

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page

COMING.

Coming soon, to rend asunder
Every vain and worldly tie;
Coming soon, to fill with wonder
All who love and make a lie.

Coming, as the lightning flashes
From the east unto the west;
Coming, too, 'mid fearful crashes
To bring no millennial rest.

Earth shall feel the awful shaking
When the mighty Conqueror comes;
Mountains falling, valleys quaking,
Cannot quell the horrid groans.

Yet from out the wreck, an anthem,
Not of grief, nor yet of fear,—
"Lo, our God! We've waited for him,"
Sweetly falls on prophet's ear.

Sighs and sorrows then are over,
Bliss and peace forever reign;
Hallelujahs sounding ever,
To the Lamb that once was slain.

O sinner, turn, while yet there's time,
Come, the Saviour calls to thee,
And freely offers love divine,
Love that makes the guilty free.

Come and taste his gracious sweetness,
Bread that fills the hungry soul;
Bow the knee to God, in meekness,
Spurn the tyrant's long control.

Then with love and joy thou'lt greet him,
Coming with the angel throng;
With the righteous dead shalt meet him,
Joining in redemption's song.

—H. M. Van Slyke.

Notes and 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.

SEARCHING the Scriptures "is like a person's shaking a fruit tree,—first shaking the tree and gathering up the fruit that falls to the ground, and then shaking each branch, and afterward each twig of the branch, and last of all looking carefully under each limb to see that no fruit remains. In this way and in no other shall we find the hidden treasures that are in the Bible."—Luther.

WHEN we are tempted to murmur at the constant repetition of our daily duties, and feel weary of doing the same task day after day, let us call to mind the solemn fact that we have but one opportunity given us to perform any duty faithfully; and it is only through this daily and hourly devotedness and fidelity that we can ever expect to make any progress toward Christian perfection.

THE Antediluvians closed their probation before the flood came. The Lord said: "My Spirit shall not always strive with man." "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood," etc. Gen. 6:3, 13, 14. They would not yield to the strivings of the Spirit; therefore God rejected them, and withdrew his Spirit from them. This occurred long before the rain began to fall. So it was with Sodom and Gomorrah. They had passed the boundary line of God's mercy before the fire from heaven fell upon them.

THE Judgment day only will fully reveal the baneful influence of the writings of infidels and atheists upon the minds of men who read them. To doubt the existence of God and to ignore the Bible is considered manly by many of our youth and young men. Thousands are reading infidel books, and treasuring up their arguments, little realizing that they are sowing the seeds of doubt, to reap in pain a harvest of unbelief and death.

IN court, the harmony of a witness's testimony under cross-examination is proof of its truthfulness. So with the Bible; cross-examine it, and you will find perfect harmony. Take its own testimony to examine, not what some one says of it. You can afford to do this; for eternal consequences hang upon the results of your action here. You will then find yourself able to distinguish between the harmonious and discordant tunes played upon the Bible.

IT was not necessary to re-enact a Sabbath law in the New Testament. Had Christ attempted such a thing, it would have shown the institution to be just what some now try to make it, a shadowy enactment. All the institutions that were of that character he did replace by memorials that would point back to him and his work. But where these substitutions were made, the Bible plainly says so. The very fact that the Sabbath had no substitute provided to put in its place, but was incidentally mentioned with other parts of the law of which it was a part, shows it to be moral and enduring like all other portions of that law.

MR. KITTO, author of a very popular and valuable work called the "Religious Encyclopedia," under the term "Adam," makes the following suggestive criticism. One might almost believe that he dissented from the common notion of man's innate immortality. Hear him: "And Jehovah God formed the man (Heb., the Adam) dust from the ground, and blew into his nostrils the breath of life, and man became a living animal. Some of our readers may be surprised at our having translated *nephesh chayah* by 'living animal.' There are good interpreters and preachers who, confiding in the common translation, 'living soul,' have maintained that here is intimated a distinctive pre-eminence above the inferior animals, as possessed of an immaterial and immortal spirit. But, however true that distinction is, and supported by abundant argument from both philosophy and the Scriptures, we should be acting unfaithfully if we were to assume its being contained or implied in this passage."

GOD has so arranged the plan of salvation that all his children must labor for him. Character must be formed by individual effort, and the light of truth be disseminated by human instrumentality. Exercise gives strength. Missionary work educates the head and the heart, and ennobles, elevates, and refines the entire being. Labor for God costs time, effort, self-denial, and means; but it is labor for self. It is worth much to have a heart open to every generous impulse, a mind willing to feel for others, and a desire to do well, as well as to talk well. No idler in the vineyard will receive the glorious "recompense of reward," and all must work who would win the eternal prize.

NO discussion is likely to prove profitable to a disputant whose chief purpose is to prove that his view is the right view. The only proper aim in discussion is the discerning of the truth in the matter at issue. If two persons have this aim in

common, they can discuss any question to advantage; for each of them will be readier to see the truth as brought out by his opponent than to seek an answer to his opponent's arguments. But if each of the two, or if either of the two, has less of a desire to learn whether or not he is in error than he has to prove that his adversary is in error, then his lack of openness of mind toward the truth will only tend to confirm the victory-loving disputant in his preconceived determination of truth. If you have no readiness to revise your own opinions on a given point at issue, never enter into a discussion on that point with a person who has obviously no desire to revise his opinions on the same subject. A discussion would probably be worse than useless to both of you.—S. S. Times.

"SOME little things in the New Testament are more to me," says Mr. Beecher, "than the big ones. In the parable of the man who fell among thieves, one man looked that way, another passed by; but one man came where he was. The trouble is we don't go where people are. We stay where we are, and talk to them. If you keep the distance between you and others very great, you won't do much working for them. If a man, highly educated and high-minded, talks from his fourth-story window to men in the street, they don't hear much. You have got to go where the people are. When Christ healed the blind man, he 'touched' him. If you want to do anything for men, you must get near enough for them to feel the beating of your own heart. This is the mystery of Christ. He came down to the land of men, bringing eternal and infinite purity into contact and juxtaposition with the impurity of human nature. Christ came where we are; and we, to do anything with men, must go to them."

MR. PANTON HAM, of Bristol, England, in writing of the immortality of the soul, says: "Let it be registered as the genuine genealogy, that pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the pagan philosophy, the protegee of popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!"

SOON our probation will close. Oh! solemn thought! Each going down of the sun brings us one day nearer to the Judgment,—to the time when we must give account for the use we have made of all the blessings with which we have been intrusted. Let us prayerfully seek grace, strength, and wisdom, to daily take up our cross and follow Jesus, so that in the glad day of his coming we may be recognized by him as "doers of the word," and hear spoken to us, "Well and faithfully done."

A MAN may conceal his name, his age, the circumstances of his life, but not his character. That is his spiritual atmosphere, and is as inseparable from him as the fragrance of the rose from the rose itself. In the glance of the eye, in the tone of the voice, in mien and gesture, character discloses itself.

A PROMINENT Unitarian remarked not long since that "the demand now is for a science that is philosophical, a philosophy that is scientific, and a religion that is both philosophical and scientific." Not much Christianity about such a kind of religion as that, surely.

Doctrinal Articles.

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

THE JUDGMENT OF THE GREAT DAY.—13.

BY U. SMITH.

IN tracing the events connected with the opening and progress of the Judgment of the great day, we have now reached that moment of transcendent interest when the next event is the coronation of Christ as King of kings and Lord of lords. And it is worthy of remark that each of the visions of Daniel brings to view either this coronation of our Saviour, or that event which immediately precedes it; namely, the close of his priesthood. Thus, in the first vision, interpreting the great image of chapter 2, in verse 44 we read:—

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The statements of the seventh chapter in reference to the same time and event are much more explicit. The prophet there describes the act of the Father when he takes the seat of Judgment, and opens the heavenly court. Dan. 7: 9, 10. Then he represents the Son as being brought in before him, and receiving, at the conclusion of that tribunal, the crown of dominion. In verses 13, 14 this is stated as follows:—

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This is the kingdom which is to break in pieces all the wicked kingdoms of the earth (Ps. 2: 9), and the manner in which this will be done is plainly stated in Rev. 19: 11-21. In Daniel's fourth vision, as recorded in chapters 10-12, the coronation of our Lord is also very distinctly marked. In chapter 12: 1 we read:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

This standing up of Michael is simply the commencement of the reign of Christ; for Michael is Christ (compare Jude 9; 1 Thess. 4: 16; and John 5: 25, 28, 29); and to "stand up" means to take the throne. See Dan. 11: 2. And this coronation of Christ will be followed by such a time of trouble as this earth has never seen since there was a nation, as will be noticed hereafter. But there is yet another of Daniel's visions to be noticed, the third one as recorded in chapter 8. And although this says not one word respecting the coronation of our Lord, it distinctly marks that event which directly precedes it; namely, the closing service of his priesthood. In chapter 8: 13, 14, we have this record:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed."

Such is the event to transpire in the conclusion of this vision, or, in other words, in the end of the gospel dispensation. Paul tells us that there are two covenants—the old and the new. Gal. 4: 24. The old was confined to the Mosaic dispensation; the new was introduced by Christ, and still continues. Each of these covenants has its tabernacle or sanctuary. That of the old covenant was the building erected by Moses after the pattern showed him in the mount. Heb. 8: 5; 9: 1-5. The Sanctuary of this dispensation, or the new covenant is the great original or antitype of that, the tabernacle not made by human hands, the temple in heaven. Heb. 8: 1, 2; 9: 23, 24; Rev. 11: 19. The Sanctuary to be cleansed at the end of the new covenant dispensation must be the Sanctuary of the new covenant. A sanctuary implies of necessity a priesthood. The cleansing of a sanctuary is that event which completes the work of the priest who ministers therein. When, therefore, we read of the cleansing of the Sanctuary at the end of the 2300 days, we understand that this

is the closing event of the priesthood of the Son of God. It is of necessity a work which brings human probation to a close, and marks the transition from the priesthood to the kingly office of the Saviour.

