptist," he said, "but I left 'em; could n't swallow their doctrine." An examination of the church records at the place where he had formerly lived, showed that he had been a member of the Baptist Church, and also that he had been excluded for opening and maintaining a liquor saloon. So this dismantled hulk was drifting about to the peril of the unwary.

THAT ONE TEXT.—How comforting it would be if there was one text in the Bible, just one, which said, "Remember the first day of the week to keep it holy;" or, "The first day of the week is the Christian Sabbath." But in vain do we con our Bibles for any such passage. Nearly forty years ago, a Christian missionary was unexpectedly called upon to defend the practice of keeping Sunday as a sacred day in place of the Bible Sabbath. In his attempt to search up some proof on the question, "Is there any Scripture authority for keeping holy the first day of the week?" he says every text to which he went for proof seemed to lack the very thing that was most wanted—a sure testimony to the INSTITUTION of the Christian Sabbath. In his overwhelming mortification at the complete absence of Bible proofs, he said, "How I did long for that one text! How I chided with the apostles for not having made known more clearly what I supposed was the will of God. Never did Rachel mourn for her children as I mourned for that one text; but, like her, I could not be comforted, because it was not!" How many at the present time find themselves in

exactly the same position, but who, alas, are not always candid enough to acknowledge the dilemma.

PROF. HITCHCOCK, in an article entitled "The Relations of Geology to Theology," says: "The earth contains within itself the agencies necessary to its dissolution by fire. Its crust is supposed to be several miles thick, while the interior is in a state of fusion, like lava. The three hundred volcanoes on the crust are the breathing holes of the internal fires. At present, contracting agencies prevent this lava from breaking forth. But let the order be issued for its liberation, and these vents will belch forth fire and desolation. The works of man, in which we take so much pride, may be crumbled in a moment by the concussion of the crust. Liberated gases may combine explosively with the oxygen in the air, so that the heavens will 'pass away with a great noise.'" The professor, in concluding, says: "The fact that the purification of the present world can render it a beautiful habitation, fit for the residence of a prince, renders probable the belief of many divines, that the redeemed will dwell upon this earth after the day of Judgment."

GOD'S moral government is that which respects his claims upon man, and his dispensing of rewards to each respectively, according to character, whether it be good or evil. The principles of moral government are without beginning or end. They are commensurate with the life of God, and flow out from him as a river from its fountain. They are of the same nature with God, and this accounts for their immutability. They were transmitted by the finger of God to the imperishable rock. They are the nearest approach to seeing God that can be attained by men in the flesh. They are appointed to be the rule of judgment. In the light of them, every one may have a daily reckoning with God. If there is power in existence that can change the law of God, and give validity to the change, the same power can dethrone the God of heaven, and wrest from him the reins of universal government.

TYNDALE'S ARGUMENT.—This noted reformer and translator of the Bible, while writing to Sir Thomas More, a Catholic, says: "In putting departed souls in heaven, hell, and purgatory, you destroy the argument wherewith Christ and Paul prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be. And then what cause is there of the resurrection?"

LET those who are leaving the study of the Bible to follow the example of some good or wise man, read these words from an able author, who is trying to defend Sunday-keeping. He says: "We all need to use the prayer of Leighton, —to be delivered from the errors of the wise man, yea, of the good man."—Rev. W. F. Crafts, in "The Sabbath for Man," p. 176.

VERY CONSISTENT.—"In the day that thou eatest thereof, thou shalt surely die." Gen. 2: 17. Locke, the great mental philosopher and Christian, says: "It seems a strange way of understanding a law which requires the plainest and directest words, that by death should be meant eternal life in misery."

CHRIST says, "The Sabbath was made for man." Mark 2: 27. When was it made for man?—Evidently when it was made, and that was in the garden of Eden. Gen. 2: 1-3.

DOCTRINAL.

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

THE JUDGMENT OF THE GREAT DAY.—9.

BY U. SMITH.

In this article consideration is to be given to the antitypical "scape-goat," with a view of ascertaining what individual will constitute that actor in the complete riddance from sin of the finally saved. The very term itself would seem to indicate the direction in which we are to look. In the common acceptation of the word, the name "scape-goat" is about synonymous with scape-grace,—any worthless creature who has forfeited all claim to esteem or confidence; and while it is revolting to all our conceptions of the character and glory of Christ, to apply such a term to him, our minds instinctively turn to an opposite character, whom the Scriptures style the "accuser," "adversary," "Beelzebub," "Belial," "dragon," "enemy," "evil spirit," "prince of devils," "serpent," "tempter," "seducer," "the father of lies," and a "murderer from the beginning."

But we are not left merely to infer that the scape-goat was a type of Satan; there is direct and conclusive evidence that such was the case. The Hebrew name, as given in the margin of Leviticus 16: 8, is "Azazel;" and we have testimony that the ancient people of God, both Hebrew and Christian, regarded this word as the name of the Devil.

The Comprehensive Commentary speaks of the scape-goat as follows: "Scape-goat. . . Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the Devil; and so Rosenmuller, whom see. 'The Syriac has Azazel, the angel (strong one) who revolted.'"

Cassell's Illustrated Bible speaks thus of the scape-goat: "We offer the following exposition as much more likely, and much more satisfactory: that Azazel is a personal denomination for the evil one."

Charles Beecher, in his work "Redeemer and Redeemed," pp. 66-70, says:—

"Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color,—they must be counterparts. Placing these goats before him, the high priest put both hands into an urn containing the golden lots, and drew them out, one in each hand. On the one was engraven, LA YEHOVAH (for Jehovah); on the other, LA AZAZEL (for Azazel). The goat on which the lot *La Yehovah* fell, was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness, the man thus employed being obliged to wash his clothes and person before returning to the congregation."

After examining two views respecting the meaning of the word "Azazel," which he shows to be incorrect, Mr. Beecher proceeds to state his own view as follows:—

"The third opinion is that Azazel is a proper name of Satan. In support of this the following points are urged. The use of the preposition implies it. The same preposition is used on both lots, *La Yehovah*, *La Azazel*; and if one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it, if it was not a proper name; but they do not. The Septuagint, or oldest Greek version, renders it by ἀνομιμαῖος (*hapopompaios*), a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

"Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews of that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

"In addition to these we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen, 'He who is called in the Septuagint ἀνομιμαῖος (*hapopompaios*), and in the Hebrew Azazel, is no other than the Devil.'

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible that Moses commanded a sacrifice to the evil spirit,—an objection he never could have thought of had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan.

"The meaning of the term, viewed as a proper name, was stated in 1677 by Spencer, Dean of Ely, to be, Powerful Apostate, or Mighty Receder."

Prof. Bush is also referred to by Mr. Beecher, on p. 72 of his work, as another authority for considering Azazel a proper name for Satan.

Gesenius, the great Hebrew lexicographer, says:—

"Azazel, a word found only in the law respecting the day of Atonement. Lev. 16: 8, 10, 26. . . . By this name is probably to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars; but afterward, as the names of idols were often transferred to demons, it seems to denote an evil demon dwelling in the desert, and to be placated with victims, in accordance with this very ancient and Gentile rite. This name Azazel is also used by the Arabs for an evil demon."

Milton represents Azazel as one of the fallen angels and the standard-bearer of Satan:—

"That proud honor claimed
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurled
The imperial ensign."—*Paradise Lost*, book 1.

These testimonies certainly show conclusively that the scape-goat was a type of Satan; from which it follows that when the investigative judgment in the most holy of the heavenly Sanctuary shall be finished, Satan will receive upon himself all the sins for which atonement has been made in the Sanctuary, and which the High Priest bears out from thence, and under that load will be sent away into a "land not inhabited."

The consistency of supposing that these sins will then fall upon the head of Satan, and the guilt of them cleave to him like an ineradicable curse, together with the event by which the sending away of this antitypical scape-goat is plainly brought to view, will next demand consideration.

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

BY GEO. I. BUTLER.

We next notice a text which is claimed by first-day observers as evidence in behalf of Sunday, but which we claim affords excellent proof in behalf of the Lord's holy Sabbath. "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1: 10. This language is supposed to have been written in the year A. D. 96, sixty-five years after the resurrection of Christ. It is claimed that by the term "Lord's day" is meant the first day of the week, the day on which our Saviour rose from the dead. But the very point to be proved is assumed. We want evidence of a substantial character that the first day of the week is the "Lord's day." Not a hint from the Scriptures is ever cited to prove this important point. No sound writer ever calls it such. In every case where it is mentioned, as

we have seen in eight instances, it has the same secular title. St. John himself, in writing his Gospel, some two or three years later than the book of Revelation was written, as is generally supposed, calls it twice "the first day of the week." John 20: 1, 19. If he had intended the first day of the week to be understood by the term "Lord's day," why did he not call it so still later when he wrote his Gospel?

