

# THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

## THE PEACEFUL LIFE.

"COUNT not attention to the daily duties, nor the strictness of the Christian life, to be bondage; but count it the sweetest liberty and the only way of true peace. Whosoever this is accounted hard, that state which is embraced instead of it will be found harder."—John Rogers, of Dedham, 1686.

The working life is the life of peace,  
The words of the wise are golden;  
And down the line of three hundred years  
Comes the truth of these words grown olden.  
Not the days that are passed amid songs and flowers  
In dreamy, inactive leisure,  
But the days that are strong with the stress of toil  
Are those of the truest pleasure.  
The eyes that look straight toward God and heaven,  
Nor turn from the path of duty,  
Are the eyes that see, in this changeful world,  
The sights of the truest beauty.  
Who lives for earth and to self alone,  
Must find his enjoyments shallow;  
While he who lives for God and right,  
Finds something each day to hallow.  
He who is bound by the yoke of love,  
And regains his freedom never,  
Has his perfect liberty here on earth,  
And he shall be free forever.  
Oh, life is short, and its skies sometimes  
Are darkened with care and sorrow;  
But the loyal-hearted, the brave of soul,  
Have always a glad to-morrow.  
Then let us patiently bear the cross,  
Our service and love confessing;  
For the life of labor and faith and love  
Is the only life of blessing.  
—Marianne Farmingham.

## 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.

RELIGION is well styled a mystery, by the Bible; for while it is very simple and easy to him who possesses it, it is perfectly inexplicable to the wicked man. He smiles at its developments in his little child, and wonders how it became so wise; but he frowns angrily when its principles cross his track, little thinking it is one web of truth, purity, and love.

THOUSANDS of men breathe, move, and live, pass off the stage of life, and are thought of no more. Why?—They did not a particle of good in the world, and none were blessed by them: none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O man, live for something! Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kind-

ness, love, and mercy on the hearts of thousands with whom you come in contact year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the star on the brow of evening. Good deeds will shine as brightly on earth as the stars in heaven.

PAUL was converted to the Christian religion some years after all the Jewish Sabbaths were nailed to the cross and consequently were no more. If the weekly Sabbath was included with those, there was no Sabbath during his Christian experience and labors. But the inspired recorder of his travels and labors frequently tells us what Paul did on the Sabbath, without any qualifying term, such as "old" or "Jewish." If there was no Sabbath then, this language is well calculated to mislead the reader; but if there was a Sabbath then, there is now, unless it has been abolished since the apostle's labors were put upon record.

AN able writer has well said that "the law affords no relief to the sinner, its object being, first, to prevent sin; and secondly, to condemn sin where it is found. But if it condemns and proves the sinner guilty, then of course sin and the law are direct opposites—they can never harmonize. Freedom from sin is harmony with the law. But what, then, shall be thought of those who deny and disregard the claims of the law, and yet claim to be free from sin? We can do no better than to quote to them Rom. 8:7: 'The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.' From this it is very easy to see what position we shall occupy when the carnal mind is taken away. Enmity to God and opposition to his law then cease."

DR. THOMAS DICK, in adverting to the doctrine of endless misery, thus candidly expresses his convictions: "When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that has no end." Thus wrote that distinguished Christian philosopher, and thus, dear reader, do we believe. Is it strange that a certain divine who has held to this awful doctrine should say: "It renders society tiresome, pleasure disgusting, nourishment insipid, and life itself a cruel bitter"?

IF the Sabbath could point out the true God to the Israelites, it could and would do the same for all who would embrace it. It was highly proper then that the Sabbath should be given to the representative of the human race, and thus secure a knowledge of God in the earth. Surely if any one would keep the Sabbath each week for the reason assigned in the commandment itself, he could never forget the creative power of the true God, and turn to the service of false gods; because the command expressly says that the Author of the Sabbath made all things. As often, then, as one keeps the Sabbath, he remembers God as the only true and living God. Without the fourth commandment in the decalogue, we repeat, the remaining precepts have no force. If the fourth one of the ten gives force to all the rest by identifying their Author, it is certainly moral in the highest sense, and the Lord made no mistake when he put it in the bosom of his moral law.

THE most important truth cannot be too early learned, nor the journey that leads heavenward too soon begun. The enemy is awake while we slumber, and if we neglect to cultivate the good seed, his tares will cover all the surface.

THE Christian life is not an engagement by contract between the master and his servant. It is the union of two hearts—that of the Saviour and the saved—by the endearing ties of the most intimate love.

SOME people refuse to observe the Sabbath of the Lord because the commandment is not repeated in the New Testament; and yet they observe the first day of the week, for which there is no commandment in either the Old or the New Testaments. This shows that they are governed by custom, and not by revelation or reason.

MR. DARBY, in his "Hopes of the Church," frankly admits what many others now begin to see. He says: "We would express our conviction that the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists. . . . The [doctrine of the] immortality of the soul came in to replace that of the resurrection."

THE agencies for the accomplishment of sanctification are the truth, the Holy Spirit, faith, and obedience. "Sanctify them through thy truth; thy word is truth," is the petition of the Son to the Father. Error, however venerable from age, cannot sanctify men. Again, Jesus says, "Ye shall know the truth, and the truth shall make you free."

WHILE Paul was at Corinth, where he continued "a year and six months, teaching the word of God," it is recorded of him that "he reasoned in the synagogue every Sabbath." If the first day of the week was the Sabbath at that time, the Jews opened their synagogue every first day of the week, either because they had changed their day of worship to that day, or to accommodate the Christians, who if tradition be true, had kept the first day during the twenty years that passed between the resurrection of Christ and Paul's labors at Corinth. But if Paul accommodated himself to the Jews, and these meetings were held on the day they ever had been and still are in the habit of observing, it follows that the first day of the week was not the Sabbath at that time; for if it were it would certainly be included in the term "every Sabbath." Now if the first day of the week was not the Sabbath twenty years after the resurrection of Christ, when did it become the Sabbath?

CLERICAL ANECDOTE.—It is related of the father of Rev. Dr. Storrs, a strong advocate of the doctrine of foreordination, that having once made an appointment to exchange pulpits with Rev. Dr. Osgood, he started for the church of the latter with his own team, on the Sunday agreed upon; and when about half way thither, he met Dr. Osgood driving down. They stopped, naturally, for a moment's conversation, and Mr. Storrs soon glided into his favorite theme. "Why," said he, "see how wonderful are the decrees of Providence. Here it has been foreordained from all eternity that we should exchange pulpits to-day, and sure we are met, talking the matter over." "What's that," said Dr. Osgood, not quite so sure on this foreordination business, "do you say that it has been decreed that we should exchange pulpits to-day?" "I do," replied the other, solemnly. "Well, then," returned Dr. Osgood, "I'll break one of God's decrees, for I shall preach in my own pulpit to-day;" and turning his horse about, he drove rapidly homeward, leaving the astonished Mr. Storrs to return to his own church, musing on the possible uncertainty of decrees.

## DOCTRINAL.

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

### THE JUDGMENT OF THE GREAT DAY.—10.

BY U. SMITH.

To the foregoing reasons for considering the scape-goat a type of Satan, another may be added; and that is, that Satan is so brought to view in connection with the cleansing of the heavenly Sanctuary, and is assigned to such a condition, as to furnish a most striking antitype of the ceremony of sending away the goat into the wilderness on the typical day of atonement.

Tracing out in the type the various steps by which the removal of sin was effected, the following acts are conspicuous: 1. The sin of the transgressor was imparted to his victim, in the manner already described; 2. In the shed blood of that victim, the sin, inhering therein, was borne into the sanctuary; 3. On the day of atonement, with the blood of the sin-offering for the people, the high priest removed all their sins from the sanctuary, and laid them on the head of the scape-goat; and 4. The goat was then sent away into a land not inhabited.

And each of these movements in the type finds a corresponding movement in the antitype, as follows: 1. The great offering for the world was made on Calvary; 2. The sins of all those who avail themselves of the offer of Christ's blood by faith in him, are represented in that blood, with which he entered into the Sanctuary on high (Heb. 9: 12), and are through that transferred to that Sanctuary; 3. After Christ, the minister of the true Tabernacle (Heb. 8: 2), has finished his ministration, and by the atonement has released the sins of his people from the Sanctuary, he will lay them upon the head of their author, the antitypical scape-goat, the Devil; and 4. The Devil will then be sent away, loaded with these sins, into a land not inhabited.

