

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

TRUE GREATNESS.

It matters naught, my friend, how rich you are,
How grand or great,
How brightly o'er you shines ambition's star
With high estate;
It matters not though fabrics rare in fold
Your stately form,
Or marble walls, inlaid with gleaming gold,
Shut out the storm;
But whether you have proved your noble birth
By noble deeds,
Regardless of the snares or sneers of earth,
And useless creeds;
Whether your soul has soared in courage high,
Erect and free,
With resolutions that could dare or die,
Is much to me.
I care not whether you have won in fight
A warrior's fame,
Or 'graved in silver letters, dazzling bright,
A statesman's name;
It matters not that people bow the head
In faltering fear,
Or nations tremble with a nameless dread
When you are new;
But whether you have spoken words most kind,
And sown the seed
That bears rich fruitage in the human mind,
Of thought and deed;
Whether your heart has triumphed o'er its pride
With courage true,
And 'mid the lowly-hearted turned aside
Its work to do;
Whether your eyes have learned to look in love
On all around,
And turning other eyes and hopes above,
Their bonds unbound,
Beholding all the rich rewards that wait
For those who see
Beyond the portals of the golden gate,
Is much to me;
For he who learns to labor and to wait,
Unweary'd by any fortune, any fate,
Thus truly good, is truly grand and great.

—I. Edgar Jones, in *Anvil*.

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.

As all have violated the law of God, and cannot of themselves render obedience to its just requirements, we are dependent on Christ, first for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

As the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles. This transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

THE new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; secondly, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and, if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36; 1 Cor. 15:51, 52.

GOD'S moral requirements are the same upon all men in all dispensations; these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was, in consequence, called the "ark of the covenant," or testament; Num. 10, 33; Heb. 9:4, etc. This law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true Sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

BAPTISM is an ordinance of the Christian church to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and, through that, of the resurrection of all the saints at the last day. No other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

THE doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night. The second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

MANY people claim that moral suasion is the best and only legitimate method of dealing with the liquor traffic. But these same people are not consistent. They will not consent to leave such evils as theft, murder, and arson to moral suasion alone; they insist that Constitutional prohibition is needed to guard society against those evils. The same principle that calls for prohibition of those evils will also call for prohibition of the liquor traffic; for this is an evil of far greater magnitude to the human race than those that have been mentioned. Let moral suasion and legal prohibition go hand in hand.

PROPHECY is a part of God's revelation to man; it is included in that Scripture which is profitable for instruction (2 Tim. 3:16); it is designed for us and our children (Deut. 29:29); so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Ps. 119:105; 2 Pet. 1:19); a blessing is pronounced upon those who study it (Rev. 1:1-3); and, consequently, it is to be understood by the people of God sufficiently to show

them their position in the world's history, and the special duties required at their hands.

WE find the following very truthful statement with regard to Spiritualism, in the *New York Tablet*:

"We suppose it will not only be conceded but contended that this blessed land of ours, in this glorious nineteenth century, stands, for enlightenment and advanced intelligence, at the head of the civilized world. Yet here, within a few years, has been revived the practice of necromancy, or evocation of the dead, to tell us the secrets of the future, a belief in women who have a familiar spirit—that is, witches, though we call them mediums, not witches—and have instituted, under the name of spirit, blunderingly called spiritual, a regular system of demon-worship. This revival did not take place among the benighted foreigners settled among us, but with genuine Americans of Protestant lineage, taught to call the pope anti-Christ, or the man of sin, and to denounce Catholicity as a superstition. Spiritualism has flourished luxuriantly among our free and enlightened Americans as in a congenial soil, and bids fair to become the national religion."

It was some years ago that the *Tablet* published the foregoing statement, the truth of which has been more and more clearly demonstrated every year, especially the closing remark. History does not furnish a parallel case of any doctrinal system's making such remarkable progress as Spiritualism has since its rise in 1848. If Spiritualism is not the "strong delusion" of 2 Thess. 2:11, it is difficult to conceive what would fulfill that text.

THE RESURRECTION.—This glorious doctrine is one of the chief corner-stones of the Christian's hope. Dr. Clarke, the well-known commentator, says the subject of the resurrection of the dead was dwelt on much more by the apostles and early Christians than in modern times. The reason is obvious. The hope of the apostolic church lay in the resurrection of the dead, or its equivalent, the change to immortality when the Life-giver should appear. But the sentiment that men go directly to heaven when they die, has dimmed this glorious subject of the resurrection. When Jesus would comfort the weeping Martha, he said, "Thy brother shall rise again" (John 11:23), not, Thy brother has gone to heaven! And when he would correctly impress the mind of one who had invited him to a feast, he said, "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13, 14), not, Thou shalt be recompensed when thou diest! Rachel, personating the church, weeping for her children slain by the bloody Herod, is thus comforted by the prophet Jeremiah: "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31:16. It does not say that these infant martyrs are now in the presence of God as little cherubs; but the cheering prospect held out is, that "they shall come again from the land of the enemy." Most of the Scripture writers have spoken in glowing terms of the resurrection. The patriarchs, the prophets, the sweet singer of Israel, Christ, himself, who is "the resurrection and the life," all the apostles and writers of the New Testament, have dwelt in ecstatic language concerning the resurrection of the dead. Verily it is a bad omen for the church that the resurrection is so little spoken of in these days of grace.

Doctrinal Articles.

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

THE JUDGMENT OF THE GREAT DAY.—16.

BY U. SMITH.

THE saints having been received into paradise, into the presence of the Father, and having partaken of the marriage supper of the Lamb, as already set forth, they are ready, in conjunction with their Redeemer, to enter upon the judgment of the wicked world, which is now committed to their hands. The sitting of the saints in judgment must begin after they have been themselves accepted of the Father through Jesus Christ, but before the sentence, "Depart, ye cursed," is pronounced by the Saviour upon the wicked, whose cases are considered in this Judgment. The following texts bring to view this great Judgment work of the saints:—

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

"Therefore judge nothing BEFORE THE TIME, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." 1 Cor. 4:5.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that THE SAINTS SHALL JUDGE THE WORLD? and if the world SHALL BE JUDGED BY YOU, are ye unworthy to judge the smallest matters? Know ye not that WE SHALL JUDGE ANGELS? how much more things that pertain to this life?" 1 Cor. 6:1-8.

"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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4-6.

We have presented these texts together that the reader might have before him at one view the testimony of the Scriptures on this important point. Let us examine them briefly in order.

The text first quoted declares plainly that the saints are to have a work of Judgment committed to them. But, as already noticed, this cannot be placed in their hands till they have themselves passed that investigative Judgment which decides all cases, and shows that they are accepted of God. All cases having therefore been decided for life or death, the judgment work of the saints cannot relate to the salvation or damnation of those who are judged by them, but solely to the determination of the measure of their guilt.

The second text forbids on the part of the church any work of judgment "before the time." This plainly implies that when the appropriate time does come, then this work is to be done by those who at present are forbidden to do it. And that time will be reached when this prohibition expires; and this is limited by the words, "until the Lord come." This must refer to the second coming of Christ, and locates the judgment work of the saints immediately subsequent to that event. That the decisions which they will render will be correct, is guaranteed in the promise that the Lord shall "bring to light the hidden things of darkness, and make manifest the counsels of the heart." This will no doubt be accomplished by placing in the hands of the saints the books of record which contain an accurate statement of the deeds of those to be judged by them. Barnes in his note on this text makes this remark:—

"And then shall every man have praise of God." The word here rendered *praise* (*επαινος*) denotes in this place *reward*, or that which is *due* to him; the just sentence which ought to be pronounced on his character. It does not mean, as our translation would imply, that every man will then receive the divine approbation—which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it."

The third text states in the most explicit manner, "that the saints shall judge the world." As it occurs in the same epistle which forbids this judgment

"before the time, until the Lord come," it is manifest that this is a work which the saints enter upon immediately after they have been exalted to reign with Christ. The nature of the judgment which the saints are to decide is clearly determined by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden works of darkness, and made manifest the counsels of the heart; 2. It is said in this same passage and in the same manner, that the saints "shall judge angels," meaning of course those angels that have sinned, whose cases are presented in the following texts:—

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be RESERVED UNTO JUDGMENT." 2 Pet. 2:4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness UNTO THE JUDGMENT OF THE GREAT DAY." Jude 6.

These two facts are decisive as to the nature of the judgment which the saints are to engage in when exalted at Christ's right hand. They are not to be judges over men in a state of probation, something as the ancient judges of Israel were raised up to rule over God's ancient people; but their judgment is to be rendered in the case of wicked men when the Lord brings "to light the hidden things of darkness," and it is to be exercised alike in the case of sinful men, and fallen angels. It is not a judgment to determine the guilt or innocence of the parties to be judged; for the guilt of the angels was virtually pronounced to be unpardonable when they were cast out of heaven, and delivered to chains of darkness, *i. e.*, to utter despair, and the hopeless bondage of their own sins. And as to wicked men, their lost condition is determined by the investigative Judgment, before judgment is passed upon them by the saints; and their condition is declared by the resurrection and translation of the just, which separates and sets upon the left hand all others as unworthy of everlasting life. And the fact that the saints thus sit in judgment to determine the measure of every wicked man's guilt, is the most absolute proof that all the wicked will have a resurrection to consciousness; that they will awake to shame, as declared by the prophet Daniel (12:2), and that God, when he renders to every man according to his deeds, designs, as the apostle Paul declares in Rom. 2:5-9, to inflict "tribulation and anguish" upon every soul of man that doeth evil.