No good reason can be assigned for calling it the Lord's day. The Lord never intimated any more regard for it than for any other secular day. The fact that he rose from the dead on it does not entitle it to any higher regard from us than the sixth day, the day of his crucifixion, the one on which our salvation was purchased by his spilt blood; or Thursday, the day on which he ascended, to become our high priest. Not one well-authenticated instance can be found where Sunday was ever called the Lord's day before the year A. D. 194, just about one hundred years later than the time when this was written by St. John,—a point where Christianity had become much corrupted.

We confidently claim that this "Lord's day" is God's holy Sabbath day. For four thousand years it had been constantly recognized as a day peculiarly sacred to the Lord. He rested upon it, and set it apart to a holy use, placing his blessing upon it. Gen. 2: 3. In the law of God he said, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . The Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-11. The prophet says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. 58: 13. Surely this language unmistakably identifies which day is "the Lord's day." It can be none other than the one he has always claimed.

But it is sometimes objected that in the original Greek, the term "Lord" used in the text refers to Christ, and not to God the Father; that it is not Jehovah's day, but a special day which Christ claims as his own. Very well; of what day does Christ claim to be Lord?—"The Son of man is Lord also of the Sabbath." Mark 2: 28. Is not the day of which Christ says he is Lord the Lord's day?—So we believe. Does he anywhere say he is Lord of the first day of the week?—Not a text is ever quoted by any one to show it. We therefore conclude that the day on which St. John had this heavenly vision was the Lord's holy Sabbath. Let it be noticed by all that at the very close of the first century of the Christian era, the Lord has a day which he still calls his own, which we have shown to be the holy Sabbath. All days, then, are not alike. God claims at the very close of the canon of inspiration, in the book of Revelation, as he did at its beginning, in the book of Genesis, that one day is his own.

We will quote one text more concerning the time the holy Sabbath will continue, with which to close the Biblical argument of this question: "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23. The new heavens and the new earth are created a thousand years after the coming of Christ. 2 Pet. 3: 8-13; Rev. 20: 4-15; 21: 1. The new earth will be the abode of the saved to all eternity. The holy city, the new Jerusalem, will be in it, and there also will be the tree of life, bearing its twelve manner of fruits monthly. Rev. 22: 2. To this blessed metropolis of the new creation will the saints of God come each month, to partake of its fruits, and each week, on the holy Sabbath, to worship God.

That blessed day which God set apart at creation to serve as a beautiful memorial of the works of the Creator, will be still more gladly kept when sin and the curse have been forever abolished. Why should not this blessed institution ever exist as a reminder of the glory of God in creation? Nothing could be more fitting.

The word of God positively declares that the holy Sabbath—that Sabbath with which the prophet Isaiah was well acquainted—will be kept in the reign of the new heavens and the new earth. What, then, is the conclusion which the Scriptures compel us to make in reference to the continuance of the Bible Sabbath? The great major-

ity of orthodox Christians admit that for four thousand years this day was the only weekly Sabbath. Here we find the same day being kept in Eden restored, continuing to all eternity. Can we suppose an interregnum of about two thousand years occurred between these two eternities? and that another Sabbath was set up to take the place of this great memorial of the work of Christ and Jehovah, which God has ordained to be kept in the eternal world? Can we think such an event probable? Such a conclusion would be unphilosophical, absurd, preposterous.

The prophet of God in holy vision beholds the Sabbath of the Lord carried far beyond this world of sin. Thus the Holy Scriptures place the seventh-day Sabbath like a grand arch at the beginning of the race of man, spanning the six thousand years of human probation, and reaching into a renovated world after sin is forever destroyed. No place is left for another weekly Sabbath to come in. Few realize the vast importance of the Sabbatic institution. It is the golden clasp which binds man to his Maker. It keeps in memory the true God as the creator of all things. Had man ever observed it in the true spirit, idolatry could never have had an existence.

WE CAN KNOW WHEN THE ADVENT IS NEAR.

BY D. M. CANRIGHT.

We can know when the last generation has come. To this statement we invite the careful attention of the reader. There are two extremes upon this question, both of which are entirely wrong and unscriptural. One is to set the definite time for the Lord to come. This is in direct opposition to the plain word of God. The other extreme is to teach that nothing can be known about it,—that it may come to-night, or that it may be a thousand years in the future. This position is just as far from the truth as the other, and is just as squarely opposed to the Bible, as we will now show. In answer to the question, "What shall be the sign of thy coming?" Jesus said that there should be signs in the sun, moon, and stars. Luke 21: 25, 26. Then he said, "And then shall they see the Son of man coming in a cloud, with power and great glory." And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verses 27, 28.

When they shall see these signs *begin* to come to pass, then they are to look up, watching for the Lord to come. After giving the parable of the fig-tree, he says, "So likewise ye, when ye see these things come to pass, *know ye* that the kingdom of God is nigh at hand." Verse 31. How plain is this declaration! When they see these signs come to pass, they are to know that the kingdom is nigh at hand. Then we can know something about it; we can know when it is nigh. The next verse tells us how near we can know: "Verily I say unto you, This generation shall not pass away till all be fulfilled." Verse 32. What generation? The answer is given, That generation which sees these signs, shall not pass away. See verses 28-32. That is, when the last generation has come, to them the Lord will give the signs of the end. So when we see the signs, then we are to know certainly that that generation is not to pass till the Lord shall come. The same plain truth is stated in Matt. 24: 32-35; Mark 13: 29, 30.

That the righteous will not be in darkness concerning the coming of the Lord, is plainly declared by the apostle. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4. And Jesus says, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3: 3. Those who do not watch will be overtaken as by a thief; but if they do watch, will they also be thus overtaken?—No, indeed; for having seen the sign of the advent near, they are expecting it and watching for it.

Whenever the Lord has purposed to bring judgments on the earth, he has given a warning to his people, and even to the wicked, of what is coming. This he declares is his invariable plan: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Amos 3: 7. How was it in the days of the flood? The Lord did not bring the flood in a moment, without any warning; but long beforehand he revealed it to righteous Noah, in order that he might be prepared for it. Gen. 6. Then through him the Lord

warned the ungodly world of what was coming, though they did not believe it. So at the overthrow of Sodom; the Lord first revealed to Abraham, his righteous servant, what he was about to do. See Gen. 18. Then he warned Lot of what was coming, that he might be prepared. Through Lot he warned the ungodly inhabitants of Sodom; but they mocked at him. Gen. 19: 14. So when the Lord determined to overthrow Nineveh, he sent his servant Jonah to warn them. Jonah 1. At the first advent of Christ, the Lord by a special providence raised up John the Baptist to go before him with a solemn message announcing his immediate coming. Matt. 3. The righteous in that generation were not only expecting him to come soon, but they knew that that generation would not pass till he did come. See the cases of Simeon and Anna. Luke 2: 25, 36. For many years Anna had been waiting in the temple, watching for the coming of the Lord; and Simeon knew that he should not die till he saw the Lord. Numerous other similar cases might be mentioned, all teaching this one fact, that the Lord is a merciful being, not willing that any should perish; and that hence he always gives, not only his servants, but even the wicked, a fair warning of what is coming.

Is it reasonable to believe that the Lord would warn the world of such events as the flood, the fall of Sodom, the first advent, etc., and yet give no warning when the final close of all things is about to take place? Consider what a wonderful event that will be. It will be the Judgment of the great day; it will be the coming of Christ with all the glory of the Father, and the millions of angels. The dead who have slept for thousands of years, will be raised. It will be the end of probation, the closing up of all human history. Everything on this earth will come to an end, and God's controversy with man will close. This will be the grandest event which the world has ever seen or ever will see. All the great events of the past are as nothing compared to it.

Reader, do you think that such solemn and awful events as these will transpire without one breath of warning either to saint or sinner?—No. The Lord declares that he will give a solemn warning to all the world when the Judgment is at hand. Rev. 14: 6-16. I beseech you to stop and think of this matter. If these things are so, it is all important that you should not be deceived about it. If they are not so, it will not harm you to investigate the matter. Are you willing to learn the truth, or do you choose to remain in darkness?