In what will this last-named event consist? and do the Scriptures anywhere describe it? If we mistake not, Rev. 20: 1-3 brings to view this very scene: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

On the supposition that Satan is the antitype of the ancient scape-goat, the movement here described is exactly such as we might expect to occur in reference to him. Having become satisfied that he is the antitype of this goat, we carefully scan the prophecies pointing out the events in which he is concerned, to see if we can anywhere find an event which would fitly correspond to the sending away of the goat into the wilderness. To find this event, we naturally look to the close of the work of cleansing the heavenly Sanctuary. We reach a point of time just subsequent to that work, the time when, in the order of the sanctuary work, the scape-goat in the antitype should be sent away with all the sins of pardoned penitents laid upon him, and lo, an angel comes down from heaven, lays hold upon this very being, Satan, binds him, casts him into the bottomless pit, and shuts him up for a thousand years. And as we look upon this scene, we are not able to restrain the thought that here is the sending away of the antitypical scape-goat. With this view of the subject, the relation of the scene described in Rev. 20: 1-3 to other events can be clearly shown, and a plain reason given why it should occur at that very time. But without this view, the narrative here given comes in, to all appearance, abruptly, arbitrarily, and aimlessly; for who can tell on any other ground, why just this disposition, instead of some other, is made of the Devil, and why it is made at this particular time.

This scene occurs, as we have seen, at just the right time to fulfill the antitype; for it is immediately after Christ has finished his work as priest. Secondly, the right agent is employed. The goat anciently was not led away by the high priest, but by the hand of another person. So here it is not Christ, our great High Priest, who casts

Satan into the bottomless pit, but an angel, this angel corresponding most fittingly to that "fit man" who, in the type, led away the goat. Thirdly, Satan is cast into the right place to fulfill the type. Anciently the goat was sent away into a waste wilderness, a land not inhabited. The Devil is cast into what is here called "the bottomless pit;" and this place answers most accurately to the "wilderness" of the type, as will now be made to appear.

The words "bottomless pit," in our English version, are from the single Greek word *ἀβυσσος*, which signifies "an abyss, bottomless, deep, profound." It is used in a way to show that it signifies any place of darkness, desolation, and death. Thus in Rev. 9: 1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10: 7, to the grave. In Gen. 1: 2 we have the declaration that "darkness was upon the face of the deep;" and for the word here rendered "deep" the Septuagint uses *ἀβυσσος*, the same word which is rendered "bottomless pit" in Rev. 20: 3. The Hebrew word *קְהוּם*, from the root *קָהַם* (to perturb, harass, move, excite, to heave, swell, and be tumultuous), designates a waste, desolate, broken-up condition. This is applied to the earth in its original state of chaos, when it was "without form and void." And let it be borne in mind that the earth is to be reduced again to the same condition, when the same word will apply to it. The prophet Jeremiah, describing the scenes of the last days, and the effect of the convulsions then spread through all nature, says: "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light." Jer. 4: 19-26. When will this be brought about?—At the very time when Rev. 20: 3 applies; for that immediately follows the coming of Christ, as described in Rev. 19: 11-21; and when Christ comes, the earth is transformed into a vast charnel house of desolation and death; for the voice of God has then shaken it to its foundations (Heb. 12: 26; Joel 3: 16; Rev. 16: 17); the islands and mountains have been moved out of their places (Rev. 6: 14; 16: 20); the seven last plagues have left their withering and blasting footprints over all the fair face of nature, and the earthquake and the hail, with which they close, have shaken down, beaten down, and leveled to the earth the mightiest works of men (Rev. 16); the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation (2 Thess. 2: 8; 1: 7, 8; Jer. 66: 15; Ps. 50: 3); the wicked have been given to the slaughter, and lie unsepulchered from one end of the earth to the other (Jer. 25: 22, 23); and thus the earth is at this time made empty and waste, and turned upside down (Isa. 24: 1), and thus is brought back again to its original chaotic condition, as described by Jeremiah. And then what better term could be used to describe it rolling on in its disorganized condition of darkness and desolation for a thousand years, than the term *ἀβυσσος*, "abyss," or "bottomless pit," that was used to describe it when in the same condition in the beginning?

Here is the place to which we therefore believe the archdeceiver will be consigned at last under the load of the sins of the righteous, which he incited them, while in the flesh, to commit, but from which they have escaped by repentance and pardon through Jesus Christ. This world will then indeed be a desolate "wilderness," or "land not inhabited," well befitting the great antitypical scape-goat. And what more fitting retribution could at this point overtake the author of all our woe, than that he should, through all these slow circling thousand years, be confined to the world which he has tried to ruin, amid the desolation which his own hands have indirectly wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous wretchedness?

#### FUTURE PUNISHMENT.

BY R. F. COTTRELL.

In order to ascertain the truth concerning the nature of the real doom of the ungodly, it is a matter of importance to learn from the Scriptures concerning the place of future punishment. We are not left to conjecture in regard to the place where wicked men will receive the punishment due to their sins. Perhaps the reader is ready to say, We all know where they are to be punished; it is in hell. That answer is too indefinite, because the word *hell* in our English version of the Scriptures does not always mean the same thing. There

are different terms in the original which are rendered *hell* in our Bibles. In those places where we have *sheol* in Hebrew, or *hades* in the Greek, it signifies the place or state of the dead, both good and bad, between death and the resurrection. It is not the place of future punishment, but it is a general name to comprehend the condition of all the dead, whether buried in graves or in the ocean, or wherever they are. It is sometimes translated "grave," but this term, though true as referring to those who are buried in graves, is not comprehensive enough to include all the dead. This is the hell from which our Saviour came forth when he left the new sepulcher in which Joseph had laid him. The prophecy that his soul should not be left in hell, was fulfilled in his resurrection from the dead. Ps. 16: 9, 10. Acts 2: 25-31. All are to be brought from this hell—brought up from the dead—before the future punishment is inflicted.

The inquiry may now arise concerning the hell fire of which we read. That is not in the grave, nor in the "dark, unfathomed caves" of ocean. No, this is quite another thing. It is from another word, *gehenna*, and is used to denote the place of future punishment. It refers to the valley of the son of Hinnom, south of Jerusalem, where the filth of the city was deposited and fires were kept to consume it; and hence it is taken as a type or emblem of the fire of that future day when the enemies of God shall be punished, and the refuse and filth of earth shall be consumed. But is not that fire doing its work at present?—We think not. The Judgment is not yet past. Men are first judged, then punished. It is not till the Son of man shall come in his glory, and shall sit upon the throne of his glory, that he says to the wicked, "Depart, ye cursed, into everlasting fire." Matt. 25: 31, 41.

Do the Scriptures testify in regard to the place where the wicked will receive their punishment?—They do clearly state it; and consequently we need not set our imagination to explore the interior of the earth, or to visit distant planetary worlds, to find it. We come, then, to the testimony: "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11: 31. This text plainly states that both classes, righteous and wicked, shall be recompensed in the earth. But this is most especially and emphatically the case with the wicked: "much more the wicked and the sinner." The saints have the promise of a "great reward in heaven," but the wicked have their portion entirely in the earth.

"That is just what I believe," says a friend. "I believe the sinner gets his punishment as he passes along through the world." Stop a moment. The text does not say men are rewarded in this life. It speaks of a *future* recompense; but it is to be on the earth. It says they *shall* be recompensed in the earth, not *are* recompensed in this life. In this life the wicked often have their good things, and the righteous evil things; but the time of recompense is coming, and it will be upon the earth. How is this possible? What kind of recompense are they to have in the earth? The righteous are to have the earth for an everlasting inheritance. "Blessed are the meek," says our Saviour, "for they shall inherit the earth." Matt. 5: 5. The following will tell how both classes will be recompensed: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2: 21, 22. And when this is done, "the righteous shall never be removed; but the wicked shall not inhabit the earth." Chap. 10: 30. "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37: 9-11. Thus while we are learning of the *place*, we are learning of the *nature* of future punishment. "The righteous shall inherit the land, and dwell therein forever." But the time is coming when the wicked shall not be. To be, is to exist. They are recompensed in the earth, but they are cut off and their existence ceases; their place is not to be found.

The earth, says an apostle, is reserved unto fire against the day of Judgment and perdition of ungodly men. But although the earth and elements

are to melt with fervent heat, yet the fact is plainly taught that a new or renewed earth will succeed it; and that in that new earth there will be no more curse. Then all the inhabitants of the earth will join in a universal song of praise. 2 Pet. 3:7-13; Rev. 21:1; 22:3; 5:13. Hence the time will come when the wicked will have been punished, and the place where they met their fate will resound with the songs of the righteous.

## THE SABBATH AND SUNDAY IN SECULAR HISTORY.

GENERAL OBSERVATIONS.

BY GEO. I. BUTLER.

In the consideration of the Sabbath and its supposed change, we have now reached an important point. We have had, hitherto, the inspired, unerring word of the Lord as our text-book of authority; and we need not discount a single statement it has made on the subject under investigation. We have found the Sabbath of the Lord still standing with undiminished obligation, at the close of the canon of inspiration, at the end of the first century of the Christian era. Now we enter upon a very different order of things. We know that a change of the Sabbath has been made; for the great mass of professed Christians are found observing the first day of the week, and not the seventh. As no account of this change is to be found in the Bible, we must look for it this side of the close of the first century.

