

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.

THE LIGHT AND TRUTH OF GOD.

"I have yet many things to say unto you." John 16:12.

"He charged us, if God should reveal anything to us by any other instrument of his, to be as ready to receive it as any truth by his ministry; for he was very confident the Lord had more light and truth yet to break forth out of his holy word."—*Pastor Robinson to the Pilgrim Fathers.*

We limit not the truth of God
To our poor reach of mind,
By notions of our day and sect,
Crude, partial, and confined;
No: let a new and better hope
Within our hearts be stirred:
The Lord hath yet more light and truth
To break forth from his word.

Who dares to blind to his dull sense
The oracles of heaven,
For all the nations, tongues, and climes,
And all the ages given?
That universe, how much unknown!
That ocean, unexplored!
The Lord hath yet more light and truth
To break forth from his word.

Darkling, our great forefathers went
The first steps of the way;
'T was but the dawning, yet to grow
Into the perfect day.
And grow it shall; our glorious Sun
More fervid rays afford;
The Lord hath yet more light and truth
To break forth from his word.

The valley's past; ascending still
Our souls would higher climb,
And look down from supernal heights
On all the by-gone time.
Upward we press, the air is clear,
And the sphere-music heard;
The Lord hath yet more light and truth
To break forth from his word.

O Father, Son, and Spirit, send
Us increase from above;
Enlarge, expand all Christian souls
To comprehend thy love;
And make us to go on to know,
With nobler powers conferred,—
The Lord hath yet more light and truth
To break forth from his word.

—George Rawson.

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.

THERE is a "new theology" arising in these days, which already begins to have quite a following among the ministry of the orthodox churches. It is the Satan-inspired idea that men will be placed on a new probation in the world to come. Already this sentiment is quite fully agitated, and not a few are bold to declare their faith in the doctrine. But if we carefully search the Scriptures from Genesis to Revelation for proof in favor of this idea, we will not find a *scintilla* of evidence,—no, not so much as a hint or inference. On the contrary, there are many texts, scores of them, which affirm exactly the opposite views. Here are two passages. Speaking of his second advent, Christ says: "He that is unjust, let him be UNJUST STILL: and he which is

filthy, let him be FILTHY STILL: and he that is righteous, let him be RIGHTEOUS STILL: and he that is holy, let him be HOLY STILL. And, behold, I come quickly." Rev. 22:11, 12. This text is like a nail in a sure place. Again, the Preacher says: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, THERE IT SHALL BE." Eccl. 11:3. These texts do not sound like the "Andover theology," but they are an emphatic "thus saith the Lord" against this new-born heresy.

THE coming of the Lord means the close of probation, the great Judgment day, the conflagration of the earth, and the final doom of the impenitent, which are events of the most startling importance. If at midnight I see my neighbor's house on fire, while the inmates are unconscious of the impending danger, duty demands that I should warn them. And to convince my neighbor that I am not jesting, my actions and words must show that I am terribly in earnest, and that I realize the danger to life and property. At such a time, who would think of leisurely going to the house and of indifferently or jokingly telling him that it might be well to get up and see if his house was not in danger? No; there would be a stir. So it should be in divine things. If we wish to convince others of the solemn truths for our times, we must show by our talk, our actions, and our self-sacrifice, that they are divine realities to us, and not held simply as theories.

SPEAKING of the interpretation of the Scriptures, the learned Rosenmüller once said: "All ingenuous and unprejudicial persons will grant me this position, that there is no method of removing difficulties more secure than that of an accurate interpretation derived from the words of the texts themselves, and from their true and legitimate meaning, and depending upon no hypothesis." He who states an hypothesis and then proceeds to interpret Scripture to support that hypothesis, is in great danger of becoming confirmed in serious errors. Let Scripture be given its true interpretation first, and then formulate opinions and doctrines accordingly.

NO amount of bribe-money can justify a government in granting indulgences to promote suicide and all manner of crimes. By so doing the government becomes a partner with rum-sellers and their patrons, and equally guilty. Surely any government that has formed such an unholy alliance ought to reform, and promptly dissolve partnership with thieves and murderers, and prohibit the work of tempting men into the whirlpool of eternal death. Those who neglect to lift their voices against the continuance of such an unholy alliance, are culpable to the extent of their influence; and that sin of neglect will meet them in the Judgment.

THE expressions, "Let us make man in our image," and "God created man in his own image," Gen. 1:16, 27, is usually taken to prove that man has immortality by nature. The Rev. Mr. Gleig, a well-known theological writer, in his "Comprehensive Commentary," thus succinctly states what seems to be the truth on this point: "In our image." This similitude is to be sought for in the *whole* being of man; in his moral, intellectual, and corporeal constitution."

NOTHING but an absolute standard of right can serve as a trustworthy monitor of our acts; nothing should excuse a compromise with what may seem to be our individual necessities. To yield to personal preferences, even in the slightest matter involving right or wrong, is to tamper with the sacredness of the law ruling the universe.

IN Ex. 24:12 we read: "The Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." What did God write?—The ten commandments, nothing more nor less; and that which the Lord wrote on tables of stone is here directly called a law. So in Deut. 33:2, speaking of the descent of the Lord upon Mount Sinai, Moses says, "From his right hand went a fiery law for them." What went from God's right hand?—The decalogue; and it is here again called a law. Moses is particular to mention the fact that when the Lord had spoken the ten commandments; "he added no more" (Deut. 5:22); this indicates that it was a complete law. He wrote them in two tables of stone; and when Moses had broken the first tables, the Lord wrote the same ten-commandment law the second time. Deut. 10:1-5. This shows that the Lord had a design in selecting these particular commandments

GOD'S promises all rest upon conditions, and in order for a man's prayers to be answered, he must meet these conditions—he must obey God. Solomon says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." This is a condition that some people fail to recognize. It will not do for us to think that we can obtain answers to our prayers by a process of sacrificing; for God has told us that under certain circumstances our sacrifices may be an abomination to him. Obedience must accompany every prayer in order that the same may be answered. If we are trampling any of God's commandments or instructions under our feet, we must repent and turn from our evil ways before we can hope to have our prayers answered.

"WHY do you Adventists say so much about the end of the world?" This inquiry comes up on every hand,—from the high and the low, from the rich and the poor, from the learned and the unlearned. Evidently to those who raise this query, it is not a welcome topic. At least one characteristic of the genuine Christian is "to love the Saviour's appearing." All the writers of the New Testament say a good deal about the coming of the Lord. The four evangelists, Matthew, Mark, Luke, and John, and Paul and Peter, James and Jude, all speak more or less about, the end of the world, the sounding of the last trump, and the coming of Christ. Indeed, those who have made a careful count say that one verse in every twenty-seven of the New Testament speaks of the second advent. This probably is why Adventists say so much about it. The New Testament is full of it, and if Christians should hold their peace, "the very stones would cry out!"

WHEN a man tells you he does not believe the Bible, quote something from Aristotle or Shakespeare, and ask in what portion of the Scriptures the same passage occurs; and ten to one he will assure you that he has often read it in the sacred book, but that he cannot recall the chapter and verse.

AN Albany (N. Y.) distillery was prohibited by law from allowing its refuse liquids to flow into the Hudson, because the nuisance killed the fish; but the manufacture of alcoholic poison by the same distillery for the murder of human beings, is licensed and protected by law. This is a remarkable case of inconsistency. It is matched by a case in Chicago, where the proprietors of a distillery were prohibited from feeding the refuse of the distillery to cattle, but protected by law in their work of supplying their vile products to their fellow-beings. It is surprising to note how much greater value is placed by some people upon the lives of fish and cattle than upon human beings.

Doctrinal Articles.

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

THE JUDGMENT OF THE GREAT DAY.—15.

BY U. SMITH.

THE saints having passed the final separation, and having been received to the right hand of honor in the presence of Christ, it remains for us to trace a little further the happy experience upon which they now enter. Their next destination is the paradise above, the "Father's house," and the presence of God.

When our Lord was about to leave his disciples to go to his Father, he told them that he was going to prepare a place for them, and that, having prepared it, he would return and receive them unto himself, that where he was they might be also; that is, that they might be with him in the place which he should prepare. John 14:2, 3. This is proved by what he told Peter on this very occasion. He said to him that he could not then follow him to the place to which he was going, but that he should follow him afterward. John 13:36. Did not Christ in this language tell Peter as plainly as words could express it, that when he should have completed the preparation of the place, he would return for him and all the saints, and that then they should have the privilege of following him thither? Our Lord thus becomes the forerunner of his people in all things. When he rose from the dead, it was a sure pledge that all his people would be brought from the dead also; and when he entered into the presence of his Father, it was equally a pledge that his people should likewise enter therein. Heb. 6:20.