When John the Baptist warned the Jews of the near coming of the Messiah, they fortified themselves with the thought that they, the children of Abraham, did not need so stern admonitions. But he replied: "Think not to say within yourselves, We have Abraham to our father." The ax was being laid to the root of the tree; everything must stand the test of the coming change. And thus we urge upon you now. Do not say, "We are Christians; we have made our peace with God; we need not be stirred in view of the Lord's coming." Noah was approved as righteous before the flood, but the event was extraordinary, and something more than ordinary was required to meet it. He was commanded to build an ark, and his righteousness would not have saved him if he had refused or neglected to do this. And God has revealed to us that we may know when the advent is near, not to gratify our curiosity, but because it brings the close of probation, the final decision of the destiny of all. His words point out special dangers in the last days, and a special work of preparation is required to meet all these things. Do not turn away from the warnings, lest that day overtake you as a thief. Signs on every side now indicate that the great event is just at hand. Are you ready?

WHAT GOD GAVE MAN AT CREATION.

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. Observe it does not say that the breath of life became a living soul, but that the man formed of the dust of the ground became a living soul. In other words, the man became a living person. What was it, then, which God gave to the man he had formed? The language of Job 33: 4 clearly states the answer, "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

This, then, is what God gave to man, even *life*. Not unconditional life; the man was created to answer the pleasure of his wise Creator. Rev. 4: 11. If he fulfills this gracious purpose of his Maker, he shall continue to live; and when his probation is accomplished, and his fidelity proved, he shall have life with no condition. This is a life as certain never to end as the life of Him who made him. But if he fails in his probation, his right to live is forfeited.

Mankind have been favored with a second probation. Their first was in a state of innocence, that they might become confirmed in virtue; but they failed in their probation, and their innocence was lost. They have a second probation in which to recover their lost innocence, and to become established in virtue. The angels that sinned did this against greater light than man, and hence can have no further probation. Man sinned, being tempted by their chief, and God gives to man a second trial. But he must in it meet and overcome the temptations of the evil angels. The failure in our first probation brought death upon all our race. The life that we now have, has no immortality to it. Says James, "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4: 14. Yet such as ourselves may live forever. This life is long enough for the recovery of our lost innocence, and for our establishment in virtue. Life eternal, which is ours now by promise, shall at the close of our trial be our infinite reward.—*J. N. Andrews.*

CRITICISM FROM PROF. BUSH.

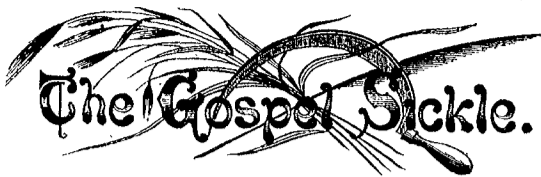
Prof. Bush, in his "Notes on Genesis," thus comments on Gen. 2: 7:—

"*Breathed into his nostrils the breath of life.*" Heb., 'breath of lives;' intimating, as some have supposed, that man possesses the vegetative life of plants, the sensitive life of animals, and that higher rational life which distinguishes humanity. Still, it is not certain that this is the import of the plural in this word, nor is it possible to say with confidence what is. As to the action here attributed to the Creator, we are not to suppose that any such process was actually performed by him as breathing into nostrils of inanimate clay which he had molded into the human form. This is evidently spoken after the manner of men; and we are merely to understand by it a special act of Omnipotence, imparting the power of breathing, or respiration, to the animal fabric that he had formed, in consequence of which it became quickened and converted to a 'living soul,' that is, a living and sentient creature. This act is indicated by the phrase 'breathed into his nostrils,' because the function of respiration is chiefly visible in this part of the human frame."

And he concludes on this passage with the following honest admission: "Indeed, it may be remarked that the Scriptures generally afford much less explicit evidence of the existence of a sentient, immaterial principle in man, capable of living and acting separate from the body, than is usually supposed."

Two passages from the book of Job are worthy of comparison and thought. They are the following: Job 33: 4: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 34: 14, 15: "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again to dust." Here is the building and the unbuilding of man. The man is formed of dust; the breath of the Almighty gave him life. The Lord gathers to himself his spirit and his breath; the man ceases to live, and turns again to the dust out of which he was formed.

JUST REASONING.—Prof. Hudson, compiler of a valuable Greek Concordance of the New Testament, says: "We regard man as created not absolutely immortal, but in a certain sense for immortality; *i. e.*, immortality was his natural and proper destination. He was designed to be immortal in the same sense in which he was designed for eternal life; or, as the chief end of man is to glorify God, to enjoy him forever. In this view we maintain that the guilty failure of eternal life brings the penal forfeiture of immortality."



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

BATTLE CREEK, MICH., DECEMBER 8, 1886.

THE SEVENTH-DAY ADVENTIST GENERAL CONFERENCE.

OUR readers, we anticipate, will be interested in a condensed report of the proceedings of the twenty-fifth annual Conference of S. D. Adventists, now in session at this place. The meeting was called to order by the President, promptly at the appointed hour, 9 A. M., Nov. 18, with the fullest representation present we have ever had at any General Conference. Twenty-six State Conferences and four missions are represented by delegates, and others by letters. Eld. B. L. Whitney represents the Swiss Conference and Central European field; Eld. M. C. Wilcox, the British mission; Eld. A. B. Oyen, the work in Norway and Denmark; and Bro. Norlin, the Swedish Conference. These brethren are just from their fields of labor, and can speak from immediate observation of the work there. Eld. Haskell speaks from personal experience of the work in Australia and New Zealand. Eld. Rosqvist represents the Swedish work in this country; and others are present who represent quite a number of the city missions.

The delegations from all parts of the field, taken as a whole, make a strong Conference both in numbers and experience. While some new faces appear from some sections, there is an evident increase in strength on the part of the older members. Added years and continued labors are developing strong men to a very gratifying degree.

Bro. J. A. Armstrong is a delegate from Arkansas. This is the brother whose name has heretofore appeared in the SICKLE, who has felt a little of the oppression which is sure to come from religious intolerance and bigotry, when it can avail itself of unrighteous laws; and we can hear from his own lips the story of the persecutions in that State. The Legislature which repealed the exemption clause previously existing in behalf of those who observed some other day than Sunday, was controlled by the large proportion of ministers of which it was composed. Through the influence of these, that repeal was secured. And since then observers of the seventh day, to the exclusion of all other classes, have been hunted out to suffer its effects. The unmistakable evidence of religious spite in the complaints and prosecutions, and the overriding of all principles of equity on the part of the so-called officers of justice in the matter of exacting fines and imprisonments, would furnish a fitting chapter for the gloomy annals of the Dark Ages. Let the Statue of Liberty in New York harbor be done up in sackcloth, and dusted over with ashes, so long as in some parts of our land, liberty is a name only and not a reality.

Friday forenoon Bro. Whitney, Wilcox, and Oyen gave a report of the work and the outlook in the fields which they respectively represent. This was a marked occasion in the Conference, which those who were present felt that they could not afford to have missed. All hearts were moved by their stirring and impressive words.

In addition to the several meetings of the General Conference, the anniversary meetings of the Sanitarium, Educational Society, and Publishing Association, have been held. These, with meetings of the International Tract and Missionary Society, the Health and Temperance Association, and the General Sabbath-school organization, have made a busy season for those in attendance.

A good degree of interest has been manifested in the meetings, the congregations averaging more in numbers than in previous years. The proceedings of the various organizations have been characterized by the utmost harmony, and the reports of the managers show that the past year has been one of marked prosperity.

The patronage of the Sanitarium has been greater than in any previous year, necessitating at times the occupancy of many cottages outside the main building. The treatment of patients has been attended with the usual success, and the receipts show a net profit of some forty-one thousand dollars. Twenty thousand of this the managers have been enabled to

apply on the debt of the institution, after paying for the introduction of electric lights all through the building, and for other improvements. The Secretary's report gives many interesting particulars, which we have not space to enumerate here.

The Publishing Association presents a very encouraging report. The book sales have exceeded by some twelve thousand dollars the sales of any previous year, amounting the past year to over seventy-four thousand dollars; and this, too, notwithstanding the increased discounts at which books have been sold during this time. Had prices ranged as they did four or five years ago, the books sent out from this Office the past year would have amounted to nearly, if not quite, one hundred thousand dollars, only a small proportion of which has been other than our own publications. All our periodicals have enjoyed a good degree of prosperity, and the Association shows really a net profit in its business of some twenty-six thousand dollars. But it has been thought best to re-inventory the stock and fixtures, making ample allowance for wear and tear and all possible depreciation in value (which has been put at fifteen thousand dollars), so that the net gain the past year appears in the figures as only about eleven thousand dollars. This change in the figures was fully explained to the stockholders present, and was approved by them, as appears in the Secretary's report. All the departments in the Office have been more completely organized, and thoroughly systematized, resulting in less friction and more economy in the running of the various branches of the publishing work. The Association was never upon a better basis, and the outlook is very encouraging.

