

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.

SHIPWRECKED.

Look where the ships go down;
Some silently and slow,
Upon the sea of life,
Full freighted with their woe;
Others, with tattered sail
From battling with rough wind,
Sink down with mournful wail,
Nor leave one trace behind.

Look where the ships go down
All round us on the way;
Some strike on sudden rock,
With warning clear as day;
And some, with calmest tide,
Whose course ere now was bright,
Beneath the dark waves hide
Their last uncertain light.

Look where the ships go down,
The harbor full in view,
With warnings on the rocks
To guide the traveler through.
Look where the wrecks go down,
Or wander, tempest tossed,
With light and anchor gone,
Forever, ever lost!

O soul of mine, keep calm!
Sail firmly on thy way
To meet the great "I Am"
At heaven's all-crowning day!
Thy fears will all be o'er,
Thy anchor then at rest,
And thou forevermore
Safe hav'ned with the blest!

—Selected.

Notes & Comments.

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

LOST opportunities can never be recalled. Sadness, sorrow, and sometimes remorse, are the inevitable results. How often we shirk our duty! Words of warning, of comfort and consolation, have often been withheld when they should have been proffered. Are we not all guilty to a greater or less extent in this respect? Are not our sins of omission nearly as great at times as are those of commission? Golden opportunities line our pathway through life. How sad will be the thought that we have passed them by unheeded and unimproved. The limit of our duties is measured only by our opportunities and ability. Reader, are you diligently improving your opportunities?

JEREMIAH says that the Lord will place his laws in the minds of his people and write them in their hearts. Jer. 31:31-33. In perfect harmony with this statement we find Paul declaring, in Rom. 7:22, that he delights in the law of God after the inward man, and in verse 25 of the same chapter, that with the mind he serves the law of God. By these expressions the great apostle, after having proved the perpetuity of the ten commandments, renders it certain that he not only gave an intellectual assent to the fact that the law was "holy, just, and good," but, also, that it had a large place in his heart; as indeed it was necessary that it should have, in order that he might have a share in the benefits of the new covenant.

NEARLY every writer upon the Sabbath question who argues in favor of first-day observance, has a theory of his own, regardless of established church tenets. Some of these positions, too, are decidedly novel, and somewhat ingenious, though generally very loosely constructed. It has long since been seen and acknowledged by many who oppose the observance of the seventh day, that the New Testament affords no direct proof of a change of the Sabbath; and in order to give the appearance of divine sanction to an old custom, every imaginable device is employed to produce a plausible theory, and thus set at rest those whose attention may have been called to an investigation of the subject. It is indeed strange to note how much more zealously some people will strive for the maintenance of preconceived opinions than for the pure, unadulterated truth of the Bible.

"FOR we can do nothing against the truth, but for the truth." 2 Cor. 13:8. How frequently we see this exemplified! and yet men continue to fight against the truth, as though they thought the time had come when that text would not hold good. John Wycliffe made the first complete translation of the Bible into the English language, and was vigorous in his promulgation of Biblical knowledge in opposition to papal errors and superstition. So bitterly did the Church of Rome hate him, and so determined was that power to prevent the spread of Wycliffe's influence, that in 1415, some thirty years after his death, by a decree of the Council of Constance, his bones were dug up from the soil of Lutterworth chancel, and burned, and the ashes cast into the Swift. "The brook," says Thomas Fuller in his "Church History," "did convey his ashes into Avon; Avon into Severn; Severn into the narrow seas; they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." Thus were the efforts of the papacy thwarted, and notwithstanding the desperate opposition to the truth, it has continued to spread. And so will it ever be; "for we can do nothing against the truth, but for the truth."

ROBERT PATTERSON well remarked that "God does not intend to force any man to become a Christian. He just gives evidence enough to try you, whether you will deal honestly and fairly with your own soul and your God, and if you are determined to hate Christ and his holy religion, you shall never want a plausible excuse for unbelief, as it is written, Unto them which are disobedient, Christ is a stone of stumbling and a rock of offense."

THE celebrated divine, Bishop Whately, Archbishop of Dublin, in speaking of 1 Cor. 15:25, thus candidly bears witness on the subject of eternal misery: "We are told by Paul that Christ must reign till he hath put all things under his feet; and that the last enemy that shall be destroyed is death. And this does not seem consistent with the continuance forever of a number of wicked beings alive, and hating Christ, and odious in his sight." Well may we say, in the words of one of old, "How forcible are right words."

THAT there should be a Christ, and that I should be Christless; that there should be a cleansing, and I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a heaven, and I should be cast into hell, is grief embittered, sorrow aggravated. —Spurgeon.

WHAT IS COMING?—Many see that signs are omens of some great event. Scripture prophecies and the present state of the world make it evident. Some that have been backward to believe that we are in the last days, begin to admit that some remarkable event is at hand; but still there are various opinions with respect to what is about to transpire. Some think it is the conversion of the world; others, that a great change in religious faith is about to take place. It is certain that a great religious change is taking place. The professed Christian world are gradually going over to Spiritualism, which is the prevailing form of infidelity. Our only reliable light is the light of Scripture prophecies. Without this light no one can tell with any ground of confidence, anything concerning future events; and since the signs given in prophecy are all that show that we are on the eve of great events, these prophecies alone can inform us of what is coming. Hence the answer to the question, What is coming? is, Just what the prophecies say is coming. The prophecies relating to the future will be as literally fulfilled as those relating to the past have been. The great day of God is before us. It is the close of probation and the day of wrath. The Lord Jesus is coming to save his people and to destroy his enemies. These things are plainly spoken and will certainly come; therefore there need be no doubt concerning the stupendous events which are about to take place. The word of the Lord will be fulfilled.

BRONSON well says that "Selfishness seems to be the complex of all vices. The love of self, when predominant, excludes all goodness, and perverts all truth. It is the great enemy of individuals, societies, and communities. It is the cause of all irritation, the source of all evil. People who are always thinking of themselves have no time to be concerned about others; their own pleasure or profit is the point on which everything turns. They cannot even conceive of disinterestedness, and will laugh to scorn all who appear to love others as well as themselves. Selfishness is the very essence of the first original sin, and it must be corrected or we are lost." The Bible gives us the cure: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

HOWEVER strongly theologians inveigh against the Bible view of immortality, there are some who make surprising concessions toward this truth. Thus Bishop Tillotson, in his "Sermons," printed in 1774, vol. 2, admits the whole question. He says, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." And Dr. Bagnall, in the *Methodist Quarterly Review* for April, 1852, while writing in favor of natural immortality, acknowledges, "In the Bible, we think there is no passage which can be strictly said to declare that all human souls are immortal." We heartily coincide with the above declarations, and suggest that perhaps this lack of inspiration is made up in the teachings of theology and modern Spiritualism.

THE comet we have seen to-day may not return, in its erratic course, for half a century. There are great crisis hours in our history,—golden opportunities and chances, only once given, never to return. Let us not forfeit them. It may be to our eternal detriment. It was the wail of the old Roman, "I have lost a day." See that we have not in bitterness of soul to say, "I have lost a life!" —J. R. MacDuff, D. D.

DOCTRINAL.

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

THE JUDGMENT OF THE GREAT DAY.—11.

BY U. SMITH.

It may be asked, by way of objection to the view heretofore presented, if Paul does not say that Christ "appeared to put away sin by the sacrifice of himself," and if this does not show that sins were all put away upon the cross. Paul indeed uses such an expression; but if we allow him to interpret it, as he does in other statements which he elsewhere makes, he means simply that Christ by his crucifixion made provision for the taking away of all sin. But sins could not have been put away, as they are by the atonement, on the cross; for millions of those who will be saved were then unborn, and sins cannot be put away in advance,—Christ is not the author of the pernicious system of indulgences. But the provision having been made upon the cross, all sins that are confessed and repented of are taken into the provisions of God's grace, atoned for in the final work of the Sanctuary, and laid at last upon the head of the scape-goat, to be thus put away forever. Under this load of sins the goat, or Satan himself, will ultimately perish.

Another seeming objection may arise relative to the punishment of these atoned-for sins in the person of Satan. If Satan is punished for the sins of the righteous, are not these sins, it is asked, punished twice, once in the person of Christ when he suffered for sins on the cross, and again in the person of Satan, upon whom they are finally laid? The answer comes immediately, that the sins of the righteous are no more punished twice than the sins of the wicked. Christ suffered for all alike—just as much for the sins of those who will finally be lost, as for the sins of those who will be saved. But the lost will at last be punished for their own sins in full measure.