The authorities to which we must now look will be the so-called "Christian Fathers," ecclesiastical historians, the decrees of Emperors, and the decisions of councils. We shall find much of fable, contradictory statements, unreliable traditions, and doctrines never taught in the Bible. In the second, third, and fourth centuries, great changes came into the church. It ceased to be the humble, pure church of Christ and the apostles, but became rather a worldly, popular church, paying more heed to ambition, vain show, the love of supremacy, the traditions of men, and heathen notions, than to the word of God. The great errors which finally culminated in the full development of the Catholic Church, here had their rise.

It is not the design of this comparatively brief treatise to notice all the points and questions raised on the subject of the Sabbath and its change by the multitude of authors and authorities who have discussed this subject. The "History of the Sabbath," by Eld. J. N. Andrews, published by the *Review and Herald* Office, Battle Creek, Mich., does this in a most thorough and conclusive manner; and all who desire to see every argument raised by first-day authors fully considered, should certainly secure this book. It is a work of great thoroughness, comprising 548 pages.

Our object in this treatise is to present in as brief a manner as possible, a connected view of the Sabbath, and the authority for such change. The authorities we shall quote will, in almost every case, be those who keep the first day of the week for the Sabbath, as far as they keep any day, and not those who favor the seventh day.

Let us briefly notice some predictions of the Scriptures concerning this period upon which we are now entering, as well as the statements of leading Protestant authors concerning the character of these early times. "For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Acts 20:29, 30. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3. "Let no man deceive you by any means; for that day shall not come except there come a falling away [literal Greek, apostasy] first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work, only he who now letteth [hindereth] will let, until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall de-

stroy by the brightness of his coming." 2 Thess. 2:3, 4, 7, 8.

These scriptures are very explicit in predicting a great apostasy in the church, the beginning of which was already existing in Paul's day. It is not enough, therefore, to trace a doctrine or practice back almost or even quite to the days of the apostles, for great errors had their rise in that very period. The real question is, Does such a doctrine owe its origin to the Bible? The Roman Catholic Church holds many doctrines which are very ancient, and yet are wholly contrary to the Bible. The prophet Daniel foretells the rise of a power which should undertake great changes even in the law of God. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [the times and the laws, *Revised Version*]; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. The best commentators agree that the Catholic power is here intended. The fourth beast mentioned in the vision of the seventh chapter of this book, is said to be the "fourth kingdom." Verse 23. This was certainly the Roman kingdom. Rome under the popes was more marvellous than Rome under the Cæsars. This power was to "think to change" the times and the law of God. This expression clearly refers to the Sabbath of God's law. Will history bear out this prediction?

According to the best Protestant authors, what was the character of the religious changes occurring during the second and third centuries, and what credence should we give to the so-called Christian Fathers? "From Adrian [A. D. 117] to Justinian, few institutions, human or divine, were permitted to stand on their former basis."—*Gibbon's Decline and Fall of the Roman Empire*, vol. 4, p. 314.

Says Robinson, the Baptist historian: "Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause."—*Eccles. Researches*, chap. 6, p. 51. Ed. 1792.

Says Mr. Bower, in his "History of the Popes": "To avoid being imposed upon, we ought to treat tradition as we do a notorious . . . liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed upon by them." Vol. 1, p. 1, Phila. ed., 1847.

Dr. Adam Clarke uses the following language concerning the Fathers: "We should take heed how we quote the Fathers in proof of the doctrines of the gospel, because he who knows them best, knows that on many of those subjects they blow hot and cold."—*Autobiography of Adam Clarke*, p. 134.

Martin Luther says: "When God's word is by the *Fathers* expounded, construed, and glossed, then in my judgment it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black. Even so, likewise, God's word of itself is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings of the *Fathers*, it is very surely darkened, falsified, and spoiled."—*Table Talk*, p. 228.

Says Du Pin, one of the most celebrated and reliable of the Catholic historians: "It is a surprising thing to consider how many spurious books we find in antiquity, nay, even in the first ages of the church."

Dr. Clarke says again of the *Fathers*, in his comments on Proverbs 8: "But of these we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine, *their authority is with me nothing. The word of God alone contains my creed.*"

We could multiply this kind of statements from eminent authors almost *ad infinitum*. We have introduced them simply to show how unreliable for authority on religious duties these *Fathers* are, and what an age of corruption was that portion of the historical field we are considering. The only safety is to take the Bible as our only authority in matters of religion. By it the man of God

may be "thoroughly furnished unto all good works."—*Paul*.

It is in such an age as this and from such authorities as these *Fathers*, that the principal evidence of a change of the Sabbath is derived. The ante-Nicene *Fathers* are those Christian writers who flourished after the time of the apostles and before the Council of Nicæa, A. D. 325. As we have seen, the best of authorities, like Dr. Clarke, declare that the *Fathers* sustain the heresies of the Roman Church, as well as many of the essential truths of the gospel. In short, they lived in that age of transition from the pure truths of the word of God to that great system of corruption which developed into Roman Catholicism."

To bring briefly before the reader a comprehensive statement relative to the bearing of the *Fathers* upon the subject of the change of the Sabbath, we quote from Andrews's "History of the Sabbath," pp. 206, 207: "But next to the deception under which men fall when they are made to believe that the Bible may be corrected by the *Fathers*, is the deception practised upon them as to what the *Fathers* actually teach. It is asserted that the *Fathers* bear explicit testimony to the change of the Sabbath by Christ as a historical fact, and that they knew that this was so because they had conversed with the apostles, or with some who had conversed with them. It is also asserted that the *Fathers* called the first day of the week the Christian Sabbath, and that they refrained from labor on that day as an act of obedience to the fourth commandment.

"Now it is a most remarkable fact that every one of these assertions is false. The people who trust in the *Fathers* as their authority for departing from God's commandment, are miserably deceived as to what the *Fathers* teach.

"1. The *Fathers* are so far from testifying that the apostles told them Christ changed the Sabbath, that not even one of them ever alludes to such a change.

"2. No one of them ever calls the first day the Christian Sabbath, nor, indeed, ever calls it a Sabbath of any kind.

"3. They never represent it as a day on which ordinary labor was sinful; nor do they represent the observance of Sunday as an act of obedience to the fourth commandment.

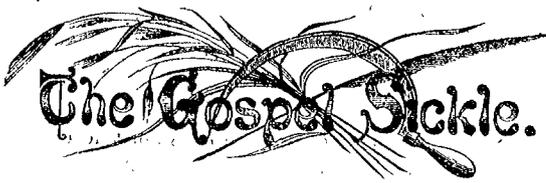
"4. The modern doctrine of the change of the Sabbath was therefore absolutely unknown in the first centuries of the Christian Church."

We are now prepared to notice the steps by which the Sabbath gradually lost its position of eminence, and also how the first day of the week gradually usurped its place.

## TESTIMONY OF THE MONUMENTS.

THE Christian world is getting rather tired of the cobweb historical and antibiblical criticisms spun by German critics. They are fast being dispelled by the spade and pickax. It was apparently proved that Homer was a myth, and ancient Troy a delusion. Yet Dr. Schliemann has disinterred the captured city, found traces of the fire which destroyed it, and proved that the *Iliad* and ancient tradition were right in designating its site and surroundings. Genesis and Daniel, both alleged publications of a later age, have been shown to be so minutely in accordance with their professed eras that the hypothesis of posthumous invention becomes incredible. And now Jeremiah is added to the list of accurate narrators, for the digging at Tahpanhes has made it evident that he was thoroughly acquainted with the architectural details of Pharaoh's palace. We might greatly extend the list of scriptural confirmations, but enough has been sited to show that evidence has been dug from the dust which overthrows many a carefully elaborated hypothesis of the skeptical theologians of the fatherland. A good deal more is to follow, for the work of exploration and disinterment is yet in its early stages. Thus far not a single discovery has shaken the accuracy of holy writ, while light has been thrown upon not a few obscure passages, and the complete truthfulness of important statements has been demonstrated. There was never greater reason for cheerfulness among the defenders of the faith. Every rescued monument adds a new stone to the walls about Zion.—*Western Christian Advocate*.

LET no knowledge satisfy but that which lifts above the world.



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

BATTLE CREEK, MICH., DECEMBER 15, 1886.