The Educational Society's report showed that additions, consisting principally of new buildings have been made to the Battle Creek College, to the amount of fifteen thousand dollars. The advantages of these additions are so manifest that they are heartily approved by all who have seen them. Nearly enough has been paid in to meet the cost of these additions, and the balance is fully covered by pledges. In the running expenses there has been, as was expected, a deficit. This aggregates for the past year about three thousand dollars. But the good work the College is doing, and the manifest advantages to our cause that are resulting from it, will inspire its friends to make up by cheerful contributions what is necessary to keep it supplied with a full corps of teachers, and make its work most efficient. The attendance at the College the present term is between three and four hundred, and the advanced Bible Lecture Class is nearly double what it has ever been before, numbering about one hundred and seventy-five.

Our foreign work has received marked attention from the Conference. Eld. E. W. Whitney is to join the force of workers in Basel, Switzerland; Elds. Haskell and Farnsworth go to the British field; Eld. Will D. Curtis, of Kansas, and Bro. and Sr. W. L. H. Baker, of California, to Australia; Elds. C. L. Boyd and D. A. Robinson, with their families, to open a mission in South Africa; and Eld. G. G. Rupert, to visit British Guiana and the West Indies. Eld. A. G. Daniells and wife were sent by the Conference Committee, in October last, to New Zealand.

Thus far it is felt to be a very gratifying and successful Conference. U. S.

WHAT NEXT?

SAID a friend of the clerical profession to a Sabbatarian, "Where do you commence your count of time for the observance of the seventh day?" "At creation," was the reply. Then came the inquiry, "Do you teach that the seventh day of the week is the Sabbath?" "We do," was the answer. "Please read me a commandment which enjoins the observance of the seventh day of the week," was the demand. "Your request," said the Sabbath-keeper, "is that the Sabbath commandment shall contain the term *week*?"—"Yes." "We have no such commandment," was the response. Here seemed a degree of triumph, but it was short. "For," said the respondent, "I will show you from the Bible that the first day of a cycle of days numbering seven, and called *week* by the inspired penman, is called, the first day of the week. Now if the first day of seven days, regarded and known as one week, is the first day of the week, it follows, does it not, that the last, or seventh day of that cycle of days, is the seventh day of the week?" "No sir," was the prompt and emphatic reply.

If a minister of the gospel—one who loves his Bible, who believes the word of God—will deny a point so plain as this to avoid the Sabbath of the fourth commandment, we are forced to the question, What next? A. S. H.

FACTS ABOUT THE LAW OF GOD.

THE law of God is that which should be our rule of action here, and certainly will be our rule of judgment hereafter. What is this law? and how came we by it? We learn from the Scriptures that the living God came down upon Mount Sinai in the most terrible majesty; and there, in the presence of a whole nation, he spoke this sacred law with his own voice, which then shook the earth. Deut. 4:12, 13; Heb. 12:26.

This is the law of God,—the ten commandments. Let us examine it. 1. Thou shalt have no other gods before me. 2. Thou shalt not make an image and worship it. 3. Thou shalt not profane the Lord's name. 4. Remember the Sabbath day to keep it holy. 5. Honor thy father and thy mother. 6. Thou shalt not kill. 7. Thou shalt not commit adultery. 8. Thou shalt not steal. 9. Thou shalt not bear false witness. 10. Thou shalt not covet. How simple! and yet how comprehensive! The first four precepts relate to our duty to God, embracing, in short, all that we owe to him. The last six relate to our duty to our fellow-men, summarily covering all our relations to one another.

Reader, if this law were strictly observed in this community, would it not produce an excellent state of society? There would be no idolatry, profanity, Sabbath-breaking, disobedience to parents, murder, adultery, stealing, or lying. Who would not wish to live in such a community? This is the law for which we plead. These principles have always existed since God made man upon the earth. They were as binding upon the antediluvians as upon the Jews, and they are as obligatory now as then.

We can conceive of no nation, generation, or individual that could violate these precepts with impunity. This law is as eternal and unchangeable as the Creator. John says, "All unrighteousness is sin." 1 John 5:17. "Sin is the transgression of the law." Chap. 3:4. Paul says, "Where no law is, there is no transgression" (Rom. 4:15); and "Sin is not imputed when there is no law." Chap. 5:13. Hence, where we find unrighteousness and sin imputed to men, we know that the law was binding.

"Sin was imputed to Cain, who killed his brother, and thus broke the sixth commandment. Gen. 4. And it is said of the Sodomites that they were "sinners before the Lord exceedingly." Gen. 13:13. What made them sinners?—They broke this law of God by adultery and murder. In fact, we find frequent reference to the violation of the commandments all the way from Adam to Moses; hence we know that the law existed then.

The Bible explicitly and repeatedly declares that all these commandments shall stand forever. "All his commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. Again, "Concerning thy testimonies, I have known of old that thou hast founded them forever." "Every one of thy righteous judgments endureth forever." Ps. 119:152, 160.

The prophet, speaking of Jesus, says, "He will magnify the law, and make it honorable." Isa. 42:21. Then we shall expect Jesus to keep this law, and honor it in all his ways and teaching; and so we find he did. He says himself, "I have kept my Father's commandments, and abide in his love." John 15:10. The holy Son of God paid the greatest deference to his Father's law, and devotedly obeyed every one of the ten commandments. What gives this greater force is the fact that he did this as our example. Hence the apostle says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. . . . He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:4, 6. This is very plain. Christians should walk as their Master walked. He kept this law of God. If they claim to be his followers, and do not keep the commandments of God, the apostle says they are liars.

Instead of being abolished, changed, loosened, or in any manner altered in the New Testament, the law of God is, on the other hand, confirmed and established in the most solemn manner by Christ himself and by all his apostles. At the very opening of his ministry, Jesus said, "Think not that I am come to destroy the law or the prophets." Matt. 5:17. He is anxious that they should not have a wrong impression on this all-important subject. He had not come to destroy the law. This was no part of his mission. The Devil and wicked men hate the law of God, and would rejoice to see it destroyed; but the mission of Jesus was exactly the opposite of this. He says, "I am not come to destroy, but to fulfill." To fulfill is to obey.—Webster. See also Gal. 6:2. Christ came, then, not to destroy the law, but to obey it; and this is just what he did.

In stronger language the Saviour continues: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:18. How could language be stronger? Heaven and earth have not passed yet, but till they do, not one jot or tittle shall pass from the law,—not one. Every precept shall stand. Not even a letter, or the corner of a letter, shall be changed till heaven and earth shall pass away; yea, longer, till all (all things) are fulfilled. Christ is speaking of the law and the prophets, and he says till these are all fulfilled, the whole law shall stand. But all the prophets will not be fulfilled, even when heaven and earth pass away. No, not till the eternal kingdom is reached. Thus in the strongest language, Jesus teaches that every precept in the law will be in force until we shall reach the eternal world. He confirms this position with the following solemn words: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Verse 19. How sacred was every one of these commandments in the eyes of the divine Son of God! Not the least one of them can be disregarded. Reader, if you are breaking one of these commandments, and teaching others to do the same, how will you meet these words of the Master in the Judgment?

The language of Paul upon this subject is too plain to be misunderstood. In the second chapter of Romans he takes up the law of God, referring to several of the ten commandments to show what law he means. He shows how this law has been violated by all men, both Jews and Gentiles. Hence he argues in the next chapter that all are condemned by this holy law, and therefore need the gospel to save them. Lest some should think from this that the law was set aside by the gospel, or faith in Christ, he says, "Do we, then, make void the law through faith?—God forbid; yea, we establish the law." Rom. 3:31. Faith, then, or the gospel, does not abrogate the law of God; rather, it establishes it. How emphatic is this language! "Do we abolish the law?—God forbid." And then he adds, "Yea, we establish the law." That which is established is certainly not overthrown, not laid aside.

D. M. C.

NOT IN DARKNESS.