Of the first part of this proposition 1 Thess. 4:14 is proof, as follows:—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many understand this text to teach that Christ at his second advent will bring the souls of his sleeping saints with him from heaven—a supposition disproved by many considerations: 1. According to the text, it is God, not Christ, who "brings" with him those who sleep in Jesus; but, 2. God does not come to this world, but sends Jesus Christ. Acts 3:20. Therefore God does not bring any sleeping saints to this earth. 3. Heaven is not a place of soul-sleeping. Those who believe in the unconscious state of the dead, are sometimes called "soul-sleepers;" but they never carry the doctrine to such lengths as to suppose them all asleep in heaven. 4. The saints cannot be brought from heaven; for they are not there when Christ descends for his people. 5. They cannot be brought to this earth; for they are at that very time sleeping in its dust. Isa. 26:19; Dan. 12:2; John 5:28, 29. 6. The saints are to be brought according to a certain example; and that is stated in the text, to be the rising again of Jesus Christ from the dead. And in the same line of thought with this passage, we read in Heb. 13:20: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep." Thus God brought Christ from the dead; and those that sleep in Jesus—those that are dead as he was—will God "bring" with him. Bring from what place and to what place?—From the grave, from which he brought Christ, and to their own inheritance, which will be paradise, into his own presence.

We cannot therefore avoid the conclusion that this "bringing" which God accomplishes for his saints, is bringing them from the dead into his own presence. And he performs this by sending his Son to gather the elect and bring them to himself, as described in 1 Thess. 4. This chapter thus brings to view the great fact taught in our Lord's promise that he would go into the Father's presence to prepare a place for his people, and return for the purpose of taking them to this prepared place. So Christ will present his saints unblamable in holiness before his Father, as he bears them up to the heavenly Jerusalem. See John 14:2, 3; 1 Thess. 3:13; 4:14.

Paradise, which contains the tree of life (Rev. 2:7), and is now in the third heaven (2 Cor. 12:2-4), was prepared for mankind in their innocency, when the earth itself was founded (Gen. 2:8-15; 3:1-24), and is to be given as a part of the overcomers' reward, and will be reached by their entrance within the walls of the heavenly Jerusalem. Rev. 2:7; 22:2, 14. Paradise, the blissful abode of our first parents, and rendered infinitely more glorious by being situated within the New Jerusalem itself, being that place

from which the first Adam was expelled, will be that place to which the second Adam will first introduce the saved of the human family. The giving of the kingdom to the saints begins with the capital of the kingdom, but will not be finished till they take the kingdom under the whole heaven to possess it forever, even forever and ever. Dan. 7:18, 27; Rev. 21. The giving of the kingdom to the saints by the Saviour is simply another act in the great work of carrying out the decisions of the Father respecting his people; for our Lord himself declared that it was the Father's good pleasure to give them the kingdom. Luke 12:32.

THE REWARD IN HEAVEN.

From the foregoing considerations it is evident that the saints receive a portion of their reward in heaven. A few additional proofs may be given in support of the same proposition.

That the Saviour takes his people to the house of the Father, the New Jerusalem, immediately after he has made them immortal, is further evident by what is said respecting the marriage supper. The saints are to partake of this royal banquet directly after they are received into Christ's presence. Luke 12:36, 37. But the marriage supper must be eaten where the bride is; and the bride, as we have seen, is the New Jerusalem, the heavenly city above, which is expressly called by the angel "the bride, the Lamb's wife." Rev. 21:2, 9, 10. The saints do not constitute the bride in this transaction, as is so widely but erroneously supposed; they are simply the children, or the invited guests. Rev. 19:9; Isa. 54:1, 5, 13; Gal. 4:26-28. Christ is called our "everlasting Father" (Isa. 9:6); Jerusalem above is our mother (see texts above); after Christ takes his bride, and the marriage of the Lamb occurs (that is, after Christ receives his kingdom), the saints, experiencing the fullness of the new birth in the resurrection and translation, are ushered into the new life of the heavenly world. Isa. 65:17, 18; 66:5-15. Hence Christ says to his people, in John 14:18: "I will not leave you comfortless; I will come unto you." For "comfortless" the margin reads "orphans;" and the promise refers to the second coming of Christ, when he will take his people to the city above, to be "forever with the Lord," to be no longer orphans here in this world, but to be with our Father and mother forever at home. Those who make the church the bride, make the children to be the mother of themselves, and have no guests at all at the marriage supper!

In support of this proposition, that the saints do go to heaven and there spend a joyful season before their location upon the earth, we have such explicit texts as these:—

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb." Rev. 15:2, 3.

In Rev. 4:6, we are informed that this "sea of glass" is before the throne of God; and that throne is in heaven (verse 2); and we have no reason to suppose that either throne or sea of glass had been removed from heaven at the time referred to in Rev. 15:2. But John saw the overcomers standing on that sea of glass before the throne in heaven, as they strike the first glad notes of victory over the powers that sought their ruin here upon the earth. Again, in Rev. 19:1, we have these words:—

"And after these things I heard a great voice of much people [not angels, but the redeemed of the earth] in heaven [not on the earth], saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God."

It is here in the Father's presence near the throne, that the saints partake of the marriage supper of the Lamb. Rev. 19:1-9; Luke 12:36, 37; 22:16-18. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the Judgment upon the wicked remains to be entered upon by Christ and his saints.

As Christ is crowned for the execution of the Judgment (Dan. 7:9-14; Ps. 110; 45:1-7; 2:6-9), so he raises his people up to be sharers with him in this solemn work. Rev. 3:21; 2:26, 27. This exaltation is given them in the morning of the great day. Compare Ps. 49:14, 15; 110:3; 30:5; Isa. 21:11, 12; Rom. 13:11, 12.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

The saints, having been taken from this earth to heaven, return no more till the time comes for the earth to be made new for their everlasting abode; but this is not till the perdition of ungodly men (2 Pet. 3:7-13), after the wicked dead are raised at the end of the one thousand years. Rev. 20:5. The thousand years' reign of the saints is therefore in heaven.

The judicial work performed by the saved in conjunction with Christ, is not the determining of the question who shall be saved or lost; for the Father first decides that question himself in the investigative Judgment, and the Saviour carries out that decision by immortalizing the saints at his coming, and thus setting aside all others for the second death. But there remains something more to be done in their cases; for there are degrees in the amount of punishment to be inflicted; and some shall receive greater damnation than others. Luke 20:47; Rom. 2:6, 8, 9; Luke 12:47, 48.

This punishment must be graded according to those books of record which God keeps (Isa. 65:6, 7; Jer. 2:22; Dan. 7:9, 10; Rev. 20:12), and the estimate which he puts upon men's actions when he weighs them and accurately determines the merits of each. 1 Sam. 2:3.

In view of these facts it is not a strange thing that the immortal saints, with Christ at their head, should be commissioned by the Father to determine the measure of punishment which each wicked man shall receive. 1 Cor. 6:2.

THE SABBATH.

BY F. PEABODY.

"REMEMBER the Sabbath day to keep it holy." How shall we keep it?—Holy; just as God made it. He made it holy, and said to man for whom it was made (Mark 2:27), Keep it as I have made it—holy. Very well; we all understand how it should be kept; but which day has God made holy? Can we know that?—Yes, just as well as we can know that he made any day holy. Was it the sixth day?—No. The fourth?—No. The first?—No. The Lord says, "The seventh day is the Sabbath of the Lord thy God." Now if he had said he made the sixth day holy, we could be very certain that that is the one. If he had said the first day is the holy Sabbath, all Christendom would say, That is the day; certainly. But he did not make either of these days holy, but he did the seventh day, and tells us not to forget it, but to keep it just as he made it—holy.

A great many people are trying to keep the first day holy, yet God has never made it so. The puzzle to a great many is how this Sabbath matter could become so mixed up. How could this change take place? say they; when and where did it happen? We see at this time two great bodies of professed Christians—Catholics and Protestants—agreeing that the first day ought to be kept as God's holy day; but the great puzzle to the latter is the authority for so doing. Some are so puzzled as to deny any change; others admit the change is not taught in the Bible; but that a change in practice has been made, is certain. But both Catholics and Protestants do agree that evidence for the change must be sought for outside of the Bible. Then each must seek for evidence from some other source. The Catholics plainly set before the world their source of evidence for the change. We will quote only two questions and answers, found in their catechisms:—

"*Ques.*—What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday?"

"*Ans.*—We have for it the authority of the Catholic Church and apostolic tradition.

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

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

Protestants are not generally willing to grant such authority to the Catholics without some effort to show counter claims. Now to deny the claim of the Catholic Church, and at the same time profess to be governed by the Bible alone, places them between two fires, and causes them to take some very strange positions. While the Catholics are united in their claim that the Church had power to change the law of God, we seldom find two Protestants agreeing as to how the change of the Sabbath was brought about. With them it is a vexing question, while the Catho-

lies move right along harmoniously, having the question settled that their Church made the change.