CHRIST'S TWO THRONES.

At his ascension our Lord entered into the heavenly temple and sat down upon his Father's throne, a great high priest after the order of Melchisedec. Ps. 110: 1, 4; Heb. 8: 1, 2. But when he returns in his infinite majesty as King of kings, he sits upon his own throne and not upon that of his Father. Of this return he speaks himself as follows:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31.

It is therefore certain that at the conclusion of our Lord's work in the heavenly temple, an appropriate time is set apart in which his priestly office is exchanged for his kingly dignity; and this transition is marked by his relinquishing his place upon the throne of the Father, and assuming his own throne. The Judgment session of Dan. 7: 9-14, is, as we have seen, the time and place of this transition. A plain distinction between these two thrones is made in Rev. 3: 21. To the overcomers in the Laodicean church, the Lord says:—

"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne."

The Saviour's reception of his own throne preparatory to his second advent is described in Ps. 45. As psalm 110 makes prominent his priestly office upon his Father's throne, so psalm 45 describes his kingly office and work upon his own throne. Verses 1-7 read:—

"My heart is inditing a good matter; I speak of the things which I have made touching the king; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

The personage described in these glowing terms, who is fairer than the sons of men, can be no other than the King in his beauty (Isa. 33: 17), who is to be admired in the day of his advent by all them that believe. 2 Thess. 1: 10. The time when he rides forth for the destruction of his enemies is presented in Rev. 19: 11-21. The apostle Paul quotes and comments upon this psalm, making an inspired application of it to Christ. From this it appears that some of its words are to be addressed by the Father to the Son while investing the latter with kingly power. In Heb. 1: 8, 9, he says:—

"BUT UNTO THE SON he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

It is very important to understand the relation of these two thrones to the work of our Lord, in order to a correct view of the positions which he consecutively occupies. As a priest after the order of Melchisedec, who was priest and king (Gen. 14: 18-20; Ps. 110: 1, 4; Heb. 7: 1-3), the Saviour has had a joint rule with his Father upon the throne of the universe. Zech. 6: 12, 13. His office of priest-king continues till his Father makes his enemies his footstool. Then he delivers up this kingdom, which he has shared with the Father, to him alone, that God may be all in all. 1 Cor. 15: 24-28. His reign upon the throne of his Father is brought to a conclusion when the promise of Ps. 110: 1 is fulfilled, and his foes are delivered into his power for destruction.

The throne which he ascends as king, after his priesthood has come to an end, is the throne which he inherits as David's heir. On that throne he will reign over his people, redeemed and made immortal, forever and ever. Luke 1: 32, 33; Isa. 9: 6, 7. Upon the throne of his Father, Christ exercises a joint rule as priest-king; but upon his own throne his people are to exercise a joint rule with him. The first throne which he occupies with his Father as priest, he surrenders up to the Father at the end of this dispensation (1 Cor. 15: 24), that God may be all in all. The second throne,

which he occupies as the heir of David, he will occupy forever.

In the light of these facts the relation which both the Father and the Son sustain to the work of Judgment is very apparent. During the investigative Judgment the Father sits as judge, and the Son acts as advocate. He confesses the names of his people to the Father before the holy angels. Through him the Father accepts them. Christ's priesthood ends with the acquittal of all his people at his Father's bar. This acquittal of the righteous involves the condemnation of all the wicked. All cases are then decided; and this decision of the Judgment rests wholly with the Father. But the execution of the Judgment has not yet come. The next step, and the last act of the Father in the Judgment work of Dan. 7: 9-14, is to crown his Son king, that he may carry out the decisions which have been reached in that investigative work. This act makes Christ's foes his footstool, and subjects all nations to him. Ps. 110: 1; Rev. 11: 15. Thus, while the decisions of the Judgment rest with the Father, the execution of the Judgment is committed to the Son, for which very purpose he receives from the hand of the Father the crown and scepter of his kingly power.

This distinction is recognized still further in John 5, which takes up the Judgment work just where the prophecy of Dan. 7 leaves it. The Father having rendered decision in all cases, and having anointed his Son king, it then pertains to the Son to execute the Judgment—a work which he distinctly acknowledges in John 5. In verses 22, 23, he says:—

"For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father."

This cannot apply to the investigative Judgment; for in that work the Father must sit as judge to fulfill Dan. 7: 9, 10. But he must refer to the execution of the Judgment, as we shall see by reading verses 26, 27:—

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

It is not, therefore, the decision of the Judgment, but the execution thereof, to which Christ refers, and which he even then possessed by promise of his Father. How he will carry out the work he tells us in verses 28, 29, immediately following:—

"Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

And that our Lord is, in this, simply carrying out the decisions of his Father, is clearly taught in the next verse (verse 30):—

"I can of mine own self do nothing; as I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which sent me."

The execution of the Judgment by Christ is all in accordance with the decision which he has heard from the Father, and therefore is right and just. It is evident that the investigation and decision must precede the execution; but it is distinctly stated that when Christ comes, it is to execute the Judgment. Thus we read in Jude 14, 15, of the second advent of Christ:—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The saints (holy ones) here mentioned are the hosts of heavenly angels who will escort our Lord on his return to this world; for this term is applied to angels as well as to men. Dan. 8: 13. The object of the second advent is here clearly stated. It is to execute the Judgment. That event is, therefore, just what Paul describes it, "the revelation of the righteous judgment of God." Rom. 2: 5. And the very act of giving immortality is one part of the work of rendering to every man according to his deeds. Thus again we are brought to the conclusion, of which this whole argument, thus far, has been an accumulation of proofs, that the Judgment of God precedes the advent of his Son from heaven.

The execution of the Judgment, which begins with the coronation and second coming of Christ, must include the passing of sentence upon the wicked, by Christ and his people (1 Cor. 6: 2), which will

occupy a thousand years (Rev. 20 : 4), and the execution of that sentence at the end of that period. Ps. 149 : 9 ; Rev. 20 : 12-15. This whole period is therefore doubtless covered by the prophecy of Enoch as quoted by Jude ; for often when the events of Christ's coming are mentioned in the Scriptures, they include not merely those which transpire at the moment when he descends from heaven, but those which take place in consequence of that event. And when men shall at last find just retribution meted out to them for all their sins, they will indeed be convinced of all their ungodly deeds and of all their hard speeches.

“THE MEEK SHALL INHERIT THE EARTH.”

WHY should it be thought a thing incredible, that a *material* earth should constitute the abode of the glorified Church? Is there aught essentially sinful in materialism? Has it not existed in the closest alliance, not only with spotless purity, but with Divinity itself? What is there essentially in materialism why it should not again be the home of the redeemed and the kingdom of the Redeemer? I cannot for a moment believe that the paradise of the blessed will be a paradise of *state* rather than of *place*,—an aerial paradise, floating in ether, suspended upon nothing, from which all warm, sensible, tangible attendants which inspire with life and pencil with beautiful tints our present abode, will be utterly excluded. Extirpate ungodliness from our present world, annihilate its taint, hush its groans, dry its tears; let there be no more sin and sorrow, disease and death, and I ask, Who would not be willing to reign with Christ upon this globe forever? It is a beautiful world! There are spots of grandeur, there are landscapes of beauty, upon which, as one gazes, one finds it hard to believe the blight of the curse, the breath of sin, has touched and tainted them. I have stood and wept amidst the glory and magnificence of Alpine scenery. The spot which transfixed me for a while in mute amazement, brought before my eyes a range of landscape in which every object of beauty and sublimity, molded into every form and tint of color, seemed crowded in one vast glorious panorama. And as I gazed upon that overpowering scene,—the deep, wide vale at my feet, on my right and left mountains swelling to the skies, clad with green, purple, and lilac, before me the monarch of mountains encircled by his army of snow-clad companions, reminding one of the four-and-twenty elders around the great white throne,—I felt that in all that glorious, magnificent, tender, sublime scenery, there was one object and only one, upon which the blight and taint of sin had fallen, and from which I turned with tears and loathing; that object was *myself*. The valley seemed vocal with God's praise; the glacier, bathed in the light of the setting sun, seemed a reflection of the divine purity; the mountains, clad with dazzling snow, appeared like Tabor when the glory of the transfiguration rested upon it; every object seemed to please, “and only man was vile.” Let this earth of ours be purified as by fire; let its subterranean flames break forth and consume all that man has marred, and sin has tainted, and God has cursed; then shall spring from its ashes, in more than phoenix-like splendor, a new material world with every form of material loveliness, bathed in every gleam of material splendor, redolent with holiness, and vocal with song; and over and upon it Christ and his Church shall reign and abide forever and ever!—*London Monthly Review*.

To some, duty, like law, seems a cheerless and rayless thing. The sun thinks not thus when he “rejoiceth as a bridegroom coming out of his chamber, or a strong man to run a race.” There is a sunny joy in the motion, the life, of all creatures, which, to the tuned and attentive ear, is music, which is but the hymn of duty in the acting. The song of creation is the hymn of duty. Every bird that sings, every bee that hums, every flower that lifts its tremulous voice of praise to Him who has made so good a world, every star, bears its part in the great flood of harmony which floats the tributes of the duty of creation before the eternal throne. For man, duty in the doing is glory in the winning. “To them who by patient continuance in well doing [the complete picture of duty] seek for glory and honor and immortality, eternal life.”—*J. B. Brown*.