"Ye, brethren, are not in darkness, that that day should overtake you as a thief." Yet professors of faith in Christ seem determined to be in darkness. They intend to be prepared for death. They think that will answer every purpose, even if the day of Christ should come upon them as a thief. So they close their eyes to the evidences that the advent is near, even at the doors. They seem to have made a covenant with death to take them to heaven, and an agreement with the grave; therefore the coming of the Lifegiver does not seem desirable to them. See Isa. 28:14-22.

That the people may not be in darkness concerning the approach of the day of Christ, the Lord has prepared a threefold warning to precede it. The three angels of Rev. 14:6-12 symbolize the three solemn warnings that are to be loudly proclaimed in the world immediately preceding the coming of the Son of man. Christ will not come till these warnings have been given and heeded by all the saints who shall be living at the close of the third and last warning. These may all be given, and yet the unbelieving not recognize them, and consequently not know of the approach of the day of Christ, any more than the antediluvians knew of the approach of the flood. Notwithstanding the preaching of Noah and the building of the ark, they "knew not till the flood came and took them all away." And so the Saviour says it will be with men in the day of his second coming. They will not realize the certainty of the event.

But can these thrilling warnings be given, and yet real Christians, true believers in the word of God, be ignorant of the fact that the day of Christ is at hand, and not be expecting it when it comes?—It is impossible. What absurdity to suppose that the last great conflict between light and darkness, truth and error, should take place as marked out beforehand in prophecy, and yet the true soldiers of the cross not be aware of it, and their great Captain come unexpectedly to crown them victors! No! this will not be. On the contrary, those that have gotten the victory in this last great struggle, will exclaim when Christ shall appear, "Lo! this is our God; we have waited for him, and he will save us." Isa. 25:9.

R. F. C.

IS SIN IMMORTALIZED?

This is a question of vast importance when we take into consideration the different results, whether answered in the affirmative or in the negative. Those who hold the popular doctrine of the immortality of the soul are compelled to answer it in the affirmative. It is written, "God is love;" but he has no love for sin. It follows that, if sin is immortalized, then that must always exist which God hates. Many look upon God as the author of sin. If so, then God is a sinner; for he could not be the author of anything contrary to the attributes of his being.

Again, if sin is immortalized, then Satan and the host of fallen angels and the vast multitude of wicked men are immortal. If these are to exist to all eternity, then God must provide a place for them in his universe; for neither Satan nor any of his followers are able to create a world. The Father and the Son alone have this power. Therefore, if we take the affirmative of this question, we must conclude that Satan has instigated a rebellion that God cannot quell, and has brought a stain on the universe that God cannot wipe out. Such a monstrous idea, though held by thousands, cannot come from any other source than the regions of darkness.

The universe of God was once clean, and all the intelligences thereof were in perfect harmony. Will it ever be so again? All who attribute immortality to Satan and his followers, must answer, No. But this answer is contrary to revelation. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5:13.

But it will be said that Satan and his hosts of wicked angels and wicked men will be banished to some place where they will endure the torments of a guilty conscience to all eternity. This would remove the wicked from the earth to some other place to receive their punishment, which would be contrary to the word of God. The Bible declares the fact that the wicked, whether they be men or angels, will receive their punishment on this earth. "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:9, 10. This fire is prepared for the Devil and his angels. Matt. 25:41. Thus it will be seen that the earth is the place appointed by the Lord for his enemies to receive their doom.

Some think the expression "everlasting fire" in the text last mentioned, conveys the idea of unending torment. Fire and brimstone were rained on Sodom and Gomorrah, and Jude calls this "eternal fire." Verse 9. The apostle Peter tells us what effect it had on those cities. "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6. Away back in the days of Abraham and Lot, in the destruction of those cities, God gave to future generations an example of what would be their doom should they live ungodly. If eternal existence in sin and torment is their portion, then we ought to see the flames still ascending from those cities, and hear the wailing and gnashing of teeth of the corrupt inhabitants thereof. But no, they are silent, and with their cities they are reduced to ashes. To be reduced to ashes is to be the final doom of the ungodly, or the example God has set before the world is without force. Says the prophet, "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. In verse 3 he goes on to say that the wicked shall be ashes under the saints' feet. Satan is the "root" and his followers are the branches, and they will all be consumed together.

"These shall go away into everlasting punishment." Matt. 25:46 is a text that many tenaciously hold to as signifying eternal torment. But inspired Paul plainly informs us that this "everlasting punishment"

is "everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. It is the second death, and as there is no resurrection from it, the punishment is eternal.

But the earth, in which the wicked will receive their doom, will not burn to all eternity; for after the cleansing by fire it will be made over into a new earth. Rev. 20:9 to 21:8. In the great plan of redemption, the earth, as well as man, is to be made free from the curse. This new earth will never be polluted by the trail of the old serpent, nor with the feet of wicked men. It is to be fitted up for the everlasting abode of the righteous.

The Bible plainly reveals the fact that the wicked shall go into the lake of fire; but in no place does it say they will ever come out of it. Now, as there is no trace of them to be found in the new earth, excepting their ashes, it is very natural to conclude that they end their existence in the lake of fire. "The wages of sin is death." Rom. 6:23.

Thus it will be seen that sin and sinners are not immortal, but will finally close their career in the great conflagration of this world. The universe will be clean once more, and all worlds and every creature then remaining will be in perfect harmony with the will of Him who maketh all things new.

I. D. VAN HORN.

THE SEVENTH-DAY SABBATH NOT A TYPE OF THE CHRISTIAN'S REST.

HEB. 4:4, 9.

When God made the promise to Abraham to give the land to him and to his seed, etc. (Gen. 12:7), he foretold him of the bondage of his seed, and also said that "in the fourth generation they shall come hither again," and that they should possess the land of "the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. 15:7-21.

After their full term of service in Egypt had expired, God made choice of Moses to go before them, and lead them out of the land of bondage. The Lord commanded Moses and the people with him thus: Go up "unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it. And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and Perizzite, the Hivite, and Jebusite." Ex. 33:1, 2. But God was wroth with the people for having made the golden calf, and refused to go with them; and Moses supplicated him, saying, "Show me now thy way, that I may know thee." And the Lord made answer, "My presence shall go with thee, and I will give thee rest." Verses 13, 14. When they came near to the river Jordan, Reuben, Gad, and the half tribe of Manasseh desired their portion on the east side, to which Moses assented on condition that all the men of arms should go over and help subdue the nations on the other side, "until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Dent. 3:20. After they had passed over Jordan and come in possession of the land, it is written: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Josh. 21:43, 44. Moses, however, was not permitted to cross Jordan, and the people entered into this rest under the leading of Joshua.

The apostle Paul said that "Moses verily was faithful in all his house [house of Israel] as a servant, for a testimony of these things which were to be spoken after; but Christ as a son over his own house [household of faith]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:5, 6. In verses 7-11 he quotes Ps. 95:7-11, as follows: "To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart, and they have not known my ways. So I swear in my wrath, They shall not enter into my rest."

When Moses desired to know the way of the Lord, he promised him rest (Ex. 33: 13, 14); but these had not known his ways, and therefore could not enter into his rest. He then exhorts his brethren to take heed lest there be in any of them "an evil heart of unbelief in departing from the living God;" for if those who fell in the wilderness entered not in because of unbelief, we should fear lest, a promise being left us of entering into his rest, any should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. Faith is the condition of entering into this rest. They could not enter in for want of it; but we who believe, enter into the rest of God (Macknight's Translation), as the promise was left us of entering into his rest since the children of Israel inherited the land of Canaan. This rest is only to be entered into by the faithful, who hold fast the confidence, and the rejoicing of the hope firm unto the end. "He that is entered into his rest, he also hath ceased from his own works as God did from his" (Heb. 4: 10); and God's "works were finished from the foundation of the world;" therefore (although the promise of entering therein extends to the future), his rest dates from that period. This is proved by his speaking "in a certain place [Gen. 2: 2] of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. 4: 4. The promise that was left us is spoken of by David (Ps. 95); and if Joshua had given them the rest contemplated in the promise made of God to the fathers, he would not afterward have spoken of another day.

The conclusion is therefore obvious, that "there remaineth a rest to the people of God." Heb. 11: 32-39; Rom. 4: 13, 14; Heb. 4: 9. This rest must bear the same relation to the land of Canaan that the household of faith does to the house of Israel (Heb. 3: 6), and that Christ does to Joshua; to wit, the antitype to the type. All types are similar in their nature and objects—they are shadows. Heb. 10: 1; Col. 2: 17.