In reference to the text we are now considering (1 Cor. 6:2), and in harmony with the view here presented, Dr. Bloomfield remarks:—

"Upon the whole, there is, after all, no interpretation that involves less of difficulty than the *common one*, supported by some Latin Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassaubon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense *assessores judicis*, by *concurrence*, with Christ, and being *partakers* of the Judgment to be held by him over wicked men and apostate angels, who are, as we learn from 2 Pet. 2:4; Jude 6, reserved unto the Judgment of the last day."

On the same text Dr. Barnes presents this comment:—

"Grotius supposes it means that they shall be *first* judged by Christ, and then act as *assessors* to him in the Judgment, or join with him in condemning the wicked."

We now come to the fourth and last text (Rev. 20:4) relative to this judgment by the saints. This is a very remarkable one. It shows that the resurrection of the just precedes the work of judgment by them. It elevates them to thrones of judgment, where they live and reign with Christ during the period between their own resurrection and that of "the rest of the dead." It measures the space of time to be occupied in this vast work; namely, a thousand years! And this period is certainly none too long for the examination of the books containing the deeds of all wicked men and fallen angels, even though all the saints engage in it, as we have learned that they will.

In this statement respecting the "thrones," there is evident allusion to Dan. 7:9, which speaks of the "thrones" being "cast down," or, more correctly rendered, being "placed," or "set up," as many able critics affirm. These thrones were "placed" for those who were to engage in the work of judgment, when the Ancient of days took his seat as Judge in the second apartment of the heavenly temple, and the cleansing of the Sanctuary, or the investigative

Judgment, began. And when at last "judgment" is committed to the hands of the saints of the Most High, and they are able to enter into the temple after the pouring out of the plagues (Rev. 15:8), it appears that they sit upon these very thrones, and with the Saviour at their head, finish the work of the judgment, as indicated in the texts before us. In this exalted state they are priests to God and to Christ, not as mediators with them in behalf of wicked men, but as worshipers of God and the Lamb, even as Christians in their mortal state are a royal priesthood to offer up spiritual sacrifices acceptable, to God by Jesus Christ. 1 Pet. 2:5, 9.

IS SUNDAY THE SABBATH?

BY D. M. CANRIGHT.

THOSE who keep Sunday claim that the first day of the week should be observed in commemoration of the resurrection of Christ on that day. But there is no Bible authority for this claim. The first day is never called the Sabbath, the Christian Sabbath, the Lord's day, or a holy day of any kind. There is not even a reference to such an institution as a Christian Sabbath, nor an intimation of it in the Bible. Neither Jesus nor the apostles ever kept it. No command is given for any one to keep it. God never rested upon it, nor blessed it, nor sanctified it. There is no penalty for its violation, nor regulation for its observance.

Reader, think of these facts. What do they mean? Paul says, "Where no law is, there is no transgression." Rom. 4:15. As there is no law of God for keeping the first day, there can be no sin in working on it; for Paul says again, "Sin is not imputed when there is no law." Rom. 5:13. Then why keep Sunday? God does not leave men to guess at their duty, but he states plainly whatever he wishes done. Does he wish men to keep the seventh day? How explicitly he has said so! Ex. 20:8-11. How plainly baptism and the Lord's supper are enjoined! Mark 16:15, 16; 1 Cor. 11:23-26. So if the Lord wished us to keep the first day, would he not have plainly said so?—Certainly; but he has said no such thing.

Let us examine every text in which the first day of the week is mentioned in the New Testament, and we shall thus learn all the Lord has said about it. There are but eight of these texts. Here is the first: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. This is all that Matthew says about it. He relates that the angel opened the tomb; that the women saw him, ran to tell the apostles, and met Jesus on the way; but not a hint is given that there is to be any change of the Sabbath, not a word is said about keeping the first day in honor of the resurrection.

Next, Mark mentions the first day twice. "And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Chap. 16:2, 9. This is all the mention he makes of the day. Here, again, there is a profound silence as to any change of the Sabbath, or any sacredness for the first day. There is not the slightest intimation of any such thing. Read the whole chapter and see for yourself.

Luke mentions the first day only once. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Chap. 24:1. What does this say about the change of the Sabbath?—Nothing. They had kept the Sabbath according to the commandment the day before. Chap. 23:56. What intimation is there here that the first day then became a holy day? The candid reader will admit that there is not the slightest reference to such a thing; yet these are the texts always relied upon by Sunday-keepers to sustain their position. Luke does state that two of the disciples went that day seven and a half miles, on foot, to Emmaus. Chap. 24:13. Why were they going there?—The circumstances indicate that they resided there, and they were going home. Jesus walked with them, and made himself known to them. Verses 15-31. Then they went back to Jerusalem to tell the others. Fifteen miles they walked that day, so it could not have been much of a Sabbath! It was nearly night when they got back (verse 29); yet, as late as that, few of the apostles believed in the resurrection of Jesus. Mark 16:12, 13. While they were eating

The Christian Life.

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

MY WORK.

I COULD not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by my Master's side,
And watch the matted face I loved so well.
Right in my path lay many a ripened ear,
Which I could stop and gather joyfully;
I did not know the Master placed them there—
"Handfuls of purpose" that he left for me.

I could not cast the heavy fisher net:
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world sea;
Or ever that I knew, his smile so fair
Came shedding all its radiance on me.

I could not join the glorious soldier band;
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home while others went to die;
And yet, when victory crowned the struggle long,
And spoils were homeward brought both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

O Master dear, the tiniest work for thee
Finds recompense beyond our highest thought;
And feeble hands that worked but tremblingly,
The richest colors in the fabric wrought.
We are content to take what thou shalt give,
To work or suffer as thy choice shall be;
Forsaking what thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!

—Selected.

FAITHFUL ABRAHAM.

My mind goes back to faithful Abraham, who, in obedience to the divine command given him in a night vision at Beersheba, pursues his journey with Isaac by his side. He sees before him the mountain which God had told him he would signalize as the one upon which he was to sacrifice. He removes the wood from the shoulder of his servant, and lays it upon Isaac, the one to be offered. He girds up his soul with firmness and agonizing sternness, ready for the work which God requires him to do. With a breaking heart and unnerved hand, he takes the fire, while Isaac inquires, Father, here is the fire and the wood, but where is the offering? But oh, Abraham cannot tell him now! Father and son build the altar, and the terrible moment comes for Abraham to make known to Isaac that which has agonized his soul all that long journey, that Isaac himself is the victim.

Isaac is not a lad; he is a full-grown young man. He could have refused to submit to his father's design, had he chosen to do so. He does not accuse his father of insanity, nor does he even seek to change his purpose. He submits. He believes in the love of his father, and that he would not make this terrible sacrifice of his only son, if God had not bidden him do so. Isaac is bound by the trembling, loving hands of his pitying father, because God has said it. The son submits to the sacrifice, because he believes in the integrity of his father. But when everything is ready, when the faith of the father and the submission of the son are fully tested, the angel of God stays the uplifted hand of Abraham that is about to slay his son, and tells him that it is enough. "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." This act of faith in Abraham is recorded for our benefit. It teaches us the great lesson of confidence in the requirements of God, however close and cutting they may be; and it teaches children perfect submission to their parents and to God. By Abraham's obedience we are taught that nothing is too precious for us to give to God.

Isaac was a figure of the Son of God, who was offered a sacrifice for the sins of the world. God would impress upon Abraham the gospel of salvation to man. In order to do this, and to make the truth a reality to him, as well as to test his faith, he required him to slay his beloved Isaac. All the sorrow and agony that Abraham endured through that dark and fearful trial, were for the purpose of deeply impressing upon his understanding the plan of redemption for fallen man. He was made to understand in his own experience how unutterable was the self-denial of the infinite God in giving his own Son to die to

rescue man from utter ruin. To Abraham no mental torture could be equal to that which he endured in obeying the command to sacrifice his son.

God gave his Son to a life of humiliation, self-denial, poverty, toil, reproach, and to the agonizing death of crucifixion. But there was no angel to bear the joyful message, "It is enough; you need not die, my well-beloved Son." Legions of angels were sorrowfully waiting, hoping that, as in the case of Isaac, God would at the last moment prevent his shameful death. But the angels were not permitted to bear any such message to God's dear Son. The humiliation in the judgment hall, and on the way to Calvary, went on. He was mocked, derided, and spit upon. He endured the jeers, taunts, and revilings of those who hated him, until upon the cross he bowed his head and died.