The whole trouble arises, we apprehend, from a mistaken view of the position and work of Christ as our substitute. The idea which the query presupposes is that Christ in his own person suffered all the punishment, that is, the aggregate amount of physical pain which all the saved would have suffered had they been lost. But, having suffered for all, as the Scriptures assure us he did, did he not, on this view, suffer the aggregate amount of physical pain which will be endured by all the lost as well? If not, we have the most ultra Calvinism to swallow; and in either case those who believe in the eternal misery of the lost have an insurmountable problem with which to grapple. Is not this rather the truth, that Christ appeared before the law as an innocent victim, to meet in behalf of others the sentence, "The soul that sinneth, it shall die"? The offering was voluntary, and therefore involved no injustice; it was from One of so exalted a position that God could accept it as an equivalent for the injured majesty of his law; and it was of such infinite worth as to be equivalent in value to the life of every member of the human family from first to last taken all together, so that the law could, without dishonor to itself, relax its claims from all those who would accept this priceless sacrifice as their substitute, even if all the world should do so.

But we have learned from the type that the removal of sin from the penitent by the death of the substituted victim, did not cancel the sin itself, but only transferred it to some other object. The forgiveness, or removal, of the sin was relative, not absolute; that is, as related to the sinner, it was forgiven, it no longer stood against his account; but the sin itself was considered as still in existence, transferred to the sanctuary, and to be disposed of by other services yet to follow. Christ has done for us in fact what the ancient offering of animals did for the sinner in figure; that is, he has provided a medium in his own blood through which sin with its guilt may be removed from us, and transferred to some other party. Thus we can be saved; but our sins yet remain to be destroyed in some other vehicle.

Let us now consider upon whom the sins of the pardoned sinner, after leaving him in the process of their removal, would naturally lodge. Sin did

not originate with mankind. Human beings in this world were not the authors of this evil, nor its foster-fathers. But they were seduced into sin by the temptation of another. And this we apprehend to be the difference between the condition of men and that of evil angels. With the latter, sin had its origin; and an outbreak so unprovoked and causeless could have no forgiveness. It would endanger the peace of the universe to re-instate to favor those with whom such a course could originate. But with the former class, with men, the case was far different; they were seduced into sin by another party; hence their offense could be condoned, and provision be made for their restoration.

The practice of sin may therefore be fitly compared to a partnership business. In this business Satan is the senior partner; the sinner, the junior. The latter having been brought into that relationship by deception and seduction, is granted the privilege, under certain conditions, of leaving the company, and retiring from the business with all its assets and its tremendous prospective liabilities. Upon whom, then, will these obligations fall? Upon the only remaining member of the firm, the instigator of the whole business, the senior partner, Satan. If the sinner chooses to maintain his partnership in that illegitimate business, he can do so, and receive in his own person at last the terrible retribution that every sin must meet when it is purged out of existence by the fire of God.

And this is what we are taught by the doctrine of the scape-goat. The penitent goes free, while Satan receives the sins he has incited him to commit, back upon his own head, to answer therefor in the settlement which he at last must meet.

And it must strike every one as right and consistent that this should be the case. The sinner has been seduced into sin, but he repents. Yet standing behind the overt act, there is one who is the primary author and instigator of all, the inciting agent in every sinful deed. And when the transgressor awakes to the true nature of his course, and sees the enormity of his crimes, and seeks to put away his sins, what could be more fitting than that they should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every branch from that baleful root? In this the decision of every right-minded intelligence must be that God's throne is clear, and that Satan receives no more than his just deserts.

The antitypical scape-goat having thus received the load of sins from which the righteous have become free, and being confined to this desolate earth for a thousand years, is reserved to the day of perdition at the end of that period. This long cycle of years at length expires, and then appears the lake of fire prepared for the Devil and his angels. Into this fiery vortex they are plunged, and all the wicked in league with them are committed to the same doom. Then all the sins ever committed are punished, and in the persons of wicked human beings, evil angels, and Satan, the father of all, they perish wholly and forever. Then the scape-goat has come to his end, and never is remembrance made of sin any more.

THE IMMORTAL SOUL LOCATED.

It has been no small puzzle to the believers in the popular view, to determine in what part of the human system that invisible and unimaginable entity called the immortal soul, has its special abode. Most persons, we presume, if requested to designate as nearly as possible its invisible dwelling-place, would lay their hand upon their breast; but it has been decided that it has fixed its residence "higher up," namely, in the head; or rather that it is confined there; for the soul itself seems not to be a free agent in this matter. We will listen to Dr. Fitch on the subject. He says:—

"The first chamber I will notice, is the skull. This is a dark chamber, remarkable for being the room in which the brain is located; and it is also remarkable for being the place where mind and matter meet. In the brain resides that inscrutable and awful being, the human soul. The eye does not see, the ear does not hear,—all the senses are only means and instruments that convey knowledge to the soul. The soul is imprisoned in this dark chamber. Its food is knowledge. No man can explain, no man can comprehend it. It is an emanation from the Most High, and in control holds the same relation to man's body that the Almighty does to it. Imprisoned now, it will one day leave its prison-house, and wing its way to immortality."—*Fitch's Lectures*, pp. 22, 23.

"The eye does not see, the ear does not hear," says our worthy Doctor. Then it is the immortal

soul that does all these things; and as a corollary we may add, that wherever there is seeing, hearing, etc., somewhere behind those operations lies an immortal soul. But animals have eyes and ears; they see, hear, feel, etc.; therefore we are borne by this theory to the conclusion that every individual brute, peregrinating on four legs, more or less, bears about an immortal soul shut up in its head! Will immortal-soulists feel flattered by the introduction of this new class of associates? Will they any more accuse us of degrading man to a level with the brute, when their own theory brings them to the same level? All we contend for is the admission that Solomon was correct when he declared that in respect to death and its concomitants, man has no pre-eminence above a beast; and their own theory, prop it up as they will, when legitimately carried out, leads to the same result, and they cannot avoid it; for beasts are endowed more or less with all those attributes upon which they rely to prove immortality in man.

But we are told that this immortal soul is "imprisoned in this dark chamber," the skull. The question at once arises, What keeps it in this prison? If the soul is of itself an entity distinct from the body, and only clogged and hindered by the body, and vastly freer in its operations without it than with it, why does it not leave? What holds it in the body? How is it fastened? Any man who was imprisoned,—imprisoned not from any fault of his,—and under no obligations which would make it criminal for him to leave, would be considered very foolish if he did not leave. Are the immortal souls of popular theology such imbecile or stupid things that they cannot act as wisely? or is the body superior to the soul so that it can hold it in its prison at pleasure, and so that the soul must needs wait till the body is relaxed in death before, like a trembling fugitive, it can slip out?

But we are digressing. These are independent questions, having a field of their own, and inviting separate investigation. We only took our pen to congratulate our friends of the popular view on having settled this much of their theory, that the mysterious inhabitant of their bodies is imprisoned in the skull. Let them take heed, lest at some unlucky moment their prisoner should "break jail," and leave them in the lurch.

THE SABBATH A MORAL PRECEPT.

BY D. M. CANRIGHT.

WE claim that the Sabbath is a moral institution like all other moral laws. It is moral in the nature of things, growing out of man's relation to God and to his fellow-man. Webster, under the term "law," says, "Moral law: a law which prescribes to men their social duties; in other words, their duties to God and each other. The moral law is summarily contained in the decalogue, written by the finger of God on tables of stone."

The Sabbath is shown to be moral, because it is required by man's nature physically, mentally, socially, and religiously; in fact, no truth is more firmly established or more generally acknowledged than that man needs a rest day as often as one day in seven. The person who works continuously every day in the seven without rest, does so to his own physical detriment and peril. His physical system, jaded out and worn down, soon ceases to be capable of doing good work. But a person who regularly rests every seventh day, not only keeps in a better physical condition, but is able to do more work and better work in a given time than he could do by working without cessation.

Numerous experiments of this have been made, until it is now conceded to be a demonstrated fact. At different times committees of able men have been appointed by legislative bodies to make observations and report upon this subject. They all agree that the rest of the Sabbath-day is essential to man's physical welfare. One writer says, "A man can do more work by resting one day in seven than by working on the whole seven."

Bishop, on Criminal Law, says that "the setting apart by the whole community of one day in seven, wherein the thoughts of men and the physical activities shall be turned into another than their accustomed channels, is a thing pertaining as much to the law of nature as is the intervening of the nights between the days."

I have before me numbers of statements from eminent men to the same effect as the above, but these are so well known that I need not mention them here. Sir David Wilkie, the great painter,

said, "Those artists who wrought on Sunday were soon disqualified from working at all."

Man requires a Sabbath-day mentally. Here again the testimony of a large number of eminent men all agree that the mind, in order to do its best without breaking down, needs just the rest which the Sabbath provides. Scholars, students, lawyers, authors—those of all classes whose work is largely mental—have found that they can do more and better work in a given time, and come out with better mental strength, by carefully resting the mind every seventh day as the Sabbath requires. The voice of God in nature demands the observance of the Sabbath as plainly as the thunders of Sinai.