There is nothing in the origin or object of the Sabbath to make it an appropriate type of our future rest. Many have supposed that the scripture under consideration proves it to be typical; but to infer from the apostle's argument in the third and fourth chapters of Hebrews, that God instituted a type, or shadow, of the believer's rest in Paradise, observed it himself, then blessed and hallowed it, and made it a sign of the sanctification of his people, is certainly stretching an assumption to its utmost limit. Gen. 2: 1-3; Ex. 20: 11; 31: 13, 17; Eze. 20: 12, 20; Isa. 56: 6, 7; 58: 13, 14. The quotation in Heb. 4: 4 proves that the seventh day was God's rest-day or Sabbath "from the foundation of the world;" and its observance was enforced before the law was given on Mount Sinai (Ex. 16); therefore it could not be the rest given by Joshua. This, according to Josh. 21: 43, 44; 22: 4, consisted in the peaceable possession of the land, after their enemies had been driven from it, or destroyed from off it, as the Lord had sworn unto their fathers. Gen. 15: 7. Of this we cannot enjoy the antitype until "we, being delivered out of the hand of our enemies, might serve him without fear" (Luke 1: 74); which will not be till we stand on the Mount Zion, singing "the song of Moses, the servant of God, and the song of the Lamb." Then will the faithful peaceably possess the land promised to Abraham and his seed. Rom. 4: 13, 14. For this rest we hope and pray with "earnest expectation;" "for we that are in this tabernacle do groan, being burdened." 2 Cor. 5: 4. We "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 23.

Praise be to God! the time is hastening on when those who keep the commandments will enter through the gates into the city, and have right to the tree of life, that grows in the midst of the Paradise of God. And he shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor pain.

"Soon shall we be from the wicked released,
Soon shall the weary forever be blest,
Soon shall we lean upon Jesus' breast,—
Then there is rest, there is rest."

—J. H. W. in Signs of the Times.

—I will listen to any one's convictions; but pray keep your doubts to yourself. I have a plenty of my own.—Goethe.

—He who does his best, however little, is always to be distinguished from him who does nothing.

THE COMING OF THE LORD.

AN ENGLISH WRITER.

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah." Ps. 50: 3-6.

We stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel, either in the history of the church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time, in power and glory, to bring all things into subjection to himself, and to be "King of kings, and Lord of lords." Let us see what the psalmist says of this event in the passage under consideration.

The first word is a striking one—"Our God." It is the family word. None but the child can use it. That child is one of the family. He is related to his heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint heir with Christ. He can look up and say, "My beloved is mine, and I am his." He will be able to say with joy, when the Lord shall descend from heaven in flaming fire, "Lo! this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Yes; it is the family word. He who now puts into our lips the sweet words, "Our Father," enables us to look forward to that solemn hour, and say, "Our God."

We are about to meditate on a solemn scene—God coming down to this earth in human form, as a devouring fire, with storms and tempests raging round him. Oh, how necessary to be able to say, before we gaze upon it, "Our God"! What will it be if we cannot say, "Our God"? With what feelings of terror and alarm must it be viewed, unless we can say, in prospect, "Our God"! Make sure of this, reader, before you go one step farther. Only this can make you calm in the prospect and in the reality when it comes. Therefore it is that the Holy Spirit puts this little word first, on which we may dwell earnestly, soberly, searchingly, before we proceed to that which follows.

"Our God shall come, and shall not keep silence." In order clearly to understand what is meant here by God's not keeping silence, we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-first: "But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hastest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done and I kept silence; thou thoughtest that I was altogether such an one as thyself."

Here God reviews the character of the wicked in this dispensation. It is exactly what has been going on in our world for the last six thousand years. Men have been taking God's covenant in their mouth, in other words, making a profession of religion, while all the time, the power of religion has been absent. Underneath this profession, sin and iniquity of the worst form have been carried on. Men have really been hating God, and casting his words behind them.

"Theft," "adultery," "evil," "deceit," "false witness," "slander,"—have not all these things been going on in the world at a fearful speed? All this while, God has kept "silence." He has not interfered to strike men down in such acts with his arm of judgment; so men begin to say, "Where is God? Tush! doth God see?" If there be a God, why does he not interfere? Either there is none, or else he is "altogether such an one as ourselves." Thus the world has gone on, the wicked "flourishing like a green bay tree," the righteous returning with a "full cup" of tears, and God keeping silence. But it shall not always be so. "Our God shall come, and shall not keep silence." He shall come, and "reprove" men, and "set" each act and deed "in order" "before the eyes" of the wicked. It is interesting to notice how

nearly all the features of the wicked described in this chapter, which history has indorsed as the dominant principles in the world, and which are to be more prominently developed, as the flower from the bud, in the last days, are again reproduced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy.

And what are to be the heralds of the coming? "A fire shall devour before him, and it shall be very tempestuous round about him." Here again the Holy Spirit confirms this testimony by St. Paul: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Yes; from one end of Christendom to the other, one piercing cry shall rend the heavens: "Ye rocks and hills, fall upon us, and hide us from the presence of the Lamb." Then will be heard from many a lip that now scorns the preaching of the cross, the entreaty, earnest and loud, "Lord, Lord, open to us"; but all "too late." It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. Men's lusts and passions shall have unbridled course. They shall run to and fro. Knowledge shall increase. Men's hearts, on all sides, will be "failing them for fear, and for looking after those things which are coming on the earth." A few will lift up their heads in that universal wreck, and run calmly and joyfully; for they know their redemption is nigh, their hour of triumph is at hand. Oh! to stand among the little band in that awful hour, and be able to say, "Our God"!

A LITERAL VERSION OF THE FOURTH COMMANDMENT.

The following is a literal, word-for-word translation of the Sabbath commandment of the Decalogue. The lines in italics are a transliteration of the Hebrew characters. The reason for this is obvious. The literal rendering is given so that those persons who do not read Hebrew may obtain a better understanding of the original. The translation is given by Bro. August Kunz. It will be necessary to remind some persons that Hebrew, like many oriental languages, is read from right to left.

שַׁשְׁתָּ	לִקְדָּשׁוֹ	הַשַּׁבָּת	אֶת-יוֹם	זְכוֹר
shesheth	lekaddesho	hashabbath	yom-eth	Zakhor
Six	It. keep-holy to	Sabbath the	[of] day (the)	Remember
כָּל-מְלַאכְתְּךָ	וְעִשְׂתָּ	תַּעֲבֹד	יָמִים	
melekhetka-kat	veesytha	taavodh	yamim	
thy labor, all	thou shalt perform and	work shalt thou	days	
אֱלֹהֶיךָ	יְהוָה	שַׁבָּת	הַשְּׁבִיעִי	יוֹם
elohelka	layehovah	shabbath	hashshvithyi	Yeyom
thy God;	Jehovah to	Sabbath	[is] seventh the	day But
וּבְנֵי-בִתְּךָ	וּבְנֵי-בִתְּךָ	כָּל-מְלַאכְתְּךָ	לֹא-תַעֲשֶׂה	
uvehneka	uvehneka	ath melakha-kat	laaseh-to	
thy daughter, nor thy son, nor	thou labor;	any shalt-do thou not		
וְגֵרְךָ	וּבְהֵמֶתְךָ	וְאִמְתְּךָ	עֲבָדְךָ	
vegherekha	uvehemetekha	vamathekha	avdekh	
thy sojourner, nor	thy beasts, nor	thy handmaid, nor	thy servant,	
אֲשֶׁר	בְּשַׁעְרֶיךָ	בְּיָמֵי-שֵׁשֶׁת	עָשָׂה	
asher	bisharekha	ki	asher	
made	thy gates, within	[is]	who	
יְהוָה	אֶת-הַשָּׁמַיִם	וְאֶת-הָאָרֶץ	וְאֶת-כָּל-אֲשֶׁר-	
Yehovah	hashshamayim-eth	haaretz-veeth	ath	
Jehovah	the heavens the	earth, the and	which all and	
בָּם	וַיָּנַח	בְּיוֹם	הַשְּׁבִיעִי	עַל-כֵּן
ban	vayanach	layom	hashshvithyi	ken-al
this cause for	the day the he	rested and	[is], them in	
בְּרַךְ	יְהוָה	אֶת-יוֹם	הַשַּׁבָּת	וַיְקַדְּשֵׁהוּ
berakh	Yehovah	yom-eth	hashabbath	vaykaddeshu.
It. pronounced holy and	Sabbath the	[of] day (the)	Jehovah	blessed

SMOOTH TRANSLATION: "Remember the day of the Sabbath to keep it holy. Six days thou shalt work, and perform all thy labor; but the seventh day is Sabbath to Jehovah thy God. Thou shalt not do any labor; thou, nor thy son, nor thy daughter; thy servant, nor thy handmaid, nor thy beasts, nor thy sojourner who, is within thy gates. Because [in] six days Jehovah made the heavens and the earth, the sea, and all which in them [is], and he rested in the seventh day; for this cause Jehovah blessed the day [of] the Sabbath, and pronounced it holy."