There is a tendency, however, at the present time, among the leading Protestants, to admit the claim of the Catholic Church. We quote from an answer found in the New York *Christian Advocate* of Sept. 18, 1884:—

"Answer to question No. 1586: The guidance of God through the church, and the blessing that has followed the observance of the Lord's day, must be taken as satisfactory evidence of divine approval, though the argument in favor of keeping the seventh day, so far as the same is drawn from the letter of the Bible, is extremely difficult to meet."

What church do they understand God guided to make the change? Not the Protestant, surely; for they brought the Sunday observance with them from their Catholic mother, when they left her a little over three hundred and fifty years ago. Where now is the boast of the Protestants that they take the Bible, and the Bible alone? Here is one of the leading Protestant editors reaching over and grasping tradition, and telling his readers that it must be satisfactory evidence for the change of the Sabbath, inasmuch as argument drawn from the Bible "is extremely difficult to meet." We choose to take the less difficult way. The law of God says, "The seventh day is the Sabbath of the Lord thy God."

The Christian Life.

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

"CAST THY BREAD ON THE WATERS."

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

—Selected.

THE LIGHT OF THE WORLD.

"I AM the light of the world." The feast of tabernacles had just passed when our Saviour uttered these words in the temple at Jerusalem. Around the court were the golden lamps whose brilliant light had illuminated the city. Pointing to these, and beyond them to the glorions sun just risen in full-orbed splendor above the Mount of Olives, he declares himself to be the light of men.

Jesus sought to make every object around him the medium of divine truth. As the day previous he had likened the Spirit's power to the refreshing, life-giving water, so now he compared himself to the all-pervading light, the source of life and gladness to nature and to man. The only light that can illuminate the darkness of a world lying in sin, must come from Christ; and this light is granted to all who will receive it. "For," said the great teacher, "he that followeth me shall not walk in darkness, but shall have the light of life."

Those who receive the divine radiance are in turn to become light-bearers of the world. Thus our Saviour taught his disciples: "Ye are the light of the world. A city that is set on a hill cannot be hid." It is not merely the conviction of the mind, it is not the acceptance of a theory, however correct, that can make us Christians. It is the indwelling of Christ in the soul, the development of his spirit in the life. The Christian experience is a constant effort to conform the human will to the will of Christ, and to form the character according to the divine Model.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the very principle of the gospel. "Freely ye have received, freely give," are the words of our Master; and again he bids us, "Love one another as I have loved you." If Christ is dwelling in the heart, it is impossible to conceal the light of his presence; it is impossible for that light to grow dim. It will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by its bright beams.

The world lies in darkness. There are all around us souls going down to ruin and to death. As Christ sheds the light of his love upon his followers, they are to reflect this light upon others. God's word declares that the children of this world are wiser in their day and generation than the children of light. The zeal and steadfastness of the light-house keeper, in his efforts to save men from temporal destruction, ought to shame the faith and devotion of many a professed Christian.

"The watchman at the Calais light-house was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him, 'You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?'"

"'Never, never! Absurd! Impossible!' replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, and pointed to the ocean, 'Yonder, where nothing can be seen, there are ships going by to every port in the world. If to-night one of my burners should go out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,—a letter saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were constantly put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes, in the dark nights, and in the stormy weather, I look out upon the sea and feel as if the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir; never!'"

"Shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea, are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the Calais light-house—the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?"

Think of this, professed Christian! A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have light from God, may cause the loss of a soul! What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day indifferent and careless, as though there were no God and no hereafter; as though you were not Christ's servant; as though you had no blood-bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work that to the question, "What if your light should go out?" your whole soul would respond, "Never, never! for then souls would be lost!"

You may never know the result of your influence from day to day, but be sure that it is exerted for good or evil. Many who have a kind heart and good impulses, permit their attention to be absorbed in worldly business or pleasure, while the souls that look to them for guidance drift on to hopeless wreck. Such persons may make a high profession, and may stand well in the opinion of men, even as Christians, but in the day of God, when our works shall be compared with the divine law, then it will be found that they have not come up to the standard. Others who saw their course fell a little below them; and still others fell below the latter class, and thus the work of degeneracy went on.

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea.

We are dealing with stern realities. Our life record will be what we make it. What are we doing with our God-given abilities and privileges? Are we making the very most of the blessings that are granted us here? Are we abiding in Christ, and is he in us? Is our light, kindled at the divine altar,

shining out as a guide to tempest-tossed souls upon the sea of life?

"Let the lower lights be burning!
Send a gleam across the wave!
Some poor fainting, struggling seaman
You may rescue, you may save."
—Mrs. E. G. White.

FORBIDDEN GROUND.

Our first parents were placed on probation. Of the tree of knowledge of good and evil they were not to eat. One spot on the earth was to them forbidden ground—only one spot. Throughout the lovely paradise they could linger without danger, in every place except one. They could freely eat the luscious fruits of an abundant variety of trees, vines, and plants. They could breathe the purest air, drink the crystal water fresh from the fount of God, inhale the sweetest fragrance, and feast their eyes on the loveliest flowers. There were no temptations hidden behind a thousand trees and flowers, nor perils and dangers in a thousand shapes and places. There was only one spot that was forbidden ground—only one spot. Why did they seek that very place? And when found, why did they not flee away quickly? Oh, why did they linger so long on forbidden ground?

But they did linger long enough to sin; long enough to bring reproach, and misery, and death upon themselves; long enough to give an inheritance to us, their offspring, of grief, and sin, and sorrow, and corruption. This inheritance of a sinful nature has cost us many bitter tears. Still we look back to paradise, lovely paradise, with feelings of sorrow, as though we had ourselves been driven from that place. And since we, as a race, have been driven out of paradise, the flood-gates of temptation have been opened upon us. How fruitful that one sin was!—fruitful in begetting a thousand other forms of sin,—fruitful in opening a thousand doors of temptation.

What a terrible thing sin is! It is still of the same nature as it was from the beginning; yet how many sins each one of us has committed! What a fearful barrier between us and a holy God! How much we are in perishing need of Jesus, the Saviour from sin! But each sin of ours has opened to us many gates for temptation, and our sins have been numerous. Look at those thousands of doors of temptation round about you. Behind every one appears the form of an evil angel. He has an arrow on his bow. He is ready to send his fiery dart, with terrible power, into your poor, trembling heart. Have you on the whole armor of God? Are you on your watch continually? Will you yield again to the siren voice, and multiply the snares of temptation? Flee to Jesus! Come to Jesus! Lean on Jesus! Watch and pray, fervently, constantly.

The one spot of forbidden ground is now changed into a thousand spots. Wherever we roam, invitations present themselves, to make us linger on forbidden ground. We fear and tremble. We are discouraged. Is there no spot in this world where we can find rest and safety? Is there no ground that we can tread upon, and find shelter from that hail of fiery darts? A heavenly voice whispers, "Yes; come to Jesus. Come with me to Calvary. Behold the Lamb of God. Behold the Man of sorrows. Come, linger here; for this is not forbidden ground. Seat yourself in the shade of the cross; for it is cooling here from the burning rays of conviction. See those stripes. See the blood streaming freely. Sin-sick soul, by those stripes you are healed. Look at that holy head bowing in the last anguish of soul and body. Hear that piercing cry, as dark despair came over Him who never did sin: 'My God, my God, why hast thou forsaken me?' He was punished for our transgressions. Can you believe it? Do you believe it? Will you give yourself up, as a blood-bought soul to Jesus? Will you be his, and no longer your own? serve him, and no longer fashion and self? Behold how he loved you! Will you love him again?"

"Follow Jesus to the grave. See him rise from the dead. Behold that wondering and happy throng of five hundred witnesses who beheld their resurrected Redeemer. Follow his ascension to the throne of the Majesty of heaven. Now pass, by faith, through the opened door into the heavenly Sanctuary. This is not forbidden ground. Here you can linger with impunity. Even the veil of the most holy place is lifted, and there is seen in the temple the ark of the covenant."

Here we will linger. Jesus is there, finishing his heavenly ministration. While mercy lingers, we will linger, too, around the mercy-seat. We will worship, with our faces toward the heavenly Jerusalem, as Daniel worshiped toward the old Jerusalem.

Jesus, dear Saviour, we long for thine appearing. But we desire to get ready. Send in much mercy precious rays of light from thy glorious countenance, that we may have light, step by step, till thy glorious appearing. Then there shall be no more forbidden ground. Then we will hail thee, blessed paradise, without fear of stepping upon even one forbidden spot.

Dear reader, do you tread on forbidden ground?
—J. G. Matteson.



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

BATTLE CREEK, MICH., FEBRUARY 15, 1887.

OTHER REASONS WHY SUNDAY WAS FAVORED.