### ELOQUENT TRIBUTE TO GOD'S LAW.

The following paragraph is an "Extract from the Abiding Sabbath, by the Rev. Geo. Elliott; being the Fletcher Prize Essay for 1884." It is a testimony against even the conception of trying to make a change in the law of God, sufficient, it would seem, to palsy any hand that should attempt such a sacrilegious work:—

"Long should pause the erring band of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God. What is proposed?—To make an erasure in a heaven-born code, to expunge one article from the recorded will of the Eternal! Is the eternal tablet of His law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as His power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare alter the testimony which lay within the ark. By the lasting authority of the whole decalogue, with which the fourth commandment is inseparably connected, which is the embodiment of immutable moral law, and by the very words used in framing the command, the Sabbath is shown to be an institution of absolute, universal, and unchanging obligation."

These words are worthy to be inscribed in letters of gold. Our readers will be glad to have them to use everywhere in vindication of that testimony which God inscribed with his own finger upon the tables of stone. But what is unaccountably strange about this is, that the book from which it is taken is written in behalf of Sunday-keeping. How any one who believes that Sunday has been put in place of the Sabbath, which not only changes the law but entirely perverts the Sabbatic institution from its original nature and purpose,—how such a one can give utterance to such sentiments as the foregoing, will be no small mystery to every Sabbath-keeper.

And yet it reveals a phase of the question which has in it some elements of encouragement. It shows a degree of loyalty to the commandments as written upon the tables, which is hopeful. It shows also how sincerely people have come to believe that Sunday-keeping is actually sustained by the fourth commandment; and this is better than to have them divorce it from that law; for when the light is turned on, and they are brought to see that the fourth commandment cannot by any possibility be made to sustain the observance of the first day of the week as the Sabbath, their adherence to the law will hold some to the truth, though many, rather than return to the true Sabbath, the seventh day, may choose to discard the commandment altogether.

At all events, let such sentiments as these be kept before the people. Let it ring throughout the length and breadth of the land, that not "one single word graven on the enduring tables by the hand of the infinite God," can be "defaced by a creature's hand," without "reasons as holy as God, and as mighty as His power." U. S.

### WHO CHANGED THE LAW OF GOD, CHRIST OR ANTI-CHRIST?

By the term law of God we mean the primary, and not any secondary law,—the law which existed before sin entered into the world, which all Christendom recognizes as the moral law, and which was embodied in a code by God himself, being spoken with his own voice and engraved with his own hand in tables of stone. This entire law existed when man was innocent in Eden, and doubtless will exist to all eternity in the world to come. At least, this is the case with the Sabbath, the only precept of the ten about which there is my dispute among Christians. "The Sabbath was made for man." Mark 2:27. It was made when the world was made (Gen. 2:2, 3), and will be observed by all in the world to come. Isa. 66:22, 23.

We venture the assertion that God never made a law of any kind and afterward changed, that is, amended it. Secondary laws were instituted in consequence of the introduction of sin, and with a reference to pardon.

Had not sin entered the world, these could never have existed. These were ceremonial and shadowy, pointing to the great plan of pardon of sin, the transgression of the primary law, through Jesus Christ. These were never changed, but were instituted for a limited time, at the end of which they were abolished. Heb. 7:12 does not say there was made of necessity a change in the law, but a change of the law; that is, a change of one law of priesthood, the Aaronic, for another, the Melchisedek, the former being utterly abolished and superseded by the latter. God is perfect in all his ways. His word is perfect. The imputation of an amendment or revision of his law is an impeachment of his wisdom.

But it is claimed by many throughout the world that there has been a change in the moral or primary law, the ten commandments. The alleged change is in the fourth commandment alone. The Sabbath of that commandment is not now kept by the great majority of professed Christians. Another day has been substituted, and called the Sabbath. The day which God commanded to be kept holy is now the most busy and laborious day of the week; and Sunday, the first day of the week, is observed in its stead.

Many, however, say that there has been no change in the commandment; but that they keep its literal requirement by resting on the first day of the week instead of the seventh, the day on which God rested, and which he commanded to be kept holy. They observe the seventh day on the first day—Saturday on Sunday! Such a silly evasion would never be tolerated by human legislators and judges. If Saturday and Sunday are two distinct days, no one can obey a commandment to rest on one of them by resting on the other; and that they were held as two distinct and even rival days in the early church, any one will be convinced who will read the history of the contentions about which of them should be honored above the other, toward the latter part of the first five centuries of the Christian era.

Indeed, it is a fact of history, that after Constantine had given new honor to the first day, as the day of the sun, and the bishop of Rome had honored it with the title of "Lord's day," that there was quite a recoil in favor of the seventh day, which was "evidently gaining ground," till the council of Laodicea forbade rest upon that day, pronouncing a curse upon those who should keep it. See "History of the Sabbath," by J. N. Andrews, published at the Review and Herald Office, Battle Creek, Mich., pp. 361, 362.

In those days there was "a great controversy among Christians, which of these two days" should be honored above the other. They were esteemed as rivals. At that time men had not learned that they could keep the seventh day upon the first. It was more than a thousand years after Christ when that poor evasion—the seventh-part-of-time theory—was invented and accepted as the truth. Necessity was the mother of the invention. It was a grave question with the churches of the Reformation, whether their practice of keeping Sunday was derived solely from the authority of the Church of Rome, or whether it could be sustained by the divine authority of the Scriptures; and it was discovered (or supposed to be) that Sunday is really the seventh day of the fourth commandment.

That there has been a change in the day observed, all must admit. The question is, By what authority was it made? It is claimed that it was by the authority of Jesus Christ. But there was a power foretold in prophecy, and which has appeared since the days of the apostles, called anti-Christ, which signifies *opposed to Christ*. The apostles looked forward to the time when it should appear. Says John, "Ye have heard that anti-Christ shall come." And of the *spirit* of anti-Christ he says, "Even now already is it in the world." 1 John 2:18; 4:3. With this agrees the testimony of Paul, who says, "The mystery of iniquity doth already work;" and when that which hindered should be taken out of the way, he says, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

In reference to the day of Christ, he says, "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Now hear his description of this anti-Christ: "Who opposeth and exalteth himself above all that is called God." Where does this power appear?—In the church, the temple of God: "He as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4. The apostles had learned from Scripture prophecy that the anti-Christ was to appear.

They had read its description in Daniel 7. It had not yet appeared, consequently it was yet to come. In verse 25 we have a succinct description of it: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." This description has been fulfilled by one power, and only one, that has ever risen upon the earth, and that power is the Roman papacy.

We are now ready for the question, Who changed the law of God, Christ or anti-Christ? Was the law of God changed by Christ and his apostles? or was the change made by a power which arose centuries after their day?

We will try the cause by the examination of four witnesses, two on each side. You, my readers, are the jury. After you have heard the testimony, you are expected to give the verdict. If the four witnesses all perfectly agree in their testimony, it will not be hard to decide the question at issue.

The first witness is found in the prophecies of Christ, showing what would be his attitude in respect to the law of God. Isaiah testifies of Him who was to come, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. No one disputes that this is a prophecy of Christ. To magnify means to praise, to exalt. "O magnify the Lord with me, and let us exalt his name together!" Ps. 34:3. "My soul doth magnify the Lord!" Luke 1:46. To abolish or change the law would be to find fault with it. It would not magnify it, nor make it honorable; but on the contrary it would dishonor it. Another prophecy of Christ is found in Ps. 40. Paul refers to this as a prophecy of Christ "when he cometh into the world," that is, at his first advent, when he came as the offering for sin. Heb. 10:5. In this prophecy he is represented as saying, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God! yea, thy law is within my heart." Ps. 40:7, 8. The law of God was in his heart. He could say, in the language of the Holy Spirit, "How love I thy law!" Would he abolish or change it?

Jesus himself is our second witness. In harmony with the preceding witness, he says, "I came not to do mine own will, but the will of him that sent me." In his inaugural address he speaks directly to the question at issue, defining his attitude toward the law. He says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Then he did not destroy the law. Did he change it? Did he put another day in the place of the Sabbath? Hear his answer: "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."

This testimony of Christ agrees perfectly with that of the prophets before examined. If the testimony of these two witnesses cannot be invalidated, there was not the least change in the law made by the authority of Christ.

The third witness called to the stand is found in the prophecies of anti-Christ, of which we have spoken. What action was predicted of this opposing power in respect to the law of God? In Dan. 8:12 it is foretold of the Roman power that it would "cast down the truth to the ground." The law of God is the truth. "Thy law is the truth." "All thy commandments are truth." Ps. 119:142, 151. Therefore the law was to be cast down and trampled under foot by this opposing power.

But the work of anti-Christ is more specifically described in Dan. 7:25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." This is certainly a prophecy of anti-Christ. The prefix *anti* signifies *against*. The work of this power was to be against the Most High, against his saints and his laws. He would *think* to change God's law, or, as expressed in the Douay version, "think himself *able*" to do this. Now it is a notable fact that no government has ever arisen on earth that has claimed the ability and right to change the law of God but the Roman papacy. The papal church alone does claim this power and right; therefore it shall be our fourth and last witness in the case.