The Christian Life.

“If any man have not the Spirit of Christ he is none of his.”

CONSOLATION.

O FRIENDS, we are drawing nearer home
As day by day goes by;
Nearer the fields of fadeless bloom,
The joys that never die.

Ye doubting souls, from doubt be free;
Ye mourners, mourn no more,
For every wave of death's dark sea
Breaks on that blissful shore.

God's ways are high above our ways,—
So shall we learn at length,
And tune our lives to sing his praise
With all our mind, might, strength.

About our devious paths of ill
He sets his stern decrees,
And works the wonders of his will
Through pains and promises.

Strange are the mysteries he employs,
Yet we his love will trust,
Though it should blight our dearest joys,
And bruise us into dust.

—Alice Cary.

ON PRAYER.

OF all the duties of the inner life, I suppose there is none which is performed so frequently in a perfunctory manner as private prayer. Probably the rule of our lives since we first learned to whisper our baby prayers at our mother's knees, has been to “say our prayers” each day, morning and evening. Alas! that “saying” our prayers should be but a too true description of a vast majority of our devotions; the evening comes, so we kneel down, and, with little thought or effort at recollection, repeat our common form, perhaps learned from some book, perhaps still the childish prayers, though we have long outlived our childhood.

Prayer is the lifting up of the heart to God, talking with God. It is the treating him as “our Father;” and as little children look trustfully up in an earthly father's face, and make their little wants known, or tell him their little joys and sorrows, certain of sympathy, so ought prayer to be to us. In prayer we make God our confidant, and as we speak, he hears and helps and comforts.

Are we glad and full of joy, then we follow James's advice, and being merry, “sing psalms.” Are we anxious and careworn, then we go and lay our burden down at his feet, and even as we lay it there, relief and comfort come, and he “refreshes” us; and as we rise from our knees, we feel such a wondrous fullness of vigor, such a simple trust, that though the trouble remains, it no longer crushes nor weighs us down. A praying Christian brings to bear against all difficulties, within and without, the host of heaven, yea, God himself; and surely “if God himself be for me, I can a host defy.” My sisters, if we would grow, if we would but really live, we must pray, and pray continually. “In everything by prayer and supplication with thanksgiving, let your requests be made known unto God.” It must not be only great needs, great joys, great sorrows, that must bring us to our knees, but the tiny daily trials and pleasures of life should all be the subjects of prayer.—*M. O. C., in Penny Post*.

CHARITY.

WHATEVER plans of liberality we may have before us; it is well not to procrastinate, but to embrace the first opportunity of executing them. When Mr. Baxter lost a thousand pounds, which he had laid up for the erection of a school, he used frequently to mention the misfortune as an incitement to be charitable while God gives the power of bestowing, and considered himself culpable in some degree for having so long delayed the performance of a good action, and suffered his benevolence to be defeated for want of quickness and diligence.

Dr. Titotson (afterward Archbishop) gave the most exemplary proof of his charity. The revocation of the Edict of Nantes having driven thousands of the Huguenots to this country, many of them settled at Canterbury, where their posterity still continue. The King having granted briefs to collect alms for their relief, Dr. T. was peculiarly active in promoting their success; and when Dr. Beverige, one of the Prebendaries of Canterbury, refused to read the briefs, as being contrary to the rubric, he was silenced by Dr. T. with this energetic reply, “*Doctor, Doctor, charity is above rubrics.*”

A wealthy merchant having lost by one shipwreck the value of £1,500, ordered his clerk to distribute £100 among poor ministers and people; adding, that if his fortune was going by £1,500 at a lump, it was high time to make sure of some part of it before it was gone.

Of Dr. Samuel Wright it is said, that his charity was conducted upon a rule; for which purpose he kept a purse, in which was found this memorandum: “Something from all the money I receive, to be put in this purse for charitable uses. From my salary as a minister, which is uncertain, a tenth part; from occasional and extraordinary gifts, which are more uncertain, a twentieth part; from copy money of things I print, and interest of my estate, a seventh part.”

When a gentleman who had been accustomed to give away some thousands was supposed to be at the point of death, his presumptive heir inquired where his fortune was to be found, to whom he answered that it was “in the pockets of the indigent.”

When some bedding was to be given away to the poor at Olney, a poor woman carried home two pairs of blankets, a pair for herself and husband, and a pair for six children. As soon as the children saw them, they jumped out of the straw, caught them in their arms, kissed and blessed them, and danced for joy. That same woman, the first night she found herself so comfortably covered, could not sleep a wink, being kept awake by the contrary emotions of transport on the one hand, and fear of not being thankful enough on the other.

A poor cottager, within a few miles of London, who had a wife and six children, was seized for his rent; and whilst the poor woman was imploring the mercy of the officers, a person came by, and inquiring into the cause of her distress, immediately discharged the debt, amounting to eleven pounds, and walked away. For this timely and truly generous action, the distressed family were indebted to a tradesman on Ludgate Hill. The name was concealed, but the action will never be forgotten.—*Selected*.

REMEMBER THE POOR.

LET us be mindful of the poor. We need not go far to find them; for the children of want are in every place. Speak a kind word, stretch forth the open hand of charity, and you will not lose your reward.

Some there are whose poverty comes through misfortune. Business is dull, wages are small, there is sickness in the family, and death takes away the husband and the father, on whom the others leaned for support. Hard is then the struggle to provide bread for the table and fuel for the stove. Harder still, and more bitter far, is it for such to beg for help. Those who most deserve help are those who cannot ask for it in loud and importunate tones; but they suffer in silence. Blame not too harshly the sensitiveness of those who will suffer rather than beg. Call it not pride, for it may spring, often does spring, from self-respect. Try to find such out, and help them with a sympathetic, Christ-like spirit.

Some there are whose poverty comes through crime. Vice has brought them to want. Dissipation has thrown them out of a good situation, broken their health, and ruined their characters. Do not, in their wretchedness, oppress them with harsh words. They suffer. Help them first; warn them or reprove them afterward. Show that you have a heart which beats tenderly toward them, and try to win them to a better way by kindness. Oh! think of the power, the redeeming power, there is in human sympathy and love. Those who are in trouble cannot forget the kindness which is then shown them, but will ever recall it with gratitude. Thus you may have an influence which may lead some to Jesus.

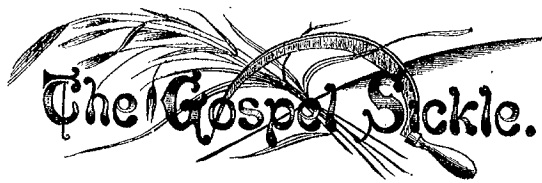
Learn, like good scholars, one of the most useful and joyous of all arts—the art of alms-giving. It is not enough to give to the needy. Give intelligently, so as not to encourage vice or laziness. Give to all, but especially unto those who are of “the household of faith.” Give freely and willingly, that you may receive a blessing as well as those on whom your bounty rests. Above all, with the gift let there be personal sympathy. It is not the value of the gift, but the kindness of the giver, which arouses gratitude. Not money, but love, awakens love. Do good, not that you may be thanked, but because of the promptings of your better nature; and let “the blessing of Him that was ready to perish” rest on you. Then, though no trumpet may sound your fame, in the last great day you will hear the Judge say: “I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.” “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”—*The Methodist*.

A HEART-RENDING REPROOF.

A SHORT time since, a lady who had been remarkable for her thoughtlessness requested a professedly pious lady to accompany her that day to visit another lady, also professedly pious.

The afternoon passed away, and the subject of religion was not mentioned, probably for fear of offending the gay friend who proposed the visit. As the two neighbors walked toward home, the first-mentioned remarked that she had lost the afternoon, for nothing would have induced her to leave home but the expectation of hearing something about religion; but, she added, “I came to the conclusion that there is nothing in religion, or that my neighbors do not possess it; for if they did, they would speak to me about my soul.” She said she had been greatly alarmed about herself for several days; but had concluded that afternoon, that if religion was not worth talking about, it was not worth thinking of.

“Never,” said that pious neighbor, “shall I forget that look of despair and reproach. I felt that I had murdered a soul by neglect.”



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

BATTLE CREEK, MICH., JANUARY 15, 1887.

PREDESTINATION.

In an article on this subject in our last issue, consideration was given to several passages of Scripture that bear upon this question. We will notice others in this article.

1. "As many as were ordained to eternal life believed." This expression is found in Acts 13:48; and it is asked if this does not prove that certain ones believed because they were foreordained to eternal life, and hence were elected to believe and be saved. The word rendered "ordained" is *τάσσω* (*tasso*), and it means "to appoint, set, arrange, dispose, or frame" for any object. In the light of this definition all difficulty disappears. As many as were disposed, inclined, or having a desire, for eternal life, believed. It does not assert a decree that they should be saved, any more than if one of our ministers should report that he found many disposed to receive the truth, and they readily believed.

2. Rev. 13:8. "Written in the book of life of the Lamb slain from the foundation of the world." All this text asserts is that the Lamb was slain (in God's purpose) from the foundation of the world; that is, from the time when the great dispensation of redemption was fixed upon and begun. Rev. 17:8 is unquestionably designed as a declaration exactly parallel with Rev. 13:8, though quite elliptical in its form of expression. Here we have, instead of "the book of life [of the Lamb slain] from the foundation of the world," simply the words "book of life [] from the foundation of the world," designed probably as a statement of the same great fact. There is propriety and force in the declaration that the Lamb was slain and the book of life was opened from the foundation of the world; but what possible reason can be conceived why the name of any person should be entered therein before such person has openly professed to become a follower of that Lamb whose book it is. If it be said that they were entered there because God had passed his decree in all these cases, and they were elected to be saved, we reply that such a conclusion cannot be entertained; for though a person may have once had his name in the book of life, unless he proves to be an overcomer, his name will be blotted from that book, and he will find his portion at last in the lake of fire. Rev. 3:5; 20:15.