THE CHRISTIAN LIFE.

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

"CAST THY BREAD ON THE WATERS."

BE not faithless! With the morn
Scatter abroad thy grain;
At noon tide faint not thou, forlorn;
At evening sow again!
Blessed are they, whate'er betide,
Who thus all waters sow beside!
Thou knowest not which seed will grow,
Or which may die, or live;
In faith and hope and patience sow!
The increase God shall give,
According to his gracious will,
As best his purpose may fulfill.

—Sel.

FEAR NOT, LITTLE FLOCK.

"FEAR not, little flock," says Christ to his followers; "it is your Father's good pleasure to give you the kingdom." Precious as this promise has been to the church in all ages of her history, it applies with peculiar force as we come down to the close of this dispensation. When the time draws near that the saints are in reality to take the kingdom, when the last great struggle is to ensue, when the powers of earth and hell are to combine to oppose the work of God, and to try to defeat his purposes concerning his people, then the assurance is doubly precious from the great Captain of our salvation, that it is our Father's good pleasure to give us the kingdom; that the fact that we shall take it, and possess it forever and ever, is unalterably sure.

Another feature calculated to assure our hearts, is the fact that we are addressed as a "little flock." As the line of distinction becomes more clearly drawn between the church and the world, as the forces of the enemy are being combined and consolidated, and people are more definitely taking their stand upon one side or the other, the great disparity of numbers between the two classes becomes more apparent. The people of God are as "the shaking of an olive tree, and as the gleanings of grapes when the vintage is done." But the Saviour, looking down through eighteen centuries, and beholding a little handful of the last generation, waiting for the consolation of Israel, and longing for the coming kingdom, sends forth to them the hope-inspiring proclamation: "Fear not, little flock." Do not be surprised or disheartened that your numbers are so few. Deceive not yourselves with the thought that all the world will be converted, or that the multitude will turn to the narrow way. Christ's flock has always been small, and will be smallest at the last.

But the injunction, "Fear not," is unqualified and unlimited. It is not confined merely to one generation, or to two, or to any particular time, but reaches clear through to the end. Christ does not say, Fear not, after such and such perils are passed; or, after you have escaped such and such dangers, then have no fears; or if the opposition does not rise too strong, or the way become too strait, or the voyage too rough, or the Lord delay too long, or Satan work with too great power, or evil increase too rapidly in the earth, then you need not fear. But the injunction is unqualified, Fear not at any time, under any circumstances. God has foreseen all the powers that would confront the progress of his people, and all the dangers that would surround them; and when he tells us not to fear, we may be sure that there is no cause why our hearts should fail us.

Then let the dangers of the way thicken, let famine, persecution, and perils come, let the anger and perplexity of the nations increase, let the time of trouble, greater than has ever been since there was a nation, burst upon the world, let the plagues fall, let the great day of wrath which is to sweep away an unthankful, unholy, and rebellious race, appear—above all the din of strife and destruction, the closing up of a dispensation, and the judgment of a doomed race, the child of God hears the clear accents of the Saviour saying unto him, "Fear not!"

One kind of fear only are we counseled to cherish—the fear, having a promise left us, of coming short; the fear that we shall wander from the fold. If we are of the flock of Christ, we shall bear the characteristics of that flock. They are a peculiar people; they are not of the world; they are free from pride and the spirit of the world; they have their conver-

sation in heaven whence they are looking for the Lord and Saviour; they are laying up their treasures above; they are living in all respects like pilgrims and strangers upon the earth. Do we bear with us the marks of the flock of Christ? Here let us carefully examine ourselves, but banish all other fear; for God will faithfully perform all that on his part he has spoken. He who "bears all nature up, will guard his children well."

"Shout, ye little flock and blest,
You near Jesus' throne shall rest;
There your seats are now prepared,
There your kingdom and reward.
Fear not, brethren, joyful stand
On the horders of your land:
Jesus Christ, your Father's Son,
Bids you undismayed go on." u. s.

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:—

ILLINOIS.—Three new tract societies organized in different parts of Chicago; five believers at Pullman receive baptism; membership of the church at Chicago considerably increased; two persons baptized at Belvidere; interesting meetings held at Lena.

INDIANA.—The company of believers at Wabash increased to twenty-three, with prospect of several more quite soon; nine converts baptized at Terhune, making a company of thirteen ready for church organization; eight converts baptized at Waldron; new church completed at Homer.

KANSAS.—Upon completing the special series of meetings at Ft. Scott, twenty believers sign the church covenant, and many others are much interested; several additions to the company of believers at Chanute, and steps being taken toward the erection of a church.

MICHIGAN.—Church at Ovid receives four accessions; seven converts baptized at Charlotte, and three at Flint; two new members unite with the church at Hazelton.

MINNESOTA.—C. M. Chaffee holds meetings at Pine Island, and three new members are added to the church; meetings held at Kalmar.

MISSOURI.—The meetings at Harrisonville continued by R. S. Donnell, the same resulting in a company of nineteen believers, all heads of families but two; Sabbath-school organized at the same place.

NEBRASKA.—New church dedicated at Blair; church at Dunbar receives eight accessions; meetings held at Fremont with good results.

NORTH CAROLINA.—General State meeting held at Valley Crucis, with encouraging results; new church building completed at Lenoir, and three converts baptized.

OHIO.—New church building completed at Greensburg; favorable reports from the mission at Cleveland.

PENNSYLVANIA.—Five new members added to the Waterford church and three to the Edinboro church; a company of fourteen accept the faith at Blooming Valley, as a result of meetings held there.

WISCONSIN.—General meeting held at New London, resulting in a goodly number of converts, nineteen of whom receive baptism.

THE THEOLOGICAL WORLD.

... The Georgia Presbyterian Synod has found Dr. Woodrow guilty of heresy, for believing in the doctrine of evolution.

... It is said that Mormon missionaries have been making many converts in the Monongahela River coal regions, in Pennsylvania.

... The Vatican is conferring with the French bishops relative to the best policy to be pursued by the Catholic clergy in France, in the event of the Chamber's voting to abolish relations between France as a state and the Vatican as a religious power.

... M. Revillaud, the distinguished French editor and evangelist, after thorough personal investigation, says that out of 10,000,000 French electors, at least 6,000,000 acknowledged the moral and religious superiority of the reformed religion, and passively desire its triumph.

... Six American citizens have been arrested in South Russia for preaching in an orthodox assembly of Russians. Mr. Lothrop, the United States Minister at St. Petersburg, has been endeavoring to induce the authorities to release the prisoners, but so far has been unsuccessful.

... The first religious newspaper published in America was printed in Essex, Mass., Sept. 1, 1808. It was edited by Elias Smith, minister of the "Christian" society. The office of publication was afterward transferred to Philadelphia; where it continued to be issued until 1817, when it was suspended.

... The Romish priests in Paris township, Michigan, took a hand in the late election, and instructed their followers what ticket to vote. In order to know who dared disobey orders, they furnished the voters with yellow tickets. At last accounts the Canvassing Board was deliberating over the question, whether or not these tickets were legal.

... At a recent meeting of Congregational divines in Hartford, Conn., a resolution was introduced denouncing Sunday newspapers, and advising ministers and members of churches not to buy them. But Rev. Mr. Park, of Birmingham, threw a bombshell into the camp by advocating Sunday newspapers. He said it was a settled fact that they had come to stay. The report says that the resolution was recommitted to be reported in a modified form.

... The Chicago Standard remarks that "Andover is the present theological storm-center. The charges and specifications have been fully made out, and the issue is now definitely joined. Prof. Smythe and his sympathizing coadjutors are to answer to the charge of teaching doctrine contrary to the foundation of the institution by which they are employed. The trial is thus not an ecclesiastical one, but has plain legal bearings. The battle, however, is virtually a contest betwixt the advanced and conservative wings of the Congregational denomination. Other Christian bodies will look on with a personal and pressing interest."