It may be objected by Protestants that the Church of Rome is not a reliable witness in the case, because her testimony is not inspired; but if her testimony corroborates that of the three inspired witnesses already examined, there can remain no doubt in regard to the question, Who changed the law of God? The proph-

ecies concerning Christ forbid the thought that he would change it. When he came, he testified that it should not be changed a jot or tittle till heaven and earth should pass. The prophecy of the opposing power testified that it would think to change it. And now we ask the Roman Church, with its pseudo infallible head, Are you able to change the law of the Most High? and have you done it?

F. X. Weninger, D. D., a Roman Catholic author, says, "The Church, by virtue of the power she received from Jesus Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead."

A standard Catholic catechism testifies as follows:—

"*Ques.*—How prove you that the Church has power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday."

Another standard author of the Roman Church puts it thus:—

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

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

Many accredited authors of the Catholic Church might be quoted to the same effect. In fact, they are unanimous in holding that their church can of right, and did, change the law of God, independent of the Bible. In their own words it is "a change for which there is no scriptural authority." Who disputes it? If any one does, let him point us to the scripture that authorizes the change. The prophecy foretold a power which would arise that should think itself able to do this; and one only has arisen which claims the power and right to do it, and that it has done it.

Now we submit the case to the jury. Our witnesses all agree; but you, perhaps, may not all agree in a verdict, as you certainly ought. Still some will be led to heed the warning foretold in prophecy against obedience to this "man of sin." This warning is now being proclaimed to the world. It says, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." Those who heed the warning, are thus described: "Here are they that keep the commandments of God and the faith of Jesus." See Rev. 14: 9-12. Will you, my friend, heed the warning against the power which has presumed to change the law of God? R. F. C.

### THE MEASURING RULE.

JAMES teaches the simple truth that every one of the ten commandments is binding upon Christians. He says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. Of what law is he speaking?—The ten commandments, as he proceeds to show in the very next verse: "For he that said [margin, that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James is speaking of that law which says, Do not kill, Do not commit adultery. We all know that this law is the decalogue; for it is the only law which contains this language. Wherever these words are quoted in the New Testament, they are quoted directly from the decalogue as contained in the Old Testament. Now James says positively that whoever shall keep the whole of that law, that is, nine of the ten commandments, and break any one of them, he is guilty of all. He has broken the law. He is a transgressor, and God will hold him guilty. How could the sacredness and perpetuity of that law be taught in stronger language? People who can explain this away, can explain away anything.

These commandments are constantly appealed to, not only in the Old Testament, but just as frequently in the New, as the standard of right and wrong, of moral character; as that which shows who is righteous and who is wicked. When the young man asked Christ what he should do to inherit eternal life, the Saviour's answer was, "If thou wilt enter into life, keep the commandments." Matt. 19: 17. Thus the Lord held up before him the commandments of God as the condition of eternal life. That he here referred to the

ten commandments is evident, for he immediately proceeded to quote several of them to show what law he meant.

When Jesus would prove the Pharisees to be hypocrites and wicked men, he brought the same test to bear upon them: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother." Matt. 15: 3, 4. Here the decalogue is plainly referred to. The Saviour then says, "In vain they do worship me, teaching for doctrines the commandments of men." Verse 9. It is vain for us, then, to profess to worship God, and yet disregard any precept of his holy law.

In harmony with all his previous teaching, Jesus, in his last message to the church, pronounces a blessing upon those who obey the commandments of God: "Blessed are they that do his commandments, that they may have right to the tree of life." Rev. 22: 14. To the very last, then, it is affirmed that obedience to the commandments of God is a condition of eternal life. John says, "This is the love of God, that we keep his commandments." 1 John 5: 3.

We are to be judged by the law. Thus James, after saying, as previously quoted, that we must keep every point of that law, adds: "So speak ye, and so do, as they that shall be judged by the law of liberty." Chap. 2: 12. The decalogue, then, must be the standard by which men will be judged.

Throughout the New Testament this law is spoken of in the highest terms. Paul, referring to the decalogue (Rom. 7: 7), says, "Wherefore the law is holy, and the commandment holy, and just, and good. . . . For we know that the law is spiritual; but I am carnal, sold under sin. . . . For I delight in the law of God." Rom. 7: 12, 14, 22. This was the character of that law at the time Paul wrote, which was A. D. 60. He does not say that it used to be holy and good; but that it "is holy," "is spiritual," etc. The holy apostle says, "I delight in the law of God." Should we not do the same? The apostle adds, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

Reader, God's law is just right; the trouble is with the carnal heart. It does not love to obey that law. How is it with yourself? Do you love to meditate upon that law? do you observe its precepts? or are you breaking some of these commandments? Remember that one of them plainly requires you to keep the seventh-day Sabbath. We beseech you not to regard this matter lightly, nor condemn us for teaching and keeping the law of God just as the Bible presents it. We solemnly believe that the time has come for a reformation concerning the commandments of God, as predicted in the last message (Rev. 14: 12), "Here are they that keep the commandments of God, and the faith of Jesus." Just before Jesus comes, a people is to be raised up who will keep all the commandments of God, while they also have faith in Jesus. This is just what we see fulfilled in the work of Seventh-day Adventists. D. M. C.

### THE RICH MAN AND LAZARUS.

OUR orthodox friends who believe in the eternal and never-ending burning of the wicked, claim the parable of the rich man and Lazarus as being one of the strongest proofs in the Bible of the truthfulness of their position. Let us notice just one point in their argument. We read: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Luke 16: 22-26.

These friends affirm that this figure is an actual fact; that the rich man was then and is now actually in a burning flame; that Lazarus was then and is now in heaven; and the rich man looked up and saw Abraham and Lazarus, and pleaded with Abraham to let Lazarus

even dip his finger in water to cool his parched tongue. They represent this to be a type of the state of the wicked and the condition of the righteous after death; that the two are in sight of each other; that they can converse with each other, and can see and hear all that is going on in both places.

Such being the case, the righteous must necessarily have forever ringing in their ears the agonizing cries of the wicked. Perhaps it is the wail of a dear brother or sister, or of a beloved companion, father, or mother, who has died without hope; and as the righteous one arrives in heaven, he looks across the great gulf, and the recognition is mutual. The doomed one pleads in agonizing and heart-rending tones for the redeemed one to give him just one drop of water to cool his parched tongue; but the boon is denied; for there is a great gulf between, that neither can cross. And thus it must be that the righteous forever hear the pleading voices of some for even a drop of water, mingled with the agonizing cries of others, as the fierce flames enveloping them, scorch, wither, and burn, but never consume them. Other sounds greet their ears that are, if possible, still more horrible than those already described,—the howling, cursing, swearing, and blaspheming cries of the more reckless, as they, too, are drawn within the vortex of that seething caldron; and all the while that their ears are greeted with these horrible sounds, their eyes are beholding this terrible scene where millions of their fellow-beings and associates are writhing in all the agonies of which it is possible for the human mind to conceive.

These sights and sounds, according to orthodox views, are to greet the righteous night and day, without intermission, all through the ceaseless ages of eternity. What joy must fill the heart at beholding such agony! With what courage, energy, and untiring ardor we should press forward to win such a goal!

Is it possible for the human mind to conceive a more harrowing or blood-curdling picture than the above? The writer thinks not. And still our orthodox friends preach it, and call it *heaven*. F. I. RICHARDSON.

### RESURRECTION AT DEATH.

A RECENT writer, a minister of an enlightened denomination of Christians, takes his stand with Spiritualists, that there is no resurrection of the body to be hoped for in the future, but that the resurrection takes place at death. He gives the following comment on 1 Cor. 15: 51, 52:—

"The mystery explains the true ideas and facts of the *anastasis*, or future life. 'We shall not all sleep.' Death is not sleep at all—not a soul-sleeping, unconscious state—but in a moment, in the twinkling of an eye, *we*, myself and you to whom I am writing, shall be changed, anastased, from our natural to our spiritual life. 'For the trumpet shall sound'—the event of death must take place—and the dead shall be raised incorruptible, and we shall be changed from our earthly life to our heavenly life." Again he defines: "The trumpet signifies the ushering in of some great event. Here it refers to the event of death, and passing away of mankind from their earth life to the spirit world, the judgment, and the awards of the eternal world."

I do not intend to review the writer. An able minister of his own denomination has set forth some of the Scripture testimonies for the resurrection, which blow away his air-built theory as the chaff. But I make a remark or two. He says, "Death is not a sleep at all." This is true if his theory is true, for if nothing reposes in death that is to be awakened, there is no propriety in calling death a sleep. But this very scripture calls death a sleep. That "we shall not all sleep" implies that some of us shall sleep. And we are instructed by the prophet Daniel that "them that sleep in the dust of the earth shall awake." And in the case of Lazarus, Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Again we are told that "Jesus spoke of his death," and that he "said unto them plainly, Lazarus is dead."