3. An examination of a few expressions found in the 9th chapter of Romans will be all that is further required in this brief synopsis of the subject.

(1.) Through Moses the Lord said to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee." Verse 17. The passage in Exodus (9:16) from which this is quoted reads: "And in very deed for this cause have I raised thee up," etc. The margin reads, "Made thee stand." This expression, applied to a king, simply means to bring to the throne, to establish in the kingdom; as, "There shall stand up yet three kings in Persia." Dan. 11:2. The time was coming for the deliverance of God's people from Egypt. At the same time there was a reprobate upon the throne, who would not heed the voice of Jehovah, but would exert all the power of his kingdom to prevent that deliverance which God had promised. God might have removed him and brought to the throne a just and amiable prince, who would have recognized Israel's right, and given them safe passage out of his kingdom. Then the world would have said, "Israel went out, not because God had promised, but because a weak and foolish king let them go." So God said, Let the wicked Pharaoh keep the throne; let proud, rebellious, reprobate man, exerting all human power, stand up against my purposes; and then let the world see how easily my work will go forward over it all. This is all the "raising up" God did to Pharaoh; yet the skeptic will represent it that God gave Pharaoh life on purpose that he might destroy him, and compelled him time and again to falsify his word and take the defiant, wicked course that he did, and then punished him for it; which was not at all the case.

But did not God harden Pharaoh's heart?—Certainly; but when?—After he endured his rebellious course to the limit of his longsuffering; for such, Rom. 9:22 declares, is God's method of dealing with these reprobates. He first offers to all men light, and truth, and mercy. 2 Thess. 2:10. If they incorrigibly refuse these, there follows, not only as an inevitable consequence, but as a judicial infliction from him, darkness, and error, and wrath. Verse 11. He offers them first the position of agents to carry out harmoniously his will. When they refuse this, he makes them monuments of his power by triumphing in judgments over all their opposition. Rom. 9:22. He first tries to make them vessels of honor. If they will not be molded into these, he does the next best thing he can with them, and makes them vessels of dishonor, as the potter has power to do. Verse 21. So it was with Pharaoh; for though the particulars of his previous contumacy are not given us, the rule by which God acts in such cases is plainly stated.

(2.) The "election" of Rom. 9:11 is not a decree of damnation, but the choice of Jacob instead of Esau to receive special favors from God. God has a right to bestow his favors as he wills. No one has any claims upon him. The non-recipients are in nowise wronged, while the recipients are greatly favored.

(3.) "Esau have I hated." Before either Jacob or Esau were born, it is recorded that God "loved" one and "hated" the other. Does not this prove eternal reprobation?—No; for the word "hated" does not here signify a positive exercise of ill-will or malevolence; but it has simply a relative meaning, signifying to "love less," as in Luke 14:26. For his own good reason God loved Esau less than he loved Jacob, and so made Jacob the subject of special favor. But he in no wise jeopardized Esau's eternal interests, nor did him any injustice.

(4.) "Whom he will he hardeneth." Even here we have no occasion to "reply against God;" for he has revealed to us what his "will" is in this matter. He wills to harden only those who reject his mercy; and he "will have mercy" upon all who will receive it.

4. But if God foreknows that I will be lost, must I not be lost despite all contingencies? In this case you are to be lost, of course, but not because God foreknows it, nor by any personal decree of his. It would be the same if God did not foreknow it. To illustrate: A young man moves into the society of evil companions and the atmosphere of the saloon. He is perfectly free to resist if he will; but he yields to temptation, goes down, and is lost. You felt morally certain it would be so in the beginning. Suppose you had foreknown it absolutely; would your foreknowledge have compelled him to that course?—Not at all. Neither does God's foreknowledge in any case. Events transpire not because God foreknows them; but he foreknows them because they are to transpire. In this we speak only of events connected with free moral agency. Such agents he leaves free to decide their own destiny.

Such as herein set forth we believe to be the Bible doctrine of election and predestination. We have called it a doctrine full of consolation. It assures the heart of every believer. It dispels doubt and misgiving. It shows how sure is the Christian's hope. In Christ we are elected to be saved. In him we stand upon the decree of Jehovah, declared from the beginning, and as firm as the pillars of his own throne. The only contingency lies in our own course of action. Let us therefore labor to make our calling and election sure. U. S.

MAN IN DEATH.

IS HE CONSCIOUS?

"For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:5.

There is a state which we call death. What is it? Is it what it seems to be—a total cessation of life? And do the dead really go into the grave, as implied in the text? Or is death the separation of an immortal soul, or never-dying spirit, from a mortal body? Let death be defined as we will, in that state, if we may believe the text, there is "no remembrance" of God. The righteous in death, as well as the wicked, have forgotten God. This they would not do, had they consciousness and memory of anything.

In another psalm David characterizes the state of death as "the land of forgetfulness." He says, "Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruc-

tion? Shall thy wonders be known in the dark? or thy righteousness in the land of forgetfulness?" Ps. 88:10-12. Now, when a man dies, if he retains his consciousness, he knows more than he did before; for, in addition to his former knowledge, he now knows what it is to be dead. In that case, death is not the land of forgetfulness, but a state of increased knowledge. If the faculties of the mind remain unimpaired by death, as it is held, then it is one of the "mistakes" of the man of God to call death the land of forgetfulness.

Again the psalmist says, "While I live, I will praise the Lord; I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:2-4. Mark the expression, "I will sing praises unto my God while I have any being." Then if he has any conscious being in death, he will still praise the Lord when dead; and that would harmonize with one of our modern poets, who says,—

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

Not so says the poet of Israel. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. And the good king Hezekiah, when God had given him a new lease of life, takes up the strain and says, "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, *the living*, he shall praise thee, as I do this day." Isa. 38:18, 19.

Why cannot the dead praise the Lord?—Because, as we have seen, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." But are not the dead the guardian spirits of the living? Let us hear another witness: "Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:19-21. The reason why they are not the trusty guardians of the living is, "The dead know not any thing, . . . their love, and their hatred, and their envy, is now perished; neither have they any portion forever in anything that is done under the sun." Eccl. 9:5, 6. Then those spirits that have so much to do under the sun, by way of rapping, writing, table-tipping, playing on instruments, lifting persons and things and carrying them about, and appearing in material form, are not the spirits of the dead. If you inquire what they are, please find an answer in Rev. 16:14: "They are the spirits of devils working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."

Satan still sticks to his text which he announced in Eden, "Ye shall not surely die;" and he is proving to the satisfaction of those who reject, and those who neglect the Bible, that his doctrine is true—that men do not die, when they seem to, but become as gods. Those who hold to the immortality of man by nature, are exposed to the "strong delusions" against which the Scriptures have abundantly warned us. Speaking of the coming of Christ, Paul says, "Whose coming is after the working of Satan with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12. Jesus himself gave warning of the same. Said he, "There shall arise false christs, and false prophets, who shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

It is the Bible truth concerning man's state in death that all want, to shield them from the strong delusions of these last days. Those who heed the words of God will be like a man that built his house upon a rock. The storm of wrath is coming. Then those who have abandoned the sure word, and built upon the deceptive sands of pagan and papal traditions, will be swept away. Our only safety is in knowing and heeding the word of God. That word is a sure foundation. What it teaches being true, the fundamental doctrine of spiritism is false. R. F. C.

STEPS BY WHICH SUNDAY ROSE INTO PROMINENCE.

SUNDAY AN ANCIENT HEATHEN FESTIVAL.

In this treatise, giving an account of the change of the Sabbath from the seventh to the first day of the week, it is but reasonable that we should present the prominent causes which led to this result. We have shown that the Bible gives no account of such change. But the change has been made; and the great mass of Christians are now observing the first day of the week. There must have been the united action of powerful causes to accomplish so great a change. We present as the most prominent of these, the following:—

1. Sunday was an ancient heathen festival, which, from time immemorial, had been looked upon with favor and regarded as more or less sacred by worshippers of the sun. So that when Christianity made progress among the idolatrous Gentile nations, it came in conflict with this custom.
2. The difficulty of keeping the seventh-day Sabbath, surrounded as Christians were by the great masses of the people who did not observe it, but who paid more or less respect to Sunday.
3. The voluntary observance of memorable days, such as the day of the crucifixion, the resurrection, the ascension, etc., as the church lost its purity and began to wander away from the Scriptures.
4. Hatred of the Jews, which was cherished among the Gentile nations, especially the Roman people, and, after the death of the apostles, among Christians, on account of the persecutions they received, and because the Jews put Christ to death.
5. Especially, as the work of apostasy proceeded, the acceptance of tradition in place of the Bible. Here the church lost its connection with God, and wandered into heathenish practices, setting aside precious truths of divine authority and accepting the inventions of men.
6. The hatred of the church of Rome to the Sabbath of the Lord, seeking constantly to lower it in the estimation of the people, and to exalt the first day in its place. When this church came fully into power, it accomplished the work.

These influences combined, in the space of centuries, gradually to undermine the Sabbath and to exalt the first day of the week in popular estimation, till, in the observance of the masses, it wholly superseded the Sabbath. We will notice more particularly some of these causes.