Could God give us any greater proof of his love than in thus giving his Son to pass through this scene of suffering? And as the gift of God to man was a free gift, his love infinite, so his claims upon our confidence, our obedience, our whole heart, and the wealth of our affections, are correspondingly infinite. He requires all that it is possible for man to give. The submission on our part must be proportionate to the gift of God; it must be complete, and wanting in nothing. We are all debtors to God. He has claims upon us that we cannot meet without giving ourselves a full and willing sacrifice. He claims prompt and willing obedience, and nothing short of this will he accept. We have opportunity now to secure the love and favor of God. This year may be the last year in the lives of some who read this. Are there any among the youth who read this appeal, who would choose the pleasures of the world before that peace which Christ gives the earnest seeker and the cheerful doer of his will?

God is weighing our characters, our conduct, and our motives, in the balances of the Sanctuary. It will be a fearful thing to be pronounced wanting in love and obedience by our Redeemer, who died upon the cross to draw our hearts unto him. God has bestowed upon us great and precious gifts. He has given us light, and a knowledge of his will, so that we need not err or walk in darkness. To be weighed in the balance and found wanting in the day of final settlement and rewards, will be a fearful thing, a terrible mistake which can never be corrected. Young friends, shall the book of God be searched in vain for your names?

God has appointed you a work to do for him which will make you co-laborers with him. All around you there are souls to save. There are those whom you can encourage and bless by your earnest efforts. You may turn souls from sin to righteousness. When you have a sense of your accountability to God, you will feel the need of faithfulness in prayer, and faithfulness in watching against the temptations of Satan. You will, if you are indeed Christians, feel more like mourning over the moral darkness in the world than indulging in levity and pride of dress. You will be among those who are sighing and crying for the abominations that are done in the land. You will resist the temptations of Satan to indulge in vanity, and in trimmings and ornamentations for display. The mind is narrowed and the intellect dwarfed that can be gratified with these frivolous things to the neglect of high responsibilities.

The youth in our day may be workers with Christ if they will; and in working, their faith will strengthen, and their knowledge of the divine will will increase. Every true purpose and every act of right-doing will be recorded in the book of life. I wish I could arouse the youth to see and feel the sinfulness of living for their own gratification, and dwarfing their intellects to the cheap, vain things of this life. If they would elevate their thoughts and words above the frivolous attractions of this world, and make it their aim to glorify God, his peace, which passeth all understanding, would be theirs.—Mrs. E. G. White.

In making the beautiful golden inscriptions on the backs of volumes, hot type overlaid with thin leaves of gold are pressed upon them, the heat causing the gold to adhere, without which the inscription would not be permanent. It is even so in the world of thought and speech. If we would make lasting impressions upon the character of hearers or readers, we should not only press upon them with the hand of eloquent earnestness words overlaid with golden thoughts, but they should be burning words from hearts aflame with love.—Rev. J. R. Goodpasture.

supper, and doubting and disputing about the resurrection, Jesus came in and upbraided them for their unbelief. He took fish and honey from the table, and ate before them, to convince them. Luke 24: 38-43. Certainly, then, they were not keeping that day to commemorate an event in which they did not yet believe! The absurdity of such a view is too evident to need further notice.

John mentions the first day twice, stating substantially the same facts as the others. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." Chap. 20: 1. She ran and told Peter and John, and then they went to see if it was so. Later, Jesus appeared to Mary, and sent her to tell the others. Verses 11-18. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 19. This is all that John says of the first day. Reader, how much do you find here about the change of the Sabbath? Like the others, John is silent upon this subject. He makes no reference to it; he simply states the events that occurred at the resurrection of Jesus. There he leaves it.

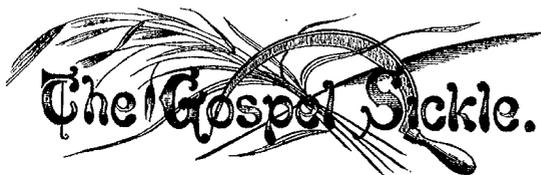
But were not the apostles assembled together when Jesus met them?—Yes, at their own home, eating supper. John 20: 10; Mark 16: 14. See Acts 1: 13. And where else should they be? So there is no evidence here of any religious meeting held on that day. John mentions the first day twice, but does not call it the Sabbath, the Lord's day, or any other sacred title. He says nothing about the disciples' keeping it, nor does he record any intimation from the Lord that they should keep it. There is not even an inference to that effect in the four Gospels, and the whole argument in favor of it is pure assumption.

Another Sunday meeting is claimed from John 20: 26: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This did not occur on Sunday, but as late as Monday evening. Verse 19. After eight days is not on the eighth day. Count from Sunday evening. After one day would take us to Monday evening; after two days, to Tuesday evening; and so on, till "after eight days" brings us to the next Monday evening. Hence this was on Monday evening. Just one week is "after seven days," as the reader will see by reference to 1 Chron. 9: 25, 32. Then "after eight days" is one day more than a week.

But suppose it had been the first day of the week; that does not prove that it was the Sabbath, nor that there was any sacredness to the day. The disciples were not even holding a meeting. They were "within," that is, at home. Verse 10: "Then the disciples went away again unto their own home." This is where they were when the event occurred which is recorded in verse 26. See Acts 1: 13. Jesus came because Thomas was there; but there is not a word, or even a hint, that the day was sacred.

We will examine this subject further in our next issue.

It is very strange that some people cannot see that pardon without conviction is a mere farce. Those who preach that the law of God has been abolished, and at the same time labor to convince people of the necessity of repenting of sin and obtaining pardon for the same, are exceedingly inconsistent, to say the least. Sin is the transgression of the law; but if the law has been abolished there can be no sin, and hence there can be no occasion whatever to preach pardon. This point was well illustrated a few years since by an incident that occurred in the State of Louisiana. The office of governor was claimed by two persons, and each proceeded to discharge the duties of the same. Several persons were arrested for crime, and while awaiting trial, one of the would-be governors, to magnify his office and prove his authority, issued a pardon to the criminals. When the matter was brought before the court, it was decided at once that the pardon was without effect, as the persons had not yet been convicted of any crime by process of law, and hence were not subjects of pardon. The decision was eminently reasonable. There can be no such thing as conviction without law, and an unconvicted person cannot be a subject of pardon. The no-law advocates should cease at once to talk about the necessity of repentance and pardon, otherwise they stand convicted of great inconsistency.



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

BATTLE CREEK, MICH., MARCH 1, 1887.

CONDEMNATION OF FALSE TEACHERS.

"O ISRAEL, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps [margin, breaches], neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13:4, 5.

The battle in the day of the Lord is still in the future; and the text clearly implies that a special work must be done before that day, that the Israel of God may be prepared to stand in the battle. This work is compared to filling up breaches that have been made in a fence or fortification; and when the hedge is made up for God's people, it will be their shield in the day of wrath. In Ps. 91:4, it is said, "His truth shall be thy shield and buckler;" and in Ps. 119:142 the law of God is declared to be the truth. The last message to man, that which warns of coming wrath, presents the commandments of God and the faith of Jesus, as a protection in that day. Rev. 14:9-12.

Wherever the gaps, or the breach is mentioned, it is in connection with the fact that the law of God is violated. The most prominent breach is that made by the Roman apostasy, by abolishing the Lord's Sabbath and substituting Sunday in its stead. As the consequence, the mass of Christian professors are trampling the Sabbath of the Lord under their feet. According to the prophet Isaiah, those who repair the breach will take their feet off the Sabbath, and call it a delight, the holy of the Lord, honorable. Isa. 58:12, 13. They will not dishonor it by calling it "Jewish," or any other term of aspersion.

In Eze. 22:26, we read, "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, . . . and have hid their eyes from my Sabbaths, and I am profaned among them." Verse 30 reads, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." It may be claimed that this prophecy applied to ancient times; but it is evident that it has its application whenever the facts which are stated exist; and never was it more emphatically true, than at the present time. From these texts it is clear that the breaches are the violations of the law, especially the Sabbath, from which they have hid their eyes; and that the making up of the hedge consists in returning to the commandments.

This the teachers in Israel of the present day refuse to do. They still hold fast their perversions of the truth, inventing every possible way to evade it. Therefore the Lord says, "They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them; and they have made others to hope that they would confirm the word." Eze. 13:6. What multitudes to-day are leaning upon teachers of falsehood, and hoping that they will confirm their word that the first day of the week is the Sabbath by divine appointment! But they hope and wait in vain. The Lord goes on to say, "Mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel [the Lamb's book of life]. . . . Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar." Verses 9, 10.

The great majority of teachers to-day will not make up the Lord's hedge for the defense of his people in the coming battle. They will not take their feet off the Lord's Sabbath, and engage in the work of repairing the breach which apostasy has made in the divine law. But the Roman Church, having built up a wall—the Sunday institution—to fill up the breach they made in the law of God by abolishing the Sabbath. Protestant ministers in general engage in the work of plastering up that tottering wall with untempered mortar, that is, with contradictory reasons and arguments that will not hold together.

But all in vain; the wall will fall. And that is not the worst of it; they that daubed it shall fall with it. "Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen shall it not be said unto you, Where is the daubing wherewith ye have daubed it?" Verses 11, 12. The battle in the day of the Lord will close with a great hail out of heaven, every stone about the weight of a talent. Rev. 16:21. Says the Lord, "Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God."