Socially man needs the Sabbath-day. Man is made for a social being, and by mingling together people become refined, educated, and ennobled. In a community without a Sabbath, where the laborers wear toil-stained clothing continuously and work without intermission, you soon see that they become degraded to mere animals. Their intellectual powers are dwarfed, and their social virtues are corrupted. Their veneration for God dies out, their love for their fellow-men is quenched, and humanity sinks back into heathenism.

Religiously man requires the rest of the Sabbath-day. Man is commanded to worship God. To do this he must have a day to himself in which he can be free from labor, a day in which he can engage in the public services of his Creator. Such a day God has given him in the Sabbath, and man ought to observe it. To the rich, business cares come unceasingly, and they, too, need a day for public sermons, Sabbath-school, and prayer-meeting. The poor man also needs a day in which to lay aside his tools, to cease from his labor, and to worship God.

Without the Sabbath the knowledge of God would have been crushed out of the earth long before this. Of all the institutions God ever gave the race, none were more needed, none have been a greater blessing to mankind than the Sabbath. To have withheld it would have ruined the world. For proof of this, go to heathen lands where they keep no Sabbath. Without exception they are sunk in poverty, ignorance, vice, and degradation. If, then, a Sabbath is necessary to the well-being of man, if, as we have shown, it meets a real want in his nature, then it cannot be questioned that it belongs alike to all races and nations of men, and that its observance is equally binding upon all.

So universally has been felt the necessity of a Sabbath, that all nations, with scarcely an exception, have had some sacred day. Gilfillan says, "Traces of sacred days of some sort, though varying in frequency in different countries, may be discovered in many pagan nations, the exception being limited to certain tribes sunken, like the aborigines of New Holland, to the very lowest point in the social scale."—*The Sabbath*, p. 359.

Many nations have had weekly rest days. With some it has been at longer periods, while others have only had a few in a year; but all have had some sacred day.

It is objected that no one would have known that the seventh day was holy unless God had said so. Very true; and so it is with regard to a knowledge of the true God. All nations have felt that they should worship some god, but how few of them have ever found the true God! They can only be sure of this by direct revelation. And so Paul says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1: 21. And Job asks, "Canst thou by searching find out God?" Chap. 11: 7. The fact is that man's unaided reason fails him on many of the most vital points of his well-being. The law of God as revealed from heaven is given expressly to supply this defect. Thus the Bible says, "By the law is the knowledge of sin" (Rom. 3: 20); "I had not known sin but by the law." Rom. 7: 7.

Nature hungers for something which the Bible only can supply. The greatest of all human wants is that of a Saviour. On this important matter, even their eternal salvation, they must have a direct revelation or be lost. As Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10: 14. The Sabbath-day, then, rests upon the same basis as all other moral laws; viz., the wants of man's nature and the demands of God's law.

THE PLAN OF REDEMPTION.

THE sacred Scriptures reveal but one plan by which fallen men may be redeemed. In the development of this grand unit plan, there has been in each succeeding age greater light and glory; but there is no intimation in all the book of God of three plans to save sinners, one for the Patriarchal age, one for the Jewish age, and one for the Christian age.

Jesus Christ is the only redeemer of the fallen sons and daughters of Adam in all the ages of human probation. He is "the Lamb slain from the foundation of the world." Rev. 13: 8. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. The gospel of the Son of God is the good news of pardon and eternal redemption through Jesus Christ. That good news was proclaimed to Adam, and embraced by Abel, Enoch, and all the holy patriarchs and prophets.

The seventh chapter of the book of Revelation relates to two classes of the redeemed. It first introduces the definite number of a hundred and forty and four thousand, and gives distinct specifications relative to them. The closing portion of the chapter then describes the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, clothed with white robes, and bearing palms of victory. One class is numbered; the other cannot be numbered. One is manifested and sealed at a definite period of time; while the other is redeemed, not only from all the nations existing at any one time, but from all people who have lived upon the earth, from the time of the offer of salvation to fallen man, to the close of human probation.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Verses 9, 10. The prophet had just before taken a definite view of the one hundred and forty and four thousand, which were to be manifested and sealed near the close of probation. He next beholds with astonishment the numberless hosts of the redeemed, which make up all the saved. And as his prophetic eye runs back over all time, he sees them gathered from all the nations, in all the different ages of the world.

These stood before the Lamb. They had been redeemed by the blood of Christ, and stood before him as the dear purchase of his precious blood. They were clothed with white robes. We should not understand by this that the saints in this world, or in that which is to come, are to wear literal garments of white linen to represent inward holiness. The white robes must be understood as a figure of purity of character. The redeemed of the Lord had obtained this purity during the period of their probation. They had availed themselves of the matchless cleansing power of the blood of Jesus Christ, while at the same time they had, in his strength, wrought righteousness.

These, also, held palms in their hands. They were victors. They had conquered the world, the flesh, and the Devil. They had overcome by the blood of the Lamb, and by the word of their testimony. And let it be borne in mind that these were the saved "of all nations, and kindreds, and people, and tongues." Abel and Enoch will be there. Righteous Noah, faithful Abraham, and all the holy prophets of God will be there. With robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power; they will stand before him, as well as the apostles and martyrs of Jesus, the reformers, and those saved in the nineteenth century.

Hark! Do you hear that universal shout of victory from unnumbered voices? Salvation's hour complete has come! And now the heavenly plains are ringing with the significant notes of "Salvation to our God which sitteth upon the throne, and unto the Lamb." The patriarchs, prophets, and saints of all past ages join those saved in the present dispensation, in ascribing the praise of their salvation to Jesus, the Redeemer; while those who are saved in the present dispensation join the patriarchs and those saved in the Jewish age, in honor to the Creator and Lawgiver. Hence, the law of Him that sitteth upon the throne, and the gospel of the Lamb of God, both

reach across all the ages of human probation, and are in perfect harmony in the execution of the great plan of man's salvation.

In the name of reason and of revelation, we protest against the heresy that the law of the Father and the gospel of the Son of God are opposed to each other, the one to take the place of the other, as if the men of former dispensations were saved by the law, and those of the present dispensation are saved by the gospel. For if this were possible, the redeemed would be divided in ascribing the praises of their salvation. There would be two distinct songs heard in heaven, and both would differ from that universal one heard by John, pealing forth from all the saved of all the ages. While the patriarchs, and those saved from the Jewish age, would be shouting, "Salvation to our God which sitteth upon the throne," and ascribing the praise of their salvation to the divine law, those who are saved in what is called the Christian age would be shouting, "Salvation unto the Lamb," and ascribing their salvation to the gospel. This view of the subject is not only anti-scriptural in the highest degree, but it is preposterous.

It has been the object of the father of falsehood and error, in order to confuse the glorious plan of salvation in the minds of the people, to make it appear that the law of the Father and the gospel of the Son are in contrast. The Jews were incited by the spirit of error to reject Jesus and his gospel while they clung to the law, their interpretations of which were fearfully warped by their traditions. And many Christians, led by the same spirit of error, reject the law of the Father, while they profess with great tenacity to cling to the cross and the gospel. The cry of the one was, "The law! the law! but away with Christ!" The cry of the other is, "The gospel of Christ! the gospel! but away with the law!"

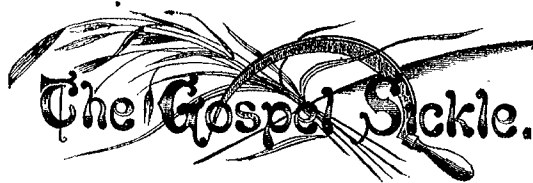
The grand scheme of the salvation of men in all the ages of probation is one plan. There is but one. And the victorious song of all who are saved by it will be one. The gospel is not one of the plans by which men are to be saved from sin, and by which they secure a moral fitness for the life to come. There is but one plan, and the gospel is a part of that great plan. Neither has it been possible for sinful man in the ages past to secure a fitness for the inheritance of the saints in light, by the divine law alone. There is no ability in the law to redeem the transgressor. It is not the province of law, human or divine, to redeem the transgressor of law. The law is a rule of right actions, condemning the transgressor, and holding him as such until he suffers the penalty. The divine law can do no more for the sinner than this. Without the gospel, which alone offers pardon and salvation to the repenting sinner, none of the men of the patriarchal and Jewish ages could be saved.—*James White*.

SANCTIFICATION.