The festival of Sunday is very ancient, reaching back into hoary antiquity. No person can tell where or when it did originate. It was of idolatrous origin, and was consecrated to the worship of the sun. There was a time, in the days of the early patriarchs, when the worship of the true God was universal. But Satan, the great enemy of God, brought in idolatry. The worship of the sun, moon, and stars, especially the former, was the most ancient and prevalent form of idolatry. Under various names, in all the heathen nations, the sun was adored. Sunday was evidently a rival to God's ancient Sabbath, as idolatry was a grand counterfeit system to the worship of the true God. In proof of these statements we cite various authorities, all of them persons who did not observe the seventh day, but did the first day of the week, as far as they observed any day. Webster thus defines the word: "Sunday; so called because this day was anciently dedicated to the sun and its worship. The first day of the week." Worcester, also, in his large dictionary thus defines it: "Sunday; so named because anciently dedicated to the sun or to its worship. The first day of the week." The *North British Review*, in a labored attempt to justify the observance of Sunday by the Christian world, styles the day "THE WILD SOLAR HOLIDAY (*i. e.*, festival in honor of the sun) OF ALL PAGAN TIMES." Vol. 18, p. 409. This, from such an intelligent authority, is certainly a strong proof of the general regard for the Sunday among the heathen. It is indeed surprising how Sunday should thus generally have come to be a holiday *each week*. This is strong evidence of the antiquity of the weekly division of time. We quote another author, Verstegan: "The most ancient Germans being Pagans, and having appropriated their first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday." Again he says: "Unto the day dedicated unto the especial adoration of the idol of the sun they gave the name of Sunday, as much as to say, the sun's day, or the day of the sun. This idol was placed in a temple, and there

adored and sacrificed unto, for that they believe that the sun in the firmament did with or in this idol correspond and co-operate." *Verstegan's Antiquities*, pp. 10, 68. London, 1628.

Jennings, speaking of the time of the deliverance of the Israelites from Egyptian bondage, thus speaks of the Gentile nations as "The idolatrous nations who, in honor to their chief god, the sun, began their day at his rising." Again: "The day which the heathen in general consecrated to the worship and honor of their chief god, the sun, which, according to our computation, was the first day of the week." *Jewish Antiquities*, book 3, chapters 1, 3.

We see, therefore, according to this author, that Sunday was more ancient than the coming of Israel out of Egypt. Mr. Morsers says: "It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshipped the sun, and, as a standing memorial of their veneration, dedicated this day to him. And we find by the influence of their examples *other* nations, and among them the Jews themselves, doing him homage." pp. 61, 62.

These statements of respectable authors place Sunday in the very earliest ages of antiquity, as a "memorial" of the first form of idolatry among the Egyptians, from whom the Romans and the Greeks largely derived their forms of heathen worship. It is well known that their most famous philosophers went to Egypt to become acquainted with their *saered mysteries*. Among the Assyrians, and Persians, two other very ancient nations, it is well known that Sabianism, the worship of the sun, moon, and stars, was the most ancient form of religion. Thus sun-worship, with its attendant "memorial," was struggling for recognition away back in the earliest ages, and this in direct antagonism with the "memorial" of Jehovah's rest, the Sabbath of the Lord.

No one can fully grasp the Sabbath and Sunday question without viewing it in these extended relations. The change of the Sabbath is the result of one of the grandest plans ever conceived of by the author of all evil. As the Sabbath is the memorial of God's creative power, a grand monument of the work which shows his divinity as an omnipotent being, Satan aims against it his most cunning schemes, to set it aside and to put in its place a day which commemorates false worship and apostasy from God. We have seen that the Sunday holiday was regarded throughout the whole heathen world, even in the earliest ages before the exodus from Egypt.

Though not exactly in the line of the argument we are now considering, we cannot refrain from noticing the position of the Sabbath among the Gentile nations in this first great struggle with its rival, the Sunday. This reference will be valuable, inasmuch as it proves the existence of the Sabbath among other nations, long before it was specially committed to the Jewish people for preservation till the knowledge of the true God should be once more restored to those nations who had wandered into idolatry.

Calmet says: "Manassch Ben Israel assures us that, according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of creation, observed the Sabbath also in consequence of natural law to that purpose. It is believed that the religion of the seventh day is preserved among the pagans: and the observance of this day is as old as the world itself. Almost all the philosophers and poets acknowledge the seventh day holy."

This statement that Abraham observed the Sabbath is perfectly in harmony with the statement of the book of Genesis, that Abraham "kept my charge, my commandments, and my laws," and with the fact that they reckoned time by weeks, in that age, Gen. 28: 5; 29: 27. We know that the Sabbath was in existence before the law on Sinai was given, because the children of Israel kept it thirty days before the promulgation of that law; and God set it apart at the creation. Gen. 2: 1-3; Ex. 16. Abraham, who came from the Assyrian country, kept the Sabbath; and this writer intimates that it was known among all the ancient nations.

The Arabs are also a very ancient nation. They were as old as Abraham. William Jones, missionary to Palestine, says: "The seventh day is known throughout Arabdom by 'Yom-es-Sabt,' or day of the Sabbath. Neither the word 'seven' nor any other name is given by the Arabs to the Sabbath-day. It is always the Sabbath; and the reason for it they say is that this has been its name from the beginning." This is valuable testimony. The Arabs were never united with the Jews, have always inhabited the country

they settled in Abraham's time, and have nearly always maintained an independent existence as a people.

Gilfillan, in "History of the Sabbath," p. 360, says: "The sacredness of one of the seven days was generally admitted by all. . . . It would appear that the Chinese, who have now no Sabbath, at one time honored the seventh day of the week." On page 359, he says: "The Phœnicians, according to Porphyry, consecrated the seventh day as holy."

The Asiatic *Journal* says: "The prime minister of the empire affirms that the Sabbath was anciently observed by the Chinese, in conformity to the directions of the king."

THE AMERICAN PAPACY.

DURING the past year, there has been largely circulated a book entitled "Our Country," that has excited a great deal of attention throughout the United States. The book was written for the American Home Missionary Society, its object being to present "facts and arguments showing the imperative need of home missionary work for the evangelization of the land." In a startling, as well as splendid, array of facts, it presents the growth, the size, the resources, and the perils of our country.

Among these perils the author rightly places Romanism, and by many excellent quotations proves that it is indeed a peril. We quote a passage or two:—

"The Constitution of the United States guarantees *liberty of conscience*. Nothing is dearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error—a pest, of all others, most to be dreaded in a state.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . The archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.'

"Cardinal Manning advises Romanists throughout the world to enter politics as *Romanists*, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose. . . . We are told that the native Catholics of Arizona and New Mexico are not as energetic as the Protestants who are pushing into these territories. True, but they are *energetic enough to be counted*. The most wretched members of society count as much at the polls as the best, and too often *much more*."

All this and much more is true of Romanism. And although there is just cause for fear that Romanism will yet wield civil power here, and that the principles of Romanism will yet be allowed by the laws of this nation, yet we are certain that it will never accomplish this of itself nor in its own name. We are perfectly assured that if ever Romanism gains such power in this government, it will be through the mediumship and by the instrumentalities of the National Reform party; for, as crafty, as cruel, as bitterly opposed to our free institutions as Rome is, as this book shows she is, and as men know that she is, yet the National Reformers are willing and even anxious to join hands with her, and enlist her in the promotion of their scheme of so-called reform.

In this we are not bringing against the National Reformers a railing accusation; we simply deal with facts, and the logic of facts. And in saying that the National Reformers are willing and even anxious to join hands with Romanism in America, we only state the sober truth. Please read the following statement from an editorial in the *Christian Statesman* of December 11, 1884:—

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

What the *Statesman* designates as "political atheism," is nothing more nor less than the present form of government, and the present Constitution, of the United States. To oppose National Reform is to them sheer atheism; and to oppose the kind of government which they indorse is political atheism. That no religious test shall be required of a civil ruler, is declared by Rev. M. A. Gault to be "the infidel theory of government."—*Statesman*, December 24, 1885. The

"theory of government taught in our national Constitution" is declared by Rev. A. M. Milligan to be "the infidel theory."—*Speech in the New York Convention.*

Again the *Statesman* says:—

"We cordially, gladly, recognize the fact that in South American Republics, and in France, and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism."

In a world's conference for the promotion of national Christianity, many countries could be represented only by Roman Catholics."—*Editorial before quoted.*

It is beyond question, therefore, that what the *Statesman* means is that, whenever the Roman Catholics are willing to co-operate with the National Reformers in the scheme of the establishment of national Christianity in the United States, the National Reformers "will gladly join hands with them." But the Roman Catholics are always ready to co-operate in that thing. That is one of Rome's clearest characteristics. Rome hates our present form of government and our present Constitution as heartily as do the National Reformers. Rome, too, would readily enough brand our present system of government as "political atheism," if the National Reformers had not already done it for her. And everybody may rest assured that the National Reformers will have the pleasure of "gladly" joining hands with Rome, just as soon as they shall have gained a position of sufficient importance to make it to the interest of Rome to join hands with them. In fact, this is exactly what Roman Catholics are commanded to do. In his *Encyclical* published only last year, Pope Leo XIII. says:—

"All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church, and all Catholic writers and journalists should never lose sight, for an instant, of the view of the above prescriptions."

NATIONAL REFORM AND ROMANISM IDENTICAL.