The key-note of false prophets has ever been, and still is, Peace. Even when the great day of wrath is pending, and the Lord says to his servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins;" when he commands, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand" (Joel 2:1), false teachers cry, "Peace and safety; the world is to be converted before that day;" and thus the prediction of the apostle will be fulfilled: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. 5:3. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:38.

For the encouragement and exhortation of those who believe, the apostle adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." Said Jesus, "Watch ye therefore, . . . lest coming suddenly he find you sleeping." Let us be found watching. R. F. C.

A LAW FOR RESTING ON SUNDAY.

We have now reached an important point in the consideration of the advance of the Sunday institution. We have seen it creeping stealthily into prominence, in various ways, through one influence or another, until it has become quite generally recognized as a day for religious meetings. But hitherto it has never claimed Sabbatic honors. Not a single instance can be found of any law given in its favor as a day of rest, and no instance of its being observed as a Sabbath, never taking that title, or being recognized in that character.

For three hundred years of church history the rulers of the Roman empire had been pagans. In the early part of the fourth century there comes a change; Constantine the Great, so called, professed the Christian religion. Before this, because of persecution, the church had maintained some degree of purity, though many practices had been adopted for which there was no warrant in Scripture. But from this time on, most rapid changes were seen. To obtain favor with the emperor, with their own profit in view, vast multitudes embraced the Christian religion nominally, though at heart they remained unchanged. All Protestants admit that the age of Constantine and the one immediately succeeding were periods of great corruption. From this time forward the process was most rapid, till it finally culminated in the full development of the Roman Catholic Church. We shall see that during this very time the most rapid advance of the Sunday institution also occurs.

In the year A. D. 321, Constantine issued the following edict: "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture: because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

In no document, human or divine, can any command be found to rest on Sunday, or the first day of the week, previous to this law of Constantine. Let

the discerning reader note carefully the language of this famous law. It does not command us to rest on the Christian Sabbath, on the first day of the week, or the Lord's day, or the day in which Christians generally meet to have divine worship; but it is the "venerable day of the sun," which is thus honored,—"the wild solar holiday of all pagan times." The reader will recall what has been stated in former articles concerning the conflict between the two "memorials," the one of the Creator's rest, the other of the earliest form of idolatry—sun-worship. Constantine now enters into this contest, as a heavy-weight champion in behalf of the "venerable day of the sun," thus strengthening the positions taken concerning the antiquity of the heathen custom of sun-worship on the first day of the week. It was, then, a very "venerable" day in the year 321. Constantine was still a heathen when he put forth this decree. This edict went into effect on the seventh day of March. The day following, viz., March 8, 321, another heathen decree was issued, the purport of which was "that if any royal edifice should be struck by lightning, the ancient ceremonies of propitiating the deity should be practiced, and the haruspices were to be consulted to learn the meaning of the awful portent. The haruspices were soothsayers who foretold future events by examining the entrails of beasts slaughtered in sacrifice to the gods." Any one who has read heathen history knows this was a practice very common among them.

Constantine was a worshiper of Apollo, or the sun. Thus Gibbon says: "The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitudes were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."—*Decline and Fall of the Roman Empire*, chap. 20.

Here we plainly discern the reason why the emperor puts forth this decree in favor of the "venerable day of the sun." He was an ardent worshiper of the sun. Mosheim places the nominal conversion of Constantine two years later than the edict. We say "nominal" conversion, for there is no good reason to believe he was ever a genuine Christian. He was a tyrant, a murderer of many innocent persons, and gave evidence of being anything but a follower of the Prince of peace.

The first law for keeping Sunday as a day of rest, then, was a heathen law in favor of sun-worship. This is admitted by many of the best Protestant historians and authors. Dr. Millman, the learned editor of Gibbon, says: "The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week."—*History of Christianity*, book 3, chap. 1.

He again says, "In fact, as we have before observed, the day of the sun would be willingly halloved by almost all the pagan world, especially that part which had admitted any tendency toward the Oriental theology."—*Idem*, book 3, chap. 4.

Thus it is fully admitted that the design of this decree was wholly pagan. It was a step in the great contest which had been going on for ages to crowd out the Sabbath of the Lord and exalt the "memorial" of idolatry in its place. How did this mother edict affect the practice of the Christian church? We have already seen that the two days, the seventh and the first, were balancing in popular favor, and that the Roman Church had been doing what it could to put down the Sabbath and exalt Sunday. We shall now see that the so-called Church of Jesus, Christ took advantage of this heathen decree in behalf of the "venerable day of the sun," to complete the work already begun. This edict was a heavy blow to the Sabbath, and as great an aid to the Sunday. We quote from the "Encyclopedia Britannica" as follows: "It was Constantine the Great who first made a law for the proper observance of Sunday, and who, according to Eusebius, appointed it should be

regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath, as well as Sunday. . . . By Constantine's law, promulgated in 321, it was decreed that for the future the Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work." Art. Sunday, seventh edition, 1842.

Mosheim, who is quite a strong advocate for Sunday, says of this law: "The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with a greater solemnity than it had formerly been."—*Ecol. Hist.*, cent. 4, part 2, chap. 4, sec. 5.

This is quite an admission for this historian to make. This heathen law, permitting those who followed the occupation of agriculture to plow, sow, plant trees, etc., but which forbade the towns-people to work, caused the Christians to observe Sunday "more strictly than they had formerly." As the law only required a part of the people to rest on Sunday, while the others could freely work, we must conclude that before the issue of this edict, none of the people had refrained from labor on Sunday. This we have seen was the case, since there was no law in existence before this requiring it. Sir. Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of the Six Texts*, p. 291.

Further consideration of this topic is deferred until our next issue. G. I. B.

THE ARK AND THE MERCY-SEAT.

In the sanctuary of the first covenant the ark and the mercy-seat were placed in the holiest of all, and were connected, the mercy-seat being placed on the ark. Heb. 9: 1-5; Ex. 25: 10-21; 26: 33, 34. And if one exists in the heavenly Sanctuary, of which Christ is a minister (Heb. 8: 1, 2), most certainly both exist there. How natural and reasonable the view that the ark containing the commandments of God the Father, which are the rule of man's life, should be closely connected with the mercy-seat, where mercy and pardon may be found through the blood of the Son of God for the transgression of that holy law!

Christians have had much to say relative to the mercy-seat, as really existing in the present dispensation; but they have been almost silent about the ark upon which it rests. The mercy-seat has been dwelt upon with pleasure. The servants of the Lord have pointed to it as existing in heaven as really as God and Christ, and saints have, in their prayers and songs of praise, mentioned the mercy-seat with great delight. And why not preach, pray, and sing about the ark containing the ten commandments, as well as about the mercy-seat which rests upon it? Those who will examine the subject will find as much evidence for the existence of the ark in this dispensation as for the mercy-seat.

The apostle Paul in speaking of the first covenant sanctuary (Heb. 9: 1-5), mentions the first tabernacle, or holy place, and its furniture, also "the tabernacle which is called the holiest of all," where the ark and the mercy-seat were placed. An account of the typical sanctuary, its two holies, and their furniture is given in Exodus. The idea of the mercy-seat in heaven, in this dispensation, is obtained from the law of types and Paul's commentary upon that law, contained in his epistle to the Hebrews. The apostle declares that the priests of the law served "unto the example and shadow of heavenly things." Speaking of the cleansing of the typical sanctuary, also of the cleansing of that Sanctuary in heaven, of which Christ is a minister, Paul says: "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9: 23, 24.

In this manner the apostle shows that the earthly sanctuary, its holies and furniture, were patterns of the true Sanctuary in heaven; consequently, the mercy-seat must be there. Hence it has been dwelt upon with great delight as really existing in heaven as much as the literal person of Jesus. And thus they have sung:—

"There is a place where Jesus sheds
The oil of gladness on our heads,—
A place than all besides more sweet,
It is the blood-bought mercy-seat.

"Ah! whither should we flee for aid
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

Now, there is precisely the same evidence in the law of types, and in the epistle to the Hebrews, for the existence of the ark of the ten commandments in this dispensation, that there is for the mercy-seat. Let those who doubt, search and see. It would be considered infidelity to doubt the existence of the mercy-seat, and fanciful to believe that the ark of God is in the heavenly Sanctuary. Let one dare teach that the mercy-seat has the ark still to rest upon, and he will be called a fanatic; and if he keeps all the holy precepts contained in the ark, he will be represented as fallen from grace. It would be unreasonable to believe that the mercy-seat exists, and reject the ark, if there were as much evidence for one as the other; but it is a fact that there is more evidence that the ark of the ten commandments exists in heaven, than that there is a mercy-seat there.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11: 19.

"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. 15: 5.

Is the ark, mentioned here by John, empty? If it is, how can it be said to be "the ark of his testament"? Is not the *testimony*, the ten commandments uttered by Jehovah, in the heavenly Sanctuary? If it is not, why does John mention the "tabernacle of the testimony in heaven"? Let it be here understood that John had this view of the heavenly Sanctuary, A. D. 96, about twenty-six years after the typical sanctuary was destroyed. We have given two texts of *plain Bible testimony* that prove the existence of "the ark of the testimony." And it is a fact that there is not one such text in the New Testament to prove that there is a mercy-seat. Let those who have much to say relative to the mercy-seat, and think us fanatical for believing that the ark exists, pause a moment and look at these facts.