The general observance of memorial days in the second and third centuries of the Christian era, was also another reason why Sunday was exalted. Doubtless the practice was innocent at first, and originated from the best of motives, being prompted by reverence for Christ. The same principle in the human heart which has always led people to commemorate important events in which they have felt a deep interest, by celebrating with appropriate services the special days upon which these events occurred, led the disciples after the apostles' death, to regard with more or less interest the days of Christ's betrayal, crucifixion, resurrection, and ascension. To this day, Good Friday, Holy Thursday, etc., are considered as quite sacred in the State churches of Europe, especially in the Roman and Greek Catholic churches. "Holy week," as that week connected with the last scenes in Christ's life is called, has been regarded with great reverence for ages in the Catholic and other national churches, and is really becoming popular in many Protestant churches. But all such services and observances have no authority in Scripture. They are derived from tradition alone. It was in this way that Sunday, the day of Christ's resurrection, first became prominent among Christians. At first it was little, if any, more prominent than Friday, the day of his crucifixion. Mosheim says, "It is also probable that Friday, the day of Christ's crucifixion, was early distinguished by particular honors from the other days of the week."—*Eccl. Hist.*, cent. 1, part 2, chap. 4, note 1 to sec. 4.

He says of the second century: "Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion."—*Eccl. Hist.*, cent. 2, part 2, chap. 1, sec. 12.

Dr. Peter Heylyn says of those who chose Sunday: "Because our Saviour rose that day from among the dead, so chose they Friday for another, by reason of our Saviour's passion; and Wednesday, on which he had been betrayed; the Saturday, or ancient Sabbath, being meanwhile retained in the Eastern churches."—*History of the Sabbath*, part 2, chap. 1, sec. 12.

Of the comparative sacredness of these voluntary festivals, the same writer testifies: "If we consider either the preaching of the word, the ministration of the sacraments, or the public prayers, the Sunday in the Eastern churches had no great prerogative above other days, especially above the Wednesday and the Friday, save that the meetings were more solemn, and the concourse of the people greater than at other times, as is most likely."—*Idem*, part 2, chap. 3, sec. 4.

But the fact that Sunday was a general public holiday of the heathen world around them, and that the Church of Rome made persistent efforts to give it precedence, and, above all, the effect of Constantine's decree in its favor, gave the Sunday at last a great superiority over these other voluntary festival days, as well as over the Sabbath itself. The efforts of the Church of Rome, and those in sympathy with it, in behalf of Sunday, making it a day of joy and gladness, freedom from fasts, etc., at the same time turning the Sabbath into a fast-day, as we have seen, did much toward giving the former prestige and dignity.

The first recorded instance of Sunday observance which has any claim to be considered genuine, is mentioned by Justin Martyr, A. D. 140, in an address to the Roman emperor. He states in substance that the Christians met together on Sunday, when the writings of the apostles and prophets were read, a discourse was given, prayers offered, the consecrated elements—bread and wine and water—distributed to and partaken of by all that were present, and sent to the absent by the hands of the deacons, and a collection taken up, etc. We here see some innovations introduced, such as sending the emblems to the absent, and using water in connection with them. He does not intimate that this day had any divine authority from Christ and the apostles, or any command whatever for its observance. It would seem to be a purely

voluntary practice. Neither does he hint that the day was regarded as a Sabbath, or that it was wrong to work on that day. He only states that they held a religious meeting on it. Sunday had not, up to this time, acquired any title of sacredness. It bore simply its old heathen title. He does not call it the Lord's day, or the Christian Sabbath. It is more than fifty years later before a recorded instance can be found where it was called by the former, and many years elapsed before it was called by the latter title.

Perhaps it will be proper at this point to introduce the testimony of Neander, the greatest of church historians. This great German author speaks as follows of Sunday observance in the early church: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect,—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Neander*, p. 186.

This statement of this eminent authority truly gives the origin of Sunday observance; it was purely voluntary, standing solely upon human authority. Sir Wm. Domville states the same fact: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."—*Examination of the Six Texts*, Supplement, pp. 6, 7.

The authors living nearest the days of the apostles never heard of the arguments put forth at this remote day for the change of the Sabbath. For hundreds of years even no hints were given that Christ or the apostles changed the Sabbath. We have seen before that Victor, bishop of Rome, A. D. 196, made an edict in behalf of Sunday, trying to compel the other churches to celebrate the passover on that day. Also that the same Church turned the Sabbath into a fast-day, to place a stigma upon it.

We will next notice the efforts of the Roman Church and its sympathizers to make Sunday a very joyful festival, in opposition to the Sabbath, which it had thus stigmatized as a day of sorrow and fasting. It was considered a sin to fast on Sunday, and on that day they must stand, not kneel, during prayer, this act of standing in prayer being a symbol of the resurrection. Tertullian, the oldest of the Latin Fathers, who wrote about A. D. 200, says: "We devote Sunday to rejoicing." Dr. Heylyn says: "Tertullian tells us that they did devote Sunday partly unto mirth and recreation, not to devotion altogether; when a hundred years after Tertullian's time there was no law or constitution to restrain men from labor on this day in the Christian church."—*History of the Sabbath*, part 2, chap. 8, sec. 13.

Tertullian himself says: "We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday."—*De Corona*, sec. 3.

Peter of Alexandria, the next Father we quote, says: "But the Lord's day we celebrate as a day of joy, because on it he rose again, on which day we have received it for a custom not even to bow the knee."—*Canon 15*.

We could quote many other similar statements, but it is not necessary. We will not, however, omit one statement from Tertullian. He is speaking of "offerings for the dead," the manner of Sunday observance, and the use of the sign of the cross upon the forehead. He gives as follows the ground of these observances: "If for these and other such rules you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer."—*De Corona*, sec. 4.

Truly this is a frank statement which cannot be disputed. In this statement we have presented, clearly and boldly, one of the reasons why Sunday gradually advanced in sacredness in the popular view, the acceptance of tradition instead of the word of God being the real ground of first-day observance, as well as of a vast number of other doctrines and customs which came into the church at this time. Tradition vs. Scripture is the great point of difference between Catholicism and Protestantism. The moment we admit tradition as proper authority for religious duty, we step down from the Protestant rock, and can find no good reason why we should not receive all the heterogeneous practices of the Catholic Church.

We close this part of the subject, relating to the statutes for Sunday-keeping previous to the edict of Constantine, by giving the conclusion of one who

has spent many years in investigating the writings of the early Fathers. He gives the substance of their testimony concerning the earliest observance of Sunday as follows: "We shall find, 1. That no one claimed for first-day observance any divine authority; 2. That none had ever heard of the change of the Sabbath, and none believed the first-day festival to be a continuation of the Sabbath institution; 3. That labor on that day is never set forth as sinful, and that abstinence from labor is never mentioned as a feature of its observance, nor even implied, only so far as is necessary in order to spend a portion of the day in worship; 4. That if we put together all the hints respecting Sunday observance which are scattered through the Fathers of the first three centuries (for no one of them gives more than two of these, and generally a single hint is all that is found in one writer), we shall find just four items: (1.) An assembly on that day, in which the Bible was read and expounded, and the supper celebrated, and money collected; (2.) The day must be one of rejoicing; (3.) It must not be a day of fasting; and (4.) The knee must not be bent in prayer on that day."—*Andrew's History of the Sabbath*, pp. 285, 286. a. i. b.

SEALING OF THE SERVANTS OF GOD.

"AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7: 1-4.

This sealing of the servants of God is a special work of preparation. It is evidently to be done just before the close of probation and the beginning of the great day of wrath. It is to prepare the people of God to stand in that awful day when the winds of war shall be no longer held, but shall be loosed, and the last judgments shall come upon all the wicked living upon the earth.

The opening of the sixth seal is marked by the fulfillment of the signs in heaven of the near advent of Christ. We read, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 12, 13. And the close of the period of this seal is marked by the coming of the day of wrath. Therefore the sealing takes place during this period, after the signs of the advent at hand have appeared, and before the great day of wrath, which is to follow. When probation closes, and Jesus is no longer pleading his blood for remission of sins, the loyal people of God must be distinguished by having his seal or mark. By keeping all the commandments they will be protected while the vials of wrath are being poured out upon those who have not the seal, but the mark of the beast. Rev. 16: 2.

The 144,000 which are sealed, as stated in Rev. 7: 4, are seen again in vision in chapter 14: 1, standing in triumph with the Lamb on Mount Zion, being delivered from the persecution of the image of the beast, of chap. 13: 11-18. The seal of God in their foreheads is here said to be the name of the Father: "And I looked and, lo, a Lamb stood upon the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." His name is a symbol of his authority, and his authority is expressed in his commandments; and those who heed the warning against the worship of the beast and his image, and the reception of his mark, are distinguished from others by the fact that they "keep the commandments of God and the faith of Jesus." Rev. 14: 9-12. They yield to the Father's authority by keeping all of his commandments. Hence this last warning, which thus distinguishes the true people of God from those who worship the beast and his image and receive his mark, is the sealing message. In the commandments is found the seal; and it must be in that commandment which alone distinguishes the true God from all others, as the maker of the heavens and the earth. No other in the whole ten except the Sabbath commandment, does this. The Father's name is in this commandment. Take this precept from the moral law, and no one can tell who

its author is. The giver of this law is the *maker* of the universe. His dominion is over all. He is the "one lawgiver who is able to save and to destroy."