It is painful to know that there are not a few persons in different parts of our country who are making a specialty or a hobby of the doctrine of sanctification; while their presentation of it is so fogged, disconnected, and imperfect as to include no well-defined or definite view, and their lives exhibit an almost total lack of the true spirit of Christian holiness. Their spirit is often harsh, petulant, impatient of contradiction, boastful, or self-seeking. They are professedly very scrupulous as to the "duty of confessing the blessing," when if they would live as they should, their lives would save their lips a great deal of trouble.

Unless the profession goes hand in hand with humility, and sanctification with unselfishness and upright lives, it is of no worth, worse than nothing. It does harm both to the professor and to the observer. It brings a reproach upon our holy religion. Better, a thousand times, to say nothing on the subject, than to make loud professions of holiness, while the life goes in a contrary direction.

We have known a few persons who were said to have been made perfect in love, but they did not placard it, nor be always shouting it out. They quietly and unobtrusively lived it. It shone out in all their tempers, dispositions, words, and actions. They were humble, meek, and lowly, as was their Lord, whom they loved and served with pure hearts fervently.—*St. Louis Christian Advocate*.



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

BATTLE CREEK, MICH., DECEMBER 22, 1886.

SEVENTH-DAY ADVENTIST GENERAL CONFERENCE PROCEEDINGS.

In addition to the items heretofore reported in these columns, we glean the following:—

The Treasurer's report gave the following figures: Cash on hand Nov. 18, 1885, \$5,429.07; received during the year, \$13,080.95; paid to ministers during the year, \$13,596.01; for sundries, \$347.53; balance on hand, \$4,566.48.

The Committee on Camp-meetings and Workers' Meetings made a report, offering a number of valuable suggestions in regard to the same, and a program of exercises, etc. The report was adopted.

Among the recommendations made by the Committee on Resolutions are the following: That those in charge of city missions introduce a foreign department as soon as it can be consistently done; that a hymn book be provided in the German language; that more vigorous efforts be put forth to extend a knowledge of health reform; that a telegraphic code be provided that shall be adapted to the work; that the several missions and the workers engaged in them, be made subjects of special prayer by all; that all State Conferences pay their tithe to the General Conference quarterly; that the subject of education receive special attention at all camp-meetings; that more extensive efforts be put forth to extend the work among French-speaking people, that an experienced and competent reporter accompany the General Conference laborers in their camp-meeting tours, for the purpose of conducting the reporting work and giving instructions to those who may be chosen to assist in such capacity; that suitable libraries be provided for the several city mission training-schools.

A committee was elected to prepare a pamphlet on the building of churches, said pamphlet to contain drawings, plans, specifications, cost of construction, etc., of at least a dozen different structures.

In the matter of distribution of labor it was recommended that Misses Fannie Bolton and Hattie Annis go to Washington, D. C., to work in the mission there; that Eld. F. D. Starr go to Basel, Switzerland, to assist in the German work; that Eld. S. S. Smith, of Wisconsin, go to Alabama and Mississippi to labor; that Eld. C. W. Olds, of Wisconsin, accompany Eld. Smith; that Eld. T. H. Gibbs go to British Honduras; that C. F. Curtis go to Atlanta, Ga.; that G. A. King go to British Guiana to assist Eld. Rupert; that J. F. Sturman go to South Africa with Elds. Boyd and Robinson; that Eld. M. C. Wilcox return to England and continue his labors in connection with the publishing work in Great Britain; that Miss Mary Helleson go to Christiania, Norway, to assist in the publishing work at that place; that Eld. R. F. Andrews labor in Michigan; that Eld. G. H. Rogers, of Kansas, go to Illinois to labor; that Eld. Kimball, of Vermont, make Nova Scotia and New Brunswick his field of labor; that Eld. E. O. Hammond, of Illinois, go to Kansas to labor; that Napoleon Paquette labor in the Province of Quebec among the French; that Daniel Thompson go to New Orleans.

The committee appointed for the purpose, made recommendations with regard to the matter of deeding property to the General Conference, to be held in trust or otherwise. The plan for a Year Book for 1887 was also decided upon.

In the matter of suggesting ways and means to assist foreign Sabbath-keepers in distressed circumstances, it was decided to establish a Labor Bureau at Battle Creek, to have the oversight of all such cases and render the needed assistance.

In the matter of finances it was decided that more than \$100,000 will be needed during the coming Conference year, in addition to the amounts already provided for; and that \$50,000 of this amount be raised inside of sixty days by holiday offerings.

It was decided to appoint Sabbaths, Dec. 18, 25, and Jan. 1, as days of fasting and prayer.

The committee on special courses of instruction for our schools, recommended a special course of at least three weeks, to be held at the close of the winter

term of the colleges and academy, for the benefit of young ministers, licentiates, Bible readers, canvassers, colporters, reporters, and laborers.

In the matter of translation of works into other languages, arrangements were perfected whereby the same may be accomplished more satisfactorily than heretofore.

In the matter of prosecutions for laboring on Sunday, it was decided to take a test case to the Supreme Court of the United States, and the case of J. W. Scoles was selected to be so appealed.

It was decided to enlarge the paper published at Grimsby, England, to sixteen pages; also to remove the general German publishing work now being carried on at the *Review and Herald* Office, to Basel, Switzerland, and that the German paper, *Stimme der Wahrheit*, be enlarged to sixteen pages.

Action was also taken on many other questions, too numerous for mention in our limited space.

The election of officers for the ensuing year resulted as follows: President, Eld. Geo. I. Butler; Secretary, Eld. U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Executive Committee, Elds. Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, U. Smith, A. J. Breed.

It was decided to hold the next General Conference in California. The final session of the Conference was held Dec. 6.

THE SEVENTH-DAY SABBATH STILL OBSERVED FOR SEVERAL CENTURIES AFTER CHRIST.

We shall now show from the testimony of those who observed the first day of the week, as far as they observed any day as a Sabbath, that the seventh day continued to be kept for several centuries after Christ, but with a sacredness gradually decreasing, in proportion to the rising influence of Sunday, until the Roman Catholic Church became so powerful that it put it down wherever it had sway, and exalted the first day of the week to its place in the observance of the people. This, as we shall see, was a gradual work, taking several centuries for its accomplishment.

Says the learned Mr. Morer, of the Church of England: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves, as appears by several scriptures to that purpose."—*Dialogues on the Lord's Day*, p. 189.

A learned English writer of the seventeenth century, William Twisse, D. D., thus states the early history of these two days: "Yet for some hundred years in the primitive church, not the Lord's day only, but the seventh day also, was religiously observed, not by Ebion and Cerinthus alone, but by pious Christians also, as Baronius writeth and Gomarus confesseth, and Rivet also, that we are bound in conscience under the gospel, to allow for God's service a better proportion of time than the Jews did under the law, rather than a worse."—*Morality of the Fourth Commandment*, p. 9. London, 1641.

The learned Gesler also states the same fact, and that this practice of observing the seventh day was not confined to the Jewish converts: "While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the pass-over, with reference to the last scenes of Jesus' life, but without Jewish superstition."—*Ecc. Hist.*, vol. 1, chap. 2, sec. 30.

These statements are certainly very explicit as proof of the continued observance of the Sabbath in the centuries immediately succeeding the apostolic age, and these evidences come from those who could have no prejudice in favor of the seventh day.

But we notice others of similar import. Coleman speaks as follows: "The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

In the above extract, this writer speaks of the first day as being observed also. In subsequent language he tells us how it was regarded in these early ages: "During the early ages of the church it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath,

which, as we have already said, continued to be observed for several centuries by the converts to Christianity."—*Anc. Christ. Exam.*, chap. 26, sec. 2.

He tells us again in a few words how the first day of the week, which he, like many other first-day writers, calls the "Lord's day," though without good authority for so doing, came gradually to work its way into the position of the true Sabbath. "The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged, at first, to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Idem*.

We shall see that the facts of history fully sustain these statements of this first-day writer. The Sunday festival at first only asked toleration; but as it gradually gained strength, it undermined the Sabbath, and finally denounced its observance as heretical.

Bishop Jeremy Taylor, of the Church of England, a man of great learning, also bears testimony incidentally to the same fact—the observance of the Sabbath for centuries after Christ—though he was a decided opponent of Sabbatic obligation. "It [the Lord's day] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Ductor Dubitantium*, part 1, book 2, chap. 2, rule 6, sec. 51.

We quote another testimony from a member of the English church, Edward Brerewood, professor in Gresham College, London: "The ancient Sabbath did remain and was observed, together with the celebration of the Lord's day, by the Christians of the East Church, above three hundred years after our Saviour's death; and besides that, no other day for more hundreds of years than I spake of before, was known in the church by the name of the Sabbath but that."—*Learned Treatise of the Sabbath*, p. 77. Oxford, 1631.