From the above quotations from the *Statesman* it is seen that in European and South American countries the Roman Catholics are the recognized advocates of national Christianity. National Christianity is the object of the National Reform movement; our Constitution and legislation have to be re-modeled before this national Christianity can be established. To remodel our Constitution and legislation is the aim of National Reform; but this is exactly what "all Catholics" are by the pope *ex-cathedra* commanded to do, and not to lose sight of it for an instant. Therefore, what the National Reformers propose to do with our Constitution and legislation is precisely what the Roman Catholics in this country are commanded by the pope to do. Therefore the aim of National Reform and the aim of Rome are identical, and why should they not "gladly join hands"?

But that the National Reformers will gladly join hands with Rome, is not all of the story—not near all. They actually and deliberately propose to make overtures to Rome for co-operation. They actually propose to make advances, and repeated advances, and even to suffer rebuffs, to gain the help of Rome in their Romish scheme of "national Christianity." Now to the proof of this. In the *Christian Statesman* of August 31, 1881. Rev. Sylvester F. Scovel, a leading National Reformer, says:—

"This common interest [of all religious people in the Sabbath—Sunday] ought to strengthen both our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

Notice, the advances are all on the side of the National Reformers. They are not only willing to make the advances, but are willing to be subjected to "rebuffs," and, being rebuffed, to make "repeated advances" to overcome the coquetry, and gain the treacherous favor of "the mistress of witchcrafts," "the mother of harlots and abominations of the earth"! And why this willingness?—Because "It is one of the necessities of the situation,"—and the italics are his. Shades of Wickliffe, and Luther, and Zwingli, and Milton, and Wesley, and of all the martyrs! was there ever in the world a more humiliating, a more contemptible surrender to the papacy? How many of the American people are ready to join in it? But know of a surety that every one who joins in the National Reform movement thereby joins in a scheme for the delivery of this free land into the bloody hands of the papacy.—*American Sentinel.*

THE SABBATH AS A MEMORIAL.

THE reason usually given for the observance of the first day of the week as the Sabbath, is that it is a memorial of the resurrection of Christ. This reason necessarily implies that this memorial is a Christian institution, and like those institutions ordained by Christ, baptism and the Lord's supper, is designed exclusively for Christians. Hence, in this country, the day is often called the Christian Sabbath. None but those who profess faith through Christ are permitted the rite of baptism. None are asked to partake of the Lord's supper but those who profess to be Christians. Unbelievers, and those who have no interest in the death of Christ, are not invited. So those who have no interest in the death of Christ can have no interest in his resurrection.

There can be no justifiable reason, therefore, why one who does not profess salvation through the death of Christ should be asked to celebrate his resurrection by the observance of Sunday, any more than he should be asked to celebrate the death of Christ by the observance of the Lord's supper. If the "Christian Sabbath"—as Sunday is called—be a Christian institution, as that name implies, it is wrong that others should be asked to join with Christians in its observance. There are those, however, who would have laws and penalties to compel those who are not Christians to observe a Christian institution! Could they not, with as much propriety, compel such to partake of the Lord's supper or to be baptized? The application of the word "Christian" to the Sabbath, is of itself sufficient to lead those who do not profess to be Christians, to have little interest in its observance.

As God rested from his labors, in the creation of the world, on the seventh day, so he blessed and sanctified the seventh day of the week, commanding men to observe it as a memorial of his creative works and rest. Gen. 2:2, 3; Ex. 20:8-11. It is not a Christian institution, it is not a Jewish institution, but an institution to be observed by the whole human race. To take this memorial which God has set up for a specified purpose, and make of it a memorial for another purpose, is very much like robbing God. But the observance of the first day of the week as a memorial of the resurrection of Christ does not, and cannot, in any way lessen our obligation to observe the memorial of God as creator, and his rest from his creative works. It is not a matter of surprise that people should cease to observe Sunday, a man-made memorial of the resurrection, as a holy day and make it a mere holiday. The greater surprise is that so many people in this country continue to consider Sunday a holy day when there is no Biblical reason for it.—*Light of Home.*

Temperance Outlook.

THE USE OF ALCOHOLIC STIMULANTS IN DOMESTIC MEDICATION.

THERE is no falsehood more universally accepted as truth that is more deadly in its tendency than the belief that brandy, whisky, rum, gin, and the alcoholic stimulants generally are necessary as domestic remedies. If you value your children's best interests, never use wine or any of these beverages upon your table. Never use them for the ordinary ailments occurring in every household; for it is not necessary.

By alcoholic stimulants I mean everything which has alcohol in it, however disguised in name or character. Fruits and their juices, so valuable when fresh, are as unfit to use during fermentation as fermenting food. The juice of apples fermented becomes cider, and then takes its place in the same class as wine, brandy, whisky, rum, and gin. These, with ale, beer, and punches—eggnog and mint-juleps—should be kept out of the list of our home remedies as much as strychnine and arsenic.

The plea that stimulants make those who use them "feel better" and grow fat is full of deception. The fat and blood of those who use these articles is never healthful. In even the most guarded, moderate of drinkers, physicians never expect the same favorable recovery from sickness or injury as in one who is extremely temperate. In post-mortem examinations and dissecting rooms, we see constantly the character of this fat, or, rather, bloat, which is so deceptive to the careless observer. I have seen the fat of a woman in high life, who had, for a few years previous to her death, "kept up" upon her regular portion of the

best brandy, show the same foul degeneration as the fat of the common drunkard. This most undesirable accumulation of adipose piles up about the liver, kidneys, bowels, and heart, penetrates the intestines, between the muscles, burdening and impeding the natural action of the organs, until it requires a goad of some kind to keep them moving.

The more of such flesh any one accumulates, the weaker he becomes; it is no more a cause for satisfaction than the pail of soap-grease which might be carried in the hand. Alcohol does not furnish nutriment to the body or give real strength; during the alcoholic fever there is an appearance of strength which is wholly deceptive. It makes a fire so intense that the whole system is roused to fever heat and the brain to active congestion by it. It is this forceful driving of the brain and circulatory system while the alcoholic fever is on, that gives the false strength, and when the fierce fire subsides, leaves its subject so weak and exhausted; for here, as everywhere, action and reaction are equal; unnatural excitements are followed by undue depression.

A mischievous error, now misleading many of our overworked men and women, and shared, I am sorry to say, by many of our trusted physicians in good standing, is that this class of stimulants, from the purest brandy to the ale and beer in common use, are valuable aids in securing sleep, and are comparatively harmless. It is true that spirituous liquors, both in their moderate and excessive use, do, after a period of excitement, in most cases produce sleep; but the rest thus obtained is widely different from the simple quiet of health. In natural sleep, the blood vessels of the brain contract and carry less volume of blood than when in an active state, much as the healthful stomach contracts upon itself, emptying its large vessels partially during its period of rest. Under alcoholic stimulants the arteries and veins, even to the smallest brain capillaries, become over-filled and distended with blood; for this reason, the sleep thus secured is like the heavy sleep in apoplexy.

The walls of the capillaries under such repeated distension become more dilated and dilatable, until the unnatural engorgement is fixed and permanent, and the tissues are thickened, so that the power to contract is lost by the naturally elastic vessels. When such changes have taken place in the brain, the nervous system acts feebly, unless it is goaded by that fierce alcoholic fire which can make every passion demoniac and uncontrollable, until the frenzy is stilled in lethargic sleep. Every period of rest thus gained is at the expense of future recuperative power.

It requires three or four times as much medicine to secure the same good results in a patient who uses habitually a moderate amount of wine or other liquors, as it does in the perfectly temperate individual of the same age and vitality. We find similar results, though in a less degree, with the habitual tobacco-user.

Mothers, let me make to you an earnest appeal: The home-made wine, the sweetened brandy and water, hard cider, or nice gin sling taken hot or cold, the tempting egg-nogs, or mint-julep, or fine old Jamaica rum and molasses, are dangerous remedies. When mixed by your hand, and given to your son or daughter when they are chilly, a little run down, or exhausted, or as a means of relieving a severe attack of pain, colic, indigestion, or neuralgia, the moral and physical effect will be doubly dangerous. Your hand, of all others, should not be the one to make an opening in the embankment of habit which may flood your child's life with destruction or your own heart with bitter sorrow. There are two or three simple remedies which should be constantly kept in every home, which have proved a most desirable substitute for spirituous liquors, and evil after-results. I commend these suggestions earnestly to all parents, mothers, and sisters, as they are the nurses in our own homes. You can do more good, relieve more pain, and avert more real ill by the use of these simple, harmless measures than by all the list of egg-nogs, hot slings, or any of their relatives in the alcoholic family.

I must refer here to another vital mistake, namely, the use of opium in the form of soothing syrups, pæregoric, or quieting powders, which are common forms of the opium preparation. There is no need of the administration of opiates or alcoholic stimulants in the large majority of cases where they are used in home practice. I make this assertion earnestly, intelligently. In rearing my own family—not an inconsiderable one—I have made use of the simplest remedies, and I am well assured to-day that I have chosen the better way.

There may be a time when, in making a dangerous

pass or a heavy up grade, the engineer would be justified in pouring upon his fire, oil, alcohol, tar, resin, or even in burning a portion of his train; but the strongest engine would not long stand such a strain.

The skillful physician may see reasons why, for a time, the life forces may need desperate urging by alcoholic stimulants, but it must not be long. The strong fires and high pressure of spirituous liquors surely burn out the delicate structures and susceptibilities of the vital machinery. The stimulants may easily be continued until, with body charred and soul blackened by the unnatural fires, the unfortunate victim walks about with only the ruins of soul and body left.—*Dr. Cornelia Green, in Union Signal.*

—The disposition to lie is as general as that to take narcotics; and impulses to hatred, injustice, and even murder, seem natural to many. The existence of the propensities does not prove the propriety or usefulness of their indulgence; and an inclination to take narcotics, however general and apparently natural, does not prove that the indulgence in them, in any manner or degree, is a good.