With great delight we make mention of the ark of God, as well as of the mercy-seat, and believe that both exist in this dispensation. We love the mercy-seat, before which our merciful High Priest now stands ready to plead the cases of those who come to him in sincerity and truth, and why not also love the ark of God beneath it? Those who do, may with propriety sing:—

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy-seat."

—James White.

"ANOTHER DAY."

In the fourth chapter of Paul's letter to the Hebrews, he alludes to the temporary and typical rest of ancient Israel in the land of Canaan, but is particular to state that if "Joshua" (margin) had given them rest, another day would not afterward have been spoken of. Of this he says, "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts."

This "certain day," "to-day," and "another day," each refer to the same period of time,—a period allotted to secure the "rest that remaineth to the people of God," and which will conclude with the termination of probationary time. Now, how it is possible for any one to seize this probationary day and use it in proof of the first-day Sabbath, it is not easy for us to conceive; for it certainly has not the most remote reference to this institution. To maintain that this institution is defended or even introduced in this chapter, is illogical and unreasonable, and makes the apostle reason most incoherently and confusedly.

But suppose the first day had been introduced in connection with the verse which mentions the limiting of another day, in such a manner as to close the seventh verse with the declaration that the day limited was the first day of the week, and that that day should be observed as the Sabbath; how much would this favor those who claim that the first-day Sabbath is a Christian institution? Let us see:—

1. It would prove that the first day has been the

Sabbath from the days of David, and hence could not be peculiar to this dispensation.

2. It would prove that this institution originated because Joshua did not give ancient Israel rest in the promised land. Or, in other words, it would show that this certain day, the first day, would not have been spoken of if Joshua had given them rest.

3. It would make the injunction, "To-day if ye will hear his voice, harden not your hearts," obligatory only on the first day.

4. It would obviate the necessity of a change of the Sabbath to the first day, in the days of Christ or the apostles. Yea more, it would forbid the possibility of such an act, as it would also the necessity of ceasing to keep the seventh day; for, according to this hypothesis, the two Sabbaths had journeyed hand in hand from the days of David, and they might have continued so to do.

Now if Paul meant to teach by the expressions "a certain day," "to-day," "another day," that the first day is the Sabbath, then let no one marvel that Peter says that in beloved brother Paul's epistles are "some things hard to be understood." But, improbable as it may appear to the reader, the chapter under consideration is seized and presented with great boldness in proof of the Sunday institution. I once heard a deacon state, before a large audience where the Sabbath had been preached, that the fourth chapter of Hebrews was his proof of the first-day Sabbath. And a minister who had heard lectures in one of our tents, stated that the first day is mentioned in the fourth chapter of Hebrews, and that this fact satisfied him that this day should be observed as the Sabbath; and, further than this, he stated that if it was not mentioned there, it would weaken his hold for this institution.

How Bible readers, and especially ministers of the gospel, if they have ever read this chapter with the least attention, can state that the first day is mentioned or in the slightest way referred to here, or that the least sanction is given for the observance of that day as the Sabbath, we confess to our inability to comprehend. And we frankly confess that we hardly know which is the greater, our astonishment or our regret, that men claiming a call to preach the word of God should handle it thus heedlessly. It seems to us that such teachers must materially change their course of labor before the divine benediction from Heaven or of men can rest upon them. "Moreover because the Preacher was wise, he still taught the people knowledge."—A. S. Hutchins.

SATURDAY OR SUNDAY.

A LETTER TO SEVENTH-DAY BELIEVERS.

DEAR CHRISTIAN FRIENDS: Many of you I know and love as conscientious Christian workers in our Woman's Christian Temperance Union and elsewhere, and greatly respect for your self-sacrificing devotion to principle. I desire your earnest co-operation in our efforts to save a weekly Sabbath for our beloved country, which, without it, must sink to heathenism and ruin. One of your own writers, N. V. Hull, says, "By common consent, the weekly Sabbath is a necessary institution. It is in the interest of both civilization and religion, and the world without it would be in darkness and confusion. The loss of the Sabbath would be irreparable." Yet to-day, so strong is the tide of Sabbath desecration, so determined, cunning, and successful the opposition from the liquor traffic and other Sabbath foes, that apparently only the united and earnest efforts of Christians can preserve it.

Surely no Christian should be found on the side of its enemies. Would that we might see eye to eye on the question that divides us, for it is a simple one. *Does the Sabbath Day of the Bible necessarily fall on Saturday?*—We think not.

In Eden, God set apart and blessed a day, not the seventh of time, but the seventh day, as the Holy Sabbath; but we claim that no man can possibly tell on what day of the week that first Sabbath fell, since their names are not revealed. God's days were doubtless long ages—*eons*, during six of which the creation was finished, so that all earthly time is a part of God's Sabbath, in which he rests from creative work. The Sabbath was instituted after Eve was created. Time is reckoned from Adam's first day, but how much of that sixth *eon* Adam had lived before Eve's creation there is no record. His creation was apparently towards the close, yet he lived single long enough to make the acquaintance of every living thing and give to each a name expressive of its peculiarities, and to find that not one was a suitable companion. Then he slept and Eve was created.

The next day was the Sabbath. It was Eve's first day, not seventh. Who shall tell how many days or weeks Adam had lived? If the particular day on which that Sabbath fell was important, God surely

would have made it plain. The fair inference is that the particular day is immaterial. God worked six of his days, then rested one. Man, too, was to labor six days, then rest one. First-day Christians as literally follow Genesis as do seventh-day believers, not excepting the hour of beginning the day; for our Revised Version says simply of each day, "There was evening and there was morning." These days being *eons*, the phrase is figurative. A day's work is ended, a rest as of night follows; then with the light a new day begins. Nature's division of time was followed. The phrase is not repeated for the seventh day, since the morning of verse 21 is the dawning of the seventh, showing the sixth day to be complete.

Later, in Israelitish history, the observance of the Sabbath was apparently and of necessity lost during the 400 years of bitter Egyptian bondage among a people who measured their time by tens instead of sevens; and Moses apparently re-instituted it by God's command, at the exodus, on the day that just one week previous had been used for a long march by God's command. Ex. 14. Perhaps God designed thus to show that the particular day was immaterial.

The fourth commandment at Sinai, again enjoins the holy keeping of the seventh day as Sabbath, without telling, by name, on what day that seventh day fell; and as it had been changed once, and may have been changed or lost at other times before or after the flood, we can only infer that God commands a day—a whole day—kept holy, and that this day shall follow six of work, and thus be the seventh day. The Jewish nation as such had its beginning at the exode, when God re-instituted the Sabbath on a new day, partly in memory of that exodus and their birth as a nation. Deut. 5:15.

The Edenic Sabbath was for all mankind to the end of time. But the day for its celebration is not known. The Jews since the exodus, so far as we know, have observed Saturday as their Sabbath; Christian nations observe Sunday. When was the change made?—No one knows positively, nor is it at all important, as we believe. Had it been of consequence, we should have definite information. Proof is abundant that Sunday was observed as Sabbath long before Emperor Constantine, and before the papal Church had a beginning; with strong evidence that during the first few centuries, both Saturday and Sunday were observed by believers, presumptive evidence that the change must have required high if not the highest authority, and to my mind satisfactory proof of apostolic usage.

Again, we know it is a geographical impossibility for persons living in different parts of the world to observe the same hour as holy time. There is a gradual change extending over twenty-four hours, till on adjacent Alaskan islands, the Sunday of one is the Saturday of the other. Which, if either, is the Sabbath of Eden or the exode? Who can tell? More than nine tenths of the Christian world insist that it is contrary to the spirit of Christianity to be thus bound by the letter (the Jewish usage of the seventh day), when every requirement of the Edenic Sabbath, or of the fourth commandment, is as fully met by those who keep their seventh day on Sunday as by those who keep Saturday.

The tendency of all Christian growth is toward the dropping of non-essentials and toward fellowship. The essentials to salvation are the atonement, repentance, and faith. The form of baptism or church government, or the day we celebrate, is certainly not essential to salvation. Success in saving souls and doing Christ's work, shows God's hearty co-operation with all. Let us be like-minded. "That they may be one," is our Saviour's prayer for his followers; not that they all should be Baptists or Methodists, but one in love and devotion; and to this end agreement in essentials, charity in non-essentials. Is there hope that Saturday will be generally adopted as the Christian Sabbath?—Apparently not. Then if the *day* is a non-essential, but the *Sabbath* of vast importance, there should be hearty co-operation to secure it.

"But," you say, "how can we support Sabbath laws that oppress us?" Exceptions should be made for certain classes. It should be a sufficient defense to a prosecution for servile labor the first day of the week, that "the defendant uniformly keeps another day of the week as holy time and does not labor upon that day, and that the labor complained of was done in such manner as not to interrupt or disturb other people in observing the first day of the week as a day of rest and religious worship." With this exception, our present laws are, if well enforced, usually satisfactory. In some States they need revision.