... As a striking illustration of the glowing unity and harmony among all Christian denominations, an exchange gives the following facts: At the State Convention of the "Christian" or "Disciple" Church, held lately at Marshall, Mo., the delegates were entertained, voluntarily, on the first day by the Presbyterians of the place, on the second day by the Baptists, and on the third day the Methodists and Episcopalians joined as entertainers. This left but one day for the visitors to look to their own denomination for entertainment, and, as a climax to this show of brotherly love, the Catholics assisted as hosts on the final day, although they were few in numbers and comparatively poor in purse.

CONDENSED LIST OF TRACTS.

Four Cents Each.—Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—An Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The Third Message of Rev. 14—Scripture References—Tithes and Offerings—Seventh Part of Time—The two Covenants.

Three Cents Each.—Second Message of Rev. 14—End of the Wicked—Lost Time Question—S. D. Adventists and S. D. Baptists—Signs of the Times—Who Changed the Sabbath—The Spirit of Prophecy—The Millennium—Sabbaton.

Two Cents Each.—Christ in the Old Testament—The Sabbath in the New Testament—The Moral Code not Abolished—The Sanctuary of the Bible—The Judgment—Much in Little—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elijah on the Sabbath—First Message of Rev. 14—The Law and the Gospel—God's Memorial—The Sabbath Made for Man—Seven Reasons for Sunday Keeping Examined.

One Cent Each.—The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—Which Day and Why?—Can We Know; or, Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—One Hundred Bible Facts About the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why Not Found Out Before?—Coming of the Lord—Sign of the Day of God.

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THE GOSPEL SICKLE.

Battle Creek, Mich., December 8, 1886.

We give elsewhere some notes of the proceedings of the twenty-fifth Annual Conference of S. D. Adventists, now being held at this place. The sessions are replete with interesting features, and the attendance is large. Further reports will be given in our next issue.

Some months since, mention was made in these columns of a chart entitled "The Law of God as Changed by the Papacy." We are permitted by the author of this chart, J. W. Scoles, by whom it has been copyrighted, to reproduce the same for the perusal of our readers. The fac simile which we give shows of what the chart consists. It is printed in leaflets the size of the form herein shown, which are supplied at 50 cts. per 100, or \$4.00 per 1,000. It is also printed on cloth 3x4 feet in size, and sold at \$1.00 each. The general use of this chart will accomplish much by way of furnishing reliable information upon the topic considered. The chart may be obtained by addressing J. W. Scoles, Springdale, Ark. Special terms to Tract and Missionary societies.

There is more idolatry in this enlightened nineteenth century than most people are aware of. Idolatry consists in some things besides bowing down to graven images. Everything which has a place in our affections above God, is an idol. Covetousness, an apostle says, is idolatry. And this is not all; there is not only an idolatry of wealth, but of fame, of fashion, of family, of flowers, of fancy-work, of feathers, of music, and of amusements. Speaking of the last days, a prophet said, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made." It is readily seen that the subject is exceedingly extensive; therefore I leave it with the reader to enlarge upon the particulars named, and to add to the list such as may come to his mind. Let all beware of idolatry.

In pleading with the publisher of the *Sunday-School Times* to change the name of that journal to "*Sabbath-School Times*" a writer from Missouri says:—

"We are not yet entirely professors of paganism, but we do profess to be Christians; therefore we emphatically prefer the name of the day to be 'the Sabbath of the Lord our God,' instead of the pagan 'Sunday,' and so we prefer 'Sabbath-school' to 'Sunday-school.' . . . From all this human pride, this superficial dressing of Christianity's institution in elegantly painted pagan fiction; from the fomenting, the garbling, the nicely polished sophistry, and the shocking confusion produced by would-be scribblers,—good Lord, deliver us."

We suggest that the best way for the writer of the foregoing paragraph to enjoy his preference is to cease giving honor to the "wild solar holiday of all pagan times," and transfer his allegiance to the true and only "Sabbath of the Lord." There will never be any liability of that's being called by the name of "Sunday," which is so obnoxious to him. If he will give the subject a little study and thought, he will readily dis-

cover that all of those evils that he prays to be delivered from are but necessary results of man's support of, and allegiance to, the pagan Sunday, in preference to the Lord's Sabbath. They will all vanish when one makes the necessary reform, and not until then.

WORDS FROM EMINENT MEN.

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Titus 1: 14.

From the time of the Reformation under Martin Luther until now, every advance step in reform has

this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established, and which has dominion in the State."—*Rose's Neighbor*, vol. 1, p. 84.

Dr. Adam Clarke, in his "Introduction to Solomon's Songs," says:—

"The antiquity of an opinion, if that opinion be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old. And as

to great men and great names, we find them enrolled and arranged on each side of all controversies."

Alexander Campbell says:—

"The plea of ancient tradition is the strength of popery and the weakness of Protestantism. We advocate not ancient but *original* Christianity. The plea of high antiquity or tradition has long been the bulwark of error. It cleaves to its beloved mother, *Tradition*, hoary Tradition, with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept, 'Honor thy father and thy mother,' is concerned."—*Christian Baptism*, book 2, chap. 2, p. 233.

Again Dr. Campbell remarks:—

"No one need ask, Why, then, so early introduced and so long in practice? and why believed by so many great, and learned, and excellent men? . . . If great, and learned, and reverend names can authenticate tradition and satisfy weak consciences, there is not an error in popery, nor an imagination in the ramblings of monkish fanaticism and religious buffoonery, that may not be favorably regarded, and cherished with a profound and worshipful respect."—*Christian Baptism*, book 3, p. 246.

Wendell Phillips says:—

"No reform, moral or intellectual, ever came down from the upper classes of society. Each and all came up from the protest of the martyr and victim."

In forming an opinion with regard to the success or failure of the life of an individual, all the opportunities and circumstances of that person's life should be considered. That life is a success which has made the most and the best of all the opportunities

God has given it. With this as the basis of reasoning, some lives are far more successful than others that appear superior. Success is a relative term, and its correct signification depends entirely upon circumstances. What may be called success on the part of some, would be failure on the part of others, owing to the change of circumstances. Don't repine, then, that you do not reach higher degrees of success. If you are making the most of your opportunities, your life is as great a success as it could be under any other circumstances.

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THE LAW OF GOD AS CHANGED BY THE PAPACY.

He shall think himself able to change times and laws.—Daniel 7: 25.—Douay Bible.

PAPAL ASSUMPTIONS.

"The Pope's will stands for reason. He can dispense above the law, and of wrong make right, by correcting and changing laws."—*Pope Nicholas, Dist. 96.*

"The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."

"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man."—*Decret. de Translat. Episcop. Cap.*

"The Pope cannot be judged by any man. The Roman Church never erred, and never can err."—*Baronius' Annals, 1076. Hildebrand Epist. 55.*

"Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, * * * is purely a creation of the Catholic Church."—*Am. Cath. Quar. Review, Jan., 1883.*

THE "DOCTRINAL CATECHISM," PAGE 174, HAS THE FOLLOWING:—

QUESTION: "Have you any other way of proving that the church has power to institute festivals of precept?"

ANSWER: "Had she not such power * * * she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority."

The quotations in the left-hand column above, with the exception of the last two, are taken from the Roman "DECRETALIA," a standard authority in the Catholic Church.

I. I am the Lord thy God: thou shalt not have strange gods before me.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the Sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods.

(See General Catholic Catechism, Butler's Catholic Catechism, &c.)

PAPAL ADMISSIONS.

"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church."—*Plain Talk for Protestants*, page 213.

Archbishop James Gibbons, of Baltimore, says: "Read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—*Faith of Our Fathers*, page 111.

FATHER ENRIGHT, A CATHOLIC PRIEST, IN A LECTURE AT HARTFORD, KANSAS, SAID:—

"Sunday is not the Sabbath day; no man dare assert that it is. * * * I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. * * * The observance of Sunday is solely a law of the Catholic Church. * * * The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."—*Hartford Weekly Call*, Feb. 22, 1884.

THE "CATHOLIC CHRISTIAN INSTRUCTED," PAGE 252, SAYS:—

QUESTION: "What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?"

ANSWER: "We have for it the authority of the Catholic Church and Apostolical tradition."

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been opposed by those who were under the influence of fables and traditions of men. The famous Dr. Eck spoke against Luther as follows:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*D'Aubigne's Hist. Ref.*, vol. 2, p. 59.

Sebastin Meyer gives the following refutation of the above:—

"To have been a thousand years wrong, will not make us right for one single hour! or else the pagans should have kept to their creed."—*Id.*, vol. 2, p. 427.

The Roman Emperor Diocletian, in a law against Christians, A. D. 296, said:—

"The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that