—“Here’s the labor question in a nutshell. If you will give me the money the Knights of Labor spend for whisky, I will feed their families the year around. You say, ‘What do you mean?’ When I was over there in Baltimore preaching, a few weeks ago, the laboring men, 18,000 strong, Knights of Labor, marched through the streets of Baltimore in solid phalanx. Some of these poor fellows I really felt sorry for. They had their toes out of their shoes; they had on coats with their elbows out. Some of these poor fellows didn’t have a cap or a hat. They were marching along 18,000 strong, and I said, ‘Who are these fellows on these horses marshaling those laboring men?’ They said: ‘Every man on those horses is a wholesale liquor dealer or a bar-keeper.’ I saw the poor laboring men, some barefooted, walking along, and the liquor dealers on horseback marshaling the whole crowd.”—*Sam Jones.*

—Daniel R. Locke (Nasby) in an article on prohibition in the *North American Review* says: “In party contests the liquor power has two points to make. First, to demonstrate that it is a power which is not to be meddled with. It wants it understood that no one can be elected to any place of honor or profit without its help. Second, the liquor dealers want their places to be made the center of political management, the places where committees meet and from which money used in the elections is dispensed. A politician may safely snub the church, but he grovels in the dust before the wielder of the beer mallet. He pays no attention to the best classes, but how he bows to the worst! The reason is, the best classes are divided on political and economic questions, while the liquor interest is united solely for one end.”

—The word “temperate,” as applied to the habitual use of alcoholics, is prejudging the question. True temperance consists in the proper use of all things necessary, beneficial, or safe, and in abstaining from all things unnecessary, injurious, and dangerous. If alcoholic liquors used as beverages are necessary, safe, and useful, they can be temperately used. If they are not, the application of the term “temperate” to their use is a misnomer. All, then, depends upon the question of their utility, harmlessness, and safety, when used as they commonly are, at the beginning of one’s experience, in what is called moderation. In view of the waste of property, the injury to peace and good government; in view of the destruction of health and life which they cause; in view of the misery of families, the poverty, vice, and crime they cause; in view of the intellectual and moral degradation and ruin their use as a whole produces,—it is self-evident that we have no right to misuse the word by talking about temperate drinking. There is no such thing as a temperate intemperate man. He is either one or the other. If he uses intemperate beverages, he has no right to the name “temperate” in any sense of the word.

—The dealers in ardent spirits may be compared to men who would advertise for sale consumptions, fevers, rheumatisms, palsies, and apoplexies. Would our public authorities permit such a traffic?—No; the public voice would be heard at once demanding the punishment of such enemies of our race; and the rulers that would not take speedy vengeance would be execrated and removed. But now the men who deal out this slow poison are licensed by the law; and they talk about their constitutional rights and plead that they are pursuing their lawful callings. These traffickers in the blood of men tell us that this work of death is their living—their means of supporting their families. But where lies the difference in criminality between the dram-seller, who for gain administers slow but certain death, and public murderers? The former is licensed in his wickedness by law; the latter must be hanged.—*Lyman Beecher.*

Notes from the Field.

“The field is the world.”

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:—

ITALY.—Encouraging reports have been received from the work at Villar Pellice.

OHIO.—A church of thirteen members was organized in December at Greenwich.

DENMARK.—The church at Copenhagen recently received seven new members, and several others are interested.

WEST VIRGINIA.—The church at Berea has been much encouraged by a special effort recently put forth there, and four new members have been received.

WALES.—At Aberystwith the missionary efforts of Eld. A. A. John, in visiting, distributing reading matter, and holding public meetings, result in several conversions.

WISCONSIN.—Eight additions to the church at Milwaukee reported, and others “almost persuaded;” forty believers reported at Sextonville, where a new church building has just been completed.

ENGLAND.—Eld. R. F. Andrews reports favorable results from a series of meetings held at Keynsham, several worthy persons having taken a stand on the side of truth; good reports are also received from Kettering.

IOWA.—A series of meetings held at Iconium result in several conversions; at Confidence a company of fifteen believers has recently been raised up through the labors of Matthew Larson; encouraging meetings held at Eddyville.

KANSAS.—Seven new members added to the church at Ottawa, and three at Elivon; good reports are also received from several other localities, including Windom and Sterling; at Windom is a company of eleven ready for church organization.

IRELAND.—Elds. Lane and Andrews give interesting reports of meetings held at Clones, Rockcorry, Castleblaney, Armah, and Dublin; at all of these places the believers are encouraged, additions are made to their numbers, and still others become interested.

MICHIGAN.—L. Johnson held meetings with the Scandinavian believers at Grand Rapids, Dec. 13, 14, much to their encouragement; four new members were added to the company; Eld. J. also held meetings at Gowen, where three new members united with the church.

NORWAY.—E. G. Olsen reports the organization of a church of thirteen members at Laurvig, which has since been increased to twenty-one; the church at Drammen has recently received several accessions; a series of meetings held at Moss have resulted favorably.

SOUTH AMERICA.—In reporting from South America, T. E. Amsterdam says that the cause is onward, and that several have embraced the faith at different places; people are becoming much interested in the truth as presented, and are searching to ascertain whether these things are so.

FRANCE.—Eld. D. T. Bourdeau reports the work as still progressing at Nîmes and vicinity, several accessions having recently been made to the company of believers; labors have also been extended to Vergeze, Moussac, and Brignon with good results, although much bitter opposition has been experienced.

MINNESOTA.—H. F. Phelps holds meetings with the church at Lake City, and as one result two are added to the church; much interest is also awakened on the question of health and temperance; C. M. Chaffee holds meetings with the churches at Byron, Clayton, Brush Creek, and Amor, with encouraging results.

NEW ZEALAND.—Eld. A. G. Daniells reached New Zealand Nov. 14, having stopped at Honolulu on his voyage from San Francisco, to hold meetings with a company of believers there; at Auckland he held meetings much to the encouragement of the Sabbath-keepers, and went from there to Kaeo, where he will continue labors.

The Theological World.

... Rabbi Schindler, of New York, holds that the Hebrews should conform to the majority as to the day which shall be observed as a rest day.

... Railway carriages fitted up as churches, are, on Sundays and saints’ days, to be attached to trains in Russia, in order to give the officials an opportunity of attending service.

... A mandement from Cardinal Taschereau read in the Catholic churches of Quebec, recently, prohibits Catholics from attending the meetings of the Salvation Army. Tracts and hymn books distributed by the Salvationists must be thrown into the fire.

... Five colored Baptist missionaries sailed from New York Jan. 3. They are sent out by the Colored Foreign Mission Conference of the South, and will work among the Vey tribe of negroes in West Central Africa. The five missionaries sailed directly for Monrovia.

... Dr. Pentecost’s church in Brooklyn, N. Y., has decided to have two ministers, one a pastor whose duties will relate specially to that church, the other, Dr. Pentecost himself, who “will be employed by the church as its evangelist, with commission to do all the good he can, first at home, and then all about.”

... In Jaffna, Ceylon, the Christian women take, from the portion of rice daily measured out for the family food, a double handful, and put it in a bag hanging against the wall, for an offering to God’s work. A heathen priest heard of the practice and commended it, introducing it among the heathen women, and from their offerings in time a temple was built. This shows how little things aggregate and become powers for good or evil.

... A rare if not wholly unprecedented invitation was that just reported by a missionary in Japan, coming to him from a Buddhist priest, who desired him to hold a Christian service in the heathen temple. The missionary naturally thinks that a marvelous change is coming upon these far Eastern lands, and says that “Buddhism is breaking down much faster than Christianity is able to take possession of the wrecks.”

... At the recent Baptist Congress in Baltimore, Rev. N. C. Van Meter, missionary at Rome, presented to the president an indulgence which he had purchased in Rome. Said he, “Souls of men are prayed out of purgatory for four francs, and when one gets out, the organ strikes up a lively tune, provided the priest gets his money. . . . You will see men every day selling indulgences in the church of St. Augustine, as in the days of Martin Luther.”

... The supreme court of Michigan has decided in a Salvation Army case, that an ordinance providing among other things, that “no person or persons, association or organization, shall march or parade on the public streets with banners, flags, torches, flambeaux, etc., or while singing or shouting, without first having obtained the consent of the mayor or common council of said city,” is “unreasonable and invalid, because it opposes what is in general perfectly lawful, and leaves the power of permitting or restraining processions to an undelegated official discretion.”

... A gentleman of Toronto, Canada, offers a prize of £50 sterling for the best essay on systematic giving and what it implies when considered in relation to our obligations to God and the light of the nineteenth century. It is required that the essay shall be terse, crisp, outspoken, and incisive, and shall cover about 300 pages of 250 words each. The competition is open to the world, the only conditions being that the essay must be written in the English language, and must be in the hands of Rev. Dr. Withrow, of Toronto, the Secretary of the Committee of Adjudication, by the first of October, 1887.