The Sabbath is a sign between God and his people. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." See Eze. 20:12, 20. Again, the Lord says of the Sabbath, "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:18, 17.

When the day of wrath is at hand (Rev. 7:4; 14:9-11), God has a people, but they have not his seal. Through the deceptions of Satan and his servants they have been seduced by the "mystery of iniquity" and the "man of sin" (2 Thess. 2), to profane the Sabbath which was instituted in the beginning as a memorial of God, and to offer him instead a rival Sabbath, which originated among sun-worshippers as a festival to the honor of their idol, and was brought into the church by the papacy, the power that, according to prophecy, should "think himself able to change" the times and laws of God, which change is to-day held up to the whole world by the Roman Church as a proof of her power to abolish the precepts of the Bible, and give laws to mankind independent of it. Is not the acknowledgment of this power to change the law of God the mark of the beast? Those who have ignorantly kept Sunday as the Sabbath of God, observing it conscientiously to the Lord, had not this mark; because they did not knowingly acknowledge the power of the Roman Church. But light has come, and all that will, may learn the origin of Sunday-keeping in the church, and knowing this, and still persisting in its observance, while they tread under foot the Sabbath of the Lord, are they not willing servants of the man of sin? Will they not voluntarily receive the mark or seal of papal authority?

In the time of the preaching of the Third Angel's Message, the winds of war, now struggling for liberation, are held in check, that the servants of God may be sealed with his seal. They are his servants, but they must be aroused and tested, or they will not be able to stand in "the hour of temptation" and the day of wrath. They are waiting, in that they are not keeping all the commandments of God. Especially is this the case in respect to that one which is a sign between God and his people, and is the only positive precept by the observance of which we are especially called upon to honor him as Creator. God sees it to be right and best to test all by presenting to them his seal for their acceptance. His true and loyal servants will discard the mark of the beast, and accept the seal of the living God.

The prophetic message of the third angel is now being proclaimed all over the earth. It is bearing to the inhabitants of the earth the seal of God as it is in his commandments. It is encircling the globe, and soon the work will be finished. Then will be fulfilled the scripture, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

Oh, heed the voice of the last warning which God in mercy is sending forth to mankind! Discard the rival Sabbath of the papacy, the seal of the power that professes ability to change the times and laws of the Most High. Accept the sign and seal of the authority of the living God, the maker of the heavens and the earth. Keep the commandments of God and the faith of Jesus, and so escape the coming wrath, the seven last plagues; and, having "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," receive the harps of God, and join in "the song of Moses, the servant of God, and the song of the Lamb." Rev. 15:2, 3. May the reader and the writer share in that final triumph, and in the joys of eternal life.

R. F. C.

IS THE END NEAR?

TEXT: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32.

The end will come sometime; the Judgment will set; probation will close; Christ will return. God has promised it, and we believe it. Do you? Why may it not be near? Somebody will live to see it; then why not we? Do you say that you see no signs of its coming? The people in the days of Noah saw no signs of the flood, and yet it was right upon them.

Matt. 24:38, 39. So it will be in the last days. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming; for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3, 4.

Reader, be careful that you do not fulfill this very prophecy yourself. Have you watched for the signs? Have you thought upon this subject? Do you know what the signs are to be? If they should come to pass, would you recognize them? Have you studied the Bible upon this point? or have you been so intent upon other matters that you have given this subject no thought? or, if you have thought of it, has it been with anxiety and effort to ascertain the truth? God does not force men to see and believe his truth.

The advent of Jesus is ignored and scoffed at by many. We warn you to be careful that that day does not come upon you unawares. In Dan. 2:31-44, God has given a prophetic outline of the history of the world, under the image of a man. Commencing with Babylon, there were to be four great kingdoms, Babylon, Medo-Persia, Grecia, and Rome, the last divided into ten parts. After that the end of the world should come. All admit that this prophecy is now fulfilled, except that part relating to the end. The great prophecy of the 2300 days of Dan. 8:14, pointing to the cleansing of the heavenly Sanctuary and the work of the Judgment, also ends about this time. See Scott, Fletcher, and other authorities upon this question. There are ten distinct chains of prophecy in the Bible, each one pointing to the end of time and the setting up of God's kingdom. It is now generally admitted that we are in the last link of each of them. Many ministers in all denominations are now giving warning that the end is near. All classes are expecting some great revolution soon to occur, though they know not what it is to be. See Luke 21:25-32.

In answer to the question found in Matt. 24:3, "What shall be the sign of thy coming, and of the end of the world?" Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. He does not say that all nations shall believe the gospel, be converted by it, and have a thousand years' millennium before the end. No; it is simply to be *preached* to all nations for a witness against them. *Then*, not a thousand years after, shall the end come. Every nation has now heard the gospel. The prophecy of Jesus is fulfilled. Will his promise now fail?—No, never. Then the end is at hand.

There is yet another fact that has a strong bearing on this question. The light of God's truth commenced in Asia. Steadily it has been making its course westward, till, like the sun, it has gone around the world. Asia had it first; next Africa stretched out her hands to God; then Greece and Italy were lighted up by the labors of Paul and his successors; and then the heart of Europe was warmed by the great Reformation in the days of Luther. It has shone across the waters of the Atlantic, and lightened up America. And now, finally, quite across this continent, yea, among all the islands of the Pacific, this light is shining clearly. The end has been reached; the globe has been girdled; all nations have heard. God's appointed time has come—the harvest of the Lord.

As a definite sign of the end, and to show when the last generation has come, the Lord foretold that the sun and the moon should be darkened, and the stars should fall. This sign is made very prominent in the Bible, every time in the same order, with the same events succeeding, as the following texts bear witness:—

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:30, 31.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all

these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:29-34.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:12-17.

All three of these signs have been remarkably fulfilled. May 19, 1780, the sun was darkened according to the prophecy. Beginning to grow dark about the middle of the forenoon, it became so dark at noon that people could not see to read without lighting their lamps. The Legislature of Connecticut, being in session, had to adjourn; it was so dark that the fowls went to roost; cattle came lowing to the barnyard; frogs began to croak; the night-hawks came out, and everything bore the appearance of, and was shrouded with, the gloom of night. The uncommon darkness lasted fourteen hours, or till after midnight. It could not have been an eclipse of the sun, as the moon was full, and a total eclipse lasts only about five minutes. Scientific men have never been able to give a reason for it. So remarkable was this day that Noah Webster has noticed it in his dictionary as "THE DARK DAY." See Explanatory and Pronouncing Vocabulary of Webster's Unabridged Dictionary. That night, though the moon had fulfilled the day before, was so dark that white paper could not be distinguished from the blackest velvet a few inches from the eyes. One writer says that it was so dark that the darkness could be felt. The general impression was that it was a sign of the day of God, and that the Judgment was at hand.

Nov. 13, 1833, the stars fell. Thousands are now living who witnessed that remarkable shower. Prof. Olmstead, the celebrated astronomer of Yale College, says, "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world." So remarkable was the falling of the stars that it is put down in books on physical geography, natural philosophy, and astronomy, as the most wonderful ever known. They fell thick and fast, like snow-flakes in a heavy storm. It looked as though the very heavens were raining balls of fire. This is just what the prophecy foretold. The Lord says, When you see all these things, know that the end is near, even at the doors.

Modern Spiritualism is another marked sign of the end. Many scriptures may be quoted plainly foretelling Spiritualism, as one of the last signs before the end. Here is one: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:13-15. When is this to be?—When Jesus is about to come as a thief in the night, and when the battle of that great day of God Almighty is at hand. At that time the prophet says the spirits of devils will go everywhere over the world, working miracles to deceive the people. To the same effect see Matt. 24:23-27; 1 Tim. 4:1-3; 2 Thess. 2:8-12. Spiritualism arose in 1848. In about a quarter of a century it made 10,000,000 converts, and it is spreading with wonderful rapidity. It does work miracles, perform wonders, and claim to be the work of spirits. The Bible says that these spirits are the spirits of devils, and that this work is a sign of the end at hand.

Wonderful storms by sea and land, and earthquakes are to be another sign of the end. Luke 21:25; Rev. 11:18, 19; 16:17-22. Every observer must be aware that the last few years have been remarkable in this very respect. Of the frequency of earthquakes, the *Christian Statesman* of July 17, 1875, says, "The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living, above all others since the records of such phenomena began to be generally preserved." Look at the terrible fires, destructive floods, cyclones, storms of thunder and lightning, which have occurred in the last few years. These are only precursors of the wrath of God which is soon to destroy a guilty world. And they are fast increasing.