But I wish to call particular attention to the words of Jesus to Martha: "Thy brother shall rise again." Lazarus had been dead four days. There had been time enough for that work of a moment, of the twinkling of an eye, which our writer says takes place at death, to be fully accomplished. He was a friend of Jesus, and we are expressly told that Jesus loved him. Why, then, did Jesus say, "Thy brother shall rise again"? Why did he not say, The trumpet has sounded, death has taken place, and thy brother has risen to the spiritual life in the spiritual world? And

then how sad the thought that the liberated soul, one that had been "changed, anastased," from his natural to his spiritual life, whose corruptible body, according to our writer, has been exchanged for the incorruptible, spiritual body, after spending four days in "the spirit world" should be remanded back to his prison life again! But we are not informed that he expressed his regret, so we must not complain.

In conclusion, I express my firm conviction that Martha was sound in faith. In reply to the assurance that her brother should rise again, she said, "I know that he shall rise again in the resurrection at the last day." Jesus did not correct her by telling her that there was to be no such time and event in the far future, but that the event took place at death.

R. F. C.

### "BUT SOME DOUBTED."

There have been *doubters* all the way along. The strongest evidence is resisted by some. We would think that if ever there was a time when unbelief must have been utterly annihilated, it was when the triumphant Saviour had demonstrated, by so many infallible proofs, the fact of his resurrection; but, alas, unbelief was still in existence, even after the doubts of questioning Thomas had been dispelled.

The record states: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted." Matt. 28: 16, 17. Who these "some" were, we are not told; but they must have been some of the five hundred who saw him after his resurrection, and who had just as good evidence that he had risen as others who did not doubt. The truth is, the evidence is never going to be so clear that men will be absolutely compelled to believe against their own stubborn wills; otherwise faith is no more faith. But these doubters had not yet seen the Saviour ascend. After he had ascended, then they must certainly have been compelled to believe, must they not?—Not necessarily. They might have manifested doubt in the same way in which those did who went to search for Elijah after he was taken up, for fear he had been let down upon some mountain, or into some valley; at least, some theory as plausible as the story that "his disciples came and stole him away" from the tomb, might have been invented. F. D. STARR.

### A CURE FOR INFIDELITY.

MANY years ago a boy of ten or twelve years, becoming dissatisfied with the plans of his parents as to his education and future life, professed himself an infidel in his principles, thinking thus to evade or change the plans of his guardians. His tutor tersely replied, "Is that so? then I will remedy that;" and immediately commenced applying the rod, and continued this operation until the young skeptic recanted his principles, and professed clearly his confidence in the word of God. And in time this boy became a powerful advocate of the principles of Christianity, in an age of general infidelity.

What proves clearly that infidelity would expire if God should manifest his judgments, is the fact that infidels are among the first to beg for mercy in time of an earthquake or shipwreck. This is so, with a few exceptions in which the disease of unbelief has attained a full development, and has become chronic, in which case the victim's mind has become so perverted that reason cannot longer rule, or else the friends of the lower world hold him completely in their power.

Most infidels are so willfully; not quite all so, however, as early education has biased some minds in that direction. But if in the first stages of this disease the same treatment could be administered as above, there would be few infidels. JOSEPH CLARKE.

### AN ERRONEOUS COMPARISON.

CONTRASTING the former, or the patriarchal and Jewish dispensation, with the present, a certain preacher said, "That was an age of rites, this of righteousness." On hearing this, my mind was carried back to those "holy men of God" who "spoke as they were moved by the Holy Ghost." There was Enoch, "who walked with God;" Noah, "a preacher of righteousness;" faithful Abraham, "the friend of God;" the meek Moses, with whom God talked face to face as a man talks with his friend; David, a man after God's own heart; Isaiah, whose lips were touched with a live coal from off the altar, his iniquity taken

away and his sin purged; Daniel, a man "greatly beloved" of Heaven; and all the prophets and holy men of old. Is the present an age of righteousness compared with that? Where are the men to-day who excel those men of old in righteousness and spirituality?

We are living, as one has justly said, "in the very dregs of time." Of these latter days, Inspiration has testified that some would "depart from the faith, giving heed to seducing spirits and doctrines of devils;" that in the last days men would be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Is this a special age of righteousness, when it is a fact that men eminent in holy profession are leaving the word of God to follow the light of "science falsely so called"?

What was the object and aim of our preacher?—It was to do away a part of the word of God; to disparage the institution which God set up at the beginning as a memorial of his creative work and rest,—the Sabbath of God. He aimed to make that a mere rite, which has passed away. Is the keeping of the day which God commanded to be kept holy, a mere Jewish rite, while the keeping of the day that men have substituted for it without a word of Scripture, is righteousness? R. F. C.

### THE COMING OF THE LORD.

BY 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. 60: 3-6.

What will the Lord do then?—"He shall call to the heavens from above, and to the earth, that he may judge his people." \* \* \* The Spirit of God confirms this testimony by St. Paul: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The word rendered "then" in this passage, may be more correctly rendered "after that," and shows us that some interval may elapse between the meeting of the dead saints and the living ones before they are taken up to meet the Lord in the air. The fond greeting, the loving embrace, the outburst of joy, shall fill it up. Then all shall rise together at one and the same summons from on high, "and so shall we ever be with the Lord." Ever with the Lord! O the joy of these words! Here thought fails, the lips falter, the mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say, in such a world of sin and sorrow and death as this. Come, Lord Jesus. come quickly?

But mark the psalmist's words. Who are they that are called?—"Gather my saints together unto me." What an expressive word—"my saints"! How the Lord appropriates them as his own! "They shall be mine, saith the Lord of host, in that day when I make up my jewels." What precious words—"my saints," "my jewels"! What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord who to manage! How he might say of us, as Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you;" and yet, "my saints"! my jewels"! O, what grace! what wondrous love!

Let us notice another word here: "Gather my saints." "He shall gather the lambs with his arms, and carry them in his bosom." He shall gather them as a shepherd does his sheep in the hour of weakness and danger,—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frail body of our humiliation shall be dropped forever, and we shall be clasped in an embrace such as we have never known on the earth, to a bosom of infinite love.

Mark still another word: "Gather my saints together." It is the family meeting; it is the grand reunion; it is the glad assembly. We shall not rise to meet the Lord individually, in isolation. We shall be gathered together. So the apostle speaks of our "gathering together unto him." And again, "We which are alive and remain shall be caught up together with them." No more separation, no more sects or systems!—all

together, one mind, one heart, one joy, one glad meeting, without the shadow of a farewell ever darkening its shores! What heart does not bound at the thought?

Yet one word more, the sweetest of all, is "unto Me." Ah! what would all the others be without this?—Nothing, nothing!—the foam, the dust, the shadow, the air! What would that meeting be without Jesus? What is any meeting without him? The very notes of heaven would be discord, its jasper walls would be hideous, its very air would be oppressive. It would all be dreariness, and darkness, and death. With his name every song is sweet. In his smile every countenance is bright. Every chord of the golden harps will vibrate with his praise. Every voice will be vocal with his name, Jesus, Jesus, Jesus! through eternity. For this the Lord himself prays: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Love can be satisfied only with the presence of its object. So with the Saviour. He longs for us, he waits for us. We must be with him. How can he be happy without us?

But who are these thus gathered?—Mark it well, reader: "Those that have made a covenant with me by sacrifice." They are those who have laid themselves and their earthly substance an offering on God's altar, and who have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the blood-bought ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depths of their hearts:—

"Other refuge have I none,  
Hangs my helpless soul on Thee."

Reader, have you done this? If you have not, then you are not in that covenant. And if you are not in that covenant now, can you think of that meeting? You may hide this sad picture from your conscience, or, worse than all, charge your sin on God by a series of excuses. But it will not avail then. Note the next verse: "The heavens shall declare his righteousness, for God is judge himself." His righteous dealing will then be acknowledged by every lip, and be felt by every heart. Even the wicked will be compelled to own it. And not only so, but righteousness shall be written on everything, as it never has been yet. And why?—"For God is judge himself." He shall be judge in the earth, and the result will be righteous judgment. Misrule, injustice, oppression, will all be ended then. Righteousness shall cover the earth as the waters cover the sea.

And what is the practical lesson from all this, for the world, as well as for God's people? There is a word for each one at the close of this chapter. "Now consider this, ye that forget God." Unconcerned reader, weigh it well, lest God "dash thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of him you are not safe for a moment. Be warned, and haste to the refuge.

Christian, order your conversation, or citizenship, aright. Aim to glorify Jesus. Let his image be clearly, decidedly, unmistakably written on every act of your life. Be whole-hearted for Christ. "He that endureth to the end shall be saved."