... According to Mr. Lewis E. Jackson, of the New York City mission, there was, twenty-five years ago, in New York City, a church of some kind for every two thousand persons; now there is one for every three thousand. Below Fourteenth street there is a Protestant church for every five thousand people. In the same district there are 80,000 Protestant sittings for 250,000 Protestant people—a deficiency, in sittings, of 190,000. It looks as if the time had fully come when the Protestantism of that city should gird itself a great deal tighter for the prosecution of its own evangelizing work. It has made preparations for a grand opening of the campaign.—*The Interior.*

... So unlovely is the custom of some Roman Catholic churches to place collectors at the church doors to collect a specific admission fee, that a strong public sentiment has been developed among Roman Catholics against the practice. Not only so, but the late Baltimore Council condemned the practice. But it is still adhered to in some quarters. In St. Stephen’s church, New York, for instance, the money changers still gather at the temple and sell tickets of admission, which are collected at the doors from every one who would enter. The priest of the Roman Catholic church in Osage Valley, N. J., has also, it is said, established this custom. It is an abominable one, although it undoubtedly brings a dime or more from the pocket, which otherwise would be devoted to more secular purposes.

THE GOSPEL SICKLE.

Battle Creek, Mich., January 15, 1887.

At the Baptist Congress recently held at Baltimore, some of the delegates in attendance spoke their minds very freely. In the discussion of the question of the relation of the Church to civil law, Prof. N. K. Davis, of the University of Virginia, said, "If religious doctrine cannot live without civil law, let it die." This statement is considerably at variance with the sentiments of the adherents of the National Reform movement.

An interesting item comes from the late Baptist Congress in Baltimore. Prof. E. H. Johnson, of Crozier Theological Seminary, said that "all the best exegetes deny that the Lord's day [by which he means Sunday] takes its authority from the fourth commandment. Alcuin, in the days of Charlemagne [A. D. 768-814], was the first one to base the observance of the Lord's day on the Jewish Sabbath." Prof. Johnson's frankness in thus acknowledging the facts in the case is truly refreshing.

"Unless the people of God come to the rescue, and do it soon, we shall have in this country no more Sabbath than they have in France."—*Congregationalist*.

Notwithstanding the boasted interest of the *Congregationalist* for the welfare of the Sabbath, that paper continues its vigorous support of Sunday, and ignores the Sabbath of the Lord. We confess that it seems considerably out of place to suggest that the people of God come to the rescue of the Sunday Sabbath in preference to the Sabbath of the Lord. The *Congregationalist* is hardly in fashion, as the popular clamor at the present time is for human laws and governments to come to the rescue of Sunday.

A writer in the *Chicago Standard* speaks as follows of the Salvation Army:—

"The Salvation Army is one of the signs of the times which the church is bound to heed. A sign of good it is, as well as, in some respects, of ill; an indication of religious interest, even though it be at the same time a symptom of childishness and, in part, of buffoonery. It is in one aspect at least a protest against the church's apparent indifference, a reproof of the church's partial neglect of the masses. Had Christians done their whole duty, there would have been little occasion or provocation for this abnormal, though it may be in some respects beneficial, development. If the Salvation Army is sent by Providence as a hornet to sting the church out of a false dignity and into a larger aggressiveness which, albeit with decency and order, shall find a more intimate place in the life of the humble people, very well; let us learn the lesson."

We are in receipt of a very readable and interesting book entitled "Historical Sketches of the Foreign Missions of the Seventh-day Adventists." This work contains 294 large two-column pages, the size of page being 5 by 7½ inches. It contains 31 maps and illustrations, among which are views of the S. D. Adventist publishing houses in Basel, Christiana, and Great Grimsby, in Europe, and in Melbourne, Australia. The maps are those of Europe, Switzerland, Australia, and New Zealand, and are finely executed. In addition to the historical sketches before mentioned, the book contains reports of European Missionary Councils, also interesting narratives from Mrs. E. G. White of her visits and labors in Europe. Altogether the book is of much value as a work of reference and for the general reader. It is published by the S. D. Adventist publishing house at Basel, Switzerland. For sale at the *Review and Herald* Office, Battle Creek, Mich.; price, postpaid, \$1.00.

MODERN CONVERSIONS.

The following from the St. Louis *Christian Advocate* expresses a truth that cannot but be evident to all who will look into the subject:—

"The modern conversions are not strong and jubilant. The deep conviction for sin, the contrition and broken-heartedness, the mourning in deepest penitence, the heaviness of guilt,—these are not found in the modern conversion, a transient and insensible concern, an extorted expression of a sentiment. The pressure of social and personal considerations have usurped the place of true, godly sorrow for sin. Con-

versions brought about by such influences make feeble impressions of danger and guilt. They cannot be followed by any joy for rescue when no peril is realized; by gratitude and praise for mercy when no guilt is felt; by gladness for comfort when no sorrow has pierced and broken the heart."

There is a reason for this. And that reason is, the integrity and awful demands of the law of God are not now impressed upon the conscience. When ministers teach that the law is abolished, how can the sinner be convinced of his sin? for "by the law is the knowledge of sin." All such men as Luther, Wesley, Whitfield, etc., who had their work attended with great power, and worked such heartfelt repentance, preached the law; but when ministers will have abolished that by which sin is known, there can be no other result than that so clearly set forth by the *Advocate*. The gospel that is now being preached is fast becoming a gospel of sentimentalism, and the only conversions there can be under it are sentimental conversions.—*Signs of the Times*.

BLOODY REVOLUTIONISTS.

The Ministers' Association of Des Moines, Iowa, lately passed some resolutions against National Reform, one of which reads thus:—

"Resolved, That the National Reform Association is an attempt to accomplish by revolution the Christianizing of the nation, and therefore meets our disapproval."

Commenting on this, Rev. M. A. Gault says:—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in government without bloody revolution, will depend entirely upon the strength and resistance of the forces of anti-Christ."

What kind of a Christianity can that be which proposes to accomplish its purposes by a "bloody revolution"? Yet such is the style of "Christianity" that is represented in the National Reform Association. Mr. Gault says that Dr. Emory Miller, of the Centenary M. E. Church, of Des Moines, "expressed his emphatic condemnation of the whole movement, saying that he had given it careful study, and his convictions were based upon mature investigation." Dr. Miller certainly does well, and so would everybody else, to condemn the whole movement. In fact, as that movement boldly contemplates the alternative of a "bloody revolution," it is difficult to see how it can be understandingly indorsed or supported by anybody but a bloody revolutionist.—*American Sentinel*.

THE KNOWLEDGE OF SIN IN INDIA.

A missionary in India writes about what the people there call sin. He says: "Traveling across the country one day, I took shelter from the sun in a native hut. The man kindly spread a mat for me, and the shade of the thatched roof was very acceptable. Soon a large number of poor men, who had been working in the muddy road, came there to eat their mid-day meal of rice. A young man of a better class came a little afterwards. While the rice was cooking at the foot of a tree outside, I began to tell them about Jesus. But soon the young man interrupted me, saying, 'Sahib, I have not so much need of salvation as these men have;' and he pointed to their mud-covered legs, and thought of his own white clothes so free from mire. But I said again that all are sinners. 'There is none that doeth good, no not one.' At last he said, 'Ha! I made a mistake. We are all sinners.'

"Another day a man said to me, 'Sahib, you are a great sinner;' as he said so, he looked at my dusty boots and trousers, and then at my forehead streaming with perspiration. He had noticed how I had spoken to the people as though they were my brothers, and he concluded that, if I were not a great sinner, I should never be so poor, or have to work so hard, or mix so freely with the natives. Hindoos, you see, think that God gives riches to the good and poverty to the bad.

"Once a man among the crowd said to me, when I was preaching, 'Yes, that's true; we may do anything to get salvation, even sin.' This was a strange mixture of ideas, was it not? But it shows that they do not think of salvation as freedom from sin. We have to teach them this. They do not even know what sin is. How can they, if they know not the law of God? If you ask a large crowd of Hindoos the question, 'What is sin?' they will answer in a moment, 'Eating beef.' They say there are two unpardonable sins—killing a Brahman and killing a cow. Sometimes we are asked,

most seriously, 'Did Jesus Christ eat meat?' They think that if he did, he, too, was a sinner. So you see how difficult it is to get natives to understand what sin is not."—*Gospel in All Lands*.

A CATHOLIC LAMENT.

A curious article appeared lately in the *Ceylon Catholic Messenger*, showing in what way Protestant influence is likely to taint Catholics. In Ceylon the Catholics are more numerous than the Protestants, but the latter are the governing English class, and the fashion they set is deprecated by the writer. Among the evils which follow from contact with Protestant heresy, the following are mentioned: Trying to be outwardly as much like a Protestant as possible, and rejoicing if one is mistaken for a Protestant; indulging "the hope that all Christians are saved, even in heresy, thus confirming in heresy many who might be converted through fear of eternal damnation;" "looking at Protestantism as though it were another Church, while it is no Church at all;" losing respect for the authority of the Church, and "sifting the dogmas proposed by the Church, and accepting them because they appear well grounded, thus adhering to Catholicism on Protestant principles;" endeavoring to introduce lay management into the Church to counteract that of the clergy; neglect of abstinence, fasting, and hearing mass; reading Protestant books and all sorts of newspapers; neglecting "the rosary, images, pictures, medals and other blessed objects, relics, invocation of the saints, and familiar love of the Blessed Virgin;" "loss of a lively faith in purgatory, causing one to neglect prayer for the holy souls, and to forget his departed friends and relations;" "using Protestant in preference to Catholic expressions, 'minister,' for 'priest,' 'service' for 'mass or office,' 'sexton' for 'sacristan,' and 'Sabbath' for 'Sunday.'" We suspect that a strict application of these successive tests would show a considerable Protestant influence among American Catholics.—*Independent*.

Let not the *Independent* flatter itself that there is any very perceptible "falling from grace" among American Catholics. If it will take pains to investigate the matter, it will be found that there is much more of a leaning towards Catholicism among Protestants than *vice versa*. All the apparent yielding on the part of Catholics is only for a purpose, and that purpose is to win converts.

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