A spirit of war, and great preparations for war, were to be another sign of the end. Joel 3:9-15; Rev. 11:18. Now look over the world. See the vast military camps, with millions of soldiers in arms. See the wonderful preparations for war everywhere, the terrible weapons of destruction which are being formed. Says a secular paper, "From every quarter of the globe come rumors of wars or of warlike preparations." Again, "The nations are arming as if with a prophetic understanding that a terrible and portentous crisis is at hand." They are preparing for the battle of the great day.

Religiously, the professed church of Christ is in just the condition foretold in the Bible as another sign of the nearness of the end. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. Particularly were love of money, love of pleasure, formality, etc., to be prevalent sins among those professing godliness. Alas, the prediction is but too truly filled up. The power of God and the old simplicity have died out of the churches. They are asleep, dreaming of a temporal millennium. Their pastors are fattening on high salaries, and feasting with the ungodly, while they are mocking at the coming of the Lord. Yet all over the land, in every city, through the villages, out in the country,—everywhere, is heard the solemn message of warning: The Lord is coming; the Judgment is at hand; the day of wrath is near. For nearly fifty years this solemn cry has been sounding through the land, though despised and rejected by the great mass, just as Jesus said it would be. Matt. 24:37. "Can ye not discern the signs of the times?"

Reader, investigate this subject. We warn you that if you do not, you will soon repent of it. Are you ready? Are you reconciled to God? Are you prepared to meet your Judge? In the words of the apostle we admonish you: "Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13:40, 41. D. M. C.

THE AMERICAN PAPACY.

WE personally know a gentleman, who, riding on the railroad not long since, fell into conversation with a Catholic priest, and finally said to him, "What is your Church going to do with the religious amendment movement? Are you going to help it forward? are you going to vote for it?" "Oh," said the priest, "we have nothing to do with that. We leave that to the Protestants; we let them do all that. They are all coming to us, and we only have to wait."

Such is the attitude of the Catholic Church at present; and such it will to all appearances remain until the National Reformers have done the work; till they, by repeated advances and in spite of repeated "rebuffs" have come to her and made the proper surrender; because she knows that were she now to actively engage in the enterprise, it would arouse suspicion, and the success of national Christianity would be seriously compromised. But let the Reformers do the work, as they are doing, and bring the matter to the point of being voted upon, then there will be found at the polls every Catholic voter in the United States, casting his ballot for the religious amendment, which, in the words of the pope, will "cause the Constitution of" the United States, and legislation, to be modeled on the principles of the true Church," and by which,

as the Archbishop of St. Louis says, "heresy and unbelief" will become "crimes," and will be "punished as crimes," as in the "Christian countries" of Italy and Spain.

As Catholics in Europe are earnestly engaged in this enterprise, and as the National Reformers in America are engaged in it, the question occurs to the National Reformers, "Why shall we not join hands with the Catholics in America, so that we can win? True it is, we may be subjected to some rebuffs in our first profers, for the time has not come when the Roman Church will strike hands with other churches—as such; but the time has come for us to make repeated advances and gladly accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation. For without the help of Rome, we cannot amend the Constitution; without the help of Rome, we cannot compel people to keep Sunday. But if we can enlist with us the powerful hand and the masterly organization of Rome, our success is assured." That is the sum and substance of this proposition of the National Reformers.

SOLD INTO THE HANDS OF ROME.

Although the Catholic Church apparently takes no very active interest in this movement itself, we may rest assured that there is not a single writer, nor a single official, of the Catholic Church, from the pope to the lowest priest in America, who ever "for an instant" loses sight of the movement, or of the "prescriptions" which the pope has given in view of it.

Then when the matter comes to the enforcement of the laws, what is to hinder the Catholics from doing it, and that, too, in the Catholic way? Every priest in the United States is sworn to root out heresy, and Monsignor Capel, in our own cities and at our very doors, defends the "Holy Inquisition." And when, by Constitutional Amendment, the refusal to observe Sunday becomes heresy that can be reached by the law, what then is to hinder the Catholics from rooting out the heresy? Certainly when the National Reformers shall have been compelled by the necessity of the situation to surrender to the Catholics, it would not be in their power, even were it in their disposition, to repeal the laws; so there would then be nothing left but the enforcement of the laws—by Catholics, if by no one else. This view of the case, alone, ought to be sufficient to arouse every Protestant and every American to the most uncompromising opposition to the National Reform party.

It is of no use for the National Reformers to say that they will not allow the Catholics to do these things. For when the National Reformers, to gain the ends which they have in view, are compelled by the "necessities of the situation," to unite with Rome, having, by the help of Rome, gained those ends, it will be impossible, without the help of Rome, either to make them effective, or to reverse them, or to hinder Rome from making them effective in her own way. When the thing is done, it will be too late to talk of not allowing this or that. The whole thing will then be sold into the hands of Rome, and there will be no remedy.

Lord Macaulay made no mistake when he wrote the following:—

"It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. . . . The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place."—*Essays, Von Ranke.*

And it is into the hands of this mistress of human deception and oppression that the National Reformers deliberately propose to surrender the United States Government and the American people. But just as surely as the American people allow the National Reform party, or anything else, out of seeming friendship for Christianity, or for any other reason, to do this thing, they are undone.

We know that a good many people have regarded the *American Sentinel* as exerting itself to no purpose, because they think there is no danger of the success of National Reform. But in the National Reform party allied with Rome, there is danger. Then put with this the almost universal demand for more rigorous laws, more vigorously enforced, for the stricter religious observance of Sunday,—the very thing above all others at which the National Reform movement aims,—and the danger is increased and is imminent. In view of these facts, there is great danger that through the sophistry of the National Reform arguments, the

ill-informed zeal of thousands upon thousands of people who favor Sunday laws, will be induced to support the National Reform movement, and so they and the whole nation will be delivered into the hands of Rome. There is danger in the National Reform movement. We know it, and by the evidences we here give in their own words, it is high time that the American people began to realize it.

We say that if the National Reformers and the Catholics, or any others, want to keep Sunday, let them do it. If they have not religion enough to lead them to do it without the aid of civil laws to compel themselves to do it, then let them have laws to compel themselves to do it. But Heaven forefend that they shall ever succeed in securing the laws that they ask by which they will compel others to do it. And we do most devoutly pray, God forbid that they shall ever succeed in their scheme of putting into the hands of Rome the power to enforce religious laws, and to correct heresy; God forbid that they shall ever succeed in making free America a slave to Rome.

The success of the National Reform movement will be the success of Rome. Therefore, to support the National Reform movement is to support Rome. How many, then, of the American people are ready to enter into the National Reform scheme?—*American Sentinel.*

Temperance Outlook.

WHAT RUM IS DOING.

RUM is the one agency that stands in opposition to everything that is good and fosters everything that is evil. Take up the daily papers and read the reports of the cuttings, stabbings, shootings, riots, assaults, wife-beatings, and other infractions of peace and good order, and ninety per cent of the sum total will be found to be occasioned by rum. Go through poor-houses, and you will find that ninety per cent of the inmates were brought there directly by rum. Go through jails and penitentiaries, and you will find that ninety per cent of the criminals were made so directly by rum. Look over the list of executions for murder, and you will find that ninety per cent of the food for the gallows was furnished directly by rum. Make inquiry as to the cause of separations of husbands and wives, and domestic troubles generally, and you will find that ninety per cent of it all may be charged directly to rum. Scan the corruption in governmental matters, the cases of mal-administration, corruption in elections, and all that is undermining purity in government, and you will find that ninety per cent of it is chargeable directly to rum. In brief, sum up all there is of brutality, violence, beggary, crime, and corruption, and you will find that more than ninety per cent of the awful aggregate may be charged directly to rum.

Rum is the one agency that is undermining humanity; it is the one influence that makes the work of the church of no avail; it is the agency that kills the good effect of education; it is the one weapon which the Devil wields that is irresistible,—the one agency that stands in opposition to everything that is good and fosters everything that is evil. It is death to the family, to business, to society, to government, and to the school and church. It tears down faster than all the agencies for good can build up.

There is crime and pauperism just in proportion as there are liquor shops. There is corruption in politics exactly in proportion to the amount of rum consumed. The cities with their miles of rum shops are plundered and tax-ridden, and the only salvation for the States containing them is the country, which is free from its demoralizing influence. Where rum is, votes can be purchased; and a rum-purchased vote was never yet cast for a good object.