### ARE MINISTERS HIRELINGS?

"ARE you the man we've hired to preach for us?"  
"No, sir; I am not."  
"I beg pardon; are you not the minister?"  
"Yes, sir; I am pastor of the church here; but do you really think I have been hired to preach for you?"

"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?"

"Certainly; and so does the governor of this State enter upon his duties expecting to receive a salary; but would you say that he was hired to govern the State?"

"Not exactly."  
"And the reason is exactly this: the governor is elected to fill a certain office; and when you speak of him, you think more of his office than you do of his salary. You do not hire him to do whatever you may wish to set him at; but you elect him to an office, fixed beforehand and expressly defined in the constitution, and then you fix a salary that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained by Christ and defined in the constitution of the church, and then you affix a salary, that he may give himself wholly to the duties of his office."

"Your theory appears very well; but what practical difference does it make?"

"Just this: When you hire a man, you expect him to do as you say. When you elect a man to an office, you expect him to do what the constitution says."

# THE CHRISTIAN LIFE.

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

## THE SOWER.

The sower went forth sowing;  
The seed in secret slept  
Through weeks of faith and patience  
Till out the green blade crept;  
And, warmed by golden sunshine  
And fed by silver rain,  
At last the fields were whitened  
To harvest once again.  
Oh, praise the bounteous Giver  
Who gave the fruitful seed,  
And watched and watered duly  
And ripened for our need!

Behold, the heavenly sower  
Goes forth with better seed,—  
The word of sure salvation,—  
With feet and hands that bleed;  
Here in the church 'tis scattered,  
Our spirits are the soil;  
Then let an ample fruitage  
Repay his pain and toil.  
Oh, beautiful is the harvest  
Wherein all goodness thrives,  
And this the true thanksgiving,  
The first-fruits of our lives!

—Selected.

## WORKERS WITH GOD.

BY MRS. E. G. WHITE.

God's blessings are not bestowed upon men independent of human effort. We see this principle illustrated in the natural world. God has given us the earth with its treasures. He causes it to bring forth food for man and beast, he sends the recurring seasons, he gives the sunshine, the dew, and the rain; yet man is required to act his part; he must co-operate with God's plan by diligent, painstaking effort. The plough must break up the soil, the seed must be sown, the field must be tilled, or there will be no harvest.

So in the spiritual world. All that we possess, whether of talents, of influence, or of means, is of God; we can accomplish nothing without divine aid. Yet we are not released from the necessity of effort. While salvation is the gift of God, man has a part to act in the carrying out of the plan of redemption. God has chosen to use men as his instruments, to employ human agencies in the accomplishment of his purposes. He has ordained to unite divine power with human endeavor, in the work of saving souls. Thus we become laborers together with God. We have a grand and important work, because it is a part of God's great plan for the redemption of man. It is a high honor bestowed upon finite beings thus to co-operate with the Majesty of heaven.

God is not dependent upon men for the advancement of his cause. He might have made angels the ambassadors of his truth. He might have made known his will, as he proclaimed the law from Sinai with his own voice. But in order to cultivate a spirit of benevolence in us, he has chosen to employ men to do this work. Every act of self-sacrifice for the good of others will strengthen the spirit of benevolence in the giver's heart, allying him more closely to the Redeemer of the world, who "was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And it is only as we fulfill the divine purpose in our creation that life can be a blessing to us. All the good gifts of God to man will prove only a curse, unless he employs them to bless his fellow-men, and for the advancement of God's cause in the earth.

The spirit of benevolence is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in good works is the true fruit of the Christian life. The principle of worldliness is to get, get, and thus people expect to secure happiness; but carried out in all its bearings, its fruit is misery and death.

Selfishness is the strongest and most general of human impulses; the struggle of the soul between sympathy and covetousness is an unequal contest;

for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory. Therefore in our labors and gifts for God's cause, it is unsafe to be controlled by feeling or impulse. To give or to labor when our sympathies are moved, and to withhold our gifts or service when the emotions are not stirred, is an unwise and dangerous course. If we are controlled by impulse or mere human sympathy, then a few instances where our efforts for others are repaid with ingratitude, or where our gifts are abused or squandered, will be sufficient to freeze up the springs of beneficence.

Christians should act from fixed principle, following the Saviour's example of self-denial and self-sacrifice. What if Christ had left his work, becoming weary because of the ingratitude and abuse that met him on every side? What if he had returned to heaven discouraged by his reception? We are reaping the fruits of his infinite self-sacrifice; and yet when labor is to be done, when our help is needed in the work of the Redeemer in the salvation of souls, we shrink from duty, and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God.

How does God regard our ingratitude and lack of appreciation of his blessings? When we see one slight or misuse our gifts, our hearts and hands are closed against him. But those who receive God's merciful gifts day after day and year after year, misapply his bounties, and neglect the souls for whom Christ has given his life. The means which he has lent them to sustain his cause and build up his kingdom, are invested in houses and lands, lavished on pride and self-indulgence, and the Giver is forgotten. The truth which is designed of God to be carried to all nations is impeded in its course, because the money that is needed for the work is expended on selfish gratifications. The gifts of heaven, if employed for the purpose for which they were bestowed, would bring many sons and daughters to God. But vanity and extravagant display grasp everything within their reach to build up and glorify self, and many souls are lost because of this neglect.

By their abuse of God's gifts in this life, many are proving themselves unworthy of eternal life. The powers of the mind and the affections of the soul are selfishly diverted from the channel in which God would have them flow. These persons do not appreciate the great salvation brought within their reach, or they would unite with Christ in his work. Their interest is not in that direction, but centered upon self. Their treasure is not laid up in heaven but on the earth, and they mind earthly things. They are laying upon the foundation wood, hay, and stubble, which the fires of the last day will consume. The life work, so full of anxiety, perplexity, and needless toil, is lost, eternally lost! The treasure that might have been laid up in the Bank of heaven is swept away, and the poor souls who have misapplied the means lent them of God are bankrupt for eternity!

# 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:—*

FRANCE.—D. T. Bourdeau gives an extended and interesting account of labors in that country, showing that the cause is onward.

INDIANA.—A company of twenty-five believers raised up at Barber's Mills, and a Sabbath-school of thirty-five members organized.

IOWA.—The number of believers at Atalissa increased to thirty; encouraging reports from the work at Wilton Junction.

KANSAS.—The number of believers at Wichita increased to twenty-eight.

KENTUCKY.—Three converts baptized at Auburn, and four at Russellville; church organized at the latter place; four persons baptized at Providence and a church of fourteen members organized.

MAINE.—Sabbath-school organized at Byron, where also there are eight persons who have recently embraced the faith.

MICHIGAN.—A company of believers at Morrice are awaiting church organization; Sabbath-school organized at that place; the church at Ogden Center receives eleven new members; several new believers reported in Washtenaw county; five converts receive baptism at Fair Grove.

MINNESOTA.—W. B. Hill holds meetings at Winona, resulting in several conversions.

MISSOURI.—Four new believers reported in McDonald county.

NEBRASKA.—The work at Aurora is attended with very encouraging results, and the prospect is favorable for the organization of two churches, one English and the other German.

RUSSIA.—L. R. Conradi visits different places in the empire, greatly to the encouragement of the scattered believers.

TEXAS.—Church at Clifton receives several new members; encouraging reports received from the work among the Scandinavians in that State.

WASHINGTON TERRITORY.—Bible readings held at Spokane Falls result in six believers, also the organization of a Sabbath-school.

WEST VIRGINIA.—Nine believers sign the church covenant at Tyner, where also a Sabbath-school of twenty-five members is organized.

WISCONSIN.—Three new members added to the church at Sturgeon Bay; church organized at Royalton, with very encouraging prospects.

## THE THEOLOGICAL WORLD.

The missionaries of the China inland mission at Ping-Yang Fu, Shan-si, recently baptized seventy-two persons.

The recent Premillennial Conference in Chicago has excited much interest throughout the country, and a great many sermons were preached on the subject Sunday.

Announcement has been made at Montreal by the superior of the Oblate Fathers, that no Knight of Labor will be permitted to partake of the sacrament of the Eucharist.

The Free Methodist General Conference has taken action in favor of allowing women to take part in the government of the Church. The Conference elected three general superintendents.

There seem to be signs of a great movement among the Hindoos, recently described by a missionary who had been among them ten years, toward the formation of a national Hindoo Church.

At a Conference of Baptist ministers in Philadelphia last week, resolutions were adopted on divorce legislation, urging "that divorces shall not be granted for any other cause than adultery."

The *Catholic Banner*, of Barcelona, Spain, reporting the recent burning of Protestant Bibles there, and expressing the hope of the early re-establishment of the Holy Tribunal of the Inquisition, gives the statistics of the victims of that institution in former times. According to its figures these victims numbered 347,704, of whom 85,534 were "men and women burned alive."