These testimonies should certainly satisfy reasonable minds of the continued observance of the Sabbath of the Lord for a long time after the death of the apostles. As will be shown when we consider the growth of the Sunday institution, it gradually increased, from several causes, till it became a rival of the ancient day. By the end of the third century it had acquired almost an equality with the Sabbath itself in the regard of many of the Gentile Christians. In the same ratio, the latter was decreasing in relative importance in the minds of many.

In the beginning of the fourth century an event occurred which vastly accelerated this process, and raised the first day and correspondingly depressed the seventh day in the balancing scale of esteem in the minds of the people. This was an edict of the Emperor Constantine, issued A. D. 321, which required all trades and towns people to rest on the "venerable day of the sun," though it did not forbid labor in sowing and planting in the country. This is the first law commanding rest on the first day of the week, which can be found on record in all history, either human or sacred. We shall fully consider it when we notice the steps by which the first day rose to authority. The effect of this law upon the ancient Sabbath was to greatly decrease the regard of the people for it, and to turn the tide of influence strongly in favor of its rival.

On this point an able writer, Mr. Cox, remarks: "Very shortly after the period when Constantine issued his edict enjoining the general observance of Sunday throughout the Roman Empire, the party that had contended for the observance of the seventh day, dwindled into insignificance. The observance of Sunday as a public festival, during which all business, with the exception of rural employments, was intermitted, came to be more and more generally established ever after this time, throughout both the Greek and Latin churches. There is no evidence, however, that either at this, or at a period much later, the observance was viewed as deriving any obligation from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, Good Friday, and other festivals of the Church; and as resting with them on the ground of ecclesiastical authority and tradition."—*Sabbath Laws Examined*, pp. 280, 281.

However, even with this powerful influence of the great Roman emperor thrown into the scale against the ancient Sabbath, it still continued to share public esteem for a long time. It took a strong combina-

tion of influences, secular and religious, to entirely obliterate from the public memory this grand ancient institution, the creation Sabbath. But the gradual disintegrating influences continued to wear away its God-given sanctity. A heathen Roman emperor, a tyrant, a murderer, one who killed his own wife and his own son and many other innocent persons, took one prominent step to debase it. The Sabbath never fully recovered from this blow, although it was still regarded as a day for religious meetings. Dr. Heylyn, speaking of the Sabbath in Constantine's time, says: "As for the Saturday, that retained its wonted credit in the Eastern churches, little inferior to the Lord's day, if not plainly equal; not as the Sabbath, think not so; but as a day designed unto sacred meetings."—*History of the Sabbath*, part 2, chap. 8, sec. 5.

G. I. B.

WHY WE REJECT IT.

OUR reasons for rejecting the common doctrine of the immortality of the soul and conscious state of the dead are many and strong.

1. We reject it because the Bible nowhere teaches it; and this is sufficient ground for the rejection of any doctrine.

2. We reject it because it is the very corner-stone and foundation of the blasphemous doctrine of modern Spiritualism. The assumption of the immortality of the soul and conscious existence after death, is the thing upon which Spiritualism is built. Spiritualists are simply carrying out the legitimate results of Christian teaching upon this point. Ministers often say that our departed friends are not dead, that their liberated spirits are hovering around us, that they know what we are doing or saying. They often relate cases where they claim that departed spirits have been seen and talked with. If this is so, why should not these friends seek to communicate with the living? Why is it unreasonable that they should? Why is it wrong? Having gone thus far, they cannot reasonably refuse to go farther and admit just what Spiritualists claim. Thousands and millions of them are rapidly doing this.

3. We reject it because it is the very foundation of the doctrine of eternal torment, a doctrine which is no less unscriptural, unreasonable, and a blasphemy against the character of God, and which has driven millions to infidelity. Reader, did you ever seriously consider the horrors of an orthodox hell, such a hell to last eternally, and conscious, sensitive souls, embracing the majority of mankind, to be kept in a burning hell millions upon millions of ages? What is the use of such a hell? It certainly cannot benefit the bad, for they are lost beyond hope. Can the merciful God delight in such a scene? Will it add to the happiness of the angels? Is it necessary in order to keep the saints in subjection? Who can defend this awful doctrine and still justify the ways of God to men? Reader, you know that the enlightenment of this age will not tolerate this horrid doctrine longer. It has got to be given up either tacitly or squarely. Few ministers openly preach it any more. Why not be frank and honest, and squarely renounce what no one believes, but what is a reproach to God and the Bible? What is more reasonable than that God should destroy the wicked, turn them back to dust, and let their miserable existence cease. "Let us reason together, saith the Lord."

4. We reject it because it is the foundation of Universalism, a doctrine which is squarely subversive of the Bible and the pure religion of Jesus Christ. It justifies sin, and lulls the sinner into fatal security. But Universalism is the natural rebound from eternal torment. Granting the immortality of the soul, it is the only escape from an endless hell. But it is the height of presumption and absurdity, as well as a square contradiction of the plainest Bible teachings. The assumption that vile, hardened, and unrepenting sinners, who have spent their life in cursing God and abusing his people, should be taken right into the joys of heaven, we reject in the name of the Bible and reason.

5. We reject this doctrine because it is the very foundation of purgatory, that abominable doctrine upon which priests and popes have fattened for ages. If the dead are sleeping in their graves, then purgatory is a lie.

6. We reject the doctrine of the conscious state of the dead because it is unreasonable and undesirable. It teaches that the body is not the real man, that the real person is an immaterial, invisible sort of an es-

sence, thinner than the lightest air. What can there be desirable in such an existence? Who delights to think of a friend in such a form? You can neither handle them, touch them, nor embrace them. Again, what kind of a heaven must it be for our dead friends if they know all that is transpiring upon the earth. A mother dies, leaving a family of small children in poverty. They are scattered here and there, left to hunger and suffer. They are whipped and abused, and knocked around from pillar to post. They come up without education, and they learn only vice and crime. They live disgraceful lives which end in shame. How must that mother feel if she sees all this? She sees them hungering, but cannot feed them; sees them abused, but cannot interfere; hears their cries, but cannot relieve them. She sees them coming up in a way which she knows will end in shame here and eternal torment hereafter, yet she is powerless to lift her finger or speak a word. That were hell itself to the heart of a loving mother. Again, a mother is saved, but her children, bone of her bone, flesh of her flesh, whom she has nursed, fed, cherished, and loved dearer than life itself,—these children are cast into the burning flames before her eyes. She knows it, she sees it. While she is in heaven, she knows they are in hell. After she has been there one thousand years, she thinks of her children. Where are they?—Writhing in the torments of hell. Ages roll on, and still she remembers that down there in a lake of fire are her offspring, at that very moment suffering untold agonies of devouring fire. Reader, is that desirable?—No, indeed. We have a better God than that.

7. We reject this doctrine because the doctrine of the sleep of the dead is not only scriptural, but reasonable and beautiful. It teaches that at death, all, both old and young, both saint and sinner, quietly rest in the grave till the resurrection. While the saints are not in heaven, the wicked are not in torment. What is there so terrible about this? To those in sound sleep there is no sense of the lapse of time. The saints' sleep will seem no longer to Abel than to one who has been dead but a year. See that anxious mother watch over her restless, crying babe. She rocks it and sings to it till at last it falls into a sleep. Softly she lays it in the cradle, and remarks that the little dear has now forgotten all its troubles. It is asleep. Is that terrible? Is that something to be dreaded? After the cares, labors, and anxieties of the day, how sweet to lie down and forget it in quiet slumber! Do you dread that? Do you call it awful?—No. Why, then, should we think it a strange thing, a thing to be dreaded, that we should quietly, sweetly sleep in death till the Life-giver comes? Then when the trump of God shall sound, all the saints of every age, and from every nation, shall awake and come up again. Husbands and wives, parents and children, brothers and sisters, shall all arise together to meet the Lord in the air. With Jesus and all the holy angels, they shall then ascend to the shining gates of heaven. At the same time, and all together, the redeemed hosts march into the celestial city. What a grand day of triumph that will be! How much more beautiful this than for the saints silently to pass off to heaven, one at a time, and leave their friends behind, as the common theory teaches. Brethren, the doctrine of the sleep of the dead is one of the most reasonable and beautiful of all the doctrines of the Bible.