With these ghastly facts staring every decent man in the face, we are asked to let rum alone. It is with rum as it was with slavery—it is the one thing that must not be touched. It's right to go on debauching men and boys and demoralizing the world, must not be questioned. It's right to kill men, to wreck boys, to ruin homes, and to render miserable girls and women, must not be questioned. There is not a family in the United States that has not this danger constantly hovering over it. There are millions of dollars invested in the business, the profits of which depend upon the number of boys that can be ruined annually. This vast financial structure is based upon the ruin of men. The more drunkards this interest can make, the greater its profits; and as there is no limit to human cupidity, so there is no limit to its efforts in this direction.— *Toledo Blade.*

TEMPERATE IN ALL THINGS.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:24, 25. This scripture sets forth the importance of temperance, not only in one thing but in all things, if a man would be successful in obtaining that for which he strives. The apostle from whom we quote, teaches us that men who competed for the mastery in earthly things, found it necessary to practice temperance to the very letter, and draws the conclusion that such being the case, it is evidently much more important that they who are striving for an incorruptible crown should be temperate in all things.

Temperance is one of the necessary things that the apostle Peter instructs us to add to our faith, without which he tells us that a man is blind, and cannot see afar off. 2 Pet. 1:5-9. Temperance is also one of the fruits of the Spirit mentioned in Gal. 5:22, 23; and if this fruit is not manifest, we are not Christians. If we have not the spirit of Christ, we are none of his; and if we do possess this spirit, the fruits of it will most assuredly follow, and temperance we see is a part of that fruit which is to be seen in the life of every Christian. So the man who would obtain that incorruptible crown must be temperate in all things.

Men may be temperate, and yet not be Christians. But can men be Christians and not be temperate? According to the scriptures referred to, it appears that this cannot be. An intemperate man is not at the same time a Christian. If we are slaves to appetite, we are not free in the Lord; we have not been brought out from under the dominion of sin; for intemperance is sin. The Christian must not only live temperate, but his heart must be enlisted in every good cause, in every good and laudable work that rescues perishing souls.—*Temperance Advocate.*

TO THE GIRLS.

ABOUT three years ago Miss Cleveland, sister of the President of the United States, and an active temperance worker, wrote an article for the *Youth's Temperance Banner*, which closed as follows: "I wish some strong, bright angel stood before you just now, while you read, girls, to flash before you, as no words of mine can, the power you possess to help or hinder the cause of temperance; to make you feel your responsibility, because you are girls, in this matter; to shudder at its weight, and to never cease trying to fulfill it! Doubtless you have heard a great deal about the value of your smiles; but do you know the value of your frowns? I wish I could make you feel the value of your frown, and the importance of knowing just what to frown upon. What a man must do by a blow, a woman can do by a frown. When the time comes that the young man who now shares his time in your society and the saloon, who jokes about temperance in your presence, and takes a glass socially, now and then, is made to feel that these things cannot be if you are to be his companion at party, ride, or church; and that good society cannot tolerate these things in its members; in short, that this kind of man is unfashionable and unpopular,—then alcohol will tremble on his throne, and the liquor traffic will hide its cancerous face."

WINES IN CANDIES.—Little candy bottles are sometimes filled with wine to tempt boys and girls, and teach them to love the taste of the stuff. The bottles are made of some kind of gum, mixed with candy. Do not be ensnared by them.

—From having been fitful and uncertain, the prohibition sentiment has grown into a political power that is both certain and powerful; and the ambition of its advocates has increased accordingly. They used to be rather a lot of holiday makers, who mustered in force at minor elections only, and fell back into the ranks of the older parties in every national struggle. But now they are both strong and indifferent to their old associations, and more intent than ever upon taking a hand as Prohibitionists in the election of a president.—*New York Sun.*

—The annual drink bill in this country is said to be \$900,000,000, and its tobacco bill is \$600,000,000, while its contributions for home and foreign missions are only \$5,500,000. In other words, for every dollar spent for missions \$181.81 are spent for liquor, and \$109.09 for tobacco. Or, putting the two together, rum and tobacco get \$290.90 for every dollar which we put into the effort to evangelize the world. Is it any wonder that the progress of the truth is so slow? The worst of it all is that, in the case of the expenditures for tobacco, a large per cent of it is paid by Christian men!

"A LITTLE WON'T HURT HIM."—Said a dying drunkard: "I was the pet of the family. Before I could well walk I was treated to the sweet from the bottom of my father's glass. My dear mother would gently chide him with, 'Do n't, John, it will do him harm.' To this he would smilingly reply, 'This little sup won't hurt him.' When I became a school-boy, I was ill at times, and my mother would pour for me a glass of wine from the decanter. At first I did not like it, but as I was told that it would make me strong, I came to like it. When I became an apprentice, I reasoned thus: My parents told me that these drinks were good, and I cannot get them except at the public-house. Step by step I fell. . . . I have grown to manhood, but my course of intemperance has added sin to sin. My days are now nearly ended. Hope for the future I have none."

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:—

MISSOURI.—The church at Nevada has recently had thirteen accessions to its membership.

TENNESSEE.—A company of six believers has been raised up at Jeffers, through the labors of A. Ford.

KANSAS.—The company of believers at Wichita has been increased, and now numbers upwards of forty.

NEW YORK.—An important general meeting was recently held at Rome, which was quite largely attended.

GEORGIA.—A church of ten members has recently been organized at Reynolds, also a tract and missionary society.

ITALY.—Eld. A. C. Bourdeau gives an encouraging report of labor in Italy, making mention of several converts.

MINNESOTA.—General State meeting held at Minneapolis was largely attended and full of interest, one feature being the dedication of a new church.

IOWA.—A general State meeting was held at Des Moines, Jan. 15, 16, at which time a new church was dedicated, and the work throughout the State given a fresh impetus.

ILLINOIS.—A. O. Tait reports profitable meetings held with the churches at Centralia, Keenville, and Sheridan; protracted meetings are in progress near Rock Island; a series of meetings are being held at Hunt City.

OREGON.—A good work has recently been wrought at East Portland, where special meetings were held with the church and for unbelievers; as one result, thirteen converts were baptized and added to the church.

WISCONSIN.—H. R. Johnson gives a cheering report of labors with the church at Oakland, several backsliders being reclaimed, and unbelievers converted; Eld. Sanborn reports profitable meetings with the churches at La Grange, Sparta, and Eloy.

AUSTRALIA.—The meetings that were held at Adelaide resulted in the organization of a strong church of thirty-four members, also a wide-awake tract and missionary society; the church at Melbourne receives ten new members; tent meetings are being held at Geelong, a city of 20,000 inhabitants.

OHIO.—The churches at Bowling Green and Portage River have been much strengthened and encouraged of late by meetings conducted by Eld. R. A. Underwood; at the latter place several new members have been added to the church; encouraging reports are received from the churches at Camden and Troy.

MICHIGAN.—Meetings held at Garfield result in several converts; nine believers reported at Hayes, and six at West Greenwood, where also a Sabbath-school has been organized; A. O. Burrill reports interesting and profitable meetings with the church at Mt. Pleasant; meetings being held at Carlton Center are awakening considerable interest, several having already embraced the faith.

INDIANA.—Membership of the church at Farmersburg has been increased to seventy-seven; the church at Akron has also had its membership increased recently; at Northfield a new church was dedicated a short time since, and additions made to the membership; a church of fourteen members has just been

organized at Terhune; D. H. Oberholtzer reports having visited the churches at Noblesville, Prairie Creek, Farmersburg, and Worthington, and that new members were added at each place; new church being erected at Boggstown; a church of sixteen members has been organized at Homer, and a new church building dedicated Jan. 23; the general State meeting held at Denver was very successful.

The Theological World.

... Bibles in twenty-one languages are distributed among the immigrants arriving at Castle Garden, N. Y.

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

... The number of candidates for the ministry of the Episcopal Church in the United States is 344, a smaller number than at any time since 1868.

... The *Baptist Missionary Magazine* gives the present membership of the church at Ongole, in the Telugu mission, as 14,632. It is the largest Baptist church in the world.

... At an exciting revival meeting in the Second Baptist church, at Adrian, Mich., recently, Mrs. Susan Brown, aged 65, sprung to her feet, shouted "Hallelujah!" and fell dead.

... August Belmont, the well-known banker, has decided to erect a chapel in the cemetery at Newport, R. I., in memory of a deceased daughter. It is to be free to all denominations.

... Fifteen medical students in New York have decided to become medical missionaries, and special services are being held in the Y. M. C. A. building to arouse popular interest in medical missions.

... The separating tendencies of the white and colored Methodists in the South, are attracting the attention of the leaders of the denomination in the North. It is said that the blacks desire this separation fully as much as the whites.

... The Jewish Seminary in New York is now an accomplished fact, and the same is in operation. It is stated that one prominent reason why such an institution is needed, is to stem the tide of infidelity that is gaining ground among the Jews.

... "The Henry Reed Steamboat Company" for carrying missionary workers to Central Africa, is under the auspices of the Missionary Union, and all its funds go into the treasury of the Union for maintaining the steamer *Henry Reed* and its mission work on the Upper Congo.