Law cannot control religious belief or give us a religious Sabbath. It should give us a civil Sabbath, that is, a non-legal one, wherein governmental and public business shall be suspended, and all labor and recreation so far restrained as not to interfere with the enjoyment of a religious Sabbath by those who wish it. This is all we ask, and less would not protect the Sabbath. Such a law would be burdensome to those who have already abstained from labor one day, but could not violate their conscience, and with the above proviso the burden would be light as possible.

This burden we ask you to bear from love to God and religion, and from motives of patriotism. The irreligious, with false notions of personal liberty, object to having their rights infringed upon on any day of the week; but we answer, Law must consult the greatest good of the greatest number, and the same

rule applies to us all. If we cannot see alike, let us credit each other with candor, honesty, and a desire to obey the Lord of the Sabbath; and may none of us be found shrinking from any self-denial by which we may help preserve the Sabbath, and thus help save a world that Christ loved even unto death.—*Mrs. J. C. Bateham, Supt. Sabbath Observance Dept., N. W. C. T. U.*

REMARKS ON THE FOREGOING.

We cheerfully give place to the foregoing address, because of the high esteem we have for the W. C. T. U.; because of the fair and honorable recognition of seventh-day believers therein shown; because of the Christian spirit manifested by the writer; because we are glad to have thus officially stated the attitude of the W. C. T. U. toward seventh-day believers, and because we are thus enabled to have a better understanding with that worthy organization than we otherwise could.

As this journal has given considerable attention in the past to the arguments in favor of the seventh-day Sabbath as opposed to the first-day Sabbath, and is still continuing those arguments, it is not deemed necessary to give consideration at this time to the claims made by Mrs. Bateham in favor of the latter institution, or rather in favor of the seventh-part-of-time theory (for such it is) advanced by her. We will only say that any evidence, argument, or process of reasoning that may be used to establish the identity of Sunday with the first day of the week, is equally conclusive as regards the identity of Saturday with the seventh day. If the first day of the week can be found, then as certainly the seventh can, for it always will be the day previous to the first. On the other hand, if it be claimed that the original seventh day has been lost, it must be admitted that the first day has been lost also; and yet Mrs. Bateham claims to trace it back to a period long before Constantine's time. We do not understand how the seventh day could get lost, and the first day not share the same fate.

In one respect we must give Mrs. Bateham credit for being very consistent. She says, "First-day Christians as literally follow Genesis as do seventh-day believers." Again she says, "Every requirement of the Edenic Sabbath, or of the fourth commandment, is as fully met by those who keep their seventh day on Sunday as by those who keep Saturday." Of course she could not object to reversing the order of these statements, and thus she fully recognizes seventh-day believers as completely meeting the requirements of whatever of divine Sabbath law exists. She could not do otherwise and be in harmony with the seventh-part-of-time theory, upon which she rests the first-day Sabbath. She virtually says to seventh-day believers, "You are as good Sabbath observers as we first-day believers are, so far as any divine law is concerned." We are sure that seventh-day believers will heartily appreciate this generous measure of charity from the noble army of W. C. T. U. workers; but we are sorry that we cannot return the compliment. The position thus taken by the W. C. T. U., as represented by Mrs. Bateham, eliminates one feature from the discussion of the merits of the first-day Sabbath, viz., that so far as divine law is concerned, they do not claim for it any pre-eminence over the seventh day of the week. And thus they are, according to their own admission, *compelled* to seek for human enactments in its behalf; and it is on this point that we are unable to assent to the principle adopted by all who thus seek to promote the Sabbath institution.

It is beyond successful controversy that the Sabbath commandment is one of the four precepts of the law of God that define man's duty to his Maker; and to admit that human governments may enter that domain in the formation and enforcement of laws, is to admit that they may formulate an entire system of religion. Who, in this enlightened age of the world, will make such a concession? And yet the movement in behalf of maintaining a Sabbath institution by human laws, tends precisely in that direction. It is an unwarranted and unpardonable usurpation of authority for human governments to presume to define and regulate the duties of man to his Maker. Granting that human governments may thus legislate, then the State is placed above God, and conscience is subordinated to the trickery of wire-pulling politicians.

But it may be claimed that the Sunday-Sabbath will not be enforced as a religious institution, but as a police regulation—a sanitary measure. Very well; if it is put upon that basis, then one may observe any other day of the week, and obtain the same benefits from a sanitary point of view, as are anticipated by this Sunday-Sabbath police regulation; and each per-

son should be left free to choose his own day, provided he selects one day in seven. Thus, if one conscientiously believes that Saturday is the Sabbath of the Lord, and rests upon that day so as to fully comply with the "sanitary" requirement of the law of the land, exemption should be made in his favor. We think this is just and reasonable, and nothing more than any fair-minded person will consent to, and we are very glad to see Mrs. Bateham recognize this principle. She is certainly entitled to the thanks of all seventh-day observers for doing so. If such provision be made for the conscientious observer of the seventh day of the week, we think no one would seriously object to having the State require the observance of a weekly rest-day as a sanitary measure.

We are not aware that any valid objection exists against coupling Sabbath reform work with temperance reform work. If individuals or organizations choose to carry on both these lines of work, hand in hand, it is their privilege. So far as our knowledge extends, Christian observers of the seventh day of the week are all strict and zealous advocates of temperance; in fact, they are with few exceptions Prohibitionists, and greatly desire to see the world rid of this soul-and-body-destroying traffic. They are also fully as zealous, if not more so, in behalf of the Sabbath, as are the friends of Sunday. They probably number fifty thousand persons in the United States. We believe they would be glad to co-operate with the W. C. T. U. in its noble work in behalf of temperance and other kindred moral reforms, if they could do so without being liable to aid in forging chains that may afterwards be used to hold them in bondage to an obnoxious and oppressive law.

If they could be assured of such an exemption as is suggested by Mrs. Bateham, and this assurance be made in good faith and lived up to, they would take hold and lift in temperance and social reforms with heart and soul, and in harmony with the W. C. T. U. on those points. Otherwise it is plainly evident that they cannot consistently join with that organization, but must confine their efforts in such matters to their own plan of action.

We trust that the spirit that seems to prevail with Mrs. Bateham, on this point, will be diffused throughout the entire organization, and that the members thereof will carefully and conscientiously examine themselves on the Sabbath question, and see whether or not they are sound in the faith.

Temperance Outlook.

WINE AND THE BIBLE.

PERVERSION OF SCRIPTURE.

BY J. H. KELLOGG, M. D.

AMONG civilized nations, the Bible is almost universally admitted to be at least an admirable code of morals, even by those who do not regard it as an inspired book. An authority held in such high esteem would necessarily have very great influence in molding the judgments of men and forming their opinions. It is for the purpose of gaining the support of this generally accepted authority, that the adherents of any special theory or doctrine appeal to the Scriptures for testimony in favor of the same. It need not be at all surprising, then, that the language of Holy Writ should often be grossly perverted by enthusiasts and unscrupulous persons in their attempts to find for their pet theories the needed indorsement. Illustrations of this use of the Scriptures are very abundant. A large class of modern agitators who call themselves "social reformers," and have made themselves notorious by the laxity of morals advocated and practiced by them, claim to find in the word of God license for their immorality. Polygamists, likewise, appeal to inspiration in support of their unchristian practice. Only a few years ago, American slavery received from thousands of pulpits a most vigorous support, which claimed to have the sanction of divine authority.

At the present time there is a powerful party which claims that the use of fermented or intoxicating liquors is permitted, and even sanctioned, by the Bible. This party is headed by a few eminent scholars and clergymen, who are chiefly supported by a promiscuous throng of respectable moderate drinkers, rich rum-sellers, and gutter drunkards.

If it can be proven that the Bible favors the use of intoxicating drinks in any degree, then the infidel has placed in his hands a most powerful weapon with which to attack the authenticity and sacredness of the Script-

ures. If, on the other hand, it can be shown that there is no such conflict between science and common sense and inspiration, then the difficulty vanishes. A careful examination of the subject will convince any candid person that the support which the advocates of the use of liquor claim to derive from the Bible is wholly imaginary; and that the use which is made of the Scriptures in defense of intemperance is a most flagrant perversion of the language and import of inspiration. To this end, a series of articles on this subject will be devoted.

OUR HEAVIEST CURSE.

THE growth of the saloon power is the heaviest curse that afflicts this country, morally, socially, and politically. We use the words deliberately. Once on a time it was said, "The love of money is the root of all evil." To-day in the United States the rum traffic is the source of three-fourths, perhaps more, of the prevalent crime and misery. This is not the exaggeration of any prohibitionist fanatic. It is a solemn fact. Not merely the wealth, but the manhood and morals, also, of the community, especially in large cities, are being steadily sapped by the vampire of the saloon. Any intelligent man who walks through our populous streets at night, or who spends an hour in one of our police courts next morning, must bid a fervent God-speed to the crusade against the saloon. The evil is so glaring, so gigantic and aggressive, that no argument ought to be necessary for its condemnation. It is a malediction always operative, and always gathering new strength, as it preys on the vitality of the land.—*N. Y. Graphic.*

IN UNION IS STRENGTH.