It is stated that "at the recent English Church Congress the discussion on the topic of 'The Church and Amusements' showed the predominant tone to be in favor of a more indulgent spirit toward the better classes of dramatic and musical entertainment." We are a little curious to know how that church can be "more indulgent" toward "dramatic and musical entertainments."

The *New York Commercial Advertiser* says: "We are not discouraging or sneering at foreign missions, but some day Christians may wake up to the fact that New York is one of the largest pagan cities in the world, larger than Bombay, Singapore, or Kioto; that more men and women are dying in sight of Christian spires and in sound of Christian bells than are dying outside of Christian influence in any part of those heathen centers named."

According to Archdeacon Farrar, "In India the English have made one hundred drunkards for one Christian, and are girding the earth with drunkenness." But the Archdeacon need not stop here. In China the English have made two hundred opium smokers and eaters for one Christian, and are girding the earth with opium fumes. Every subject has its pessimistic side; and Christianity—nominal Christianity as involved in a Christianized civilization—is under heavy indictments; and despite what we hear about the morality of the nations in some quarters, matters are not mending. Quite the reverse.—*Christian at Work.*

## THE GOSPEL SICKLE.

Battle Creek, Mich., December 15, 1886.

## THE FUTURE OF THE GOSPEL SICKLE.

WITH one more issue the GOSPEL SICKLE will complete its first volume. As was mentioned two weeks ago, the publishers desire to complete the first volume in time to begin the second with the first of the year 1887. What we wish to speak of more particularly here, is the matter of expiring subscriptions. There are several thousand that will expire with the close of this volume, and we hope to retain all those names on our list; and in order to avoid the labor that is involved in taking names from the list and afterward replacing them, we cordially invite all to renew their subscriptions as promptly as possible. By doing this quite soon, subscribers will avoid the liability of missing any numbers, and the publishers will be greatly accommodated as well.

We can confidently assure our readers that the SICKLE will continue to be a live journal, and will treat live questions from a Biblical standpoint. The most diligent care will be exercised in the preparation and arrangement of the matter for this paper, while no pains will be spared to have the mechanical appearance faultless. The range of subjects to be considered the coming year is larger than that of the past, and the design is to have the paper increase in value and interest. On account of the many important developments now taking place all over the world, and the intimate relation that many of these bear to the fulfillment of prophecy, it behooves all seekers after truth to embrace every opportunity to become informed as to the significance of events.

We confidently believe that God has special truths for these times, and we are zealous in our endeavors to search out these truths and scatter them among our fellow-beings. We have many reasons to believe that God has blessed the work of the SICKLE the past year, and we can but pray that he will continue to do so.

To those of our readers who have been receiving the SICKLE through the courtesy of friends, we would say, that we trust you have read it with interest, and in harmony with the spirit that prompted the sender. May we not hope that you are sufficiently interested to become voluntary subscribers for the ensuing year? The price is merely nominal, being only 50 cents per year, and we believe you will readily agree with us that, considering the character of the paper, the quality and amount of the matter, the mechanical execution, and the further fact that no paid advertisements appear in its columns, the price is low as compared with that of other journals.

Again we ask all our readers whose subscriptions expire with the close of this volume, to renew promptly.

## THE "AMERICAN SENTINEL."

We have received the prospectus of this paper for 1887, setting forth its objects and aims, and appealing to the friends of the cause in its behalf. No pains will be spared the coming year to make the *Sentinel* just such a paper as is needed to enlighten the people in regard to the important issue it is set to discuss. Its enumeration of the classes who should have the *Sentinel*, which we heartily indorse, reads as follows:—

1. Every Editor and Publisher in the United States.
2. Every Lawyer in the land.
3. Every Senator, Member of Congress, and Member of a State Legislature.
4. Every Minister who can be induced to read it.
5. Every Physician or other professional man.
6. Every Merchant and Business man.
7. Every School-teacher in the land.
8. Every intelligent Farmer or Mechanic.

For particulars as to its character and price, see further mention elsewhere.

The General Conference and other annual meetings of S. D. Adventists that have been in session at this place for the past three weeks, did not adjourn in season for us to give a summary of proceedings in this number, and hence we defer the same until our next issue.

Only one more number to complete volume one of the SICKLE. A prompt renewal of expiring subscriptions is greatly desired.

## SPIRITISM.

In a discourse by H. W. Beecher, he is reported as saying in reference to a man who gave him encouraging words while a student at college, "He is dead now, and hears me, and I thank him." How appropriate just at that moment would have been three distinct knocks which might have been heard by all! But demons, as well as men, let slip some favorable opportunities for making an impression. Perhaps they were careless, thinking all would go right, and there was no special need of exercising a guardian care.

Toward the close he said, "I do not wonder that when the earthly part fades away, the spirit does sometimes catch a glimpse of the invisible. Children, when dying, hold out their hands to their mothers that have gone before, and mothers call upon their children. Like the bird that has hopped up from branch to branch until it has reached the top of the tree, then pours forth one song, and springs into the far away; so a soul having scaled the height of earthly communion, springs into the full companionship of God when life ceases."

Where, in the Scriptures, is found a parallel to such language, if not in these words: "Ye shall not surely die;" but "ye shall be as gods"? Do you refer me to Paul's desire to "depart and be with Christ"? The apostle did not teach that he should be immediately with Christ at his departure, but has told us plainly when the dead in Christ shall be with the Lord; namely, at the return of Christ and the resurrection of the dead. 1 Thess. 4:13-18. See also John 14:1-3; 1 John 3:2; and 2 Tim. 4:6-8.

But the religious literature and funeral sermons of the present day are so full of such ideas as the above, that children imbibe from infancy this unscriptural and unreasonable doctrine of the dead, and regard their dead friends as guardian angels, and talk of their looking down from heaven upon them and hearing their prayers. Why not, then, pray to them, as the Catholics do to Mary and the saints, since they as gods can hear them? Perhaps some do. If the above report is correct, Mr. Beecher did publicly set the example of giving thanks to the dead, asserting his faith that they hear. Shall we not cease to wonder that the heathen had their groves and high places for the worship of Baalim? R. F. C.

## THE IMAGE OF GEN. 1:26.

"AND God said, let us make man in our image, after our likeness." In what does this image of God consist? It seems to me that a very short and conclusive answer is found in the next chapter, seventh verse.

In chapter 1:26, God simply announces his design to make man in his image. What is to be made in the image of God?—It is *man*. Very well; in the next chapter we have this design carried out, and there we are told how man was made, and of what he was made. "And the Lord God formed [or made] man of the dust of the ground." Here we have the very thing made that God before mentioned, viz., man.

Of what was he made?—Of the dust of the ground. He did not make a body and put man into it, but he made man of the dust of the ground. This we know was the physical man. Hence that which was made in the image of God, was the physical man. D. M. C.

## PROF. BUSH ON THE SOUL.

This learned man once wrote a work with the above title, to prove that the soul is the real man, that the body will not be raised, but that the resurrection occurs at death,—a theory well worthy of this age of Spiritualism. However, facts compelled him to make some good admissions. Here is one: "The more subtle distinction, familiar in our philosophy, between substance strictly *material* and *immaterial*, appears not to be expressly recognized in the sacred writings." P. 21.

Again he says: "It is an important fact which is necessarily lost sight of by the mere English reader, that precisely the same language is employed in reference to the creation of man and beast. They were both made *psuchai zosai*, living souls." P. 28. Immortal-soulists will please notice this fact. He further says that "the verbal distinction of *life* and *soul* so familiar to us is not known in the Hebrew." P. 108. That is, "soul" simply means "life." He also confesses that the word "soul" is applied to dead bodies. Pp. 62, 107. This seems to trouble him much, and he hardly knows how to dispose of it.

## HELL IS IN MY WAY!

A YOUNG lady was so strongly moved under the preaching of the gospel that she often wept. Her pastor watched her with interest, hoping to see her brought to Christ. After a time, not seeing her at church, he inquired concerning her of her widowed mother. She replied, weeping, "Ah, sir, my daughter has met with companions who are leading her sadly astray."

The pastor did his best to bring back the girl. His efforts were in vain. She had given her heart to folly. But her sinful pleasure could not guard her against the assaults of death. Not many weeks after, while busy over her sewing, she suddenly dropped her needle and exclaimed, "Oh I am dying!"

She was taken to bed. Looking wildly round, she said, "I see heaven and hell before me. I can't get to heaven, for *hell is in my way!*"

These were her last words. Terrible words, were they not? But would not the same words be applicable to you, O impenitent sinner, if you were now on your death-bed? Would not hell be in your way too? Would it not be "moved from beneath," a stormy sea of fire, to "meet you at your coming"? You know it would. Why not go to Christ, then, for pardon? Would hell be in your way if you were a pardoned instead of an impenitent sinner? You know it would not. Why then delay? Why not flee to Jesus? Why not?

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