8. We reject the conscious state of the dead because it utterly subverts other fundamental doctrines of the Bible. First, the Judgment. Nothing is more plainly, emphatically, and repeatedly taught in the Bible than that there will be a day of general Judgment at the end of the world, in which all men, good and bad, shall be judged, and then rewarded according to their deeds. But if the righteous go immediately to heaven at death, and the wicked to hell, what is the use of a future Judgment. How absurd the idea that, after a soul has been in hell or heaven for thousands of years, God should call it up to Judgment, and solemnly set in judgment upon it to decide whether it should be saved or damned! Such a scene could be nothing but a farce. No, friends; God's word is more consistent than that. Secondly, the second advent. If the righteous go to heaven at death, right into the presence of Christ, and God, and glory, what care they for the second advent of Christ? They are saved, they are immortal, they are with the angels, they are in the presence of God and their Redeemer; they are pure and happy. Then why should they long for the

second advent of Christ to the earth? No; they would not; and it is a noticeable fact that those who hold this doctrine are gradually but surely coming to ignore the doctrine of the personal second coming of Christ. They have no place for it in their theory, and hence, consistently drop it out. But how different when we come to the Bible. There it is everything. There it is longed for, and prayed for. There it is held up as a terror to the wicked, and the great hope of the righteous. A theory which subverts such a great fundamental doctrine as this should be rejected, and by the grace of God we do reject it. Thirdly; the resurrection. If the soul can live separate from and independent of the body; if it can think, and live, and act; if it can be like the angels; if this body is simply a prison house, a cage in which the soul is tied down; if the soul is more free separate from the body than in the body, then, when the spirit has once gained its freedom from this clog of clay, why should this body ever be resurrected, and the soul thrust into it again? Of what use will be the resurrection? There could be no sense in it whatever. Hence, again, those who believe in the immortality of the soul place but little stress upon the resurrection. D. M. C.

THAT PUZZLING QUESTION.

THE question as to whether Adam was created mortal or immortal has long been an interesting one, and we have received many queries with regard to it. Briefly stated, the difficulty under which our correspondents labor is this: If Adam was created immortal, how could he come under the sentence of death and lose his life? But if he was created mortal, must he not have died in course of time, even if he had not sinned? It strikes us that our friends manufacture most of the difficulty involved in the case; that they spread the net before their feet and then deliberately entangle themselves therein.

In contemplating the beginning of Adam's life, what need is there of taking into account anything more than that he was put upon a state of existence,—a state as perfect as could be consistently with a condition of probation,—and then left to decide his own destiny in reference to the continuance of that existence? Immortality is conceived of as a state to which death never can come; and mortality as a state to which inevitably death must come; and conceiving that Adam must have been created in one or the other of these conditions, of course a difficulty is at once involved. But again we ask, Why attribute to Adam any limitations of this kind in either direction? With a perfect organization he was set upon the plane of life; and the continuance of that life was suspended upon conditions of such a nature that it was to be determined by his own course of action. And this we understand is the very status in which the Scriptures leave this question. Says the record respecting the creation of Adam, "And man became a living soul,"—not a mortal soul, not an immortal soul, but simply a being endowed with life on such conditions that he might on the one hand retain that life forever, and on the other he might lose it entirely. If, on the one hand, he so failed to comply with the conditions as to forfeit life and pass under the sentence of death, he then would become mortal, in the sense of being subject to death as his inevitable portion. But if, on the contrary, he should so comply with the conditions as to retain that life till his probation closed, he would then have become immortal.

With this view a query proposed by one of our correspondents is easily answered. He says: "If Adam was created immortal, and lost that immortality by sin, and if everything that was lost in Adam is to be restored in Christ, as we believe, will not all men be made immortal at last through Christ?" The answer is that as Adam simply had life without any reference to the question of its continuance, that question being left to be determined by his own actions, so all men will be put in possession of life again, and then their own actions will come into the account to determine the question of the continuance of that life.

The fact that Adam was placed upon probation shows that the question of the continuance of his life was an open one. When he sinned, his probation and that of the whole human family, so far as this life is concerned, was at an end. We are on probation for the future life, and when it is decided whether we have gained or lost it, our probation for that future life will be at an end.

Let us apply an illustration or two to the subject before us. Suppose a person is brought into mature

existence as was Adam, and placed at a point from which two ways diverge, the one, we will say, leading to the capital of Germany, the other, to the capital of France. He is told that he can take which way he will; but if he takes the former he will, on reaching the capital of that empire, become a German; if he takes the latter, and pursues it to the same extent, he will become a Frenchman. Now we will ask a question parallel to that which is asked in reference to Adam; namely, Was that man created a Frenchman or a German? That question was not at that time determined; for whether he would become a citizen of one country or the other depended upon the course he might choose to take.

Again, suppose that before a person thus brought into existence two lines of study are proposed, for instance, mathematics and language. If he pursues the one he will become a mathematician; if the other, a linguist. Now we raise the question, Was that man created a mathematician or a linguist?—Neither the one nor the other; but he might become either, and which one would depend entirely upon the one he might adopt as his branch of study.

To the question, then, Was Adam created mortal or immortal? we answer, He was created a "living soul." There the Scriptures leave it. He began to live; but how long he should live, it was left for himself to determine. In the sense of being under any necessity of dying, he was not mortal. In the sense of being under any certainty that he would live forever, he was not immortal. U. S.

A REASON OF THE HOPE.

We are taught to be ready always to give an answer to every man that asks us a reason of the hope that is in us. And certainly if we would give an answer to others, we must be able to know for ourselves on what our faith and hope are grounded. Our faith is to be tried. Each one must be prepared to stand the test for himself. He that endures to the end will be saved. Some have depended too much upon others, and have not studied the reasons upon which our faith is based. Such are in danger of being moved from their foundation. They have moved because others did; and if others fall away, they, having no root in themselves, are liable to go with them. It is for our interest to know for ourselves why we believe and hope.

If our faith is correct, our all depends upon holding it fast; if not, the sooner it is abandoned the better. If it is correct, it must bring believers into unity; it is impossible for it to fail of this end. Then every departure from the spirit of unity is a departure from the truth. Sectarianism is a wicked thing. The heretic or factionist is rejected of God. He is self-condemned. Let all beware of a party spirit; for it is not in agreement with the Spirit of God. The gathering call is sounding. "He that gathereth not with me," says Christ, "scattereth abroad." Have you received as truth the faith that God is sending out the last message,—a message that is to prepare his people for the advent of Christ? How important, then, that you should be laboring to build up this truth in unity! Can you lightly give influence to a party spirit?

Let all who are satisfied with the foundation of our faith and hope hold on to it. Encourage unity for the truth's sake, and for the sake of the salvation of souls. If any doubt the foundation, let them inquire till they are satisfied, and then act accordingly. Be prepared with a reason for your position, a reason that will satisfy yourself, at least. The time is coming when you will want a foundation more firm than the ebbing and flowing of waters, the fluctuations of others who are unsettled, and who are turned about by every adverse wind. Have salt in yourselves, and have peace and unity with those who are grounded in the truth. Have you no reason but the fluctuations and caprices of other unstable souls? Then be in haste to find a better one, or give up the ship.

Yes, have a reason at hand that will silence the contending waves of passion and party spirit, a reason that will make you calm in the midst of adverse squalls. If we have taken the right ship, it will land us safely if we remain on board. My advice to all is, "Do n't give up the ship." I can give no good reason for forsaking it. Can you? Search and see. Is this the work of God, the work predicted in prophecy? If so, hold fast that no one take your crown. Eternal life and a home in the promised new earth are the prizes to be gained or lost. It is all important that our faith and hope are well grounded. Let us know the foundation of our hope; let us have a reason that will abide the storms and billows of passion and pride. R. F. C.

EXPOSITION OF COL. 2: 14-17.

THE second chapter of Colossians teaches that the handwriting of ordinances has been blotted out and nailed to the cross. Many produce this scripture as proof that the ten commandments are abolished. We inquire, therefore, Is the handwriting of ordinances the ten commandments? Let the following facts answer:—

1. The handwriting of ordinances is here represented as having been blotted out by the shedding of Christ's blood. If this handwriting of ordinances is the ten commandments, it follows that the blood of Christ was shed to blot out the prohibition against other gods; the prohibition of graven images; the prohibition of blasphemy; the commandment to hallow the sanctified rest-day of the Lord; the first commandment with promise; and the prohibitions of murder, adultery, theft, false witness, and covetousness! Would the infinite Lawgiver give his own Son to die for such a purpose?

2. But to teach that Christ died to blot out the moral law, is to deny the plainest facts. Because the law of God, which was holy, just, and good, condemned the whole human family, and showed that all mankind were sinners, and under its just sentence, God provided a method of redemption by which he could be just, and yet justify him that believeth in Jesus. This did not consist in sending his Son to destroy the law of the Father; but it consisted in this, that the Son of God should take upon himself human nature, and offer up his own life a ransom for many, thus making the great propitiation through which guilty man may come to God and find pardon for the transgression of his holy law. Rom. 3: 19-31; Matt. 20: 28; 1 Pet. 2: 24; Isa. 53: 10. Having done this he returned to his Father, and became a great High Priest in the heavenly Sanctuary before the ark containing his Father's law. Whoever, therefore, repents of his transgressions, and comes to God through this "Advocate with the Father," may find pardon for all his sins. This view of man's redemption is based on the plainest facts of Scripture, and presents the character of God in a light in which mercy and truth meet together, and righteousness and peace kiss each other. Ps. 85: 10. Well might Paul exclaim when presenting this great subject, "Do we then make void the law through faith? God forbid; yea, we establish the law."