THE action of the lower branch of the Michigan State Legislature on the prohibitory constitutional amendment, led to an animated discussion on the part of the State Central Committee of the Prohibition Party. The conclusion to which it very justly arrived was that this measure which Prohibitionists ardently desire to secure, should be supported, though introduced by Republicans. The resolution adopted is as follows:—

Resolved (by the State Central Committee of the Prohibition Party of Michigan), That true to our sacred principles, in harmony with our previously authorized utterances on this subject, and regardless of any political consideration which may influence their action in the premises, we hail with satisfaction the prospective passage of a joint resolution by the Legislature now in session, submitting to the vote of the people a prohibitory amendment to our State constitution; and in the event of its passage we hereby pledge ourselves to exert our utmost influence, in concert with the temperance men of all other parties, to secure its adoption at the polls.

IN FAVOR OF IGNORANCE.

THE Brewers' Association, which met at Niagara Falls last September, declared itself opposed to all laws requiring children to be instructed in the toxicology of alcohol. They expressed themselves greatly pleased that in States where such laws exist they had not been enforced, and in some places utterly ignored.

Think of this, you who vote to perpetuate this wicked traffic. Think of a great national association which claims to represent an important industry, opposing the spread of light and knowledge, and especially a knowledge of their own products. They are well aware that to enlighten the rising generation in regard to the nature and effects of their products, means the final overthrow of their business. They would keep the children ignorant of the poisonous effects of alcoholic drinks, that they may the more easily ensnare them in the terrible meshes of this villainous trade, when they go out in the world for themselves.

A business that dreads the light and that thrives best in darkness, cannot long sustain itself in this age of intellectual advancement. Give the children the light; if it hurts the business of the rumites, so much the worse for them; they have no business to be in such a business. Those who love the darkness better than the light, prove by that very fact that their deeds are evil. Educate the children, throw about them the safeguards of enlightenment, unmask the traffic, and make bare its villainy.—*Lever.*

—The true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us, is to strive to make pure and wholesome the heart within. "Keep thy heart," says the wise man; "keep thy heart with all diligence, for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, our hasty words will not be those of men and women who are indifferent, who care nothing for noble living, nothing for

high thinking, nothing for a Christian life, and nothing for a Christian spirit.—*Dean Bradley.*

—The worst effect of the use of tobacco in chewing or smoking, is that it blunts and demoralizes a man's sense of politeness, and leads him into a total disregard of the golden rule. The tobacco-chewer will spew out his foul-smelling spittle in any company, without a thought that it is offensive to both the sight and the smell of people of refined senses. The smoker carries his vile cigar or stinking pipe in his mouth into decent company, and puffs the offensive smoke into the faces of people to whom it is as nauseating as foul-smelling carrion. Yet the smoker and chewer never consider how uncomfortable they are making other people, whose politeness forbids their indignant protests. But the tendency of the habit of either smoking or chewing is to make men selfish, unrefined, and forgetful of the golden rule—the Christian law of etiquette.

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:—

PRUSSIA.—Five converts received baptism at Vohwinkel, and others are becoming interested.

SWITZERLAND.—Church at Basel receives sixteen additional members, as a result of a series of meetings.

KANSAS.—The mission at Wichita is well established, and furnishes an encouraging report of its work.

WISCONSIN.—New church dedicated at Maple Works, where also a series of meetings are held, resulting in much good.

RUSSIA.—Twenty-five converts reported at Saratov; much interest is also being awakened in the southern part of Russia.

IOWA.—Four families of Sabbath-keepers are reported near Blencoe; the church at Confidence receives twelve new members.

SOUTH AMERICA.—Considerable interest is being awakened in the country of British Guiana, where some labor has been bestowed recently.

MISSOURI.—A company of nine believers is reported near Half Rock, as a result of a recent series of meetings; six converts receive baptism at Pleasant Hill.

OHIO.—Nine new members added to the church at Leesburg; new church dedicated at Greensburg; seven believers sign the covenant at Lima; missions are in successful operation at Columbus, Mt. Vernon, Newark, Toledo, and Cleveland.

WEST VIRGINIA.—Four new members are added to the church at Berea, and two at Kanawha; twelve believers sign the church covenant at Walker, where also a Sabbath-school of twenty members is organized; church of twelve members organized at Kettle.

MICHIGAN.—Encouraging reports are received of the condition of the churches at St. Charles, Bedford, Pottsville, Charlotte, Ithaca, Bushnell, and Dimondale; meetings held at Carlton Center result in the conversion of ten individuals, and the awakening of much interest.

INDIANA.—General meeting held at Hartford City, the occasion being the dedication of a new church; two new members received into the church; M. G. Huffman reports a deep interest among the people at Yorktown, awakened by a few meetings held there by himself; seven new believers reported at Needmore.

NEW YORK.—J. E. Swift reports several converts as a result of labors at Auburn, Syracuse, Utica, and other places; a new church building is being erected at Watertown; H. E. Robinson gives encouraging reports of the work of selling denominational subscription books.

NEW ZEALAND.—A. G. Daniells, who recently arrived in New Zealand from America, gives an encouraging report of the progress of the work there; at Auckland he found the believers all firm; he baptized fifteen new converts, who united with the church; a series of tent meetings held there resulted in still further awakening an interest among the people to hear the truth; several competent persons have given themselves to the work of spreading the truth.

The Theological World.

... It is stated that thirty-three missionary societies now have workers in Africa.

... The Scotch Free Church has recently established a mission among the Arabian Mohammedans.

... A Catholic priest at Johnstown, Pa., has refused the communion to any child attending the public schools.

... The Dublin *Evening Telegraph* states that Rev. H. Ward Beecher spent his last evening in Dublin at the Gaiety Theater, enjoying "The Mikado."

... Two Persian students were recently ordained at Drake University, Des Moines, and will immediately return to Teheran to take charge of the Christian mission.

... It is stated that the distress occasioned in the Turkish Empire by poverty and excessive taxation, greatly hindered missionary operations in that country during 1886.

... The Buddhist Archbishop, whoever he may be, advises the people of Burmah to give up resistance and accept British rule, as does also the lately-deposed King Theebaw.

... On the occasion of the coming jubilee, the pope will present \$100,000 to the *Societas de Propaganda Fide*, a society in Rome charged with the management of Roman Catholic missions.

... Col. Denby, United States Minister to China, after recently visiting the principal American missions there, says that they are doing immense good to China, and, indirectly, to the whole civilized world.

... The Methodist ministers of Boston passed a resolution favoring municipal suffrage for women, with the earnest desire that it be granted at the present session of the Massachusetts Legislature.

... The Presbytery of Alaska covers a wide territory. At its recent meeting one member traveled nineteen days in a canoe in order to be present. Another had to be six weeks from home. The meeting was at Fort Wrangell.

... Rev. Joseph Cook commenced his season of Monday lectures in Tremont Temple, Boston, on Feb. 7. In these lectures he intends answering the question, "In what essentials does modern Christianity fail to follow Christ?"

... The pope is improving the opportunity offered him by the division in the German government. He proposes to help Bismarck carry his septennate army bill, in return for the friendship and influence of the German chancellor.

... Rev. George F. Pentecost, of Brooklyn, has written an article for the *Independent*, in which he aims to prove that the week of prayer ought to be abolished. The reason which he gives for this conclusion is that the spiritual life has been taken out of the institution by an excess of red tape in arranging its topics.

... According to the New Haven (Conn) *Union*, small boys are arrested in that city for skating on Sunday, but riding on a bicycle is a favorite and entirely legal diversion. Sleigh-riding is permitted, but coasting is vigorously prohibited. From this it appears that there are some fine distinctions made in Sunday laws.

... Ingersoll is credited with saying not long since that "the time is coming when a man will be judged by what he does with his money," upon which the *Pittsburg Commercial Gazette* remarks that "this is tough news for those people who pay one dollar for a front seat to laugh at his shallow blasphemies."

... An evidence of the marked decline of religious feeling in our country is furnished by the fact that out of some hundred messages and letters of condolence addressed to Mrs. General Logan which have been published in the papers, only two contained any allusions to the Supreme Being or to the consolations of religion.

... The Chinese Government has offered the Methodist Episcopal Missionary Society the sum of \$28,000 as a compensation for the driving away of the missionaries in last year's riots, which offer the society has accepted with pleasure. The "prompt action of the Government," says Secretary Reid, "is an assurance of protection hereafter."

... We ask those who believe that Catholicism does not occupy a leading position in this country, to note this. In our great metropolis during the past year there were 22,000 baptisms of Roman Catholic children recorded, and the entire number of births was 31,319, showing that two-thirds of the number of children born were of Catholic parentage. Official reports show that there are 600,000 Roman Catholics in that city.

... Letters have been received from two missionaries in Equatorial Africa, stating that one hundred Christian negroes of Uganda have been massacred by order of King Muanga, who had discovered an attendant in the act of catechising his companions. The majority of the victims were burned alive on Manugonga Mountain, and the others were cut to pieces. The despot declares that he will exterminate all Christians of his kingdom.