... The special religious movement that has been going on recently in Philadelphia, was accompanied by one noticeable feature; viz., visiting from house to house. In one week 177,000 families were visited by those appointed for that purpose.

... A bill to prevent the playing of base-ball on Sunday was recently introduced into the Illinois Legislature. It provides that players shall be fined from \$10 to \$200; spectators, from \$5 to \$100; and persons betting on the grounds, from \$100 to \$1,000.

... The long talked of union between the Waldensian and the Free churches of Italy has advanced another and a very important stage. At a meeting of the Waldensian Synod lately held, it was decided unanimously to accept the proposed basis; but with one qualification—that the name Waldensian be not dropped. By one of the articles it is provided that the United Church shall preserve the name Waldensian Evangelical Church, leaving it free to the several congregations to call themselves Evangelical church of whatever the place may be. The hope is expressed that the day may come when, through increase of members and the adhesion of other denominations, it will be possible to assume the name Evangelical Church of Italy. Much depends now on the action of the Free churches.

... The question of orthodoxy among professors of theology is commanding attention the civilized world over. The Andover difficulty is experienced in Germany, in France, in Switzerland, and in Scotland. On the one side there are those who insist upon a broader theological basis. On the other side there are those who say that the teaching from theological chairs must be consistent with the rules regulating such foundations, and with the objects for which they exist. At St. Andrew's, Scotland, Principal Cunningham, in his opening lecture, called for a larger latitude of opinion. Dr. Story, the new professor of church history, in his inaugural at Glasgow, advocates very strongly the emancipation of university theological teaching from the tests at present existing. He demands entire freedom. Professor Flint, of Edinburgh, while opposed to any arrangement which would multiply or intensify restrictions, expresses his belief that theology, if taught on Dr. Story's plan, would be starved out of the Scottish universities, for the simple reason that there would be no demand for it.

THE GOSPEL SICKLE.

Battle Creek, Mich., February 15, 1887.

The subscription list of the *Sickle* is in a very encouraging condition. Each mail brings returns that make the hearts of the publishers glad. Let the good work continue. May the great Head of the church bless the *Sickle*; and may his Spirit blow away the chaff of error, and help the Editor to feed the fifty thousand readers with the clean wheat of truth.

One of our temperance exchanges has adopted the following principles of action, which are certainly commendable: "Our motto—'In God we trust;' our mission—'There remaineth yet very much land to be possessed;' our rallying cry—'Let us go up at once and possess it, for we are well able;' our goal—national prohibition." If all temperance workers would adopt the same principles and live up to them, the cause would advance much more rapidly and successfully than it now does.

The Seventh-day Adventist Year Book for 1887 is a work of 144 pages. It contains directories of the General Conference, all State Conferences, and other auxiliary organizations; proceedings of the various anniversary meetings; denominational statistics; historical sketches of the various publishing houses, educational institutions, foreign and city missions; also a compendium of the U. S. postal rates both to this and foreign countries. The book is illustrated with sixteen cuts of the several publishing houses, colleges, etc. The price is merely nominal, being only 10 cents per copy; postage, five cents. We can recommend it as a work of much interest and value. Address *Review and Herald*, Battle Creek, Mich.

In a late issue of an exchange is an article entitled "Keep it Before the People," in which occur these words: "Let it be published everywhere, in every paper in the land, religious and secular, that the covenant of the ten commandments is nowhere in the Bible called a law." This seems a strange assertion, viewing it from the position the writer takes to oppose the Sabbatarians; that is, that we are not under the law, but under grace; that the law was abolished in the death of Christ, and the death of Christ abolished *only* the law. So if the commandments are never called a law, Christ has never abolished them, and they are binding on us to-day; and if one commandment—"Thou shalt not commit adultery"—is binding, then surely the others are also, the fourth commandment with the rest.

FUTILE HOPE.

For several years past an appeal has been made to the Christian people of the country, to secure a better observance of Sunday by the enactment of laws to prevent the desecration of the day. The Rev. Leonard Woods, D. D., professor in Andover Theological Seminary in 1881, said at that time:—

"Some have relied upon the salutary influence of civil laws requiring the Sabbath to be treated with respect, and forbidding, under severe penalties, all open violation of it; but, in my apprehension, we have no reason to expect that mere civil enactments will ever be productive of any extensive and permanent benefit in regard to this subject, except merely as they afford protection to Christians in worshipping God according to their own consciences. The experiment has often been tried here and in other countries, but the result has made it evident that the great interests of morality and religion cannot safely be made to rest on the power of the civil law. The due observance of the Sabbath must be promoted by considerations addressed to man's reason and conscience and heart."

SUGGESTIVE.

A pressing want of Bible argument is seen in those who relate what they have heard of the faults of individuals as arguments against the truth. For it is a fact, that in any case of importance, a man will produce his best evidence; and if he resorts to slander and ridicule, and offers what he has heard of the faults of individuals to bring into disrepute the faith of any body of Christians, it shows that he has nothing better to present. Such a being is to be pitied. Poor creature! He feeds upon the hear-say faults of others, and deals them out to prejudice those with whom he has influence, to bring them into the same low, narrow channel with himself.

But those who keep the commandments of God may expect to meet with opposition of this character. We think this may be learned from the following scripture: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15. The father of lies, the Devil, and his devoted children, have ever been extensively engaged in lie-making, and they have always found admirers, who have loved their lies when made; but here the loving and making of lies by one class, is mentioned in connection with another class who do the commandments of God. This will be seen fully in the history of the "remnant" on whom the dragon was to make war for keeping the commandments of God, and having the testimony of Jesus Christ. Rev. 12:17.

THE CHANGE OF THE SABBATH.

If there was ever any divine authority for the change of the Sabbath at the resurrection, why was not the Sabbath changed at that time in accordance with the command? Why did the people of Southern Europe continue to meet for worship on the seventh day of the week, which they did do in nearly every city, until as late as the middle of the fifth century? If the Sabbath was changed at the resurrection, why did the people of Scotland continue to observe Saturday as the Sabbath until the year 1069, when Queen Margaret, who was a devout Catholic, commanded that her subjects should work on Saturday and rest on Sunday? If the Sabbath was changed by divine authority, why did the people of Eastern Europe and Africa, and Western Asia continue to meet for worship on the seventh day of the week for 1,200 years after the resurrection? If the Sabbath was changed, why do all the people of Southern and Eastern Europe and Western Asia continue to call the seventh day of the week the Sabbath, even to the present time?

All these are historical facts, and we would be pleased to have our readers answer the above questions.—*Light of Home*.

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"EVERY GREAT TRUTH IS PLAINLY STATED."

This remark is frequently made by those who think the fourth commandment should be given a second time in the New Testament, if it is the duty of Christians to keep the holy Sabbath. Because it is not given the second time, they conclude that the Sabbath is abolished. We fully agree with them that "every great truth is plainly stated," but do not come to the same conclusion.

The Sabbath is a "great truth." It is considered by God and his holy prophets an institution of vast importance. The greatest penalties are threatened for its violation, and the greatest blessings are promised to those who should keep it holy. The language of the fourth commandment, employed in setting forth and enforcing the Sabbath, is so plain that no one can mistake it. This "great truth is plainly stated."

Now, if the Sabbath is abolished, and if the eternal interests of Christians are greatly endangered by its observance, as our opponents represent, is not this also a truth equally as great?—Most certainly; and it should be as plainly stated as the Sabbath law. Let those, therefore, who teach that Jehovah has abolished his sanctified Sabbath, and that the New Testament warns Christians against its observance, understand that, as "every great truth is plainly stated," we require of them as plain and positive testimony that the Sabbath is abolished, as is employed in the great Sabbath law, the fourth commandment. Let those that loudly call on us to show a second edition of the Sabbath law from the New Testament, pause, and learn that it is their duty first to show plain and positive testimony that the original Sabbath law has been abolished.

The great Creator gave the Sabbath, a memorial of himself. Says Jesus, "The Sabbath was made for man." And when the ten moral precepts of God's holy law were given in due form, the law of the Sabbath was uttered by Jehovah under circumstances of awful grandeur, and engraved in the tables of stone. And is it not the height of presumption to dare trample on that law, because it is not repeated a second time?

The depth of human depravity is summed up in this: "The heart is deceitful above all things, and desperately wicked." Jer. 17:9. The whole story of redemption is told by the Saviour in these words: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And the promise of complete and perfect restoration to purity and holiness is contained in these words of the beloved disciple: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

A CAUTION TO MOTHERS.—One of the first literary men in the United States said to a temperance lecturer: "There is one thing which I wish you to do everywhere: entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life all my days to keep from dying a drunkard, because I was fed with spirits when a child. I thus acquired an appetite for it. My brother, poor fellow, died a drunkard."

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