3. But what is it that is abolished in consequence of the handwriting of ordinances being nailed to the cross? We answer, Meats, drinks, feast-days (for this is the literal rendering of the word), new moons, and sabbaths (plural). Thus upon the very face of this text is found the most decisive evidence that Paul was not referring to the ten commandments. For it is absurd to believe that Paul should speak of the abolition of the ten commandments, and as the consequence of that abolition, should speak of certain unimportant things as having been done away, which, by the way, were never contained in the decalogue. It may be objected, that the decalogue contained the sabbaths (the word is plural) which are here abolished. We answer, Not so. The decalogue contained but one Sabbath of the Lord. But besides the Sabbath of the Lord, embodied in the fourth commandment, the twenty-third chapter of Leviticus presents four annual sabbaths, associated with the feasts and new moons of the typical system. The Sabbath of the Lord "was made for man," but these sabbaths connected with the new moons, etc., are said to be *against* him. Mark 2: 27; Col. 2: 14. It is not the Sabbath (singular) associated with the precepts of the moral law, that is here referred to, but the sabbaths (plural) associated with their feasts and new moons. Lev. 23: 24, 32, 37-39. The one was made at creation, and the others in the wilderness of Sinai.

4. But while it is plainly stated in Col. 2, that the handwriting of ordinances, or shadow of good things to come, is abolished, it is elsewhere in the New Testament plainly stated that the royal law, embodying all the ten commandments, is yet in full force. No one can deny this who will carefully read James 2: 8-12. And the fact is distinctly stated that the violation of one of these commandments makes the transgressor guilty of all. It follows, therefore, that the handwriting of ordinances, and the royal law of ten commandments, are two distinct codes.

The reasons presented demonstrate the fact that the ten commandments are not referred to in Col. 2. But those who seize this scripture to

prove the abolition of the decalogue, generally point with triumph to the expression "holy day," which occurs in verse 16. "If the term 'sabbath-day,'" say they, "refers to the ceremonial sabbaths [Lev. 23: 24-39], the term 'holy day' must certainly designate the Sabbath of the fourth commandment." The fact that some who have the means of knowing better, have applied this expression to the Sabbath, renders it proper that this perversion should be exposed.

The word translated "holy day" in this text is *heorte*. It occurs twenty-seven times in the Greek Testament. *Twenty-six* times it is rendered, in our common version, "feast," and *once*, viz., Col. 2: 16, it is rendered "holy day." We present every text in which this word occurs, with the word which is its translation in italics. It will thus be seen how it is rendered in our version every time. Those who will examine this list may satisfy themselves what kind of holy day Col. 2: 16 refers to; viz., that it is a feast day.

Matt. 26: 5. they said, Not on the *feast* day,
27: 15. at that *feast* the governor was
Mark 14: 2. they said, Not on the *feast* day,
15: 6. Now at that *feast* he released unto
Luke 2: 41. at the *feast* of the passover.
42. after the custom of the *feast*,
22: 1. the *feast* of unleavened bread
23: 17. release one unto them at the *feast*.
John 2: 23. at the passover, in the *feast* day,
4: 45. at Jerusalem at the *feast*: for
they also went unto the *feast*.
5: 1. there was a *feast* of the Jews:
6: 4. a *feast* of the Jews, was nigh.
7: 2. the Jews' *feast* of tabernacles was
8. Go ye up unto this *feast*; I go
not up yet unto this *feast*.
10. went he also up unto the *feast*.
11. Jews sought him at the *feast*,
14. about the midst of the *feast*.
37. that great day of the *feast*,
11: 56. he will not come to the *feast*?
12: 12. were come to the *feast*,
20. to worship at the *feast*:
13: 1. before the *feast* of the passover,
29. need of against the *feast*;
Acts 18: 21. by all means keep this *feast*
Col. 2: 16. or in respect of an *holy day*,

It is thus rendered by several lexicons:—
"Heorte, a feast or festival holiday."—*Liddell and Scott*. Robinson's Lexicon gives the same.
"A solemn feast, public festival, holy day."—*Greenfield*.

The text in question is thus rendered in different versions:—

"Let no man, therefore, judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths."—*Douay Bible*.

"Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of sabbaths."—*Macknight*.

"Let no man therefore judge you in meat, or in drink, or in respect to a holy day, or the new moon, or the sabbaths."—*Whiting*.

"Let none therefore judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of sabbath-days."—*Wesley*.

"Let no one therefore call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths."—*Wakefield*.

"Let no man therefore judge you in meat or in drink." The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been *taken away*, viz., the distinction of *meats* and *drinks*, what was *clean*, and what *unclean*, according to the law; and the necessity of observing certain *holidays* or *festivals*, such as the *new moons* and particular *sabbaths*, or those which should be observed with more than ordinary solemnity. All these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *Sabbath* was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere, that *Remember the Sabbath-day to keep it holy*, is a commandment of *perpetual obligation*, and can never be superseded but by the final termination of time."—*Adam Clarke on Col. 2: 16*.

It is therefore manifest that the apostle used this word to designate the Jewish feast, the abolition of which he here teaches. The sabbaths and the feast days of the Jewish ritual expired with that ritual; but the Sabbath of the Lord, hallowed before the fall, abides, with the other precepts of the moral law, throughout duration.—*J. V. Andrews*.

THE CHRISTIAN LIFE.

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

LIFE'S BURDEN.

A SACRED burden is this life ye bear;
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fall not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.
—Frances Kemble.

THE MOTHER AT HOME.

THE mother is the heart of the home. She it is who determines its characteristics, and diffuses through it that subtle atmosphere which every sensitive person can feel when introduced into the home circle, and from which can quickly be inferred the ruling spirit of the home. It makes no difference whether it be the home of wealth or of poverty; whether the mother is a woman of education or comparatively unlettered; that which determines the mother's place in it transcends schools and circumstances. It is the spiritual plane on which she lives; it is the motive which influences her life, that determines her influence and measures her power in molding the character of her children. That which will place the mother in the highest relation in the home is the conviction on the part of her children that unselfish love for them, and a desire to do right toward others, will always guide her actions; that their mother may be depended upon for justice and generosity and truth toward every one. She will love her children with deep devotion and yet not wholly selfishly. Her mother-heart can take in the needs of children who are not hers, and devise kind and loving things for them. What lesson in kindness and care for others is so effective to children as to see their mother taking thoughtful care for those who need it and whom it is in her power to help? What lesson in every moral and religious truth so effective as the knowledge that mother is in all her actions guided by its high precepts?

There can be no doubt that the most effective training for children is the training of example, and this truth the mother needs constantly to bear in mind. How can the impatient, querulous, fault-finding mother teach patience and kindness and good-temper? How can the vain mother teach humility? How can the mother greatly absorbed in keeping up with the pomps and vanities of life, eager for place and show, teach her children the true principles of a happy life? How can the selfish mother teach generosity or kindness? or the discontented mother teach contentment?

And right here is one of the fundamental needs of the mother,—the need of being happy in and satisfied with her work in the home. All other ambitions and aims must be subservient to her work there during the period when her children are around her knees or need her constant care. Many a young mother makes here her first mistake. She has been accustomed, perhaps, to accomplishing her own plans and aims; perhaps she has been devoted to some specific pursuit to which she gave regular hours and from which she reaped tangible results. Her work in her home and for her children is of such an entirely different nature that it often causes great pain and perplexity. A large part of the work of the home seems to be merely repairing the ravages of daily life, with no progress toward a definite result. Children, with all their beautiful and loving ways, are for the first few years of their lives mainly little animals; and attending to their material needs fills up the mother's time and exhausts her vitality. Keeping them out of mischief absorbs so much of her time that she seems to have little for moral and religious instruction.

If the mother allow herself to become discouraged at this period in her home work, to look with longing toward the pursuits and opportunities of the women who have no home cares; if she underestimate the honor and value of her work, circumscribed though it appear, she is in danger of undermining her own comfort and happiness, and consequently the comfort and happiness of the home. She should strengthen her heart by remembering that these confining home duties and cares occupy only a passing period in her life.