THE GOSPEL SICKLE.

Battle Creek, Mich., March 1, 1887.

We are pleased to announce that we have secured for publication in the SICKLE, a series of articles entitled "Wine and the Bible," from the pen of Dr. J. H. Kellogg, Medical Superintendent of the Sanitarium at Battle Creek. The first of the series is given in this issue. We are sure that these articles will prove highly interesting and instructive to our readers.

While this paper is not in any sense a political journal, we cannot help but admire the principles of Gen. Clinton B. Fisk, the prospective Prohibition candidate for the Presidency in 1888. He is the man who, when solicited to go to a theater in New York, some years ago, said "No. It is my prayer-meeting night; and more than that, I do not want my presence there, to lead to destruction some young man who would feel easy there because of my presence."

The cause of prohibition is making visible progress in many States. We rejoice to know that the Legislature of Michigan has passed a bill providing for the submission to the people of a prohibitory amendment to the State constitution. The SICKLE hopes to see that amendment adopted, and will labor to that end. The election will be held April 4. Temperance workers should labor diligently, so as to have as large a vote as possible polled for the amendment.

One of the most valuable contributions to the cause of social purity that is now being so warmly espoused by the W. C. T. U., is a forty-page pamphlet by Dr. J. H. Kellogg, the same being an address delivered by the author at Battle Creek, Nov. 28, 1886. It treats the subject in a very clear, comprehensive manner, and presents in a tangible form the methods for reformatory work. It is a most valuable work for use in behalf of the cause, and should have a very wide circulation. The price is only ten cents per copy. Address, *Good Health Publishing Co.*, Battle Creek, Mich.

We would call attention to the address found in another column of this issue, from the pen of Mrs. Bateham, Superintendent of Sabbath Observance Department, N. W. C. T. U. It will be noticed that the writer of the address indicates her conviction that in the event of laws being enacted for the enforcement of Sunday, an exemption clause should also be enacted for the benefit of those who conscientiously observe the seventh day of the week. Certainly that is no more than any fair-minded person would be willing to grant, and we hope to see the entire body of the W. C. T. U., not only accept that feature but work for its general recognition by our law-makers.

Some years ago the writer heard a minister give his congregation his views of the seals, the trumpets, and the vials, of the book of Revelation. In the first place he had the seven seals all opened, then, following in the chronological order, the sounding of the seven trumpets, then the vials, six of which he supposed were already poured out, so that all we wait for is the pouring out of the seventh. This brought the end nearer than it is in fact to-day; for the first vial will take its effect upon those who have rejected the last warning to mankind. See Rev. 16:1; 14:9-12. But lest his people should be alarmed, or should judge him to be an Adventist, he said in conclusion, "I am no alarmist; I trust my brethren are prepared for the event whenever it shall come." We could but contrast this soothing unctious, with the words of the prophet in respect to the near approaching of that day, namely, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

R. F. C.

The following paragraph from the *Signs of the Times* contains an idea that is especially worthy the attention of those who are zealously laboring for human laws to enforce the observance of Sunday:—

"Sunday or no Sunday?" is the way the advocates of a rigid Sunday law put the case. It is a very common thing to hear that "we have no Sabbath in California" since the Sunday law was repealed. Such expressions are simply admissions of the fact that the Sunday institution derives its support solely from

human enactments, and that without such support there would be no Sunday-Sabbath. It is indeed a truth that those who ignore the Sabbath of the Lord, as enjoined in the fourth commandment, have now no Sabbath in California; for the only thing which gave Sunday its religious character in this State has been withdrawn. But we have never heard any complaint from those who keep the seventh day of the week, "according to the commandment." Such ones find no difficulty in keeping the Sabbath, although there has been no civil law whatever enforcing the observance of that day; the law of God is found to be all-sufficient. If Sunday-keepers had so good a law in support of their institution, they would never clamor for an inferior one made by man."

In their efforts to obtain reasons for refusing to observe the seventh-day Sabbath, people are found taking many strange positions. One of these absurd positions is thus commented upon by the *Present Truth*, a paper published at Great Grimsby, England:—

"We are often told by those who desire to evade the claims of the fourth commandment (for we know no other reason), that it is impossible to tell when the seventh day comes; that it is just as likely to be Sunday as Saturday. Let us consider this. Of course there would be no dispute concerning the first seventh day. We come down the stream of time 2,500 years to the exode. Admitting that time had been lost, that all people in the world had become confused concerning the count of the days of the week, the Lord does not leave them in doubt. He marks the day himself by a threefold miracle for forty years. Men cannot mistake the day. We pass on for 1,500 years more. Admitting that the whole Jewish nation had lost the count of the days, we are not left to conjecture. Inspiration again sets us right. Luke records that the holy women rested the Sabbath day according to the commandment. This was the seventh, as is further proved by the next verse, by which we learn that the following day was the first day of the week. Thus are we brought down to 1,800 years ago. Since that time we have the testimony of the Jews scattered all over the world, the united testimony of nations and learned men, and the concurrent testimony of eclipses, records of which have been kept as far back as 500 B. C. Not only is the claim absurd, but it is charging God with requiring of his creatures what they have no means of carrying out. It is an unjust and absurd excuse for a professed believer of the Bible to bring, and it never would be brought were it not for the desire to evade a plain duty."

MEN NEVER BECOME ANGELS.

LITTLE children used to be taught to sing, "I want to be an angel." It was a vain wish, but they did not know any better. Man was made "a little lower than the angels." Those who are counted worthy of a part in the first resurrection, will be made "equal unto the angels." Luke 20:35, 36. They will be equal unto the angels only in that they cannot die any more. But equality does not mean identity, but the contrary. If we say that one thing is equal to another, we indicate that there are two distinct things. So when the Lord said the righteous will in the resurrection be equal unto the angels, he indicated most emphatically that they would not be angels.—*Selected.*

IS DEATH THE GATE TO GLORY?

THAT theory which claims that death transforms the saint into an angel, and transfers him to an angel's home, is subversive of the doctrine of a future resurrection, and either denies, or makes of no importance, the second mission of Christ to earth. If an angel's home can be gained without a resurrection, if eternal life and immortal glory can be gained without a resurrection, what need of a resurrection? If saints go to Christ at death, why need he ever come again? This theory makes death the door to glory. But did the inspired servants of God present death in this light?—Nay, verily; as the following illustrations will show:—

1. God threatened to chastise Moses for acting imprudently at the rock. Because of this, Moses was told that he should not enter the land of Canaan, but should die before reaching it. That is, according to the immortal-soul theology, God was to chastise Moses by not letting him enter Canaan, but sending him straight to heaven. Would not Moses have been pleased with such chastisement? Would it not have been offering a premium for misdemeanor? Again, we see Moses climbing the rugged mount to get one glimpse of the land before dying. But Moses could have saved himself that trouble and labor, if he had only known (which some now pretend to believe) that his keen-eyed ghost was immediately to soar over that land and "view the landscape o'er."

How much of a chastisement would it be to a man who was laboring for twenty pounds to be told that in consequence of a misstep which he had made, he should not have the twenty pounds, but should have two hundred thousand pounds?—Just as much as it would have been to Moses, who was laboring to enter Canaan, to tell him that, in consequence of a misstep, he should not enter Canaan, but might go to glory.

2. Hezekiah, a man who had a "perfect heart," was informed that he should "die and not live." Isa. 38. If he had believed that death was the door to glory, this would have been a cheering message to his soul; but "Hezekiah wept sore." Would a saint weep when told he should immediately go to heaven? Is an entrance into heaven to be dreaded? But hark! he prays death to be deferred. Thus, if death is the door to glory, he prayed that he might have the privilege of staying out of glory a little longer! In answer to this prayer God added to his days fifteen years; that is, if death is the door to glory, God permitted him to stay out of glory fifteen years longer.

3. Daniel, "a man greatly beloved," and an inspired prophet of God, received intelligence that he must be put to death with the wise men of Babylon. Dan. 2:13. If Daniel had believed that death was the door through which his soul or ghost should fly directly to glory, would not this information have elated his heart with transporting delight? But how did it affect him? He began to pray that he might be empowered with wisdom to reverse the decree that required his death. If death is the door to glory, Daniel is certainly praying to obtain the chance of staying out of glory! Is glory thus to be shunned? Finally, prayer prevails, and Daniel's wisdom removes impending death; that is, if death is the door to glory, God gives Daniel wisdom enough to shut the door of glory against himself.—*Selected.*

Mr. MOODY AND TOBACCO.—A man asked Mr. Moody, "Can a man use tobacco and be a Christian?" "Yes, I suppose so," said Mr. Moody, "but he will be a filthy one." A man who had been converted under Mr. Moody's labors overheard the conversation, and gave up the use of tobacco, because he wanted to be a clean Christian.

In all the history of the world there is not an instance where a total abstainer from alcohol ever became a drunkard; and he never will and never can become a drunkard. A person who never goes in the water or on the water, will certainly never be drowned. Total abstinence from intoxicants is the only certain and infallible preventive of drunkenness on the globe, and will be the only one while human nature exists.—*Cryler.*

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