What if she have not the uninterrupted time she wishes for accomplishing her own plans, for study or reading or practice or society? She is studying the volume of universal human experience. She is learning the joys and sorrows of the mothers of the human race; she is practicing an art, incomparably the highest of all arts,—the molding of human character; and she must give herself to those duties with an eye single to their right performance, and with a love for and devotion to the work which will make her happy in it. And if the mother thus loves and honors her work, she will make the atmosphere of the home a happy one under all ordinary circumstances. Children who from their earliest recollection remember their mother as kind and patient and devoted to their best interest, happy in spending and being spent for them, will inevitably feel the influence. The many beautiful instances related of great men who have risen from the humblest homes, and of their steadfast devotion to and affection for their faithful, though often unlettered, mothers, are rich with instruction and encouragement for all mothers. In every case such mothers will be found to have held their children's love by their unselfish devotion to and great love for their children, and the respect they compelled by their elevated moral and religious character. How beautiful to hear grown children, who are perhaps far along the road of life themselves, say that, as in early childhood, so in mature years, their mothers are their best, most faithful friends, and their most consoling and helpful counselors!

Poverty and privation strengthen rather than weaken such bonds between mother and children. "We were poorer than poverty," said a now wealthy business man, talking of his early life, "but it never seemed to us children that we were poor, because our mother always seemed happy with us. She was constantly planning some little pleasure for us that was all our own, and we thought we had the nicest time at home of any children we knew. It was making us little rabbits or birds out of bread dough, or some molasses candy, or turnover pies in fruit season, or some little thing to give us pleasure and show how she thought of us continually. Then she was always encouraging us to hope for better days, and always hopeful herself for the great things her children were going to do for her when they grew up to be good and useful men. We went to school barefoot, and carried with us our dinner, often only corn bread and molasses, but it was always wrapped up in a clean white bit of cloth, so that it might look attractive; and one of the most touching recollections of my childhood is that of seeing my dear mother patiently washing and ironing those bits of white cloth for our school lunches." And when that mother in after years was suddenly stricken with instantaneous haste, took two of those stalwart sons, with all the dispatch that money and influence could buy, to that mother's bedside in time to receive her parting words of love and blessing, and witness her dying smile.

Such a place, such a kingdom in the hearts of her children, it is worth any mother's toil and care and weariness to win. Outward circumstances need not greatly affect the inner life of the true home or the faithful, loving mother. Of the home as of the life, it is ever true that "the kingdom of heaven is within." To such a mother a poet son, after he had himself nobly encountered and conquered the severest temptations and trials of life, addressed these words:—

"Thou type of noblest womanhood!
Thou who in manhood's evil day,
As by the couch of infancy,
Still faithful stood;
Unfaltering, and with purpose strong,
Rebuking all the hosts of wrong
With 'Love is more than gift of song,
And virtue is the highest good,'—

"Oh, would these wildwood flowers for thee
Were robed in beauty's charm and bloom,
Made rich with every rare perfume
Of poesy;
With every grace of heart and mind,
With woman in all reverence shrouded,
In part repaying so in kind
A debt as boundless as the sea."

—Helen E. Starrett, in Interior.

—Trees will not thrive away from the light, nor flowers in the shade; how, then, can you expect religion to exist where there are excessive cares and efforts for riches and worldly pleasures.

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.—Through the labors of D. T. Bourdeau and several colporters, the work is making good progress in Nîmes and surrounding villages.

IOWA.—W. H. Wakeham holds meetings at Rome, with encouraging prospects.

INDIANA.—Church of twenty-one members organized at Wabash.

MINNESOTA.—Sabbath-school organized at Winona.

MICHIGAN.—Profitable meetings held at Carlton Center.

NEBRASKA.—Meetings held at Brewer and Mills P. O. result in nine believers.

WISCONSIN.—Church at Pittsville receives sixteen additional members, and is more thoroughly organized.

GENERAL.—The following table of Seventh-Day Adventist statistics is compiled from reports submitted at the recent General Conference:—

NAME OF CONFERENCE.	Ministers.	Licentiate.	Churches.	Members.	Amount of Conference Funds.
1. California.....	14	10	35	1750	\$18 028 00
2. Canada.....	1	...	5	137	471 00
3. Colorado.....	2	2	5	200	2 220 00
4. Dakota.....	6	6	22	594	4 864 78
5. Denmark.....	4	...	9	177	418 00
6. Illinois.....	8	7	30	784	6 377 94
7. Indiana.....	8	8	40	1004	5 278 30
8. Iowa.....	14	7	61	1550	9 048 20
9. Kansas.....	13	22	45	1701	7 607 27
10. Kentucky.....	5	1	6	128	900 00
11. Maine.....	4	4	21	430	2 239 87
12. Michigan.....	28	24	123	4067	22 935 64
13. Minnesota.....	15	10	63	1584	12 210 26
14. Missouri.....	7	5	26	707	3 337 55
15. Nebraska.....	6	5	31	650	5 200 00
16. New England.....	3	6	26	658	6 502 07
17. New York.....	10	4	30	820	4 678 82
18. North Pacific.....	1	5	13	301	2 019 87
19. Ohio.....	9	7	43	1000	5 422 51
20. Pennsylvania.....	7	3	35	743	4 641 22
21. Switzerland.....	3	7	15	300	1 508 22
22. Sweden.....	2	...	10	250	305 00
23. Tennessee.....	3	1	6	127	728 00
24. Texas.....	1	6	12	300	2 043 73
25. Upper Columbia.....	4	1	9	240	2 400 00
26. Vermont.....	7	7	17	470	2 720 00
27. Virginia.....	3	3	5	120	204 51
28. Wisconsin.....	12	3	49	1522	7 861 33
MISSIONS.					
British.....	5	...	3	122	603 63
General Southern.....	5	2	...	320	650 00
Scandinavian.....	3	...	3	175	500 00
Total.....	213	166	708	23111	\$146 936 78
As given last year.....	186	151	741	20547	122 641 69
Gain.....	27	15	67	2564	24 295 09

THE THEOLOGICAL WORLD.

...The Mayor of New York has ordered the police to see that stores are kept closed on Sunday.

...Methodist ministers at Cincinnati propose that church members who attend operas having a ballet annex be disciplined.

...The Baptist church at Copenhagen has a membership of 424, and a Sabbath-school with an average of four hundred in attendance.

...A San Francisco minister is credited with saying, in a recent sermon, that that is the most wicked city on the face of the earth.

...Boston Baptists have decided to have nothing to do with the meetings of Sam Jones and Sam Small, to begin in that city in January.

...John Morley, in a letter to the London Times, puts himself on record as being in favor of the disestablishment of the Church of England in Wales.

...From the altar of Notre Dame, in Montreal, Wednesday morning, the Rev. Father Strubbing denounced the pastimes of tobogganing and snow-shoeing.

...Father Higgins, of New Haven, a priest of the Dominican Order, has received the degree of Doctor of Theology from Pope Leo, the first ecclesiastic in this country to be so honored.

...A man in Chicago proposes to form a World's Day of Rest League. He hopes to begin the movement among the Jews, and advocates a convention of representative Jews, to be held in Paris in 1900.

...An order has just been promulgated at Cincinnati, as a decision of the council of Catholic prelates recently held in Baltimore, forbidding Catholic musicians or vocalists to play or sing in Protestant churches.

THE GOSPEL SICKLE.

Battle Creek, Mich., December 22, 1886.

THE "SICKLE" FOR 1887.

The first volume of the GOSPEL SICKLE is completed, and with the next issue volume two will begin. It is not designed to materially change the character of the paper, although some new features will be added.

The next number of the SICKLE will be dated January 1, 1887.

Our readers will all notice that in consequence of issuing two extra numbers of the SICKLE during the month of December, their subscriptions are made to expire one month sooner than they otherwise would have done.

Doubtless some of our readers have been receiving the SICKLE for the past year through the courtesy of a friend. To such, the publishers take the liberty of extending a cordial invitation to become voluntary subscribers for the ensuing year.

On the previous page will be found a table of statistics with regard to the Seventh-day Adventist denomination, which will be of interest to the reader. As there are a large number of isolated believers who are not connected with any church, and as reports have not been received from some companies that are organized, the table falls considerably short of showing the entire number of S. D. Adventists in the world.

With this issue the first volume of the GOSPEL SICKLE is completed. Its publication has been successful to a very satisfactory degree, more than 255,000 copies having been circulated. A glance at the index, that appears elsewhere, shows that a wide range of important subjects has been considered; and when it is remembered that in addition to the general articles named in the index, there have been given upwards of 500 pertinent notes and comments on live questions of the day, it will be seen that a large area of ground has been covered.

Subscribers to the SICKLE, whose term of subscription will expire any time in 1887, will notice that the date on the label of their paper has been set back one month. This was done in order to conform to the publication of two extra numbers in December, as by that plan each subscription was made to expire one month sooner than it otherwise would.

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